

THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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No. 1.

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, Jan. 7, 1888.

PRESIDENT JOSEPH SMITH'S MISSION TO UTAH.

PRES. JOSEPH SMITH started December 27th for Utah, Idaho and California, via St. Joseph, Council Bluffs and Omaha, hoping to reach Salt Lake City before January 1st. His address while in Utah will be in care of Joseph W. Wilson, 52 South Fourth street west, Salt Lake City.

He has had many urgent calls from the west of late, but until now has not found it practicable to respond to them, and it is not at all probable he will be able during this trip to visit but a small portion of the places to which he has been invited. Of course, he may spend some time in Utah and Idaho, seeking opportunities to help the bewildered and afflicted Mormons to perceive the errors and evils into which they have fallen and point out the pathway—the only prosperous pathway—in which they may walk up and out of their difficulties. This he has sought to do for the past twenty-eight years, thousands have profited by it, and we fondly hope many thousands more may soon avail themselves of his counsels and free themselves from the tribulations which environ them.

The Lord inspired Joseph the Seer to predict in his letter to J. C. Calhoun, January 2d, 1844, (see *Times and Seasons* vol. 5, page 395), that his "posterity" would minister aid to the Saints in the same capacity and calling as did the Seer in his life time, for he says: "While water runs and grass grows; while virtue is lovely, and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence," etc. Do the Utah Mormons know of this prediction and believe it?

In the revelation explaining the parable of the wheat and the tares, December 6th,

1832, Doctrine and Covenants 84:3, the Lord said to Joseph the Seer: "Thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are *lawful heirs according to the flesh*, and have been hid from the world with Christ in God:—therefore your life and the priesthood hath remained, and *must needs remain through you and your lineage*, until the restoration of all things spoken by the mouths of all the holy prophets since the world began." Do the Utah Mormons believe what God has here decreed, viz, that the priesthood of Joseph Smith the Seer "must needs remain" in the Seer and his "lineage" "according to the flesh!" If so, why do they not honor and uphold that "lineage" as they profess to honor and uphold the Seer? In harmony with these decrees the Lord commanded a "boarding house" to be built at Nauvoo "for the boarding of strangers," so that the entire time and attention of the Seer and his "seed" could be devoted to presiding ministerial duties in the church instead of spending time entertaining travelers and callers at their own home and at their own expense; and that this might be made effectual it was appointed that Joseph and his "seed" should "have place in that house from generation to generation, forever and ever," and gives reasons for this in these words,—*"for this anointing have I put upon his [Joseph's] head, that his blessing [President and Prophet of the church] shall also be put upon the head of his posterity after him; and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed."*—Doc. Cov., revelation January 19th, 1841, sec. 107:18. These being the decrees and promises of God concerning the "lineage," "seed," and "posterity" of Joseph the Seer, why will Latter Day Saints ignore, reject, or resist the counsel and promise of God, and the ministrations of that "seed," and still follow those who have not a promise, or a permissive clause in "the law and the testimony" of God, authorizing their leadership of the church as First Presidents!

The sons of Jacob were envious and jealous of Joseph their brother, and they refused and rejected him; but God ordained that he should be their friend and deliverer. Israel refused and rejected Moses; nevertheless God made him their deliverer and presiding ruler. The Lord's ways are not man's ways, and it is very surprising that his latter day Israel have not all learned that fact ere this. But some have.

Joseph has not sought in any way to obtrude or force himself or his work on the Utah people. He has neither despised,

abused, ridiculed nor in any way contemned them. Nor has he flattered or in any wise endeavored to entice or bribe them. But from the first he has sought to reach their judgment and their affections and win them away from polygamy, priestly dictation in domestic, financial and political matters, and have them return to the doctrine of Christ and his laws and usages of the Church contained in the sacred books publicly used and sanctioned by the Church in the days of Joseph the Seer. And though he has had the various factions of the Church craftily and persistently contending against him and his work, and has also had mountains of prejudice, misrepresentation and falsehood to live down and overcome, he has pressed steadily forward and won respect and favor, honor and esteem, position and prestige, at home and abroad, wherever himself and his work is known, so that he has, and has had, the confidence of all honorable well informed people as a just, sincere and honorable citizen. His work is becoming widely known abroad and is commanding the attention of the better classes of society, especially of civil rulers and progressive minds, and the outlook is full of excellent promise.

President Smith goes to Utah and the west asking only a fair and candid hearing for the cause he represents. The Utah Mormons, professing to believe in and honor his father as a man sent of God, should be the very first to seek to hear what the "seed," the "head" of Joseph's posterity has to say in these critical times. They ought to see in the steady and rapid progress of the Reorganization over and in spite of all hindrances and opposition, that there is at least a possibility if not a high probability that the hand of the Almighty is leading and shielding it and its presiding officer. And they ought also to see in their own failures, disappointments and bondage, that there is something radically wrong in their policy and work, and that such a change needs to be made as will bring them into perfect accord with the original and publicly proclaimed doctrines of the Church prior to 1844, that bringing them into harmony with the genius and laws of our nation.

Pres. Joseph Smith has the right to be heard patiently and fairly by the Utah Mormons, for the reason that he is the eldest son of Joseph Smith, the founder, organizer and first President of the church. He has the right to be heard by them for the reason that he asks them to honor and practically observe the teachings of the sacred books of the church taught by the Seer and then publicly endorsed by the General Assemblies of the church. He has the right to be heard by them because

Official Scott

he claims to have been appointed of God through Joseph the Seer, his father, to have been anointed and set apart by prophecy and blessing under the hands of his father to be his successor in the prophetic office and presidency of the church, also to have been called of God by revelation directly to himself, and to have been received and ordained to his official station in the church upon the vote and by the direction of a General Conference held at Amboy, Illinois, April 6th, 1860. He has the right to be heard by them for the reason that he is the honored president of a large and rapidly increasing body of Latter Day Saints who, by faithful observance of the teachings of the sacred books of the church, have won "grace and favor" from the people among whom they dwell, and especially from "those in authority as civil rulers." He should be heard by them for the reason that the church under his presidency has not only been permitted, but invited, to locate permanently in those very places and vicinities where they once were persecuted and driven. He should be heard by them for the further reason that under his presidency the church has published abroad the Inspired Translation of the Bible, that which was revised, corrected and translated by his father, the Seer; and because he has been largely instrumental in bringing into safe keeping the original "Manuscript Found" of Solomon Spaulding; and because he has demonstrated to our nation and all people that genuine Mormonism could not, did not, and can not originate nor authorize, polygamy, revenge, retaliation, disloyalty, priestly domination nor priestcraft. He should be heard for the reason that under his presidency the causes which led to the persecution and mobbings of the Saints in New York, Ohio, Missouri and Illinois are being unearthed and brought to the notice of lecturers, bookmakers, newspaper men and legislators, so that "injured innocence" will be publicly vindicated, and legally redressed by and by.

For these reasons, and many more of a cognate kind, the Utah Mormons should gladly give to President Joseph Smith their pulpits, their platforms and their hearing ears, so that they may wisely "prove all things and hold fast to that which is good." And if they refuse or fail to give him such a hearing, that of itself will be good evidence that they have a "craft" and dare not have it tested by the word of God, the facts of history, and the principles of sound reason. We have only the best of wishes for the Utah Mormons; but they should not forget that "God governs among the nations" and that He rules and guides his people.

EXTRACTS FROM LETTERS.

BRO. C. J. HUNT writes us that when returning from Council Bluffs of late, the "news agent" on the train was selling books professedly exposing "Mormonism," and it occurred to Bro. Hunt that both sides of the matter ought to be heard, so he talked to the "agent" about the Book of Mormon, told him what it claimed for

itself, and what those who believed in it taught. The "agent" became interested, and Bro. Hunt suggested that he procure and sell the book; to which he replied that he would and that he would send and get terms and rates.

We shall be glad indeed if such a move should become popular—and it may.

Bro. Hunt further wrote:

"All goes well with us here. The gifts of the gospel were manifest with us in prayer meeting Sunday, and the words of life were presented in power at preaching service last night."

Bro. Alex. Hale Smith wrote us from Clitherall, Minnesota, and says:

"I arrived here Saturday morning after a dreary ride all night on the cars. Yesterday, Sunday, we had a blessed good meeting at the residence of Bro. Alonzo Whiting. The Spirit was with us. At night I spoke in the School-house at Old Clitherall, the home of the Cutler faction. Am informed none of the old members attended the meeting. I am to speak to-night in the "School-house here."

IDLE MINISTERS.

COMPLAINT is made that some ministers having appointments from the last General Conference are either idle or measurably inactive, and also that some of that class are drawing support from the general church treasury while thus idle. We are not prepared to say whether this is true or not, or to what extent it may be, but we hope on further showing it will be found that there are few if any grounds for such complaints. For if there be one class above another who should be just and honorable in such matters, it is that one which undertakes to minister as ambassadors for the Lord Jesus Christ. The law of the Lord condemns all forms of idleness, and none is so reprehensible as that of ministers, for they are called to be "ensamples to the flock." Paul, speaking of the ministry in 2 Thessalonians 3: 10, says: "This we commanded you, that if any would not work, neither should he eat." In harmony with this is the law given to the Saints, Doctrine and Covenants 42: 12: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." Again: "Let every man be diligent in all things. And the idler shall not have place in the church, except he mends his ways."—Doc. Cov. 75: 5. This applies first of all to the ministry; and no minister should be tolerated in idleness in respect to any duty devolving on him, whether in temporal or spiritual matters. All nature is full of activities, and it thereby condemns idleness. Heaven hates idleness. The church forbids it. All sensible people despise it; and all these, whether in the church or out of it, should seek to make it odious and intolerable.

No idler is fit for membership in the Church of God, and it is a shame and an outrage to permit such an one in its ministry, at home or abroad. When a man accepts ordination to the priesthood, he should consider that he does so for active duty, to work just as wisely, honestly and faithfully as though he were receiving a large and competent salary in some department of industrial life. If he does not desire to do this, he should quit the

ministry; and if he *will not* do either, then the church should repudiate and reject him. The minister for Christ should be diligent, vigilant, faithful, seeking and striving to advance the work of the Master and his church in every proper way; and he should do this joyfully, lovingly, honorably, prayerfully, ever "looking unto Jesus" as his "Captain" and "Commander." Let the church "prove" its ministry.

"A NOTED archæologist who has been exploring the ruins of Uxmal, Yucatan, claims to have discovered the remains of three dead cities, the vestiges of the first being many feet down, on the same site. The relics indicate civilization much superior to that of the present day, and that the city must have flourished twenty thousand years ago."

The Book of Mormon explains that there were two classes of superior civilization in ancient America, the first under the Jaredites and the next under the Nephites, the latter succeeding the first by many years, building in many instances upon the ruins of the former. The wonderful statements of the Book of Mormon are being confirmed, most notably, by the oft recurring discoveries of the traveller and the antiquarian. We shall give our readers, at no distant time many most valuable extracts from the writings of eminent archeologists who treat learnedly of the antiquities of Peru, Central America, Mexico and portions of North America lying north of Mexico, all of which go to confirm the marvelous claims of the Book of Mormon and the teachings of Joseph the Seer.

[FOR the benefit of those who may feel troubled over a statement made of late by some that the church was not organized April 6th, 1830, but months before, we present the article below taken from the *Evening and Morning Star*, vol. 1, page 167; dated April, 1833, only three years after its organization as set forth in all the church records from the first. It is probable that the article was written by Oliver Cowdery. If not, it is evident it was written by some one who knew of the facts as stated, for no incompetent person would have been suffered to write editorials for the organ of the church.—Ed.]

RISE AND PROGRESS OF THE CHURCH OF CHRIST.

Having promised in our last number, something on the rise and progress of the Church of Christ, we commence with the intention of giving a relation of a few facts, as they have occurred since the church was organized in eighteen hundred and thirty. We shall be brief in this article, as we design to give from time to time the progress of this church, for the benefit of inquirers as well as the satisfaction of those who believe.

Soon after the Book of Mormon came forth, containing the fulness of the gospel of Jesus Christ, the church was organized on the sixth of April, in Manchester; soon after, a branch was established in Fayette,

and the June following, another in Colesville, New York.

We shall not give, at this time, the particulars attending the organization of these branches of the church; neither shall we publish in this, the account of the persecution of those who were then called and authorized to preach the everlasting gospel. Twenty more were added to the church in Manchester and Fayette, in the month of April; and on the 28th of June, thirteen were baptized in Colesville: and of these we can say as Paul said of the five hundred who saw the Savior after he had risen from the dead: The greater part remain unto this present, but some are fallen asleep. In October, (1830) the number of disciples had increased to between *seventy* and *eighty*, when four of the elders started for the west, and founded a branch of the church at Kirtland, Ohio, around which many have since arisen.

These first four, having added one to their number, proceeded to the west, after having baptized one hundred and thirty disciples in less than four weeks and ordained four of them elders, and finally stopped in the western bounds of the state of Missouri, having been preserved by the hand of the Lord, and directed by his Spirit.

In the winter, (1831) the church in the state of New York, after a commandment had been received from the Lord, began to prepare to remove to the state of Ohio. The following is a part of the revelation referred to above: "And that ye might escape the power of the enemy, and be gathered unto me a righteous people without spot and blameless: wherefore for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law, and there you shall be endowed with power from on high, and from thence, whomsoever I will shall go forth unto all nations, and it shall be told them what they shall do, for I have a great work laid up in store: for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand."

In the spring the greater part of the disciples who were in New York, removed to the Ohio. In June, the word having been preached in many places and hundreds having been baptized, a number of the elders, by the commandment of the Lord, journeyed west, proclaiming the gospel and bearing testimony of the work of the Lord in these last days; saying none other things than that which the prophets and apostle had written, and that which was taught them by the Comforter, by the prayer of faith, as the Lord had said. Many gladly received the word and were baptized, so that branches of the church were built up in many places, notwithstanding the opposition with which the elders were often met.

Indeed we have the testimony before our eyes of the faithfulness with which they discharged their duty in publishing salvation to their fellow men.—Many have already come up to the land of Zion who were fruits of their labors; and by what we can learn from time to time, we are re-

mindful of the parable of the seed, for we are certain that much of it has fallen on good ground: and we are sure, having the testimony in our hearts, that those faithful elders, although often fatigued and wearied with the length of their journey, will at the last day receive a crown of eternal life, and joy unspeakable in the everlasting kingdom of God and the Lamb, with those that they were the means of turning from darkness to light. And while reflecting on this subject, a few words from Daniel seems to be applicable: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." For the word of the Lord to them has thus far been verified, which says: "Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's edge: for thus saith the Lord, I will cut my work short in righteousness: for the days cometh that I will send forth judgment unto victory."

In July they began to arrive in the western boundaries of Missouri, and shortly after a branch of the church from Colesville, New York, came on by water, and thus the gathering commenced.

From this time, the progress of the church though gradual, has been more than many of great faith had anticipated. Many churches have been built up in different states, and some hundreds of members have come up to this land, and are striving to keep the commandments of the Lord, that they may be prepared, whether in life or in death, to meet him when he comes in his glory with all his holy angels.

It may be proper to say, as we have often said before, and this church is taught by the revelations of the Lord, in all things, as they have been received from time to time from the days of Adam, until now. And it is really a matter of joy to see how fast the work of the gathering is continuing amid the discouragements, persecutions, and false statements of the world.

It has been reported that the church had settled in this country, and were living as one family. This is not so.

The faith of the church has greatly increased in these first three years of its existence, in these last days. Much is said at home and abroad about Mormonites, as the world has seen fit to call the disciples of Jesus Christ, but wherever the gospel has been truly set forth; wherever the Book of Mormon has been fully explained and understood, and wherever men have listened with unprejudiced minds to learn the truth for the purpose of escaping the desolations and calamities which are already abroad in the earth, there the Lord has borne record of his own work by his Spirit.

While the gifts in many instances have been manifested beyond doubt, in healing the sick, &c., some have doubted and some have believed, as in the days of the apostles; and even from the beginning this has been the case more or less, and will be till Satan is bound.

We promised to correct as many false-

hoods as we could, that were in circulation. In this article we have commenced, but upon looking at some of the late misrepresentations that have found their way to the public, we think the best method will be for us to continue an account of the rise and progress of the church, and publish the truth as we have done; for, of all the statements that have been published in the newspapers of the day concerning this church, not one has reached us but what in a greater or less degree was untrue; and what adds more to our astonishment is, that these publications came from those who profess the religion of Christ. By this however we do not intend to cast any reflections, for we remember the example of our Lord, who, when he was reviled, reviled not again.

The progress of the church has been great, and while we witness the spread of the work, knowing it is of God, we are willing to give the world all the light we can that will lead them to salvation.

EDITORIAL ITEMS.

AUTUMN LEAVES for January, 1888, has been kindly placed upon our table, and we greet it cordially, with best wishes, bidding it good speed, long life and wide circulation. We discover that one mistake has been made already, and that is, that five hundred or one thousand more copies of the first number had not been issued, for we feel confident all would have been called for before the close of the first volume. We learn that orders are coming in now so rapidly as to make it next to certain that all of the January number will be exhausted within the next few weeks. The magazine starts out finely, and we have no doubt it will steadily grow in favor and value. The editor, Sr. M. Walker, requests us to say that, because some parties living in cities have failed to send their street numbers—though having their names—copies have not been sent them; and further, that none have been withheld because of non-payment, and that the second number will not be withheld, provided parties write the editor that they will remit soon, but that in case of neither remittance or notification coming, the second number will not be sent.

Pres. Joseph Smith intended to leave Omaha, December 29th, for Salt Lake City.

By letters received from Bro. T. W. Smith (and others), we learn that himself and Sr. Smith left Tahiti for Hastings, Victoria, Australia, November 4th. This will be their address until further notice.

In the "Home Column," this issue, will be found a letter from a Mrs. Lizzie Emery, of Sutton, Nebraska, who is a believer; but not baptized yet. She desires a faithful minister to come there and labor. Those in charge of that field will please take notice and supply the call.

Bro. Charles Sheen, of Highmore, Hyde county, Dakota, sends us the Hyde county *Bulletin*, published at Highmore, in which is a flattering notice of Pres. Smith's Temperance effort at Des Moines. Thank you, Bro. Sheen.

Bro. John Hawley wrote us from Columbus, Kansas, December 19th, that he was preaching seven miles south of there, had found three openings already for gospel labor, and at one place had encountered some prejudice, which he hoped to overcome.

Bro. J. C. Foss has "crowded houses" at Underwood, near Council Bluffs, Iowa; and says further in his letter of December 19th: "I baptized four more yesterday, making nine in all at this place."

Bro. Abednego Johns wrote us December 13th from Carson City, Nevada, and said: "I baptized a young lady a few days ago, at this place. I had previously baptized her mother, grandmother, and also her two aunts."

Bro. Thomas M. Parr writes that he now intends to remain in the city till next spring. His address is 1417 Twentieth Avenue, North Minneapolis, Minnesota.

We are in receipt of a very pleasant letter from Bro. A. McKenzie, of Merlin, Ontario, but like many others it is crowded out. He is in fine spirits, says "the work is onward" in that region, and that he hopes to engage in preaching the word as opportunity shall offer. A gentleman had assured him of late that the Book of Mormon "was written by a lawyer down east." Well—What next?

By a letter from Bro. R. M. Elvin dated Salt Lake City, December 19th, we learn he arrived there the 16th, met Bro. R. J. Anthony the 17th, preached twice the 18th to attentive but not large congregations, and intends to be on the alert to tell the good news and built up the cause of Christ.

Pres. Joseph Smith will receive and receipt for moneys on subscription for all the church papers, books, and other publications. This may prove a matter of convenience to many of our patrons during his trip west.

Bro. Duncan Campbell wrote December 26th: "I am feeling splendid over the prospects of the work in my field." [Decatur county, Iowa, and Mercer county, Missouri.—ED.]

Bro. S. Evison wrote us from Wyandotte, Michigan, of late that, if possible he would have a place for the elders to preach there, though he is alone in the place.

Bro. V. D. Baggerly writes that the late conference at Derby, Perry county, Indiana, was a very good one, and that the meetings there and in its vicinity were largely attended with attentive hearers. He fully endorses the sensible idea that the ministry should preach the gospel and that which is immediately connected with it, and have nothing to do with speculation and vain theorizing, but study the written word and all good books and strive to become workmen approved of God. On the 10th of December they organized the Hope branch, and he thinks many are near the Kingdom there. On the 17th of December he reached Birds Eye, began meetings, and on the 19th baptized four. He was to visit a new place the Saturday afterwards, having for a traveling companion Bro. C. Barmore.

BRO. A. N. HOXIE of Boston, Massachusetts, sends us the following clipping which serves to show how advanced and independent thinkers are drifting away from the creeds of iron-clad Orthodoxy and are feeling their way after what is rational and Godlike:

"ORTHODOXY THEN AND NOW.

"Rev. Hugh O. Pentecost of Newark, N. J., appears to possess the courage of his convictions. This is a virtue none too common in these times.

"Mr. Pentecost was pastor of what is sometimes called a 'fashionable church.' He became an ardent disciple of Henry George. He was the labor candidate for mayor of Newark. He even said some things which seemed very like a defence of the Chicago Anarchists. All this caused some dissatisfaction in his church. Although on a vote the church sustained the pastor, he resigned, not merely from that particular parish, but from the whole Christian religion as taught by the evangelical churches. He gave up a comfortable situation and salary, and is entitled to whatever credit attaches to the sacrifice. If he has ceased, as he says, to believe in "Orthodox Christianity," then his resignation was eminently proper; and unless his congregation has become a congregation of unbelievers, it would seem proper for them to accept it. But they have not accepted it. By a membership vote of 60 to 32, and by a society vote of 109 to 26, Mr. Pentecost is now invited to remain as pastor of this "orthodox church," even after he had declared his disbelief in "Orthodox Christianity!" To his credit be it said that he has declined to serve on any terms.

"How strange all this seems when viewed from the standpoint of old New England orthodoxy! How Calvin would groan if he could know of it! How those shining lamps of orthodoxy of the last century—Jonathan Edwards and the elder Aaron Burr—would have been shocked at the action of the Newark church! Why, it was almost on that very spot in Newark that both President Burr and President Edwards preached Calvinistic orthodoxy straight, and taught it to the youth of the land! What would they say could they know that in their own Newark an "orthodox church" insists upon retaining a minister who flatly repudiates the orthodox theology!

"All of which leads to the reflection that some things in this world are not as they used to be."—*Boston Globe*.

THE letter below will be read with interest and, we trust, with profit.

"CARSON CITY, Nevada, Dec. 13th.

"*Editors Herald*.—Last winter when our legislature was in session here, an elder was called there, and they had us as a people before the legislature with a view to prevent us from voting. They gave him several questions to answer, but he failed to give them satisfaction. When he left the Capitol they were very dissatisfied with him. Lawyer Coffin was present, and he said he knew a man who was not a crank, and that he would state the truth. When he named the man others said they knew him, and that he would tell the truth, and they requested Mr. Coffin to hire a livery team and go and see that man and bring his statements before the legislature on the morrow. He came to my house and asked me sev-

eral questions. I answered them, informed them of the first organization of the church and how it was disorganized, and that when it was in a disorganized state Brigham Young and others took the responsibility upon themselves of leading the people to the Rocky mountains, where, it is charged, they committed gross crimes, such as robbery, polygamy, and whoredom, and that affairs remained in that situation until the church was reorganized under the presidency of Joseph Smith the son of the Martyr, who sent ministers there to show the Brighamites their abominations and gross evils; and I showed them further that we of the Reorganization were everywhere accepted as lawful citizens of the United States.

"ABEDNEGO JOHNS."

There are not a few Utah Mormons in eastern Nevada—especially in the south-east corner of the state—and we have been aware that the people of Nevada, generally, have regarded them with disfavor because—mainly—that they either practiced or advocated polygamy, and other evils, or aided, abetted and upheld those who did. And the movement in the Nevada legislature of which Bro. Johns writes was probably to deprive that class of the rights of American citizens. This the Idaho legislature did to a large degree two years ago, and it is only a question of time when similar treatment will be given to that class in other localities. We are pleased to learn that Bro. Johns gave the Nevada lawmakers needed information in respect to the good citizenship of the members of the Reorganization. The latter have suffered reproach, shame and loss by being classed with the Utah Mormons; but many people, including Federal authorities, are now aware that Brighamism is no more like the Reorganization than was the church in the dark ages like that of the times of Christ and his apostles.

THE following we take from the Salt Lake *Tribune* of December 21st and 22d. We trust brethren Anthony and Elvin may have a fair hearing; and if they do, good results will follow, for they are excellent, faithful and spiritual ministers of the word:

"ELDER ANTHONY AT THE JOSEPHITE CHAPEL.

Elder R. J. Anthony, in his sermon Tuesday evening, in a very comprehensive and logical manner presented the work done, and now being done by the Reorganization. From Zeph. 3:19, was presented the scattering of the church from Nauvoo, and that shame had covered the fair name of the Latter-Day-Saints, and that it was there the church lost its prophet and president, and that God withdrew His Spirit from the people, and that confusion and separation ensued, followed by sin, shame and crime, until the name of Saint or Mormon was a reproach in the land. But right at Nauvoo, Joseph Smith, the son of the prophet, took up the work of his father, and that with fealty to the laws of the Government and the doctrine of original Mormonism, as taught during the first fourteen years of the church, the name was now made honorable, and hundreds of the old-time Saints, who had halted on the way, as the major part of the church fled to the fastnesses of the mountains,

had, and were taking up anew their work in the church, and wherever they lived up to the doctrine and principles of the Reorganization, God kept good the promise: 'I will get them praise and fame in every land where they have been put to shame.' There is no reason why the people of Utah should not be in possession of all the rights, privileges and blessings of American citizens, if they will but conform to the laws of the Nation, and nothing in original Mormonism prevents such a condition."

"WEDNESDAY EVENING'S JOSEPHITE SERVICE.

"Wednesday evening Elder R. M. Elvin, in an impressive and emphatic appeal to the words of Scripture, urged that the truth set forth in his text, Isaiah 55: 11, was true in all ages and climes, and would ever remain true. He quoted from the revelations of July, 1829, 'The works and the designs, and the purposes of God, can not be frustrated, neither can they come to naught, for God doth not walk in crooked paths.' If men are in hiding, it is not on account of keeping the law of God, but it is those who 'set at naught the counsels of God, and follow after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.' These being the words of God they must be fulfilled, and there can be no escape for the transgressor. The speaker cited the revelation of September, 1832, 'And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do, according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay.' The above is as true as Bible, and the people of Utah have to blame no one but their own neglect of God's word for all their suffering and shame, and there will be no rest or let up, until they comply with the law and repent. The next nail drove in a sure place was the revelation of December, 1832, to Joseph Smith: 'Thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs according to the flesh, and have been hid from the world with Christ in God:—Therefore your life and the priesthood hath remained, and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.'

"This forever shuts out all possibility of Brigham Young, John Taylor, or Wilford Woodruff standing as the President or Prophet to the church; all such claims are mere assumption, and without the color of authority in the revelations to the church. Proofs were also adduced from *Times and Seasons*. There is a growing interest at these meetings, and evidently method in presenting the arguments for the truth as against wrong; still, there is kindness and love united with firmness.

It is said that "brevity is the soul of wit;" and it may be, also, the soul of some other thing; the prayer in the following clipping from the Council Bluffs, Iowa, *Nonpariel*, for instance:

"Hon. Frank Shinn, who was republican nominee for state senator in this district, is the son of Rev. Shinn, who made the famous prayer in the Iowa legislature in the early days when that body convened at Iowa City. At that time the issues of this state were federal money against wild cat banks and prohibition. Rev. Shinn was called upon to open the house with prayer one morning, and did so in the following words: 'O God bless the young and growing state of Iowa. Bless her representatives, senators and chief officers. Give us a sound currency, pure water and an undefiled religion, for Christ's sake, amen.' It has been many years since the prayer was offered, and yet for its conciseness, pungency and power it has never been equalled by a public prayer since."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Through wish, resolve and act our will
Is moved by undreamed forces still;
And no man measures in advance
His strength with untried circumstance."

THE PASSING YEAR.

SUMMING up briefly the Christianity which had an existence at the time when the gospel was restored, we find it thus: Prophets, apostles and lastly the Son of his bosom, had declared to the world that God was a God of love, justice, mercy, truth and power; but while they declared him thus, Christianity (?) was holding up to the world a being receiving honors and glory through the writhing tortures of babes—babes whom the Master had taken in his arms and blessed, declaring, "Of such is the kingdom of heaven"—babes not knowing good from evil, neither the right hand from the left—babes in helpless infancy—babes unborn, whose pure eyes never yet had opened upon a sin-blighted world, much less been defiled by the voluntary choice of evil or the rejection of good. To the same torture it was representing all men as being alike condemned who bowed not the knee to this sovereign God; this God demanding of his creatures to honor justice while he himself was represented as a very fiend of remorseless cruelty, compared with whom the crocodiles of the Nile were angels of mercy.

Christianity! O, thou Lamb of God who takest away the sins of the world, how didst thou in thy patient, long suffering love endure to hear thy Father so represented! We wonder that the tongue uttering such blasphemies did not cleave to the roof of the mouth, or canker and burn with the falsehoods to which it gave utterance!

Thus much for the justice, mercy and love of God as held up to the world by teachers who had taken upon themselves to declare the words of life and salvation—teachers whom God had never sent; nor do we find their teachings of his truth and power one whit behind in gross misrepresentation.

God in his word declares that he will not be mocked; that whatsoever a man sows that also shall he reap. Truth, virtue, honor, uprightness,

and integrity, according to these gospel teachers possess no intrinsic virtue in themselves, but those who practice them will share the same fate as those who riot in wickedness and wallow in every sensual filth which bad men and devils have been able to invent. Even the thief on the cross is a standing rebuke to such doctrine as this, for he recognized the fact that they were receiving their punishment *justly*, but Jesus had done nothing worthy of so terrible a fate. Infidels!—the only wonder is that the whole world did not turn to infidelity in seeking relief from a picture like this; and, but that God in his tender mercy had not left himself without witnesses in the world—reserved to himself, as in days of old, some thousands who had never bowed the knee to this worse than Baal—who can say what results would have followed such wholesale corruption of the word of God by the self-appointed guardians thereof?

Jesus commanded his disciples to go into all the world and promised to confirm *his gospel* with signs following the believers, but we hear nothing of this from the "Christianity" with the steps of which Mormonism is *not* keeping pace; and when infidelity charges upon Christ that he promised to his disciples power which he could not or did not confer upon them, these self-constituted teachers, wise in their resources of evasion, would persuade the people that they were only a temporary arrangement, not intended to continue; but Christ said he would be with them even unto the end of the world.

"Not keeping pace with the steps of Christianity!" Three hundred years from the beginning of the reformation and the Christianity referred to above was what we have represented it. Not only this, but the creeds of man had multiplied to almost infinite numbers, and much time of both ministry and membership was occupied in contending one with the other for the prominence of these man-made creeds. Into the midst of this darkness and chaos came the angel of the Apocalypse, the angel Moroni, "having the everlasting gospel to preach." Then God sent to earth yet other messengers to confer the authority of his kingdom upon those men whom he had chosen to bear the glad tidings of salvation to the ends of the earth; and now mark well the change. One half a century has rolled away since that time, and where do we find the Christianity with the steps of which Mormonism is not keeping pace?

When God restored his gospel there was not needed as at the beginning a council in heaven to devise ways and means, for it was the same everlasting gospel, the plan ordained in the beginning for the salvation of man, the same contained in the law and witnessed of by the testimony; and, as of old, the commandment was, "Go ye and preach my gospel and I will confirm your words with signs following." Endowed with power from on high men went forth; men who never had heard the name theology, much less had learned it as a system; and these, taking the word of God as the man of their counsel and the testimony of his Holy Spirit as their teacher, declared to the world in such plainness and power, that not one of the self-constituted teachers of Christianity were able to stand before them; but God verified his promise in every instance, and confirmed the word spoken by signs following. With giant strides what you are pleased to call Mormonism came forth and broke upon the

world with a flood of light and truth so vast, so grand, that modern Christianity could do nothing but shut her eyes and stop her ears and cry, "Delusion! delusion!" And not until nearly half a century had passed did she dare open them, when, lo, she finds the world fast outstripping her, pressing her upon every side, and one after one compelling her to renounce her doctrines of men—her creeds which are an abomination in the sight of God—and flee for defense and protection to the doctrines boldly enunciated by the man inspired of God, when but a young and ignorant boy, over fifty years ago.

"Not keeping pace with the steps of modern Christianity?" Truly not; for so far did she outstrip her in the race, that, had she been true to her trust, there would not to-day have been left of man-made creeds a shred flimsy as the web of a spider for their poor deluded followers to hang a hope upon. To the pure gospel of the Son of God, called by you "Mormonism," the world has yet to come for the solution of these problems which are now undermining the social fabric of governments, and shaking the tottering thrones of Europe.

One other retrospective glance, and turn we to the new year with hope renewed, with faith increased, and a trust firm as the rock of ages in the final outcome of this great work. Where is there to be found upon the pages of modern history such a triumph of the power of the gospel as in the history of Mormonism? Called into existence in a day when, in order that the scriptures might be fulfilled, an apostacy must take place, how brief was her career before the leaven of evil began to work and the depths of darkness into which the church was led could only be measured by the glory of the light she had before received. For a time dismay and grief filled every heart, and the church was scattered as sheep without a shepherd while the chastening hand of God lay heavily upon them. The very air vibrated with the odium attached to the name, and under this, covered with the rubbish of men's wrong actions, was the oft wounded truth of heaven. Forsake it I can not, forsake it I will not, was the cry of every honest heart who loved the truth of God; and from that hour began the herculean task of undoing slowly, hour by hour, day by day, oft in pain and weariness, in trial and temptation, surrounded by discouragements upon every hand, the great evil which had been done. If ever a people have realized how hard a matter it is to live down the evil wrought by sin, then the Reorganized Church are to day that people. Whenever her elders have gone, they have been compelled to first live down the prejudices of the people before a hearing could be obtained. Not discouraged, but putting their trust in God they have labored on. Step by step they have contested every inch of ground, until prejudice has been compelled to yield; and to day an army of faithful elders twice the size of the one we have, could not fill half the calls for preaching the word. In the midst of our enemies' country, this shattered and broken army of the Lord has never turned a back upon the foe, but faithful to her trust has steadily gathered up her scattered troops, put them in battle array, and, though opposed by foes without and within, now presents an unbroken line of veteran warriors whose lights are shining and their faces turned Zionward! Her waste places are being built

up, and from the willows her children have taken their harps, for the Lord is comforting his people.

The year opens gladly before us, and again we say, Press close to the reapers, gather up your sheaves, for soon will fall upon our ears the glad cry of "Harvest Home." God has so ordered it that the very men who to-day stand before the eyes of an admiring world, honored for their broad liberality, looked upon as reformers, and who count their followers by the thousands and hundreds of thousands, imbibed from the teachings of Joseph Smith their best lessons of the character and attributes of God. Challenged by us they probably would not admit the fact; but it is none the less true, and we ourselves are knowing to the fact of more than one minister teaching in his congregation what he had learned from the fireside chat of Latter Day Saints, and in one instance were knowing to a minister being dismissed by his congregation, because he *preached too much bible* and at the time we (better than the congregation) knew where, "the too much bible" had come from.

Whence come the conventions now assembling to consider the second coming of our blessed Lord and Master? We answer, boldly, from the restored gospel of the Son of God as taught by the people the world are pleased to call Mormons. Whence comes the wide spread interest in God's ancient, covenant people, the house of Israel? Again we answer, from the restored gospel. Whence comes this wide spread indignation arising from a sense of outraged justice in regard to that soul-degrading, heaven-falsifying doctrine of election and reprobation? Once again we answer, from the same source. Men taught in secret by what you term Mormonism, are publicly declaring her teachings from the pulpit, and thus the leaven is working and will work until the whole lump is leavened; and when this is so, the world, to their utter astonishment, will find that in the race for eternal life they have just caught up with Mormonism, or with the pure unadulterated gospel of the Son of God. "O, blind and slow of heart to believe all that the prophets have written!"

Sisters, let us come bravely up to the help of our noble, valiant band of reapers! Let us by self-denial strengthen their hands, that our hearts too may throb for joy when the cry of "Harvest Home" shall be heard."

HOME COLUMN MISSIONARY FUND.

Sr. L. Hendrickson, Akron, Ia.	\$ 25
Sr. N. Christie, Akron Ia.	16
Sr. A. Houghton, Wilton Center, Ills.	75
Sr. S. P. Carrell, Pittsfield, Ills.	50
Sr. Jennie E. Knight, Emerson, Ia.	50
Sr. Maggie J. Crick, Lamoni, Ia.	24
Sr. Martha K. Lockhart, once of Vineland, N. J., but now in the paradise of God. . .	75
Sr. Julia A. Lloyd, Eldorado Springs, Mo. . .	50
Sr. Mary C. Stroh, Fremont, Ind.	37
Sr. Inez Brown, Sargentville, Me.	1 00
Sr. Pickering, San Jacinto, Cal.	50
Sr. S. J. Hinkle, Leon, Kan.	1 00
Sr. Eliza Dingle and son, Anaconda, Mont. . .	25
Sr. Lucy L. Lyons, Lamoni, Ia.	1 00
Sr. J. Russell, San Francisco, Cal.	2 50
Sr. A. L. Dennison and son, Alliance, Kan. . .	75
Sr. M. A. Cummings, West Jonesport, Me. . .	35
Sr. R. S. Coates, Dorchester, Neb.	1 00
Sr. N. J. Kent and family, Wirt, Ia.	85
Sr. A. L. Dennis, Alliance, Kan.	75
Sr. Pauline Higgins, Salt Lake City, Utah. . .	1 00
Sr. Kate Hartshorn, Marathon, Ia.	50
Sr. Martha Sayer, Maxwell, Ia.	1 00

Sr. Maria Bourgeret, Linn, Mo.	75
Sr. Ezra Burr, Eastwood, Mich.	50
Sr. Mellis Cahoon, Santa Barbara, Cal.	50
Sr. Louis Trout, Grand Rapids, Mich.	75
Sr. Nellie Birchell, Cleveland, Ia.	25

ERRATA.—In *Herald* of December 17th, Abbie Truman, Gilmore, Iowa, should read, Abbie Freeman.

LAMONT, IOWA, December 28th.

EXTRACTS FROM LETTERS.

Sister Mary A. Light, Woodbine, Nebraska, writes:—"There are no Latter Day Saints in this part of Nebraska that I know of; but should this meet the eye of any near here, I should be glad to hear from them, as it is lonely having none of my own faith. Should any of the elders pass this way they will find a warm welcome."

Sister Mary J. Price, Beattie, Kansas, writes:—"I feel much pleased to hear of the Lord blessing his people, and I can testify that this is the only true Church of Christ. There are no Saints living near here but my sister and myself. We would be much pleased to have an elder come here; and believe that good could be done, as the gospel has never been preached here."

Sister Hannah, of Riverside, California, writes: "I feel impressed to say a little more upon the subject of training children. Do not let it seem like an old story to you, mothers, when I entreat you to establish the habit of obedience in your children from the very beginning. I have had six children. Three have passed over the flood; the last to go was a promising boy, our only son and one around whom our heart strings twined in tender love. My father told me that he was taken from me because I had the Book of Mormon in my house, for it was a very wicked book. I have had many trials and much opposition, but my faith is firm in God and his work, and I can safely trust my little ones to his keeping. There was a young man who once lived with us, who was addicted to strong drink, and when striving to break away from its influence he would curse his parents for not having taught him obedience when a boy. He struggled hard but became a wreck and finally tried to commit suicide. What a volume of instruction to parents on the wrong they do their children when failing to require obedience at their hands!"

Sister Amanda C. Rigsby, Dow City, Iowa, writes:—"My husband and myself both belong to the church. We have one little boy almost three years old, who can neither walk nor talk. We have had the promise that if we are faithful he shall be healed; and we ask the Saints to pray for him, that he may be made whole, and become a blessing to us and to the church."

Sister S. E. Church, Lamoni, Iowa, in sending in her birthday offering writes:—"If every sister in the church, both old and young, would send in their offering, even if it be at a sacrifice of some useless ornament, I feel that they would receive a blessing by helping to bless others."

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beautiful land."

Sister S. J. Butler, Luctor, Kansas, wishing to add her testimony to the work says:—"I need only use the words of Christ to his disciples, 'It is not ye that speak, but the Spirit of the Father which speaketh in you', and by this Spirit I can bear testimony to the work."

Sister Mary Deil Kuykendall, Crossville, Texas, writes:—"Though living fifteen miles from

the branch to which I belong, I can testify that God's Spirit is not confined to branches or to places where large numbers of his Saints enjoy the privilege of meeting together, but his gifts are for all the faithful. The *Herald* brings solid comfort to our hungry souls. Seven have been baptized into the Oakwood branch, in the last few weeks; others have united by letter, and we feel that more are to follow. Where are 'Aunt Patience' and Sister M. J. Head? We would be glad to hear from them again. We so much enjoyed sister Burton's last; was very comforting."

SUTTON, Neb., Nov. 18th.

Dear Mrs. Walker:—I am not a member of the Latter Day Saints, but my mother, Nancy P. K. Penick, was a true Saint until her death, which occurred November 11th, 1878. She was first baptized into the church in 1835; endured all of the persecutions of Missouri, and was rebaptized in 1861. She had many testimonies which proved to her that *hers* was the true Church of Christ. One of her many good traits of character was that she always did good for evil. I am in hopes that some of the elders will come here soon, for if true repentance and sincere belief prepares one for baptism I am prepared.

I close by asking the prayers of all of the sisters in behalf of my family, that they may enter the kingdom before it is too late.

Yours in the faith,

LIZZIE EMERY.

Correspondence.

LAMONI, Iowa, Dec. 26th.

Dear Herald:—When I last wrote I was at home, where I remained for a little more than two weeks, including three Sunday's. The first Sunday I spoke at Lamoni; the second commenced a series of meetings three miles from Lamoni, at the Lott School-house which lasted a little more than a week. The Saints of Lamoni kindly assisted me in these meetings, and good was done. Left home again November 23d, and was gone just a month. Attended the Far West District Conference at St. Joseph, Missouri, where we had an excellent time. Elder L. D. Hickey was present, affording us another opportunity to learn. "Knowledge is power." May the good Lord give to him, as well as to all others, the blessing he most needs.

I spoke December 2d, at Stewartsville to a small congregation; and December 4th, spoke twice in St. Joseph. Truly, the Spirit of the Lord was with us.

Monday, December 5th, went to Kingston, Caldwell county, Missouri, where I joined Brn. Kinnaman and Bronson who had preceded me. I remained there over two weeks, speaking thirteen times. Bro. Bronson was not with us the last week, as he had other demands to meet. Bro. Kinnaman remained to the last, laboring for the good of the cause. Through the labors of Brn. Bronson and Kinnaman an excellent impression had been made at this place. Our meetings were good and well attended, considering the weather, roads, etc. Bro. John Wright and wife were received on their original baptism. They had been connected with the Christian Church for some fourteen years, but were not satisfied with the faith and teachings of that people. According to their own testimony, (and no

one who knows them can doubt their word), they never gave up any part of their original faith. They were baptized in England, in 1842. Bro. Wright has served two terms, I believe, as Probate Judge in Caldwell county, and he has made a record of which he is justly proud. The Christian Church hated to lose him. Why is it, if the Latter Day Saints are such bad people, that other churches are so glad to get them, when they can, and so loth to let them go?

The old Far West and Center prairie branches were dissolved and organized into one new branch at Kingston. We hope that a number will yet come into the church at that place.

Yours in hope,

JOSEPH R. LAMBERT.

UNDERWOOD, Iowa, Dec. 20th.

Brn. Joseph and William:—We are having crowded houses. On Sunday, the 18th, I baptized four, making nine since I came. Others are talking about obeying. There is a good class of people around here. Sister Bradfield is much encouraged, as she looks for a fulfillment of a statement made by Bro. Blair, once, that "many in this country would obey the gospel." The branch met last night and voted to hold regular meetings in Underwood every Sunday; and that they organize a Sunday school on Sunday next. Some are talking about building a church in this place. Mr. Fisher, a merchant, told me last night that every person about here would give something. We hope for a building.

J. C. FOSS.

FIVE LAKES, Dec. 22d.

Bro. W. W. Blair:—I have been laboring here in Five Lakes, Lapeer county, for the last two weeks; have baptized two and several more are ready for the water. I start to-morrow for Genesee county to make a new opening. There are more places where they want preaching than can be filled. Hope to be able to reach all if I can. The Lord has blessed me well in my labors; have baptized upwards of sixty since last April conference. Hope to be faithful unto the end.

Yours truly,

J. A. CARPENTER.

Brown City, Michigan.

No. 99 Hinsdale St., East New York,
BROOKLYN, Dec. 21st.

Dear Brother:—The work is on the improve in this place. Brother Potts has been putting forth an effort to spread the gospel. Some few came to hear, and I expect by and by that some will obey. We have been very much cheered and strengthened by a visit from Bro. Gomer T. Griffiths. We are hoping for a good time in the near future in Brooklyn. We should like to see Bro. E. C. Briggs and Bro. Bond, from the east; and hope they will call on us as they go west to the General Conference. Our district conference will be held in the latter part of February, 1888. We will give due notice in the *Herald*, when and where it will be held.

If there should be any of the traveling ministry passing this way, and they will call on us we shall be pleased to see them. We have been very much cheered with the good news in the *Herald* of late; it is truly encouraging to all of us; and we have no doubt as to its final triumph for truth.

Yours in gospel bonds,

JOSEPH SQUIRE, Sen.

KIRTLAND, Ohio, Dec. 26th.

Editors Herald:—As a closing of the work of the year it may be of interest to briefly refer to a few things that have claimed my attention since last writing. August 27th, 28th, and 29th, I was in conference with the Saints of the South-Eastern Ohio district, held at Vale's Mills. There was a good representation of the district in attendance, with a large number of outsiders. The Bishop was present, also, and although feeling quite unwell, he stood to his post. Close and respectful attention was paid by the large number of outsiders who were present at the preaching services, to what was said. Sunday's services were held in the grove, the weather was fine and vast numbers improved the opportunity, out of interest and pleasure, to attend the meetings. A good many are impressed with the consistency and truthfulness of the position occupied by the Saints, but that old sectarian "black death" of opinion which prevails, that somehow or other anything and everything will do for a religious faith, and a church, that it is difficult to educate the people out of this monstrous absurdity which has been infused into them by blind guides from their infancy. It is literally painful, and distressing at times, to note the slow and tardy movement of the people out of this dense wilderness of blindness into which sectarianism, with its methods, drill, infidelity and constant impressions has precipitated them. With them there is but little difference between God's church and man's church; and that a lie, if it is only believed and stuck to, will have the same effect in the end as the truth. No wonder the devil laughs, and the truth moves slowly. Some progress is being made, however, and there are witnesses for the truth. There is an outside fusillading going on in order to dampen the ardor of the faithful, and to hold fast and keep control of their old supporters upon whom they depend for their "bread and butter;" but they are very shy about coming into close quarters with the defenders of the faith. The old tactics succeeds best—"don't go and hear!"

The ministry, whose names are now familiar, are doing well in supporting the cause. Brn. Devore, Beattie and Matthews being constant laborers. Bro. Kirkendall was ordained to the office of an elder, and is standing for the cause, together with his father, mother, and wife, at Creola. They with Bro. Perry and family, Mr. Vales' with others, manifested an appreciable interest in our welfare. Thanks.

Sept. 10th and 11th, I was with the Clear Lake and Cold Water Saints, at a two-days meeting in Quincy, Michigan. Brn. B. V. Springer, Columbus and Leonard Scott was also present. We appreciated the warm welcome extended to us by the Saints and friends of that place on our return. May God bless and cheer them in their labors. We noted with pleasure the growing interest in the faith there, and that the old standard-bearers are still proud of the flag of truth. "Hold the fort!" Bro. C. Scott was aided to make some very fine, not to say matchless efforts from the stand; and Bro. Leonard captured the crowd in the afternoon.

Sunday the 18th, I was pleasantly cared for at Bro. and Sr. Spafford's, at Dimondale, Michigan. I met a number of Saints there during the day. Some very unsavory leaven has been at work here for some time, and it was necessary to put the forces in operation to ferret it out. I visited

Bro. Horton at Williamston, and the Saints at Webberville. Sister Billinsky, Moon, and others, are doing what they can in the cause at the latter place. Bro. H. Rathbun, of Lansing, had been very busy at home during the summer. His wife was ailing and Sister Laura was cheerfully engaged in the part chosen by "Martha." I baptized two very worthy ladies, advanced in years, at Dimondale. It was through the labors of sister Supry more than any others, however, that these were brought in. Sister Supry zealously advocates the cause wherever she goes. Sisters, if they will, can do much good, even if they are not ordained ministers. Might just as well say they may preach, for they will do it any way, if it is not enjoined upon them by authority and commandment.

October the 22d I met in conference the Saints of Northern Indiana and Michigan district. A good representation of the district was present. Everything seemed to conspire to make this a most profitable and enjoyable meeting. It was a general feast for both Saints and many outsiders. The weather was fine, every face cheerful and heart glad. The good Spirit was present to animate, enlighten, confirm and direct. It was pleasant to pray, pleasant to converse, pleasant to be together, and everything went well. The devil has made Galien a main attack for a year or more, but the Saints and the right prevail, and the fort is ours. We had the pleasure of boarding with the Bishop during the session; he and his seemed to be happy; and if it was on that account, or had the least to do with it, then we are glad. Thanks.

Bro. Francis Earl, B. V. Springer and self did the preaching, and who is going to say that it was not straight! Bro. John Shook is up on Mount Pisgah at Buchanan, viewing the Amalekites in the valley. He is an army in himself, and is perseveringly preaching the truth. When sound doctrine and verbal speech fails to convince, he administers "tracts," or "extracts," either or both to suit, and goes on his way,—any way to do the most good and create an interest for the right.

Saturday the 29th, I attended the conference of the Northern Michigan district, held at Bay Port. Their new church building, 30x50, under way to completion, was crowded with interested workers and enquirers. The "cold snap" of weather that came on just then rendered the room uncomfortable, but with yankee tact, a purse was raised, a new stove was bought, which met the present needs. It was a pleasure to see so many young people becoming interested and taking hold of the faith, as well as the old and worthy people. Bay Port is taken. The Methodist and Baptist ministers have left. A Baptist lady is sad. She is afraid the great change of sentiment in the community will produce a depression in real estate and she will be compelled to sell her farm at a sacrifice! But the work goes on, and the interest widens. There was a large number of familiar faces present at the conference, and a still larger number that were strange. The early prayer meeting was in charge of Bro. John Shippy and Robert Davis. At eleven a. m., Bro. J. J. Cornish arrived in fine trim and looking his best. The writer occupied an hour before noon. The afternoon was devoted to business. Good order and a proper interest prevailed throughout. Bro. E. Delong and L. Phelps occupied the stand in the evening. Sun-

day was a grand ovation of social life, song, prayer and preaching. Bro. Cornish made a fine effort in the afternoon. He is experienced and at home on the rostrum.

At the close of the afternoon service he baptized ten in the lake. Eleven were confirmed at the evening meeting, and Bro. W. Davis was ordained an elder. He is well recommended, is zealous and promising. A number of young men and ladies there bid fair to become useful in the cause.

Among the old associates was Brn. Sirbrook, Pearson, Barr, Brintnell, Birch, Martindale, Hines, Joseph Shippy and others, whose names I do not now recall. The only mistake in the programme was that the meeting closed one day too early. Bro. Phelps remained to carry on the meetings. The writer is under obligations to Bro. and Sr. Taylor and others there for special care. Thanks. Altogether the outlook is a promising one for the cause in that vicinity, and elsewhere in the district. A more thorough acquaintance with the facts of the faith is one thing needful; but if faithful and diligent all who apply themselves will gain in this respect.

On my return I met with Brn. C. Scott and B. V. Springer at Dimondale. We labored together pleasantly for a few days. Bro. Springer then returned, Bro. Scott went on to Webberville and engaged in an ecclesiastical combat with an Adventist on the Sabbath question, and the writer returned to Coldwater and preached to the Saints on Sunday. While stopping with Bro. C. Corless in the city, he, father Stroh, Samuel and self attended the "Evangelist meeting" and a "reading" held by them. Each attendant possessed a Bible, and their new minister, from New York City, preached, prayed, read and commented flippantly. He shot so wide of the mark that we undertook to correct him, but after some two hours comparing views, they held together, and so did we. He was presumptuous and saucy, but did not possess the Christian grace and courage to defend his positions. Some of his members and Sr. Corless had been playing "hide and seek" for some time, to see which would win the other, but they do not know Sr. Ann as well as we. They will not catch her with their chaff. But won't it be too bad if our little cannonading breaks up their sweet communion on the account of circumstances forcing each to rally under his own banner! We extend our sympathy.

But of all the faiths and beliefs that it has been my misfortune to meet with, this is among the poorest make-shifts. It is all grace and faith and no works; give your heart to God; get sealed, and that ends it. No such thing as being lost after this! God "justifieth the ungodly," (Rom. 4: 5);—that fixes it. "For if Abraham were justified by works, he hath whereof to boast," verse 2. "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God."—Eph. 2: 8, 9. This mystifier and advocate of myths makes no distinction between works under the law and works under the gospel. He even went so far as to state that "the," used in the Galatian letter to designate the law of Moses, should not be in the text. "It is not in the original," said he. "Instead of reading 'works of the law,' it should read work of law. That is, all law both in the Old and New Testaments, is abolished—'nailed to the cross.'"

What is "stranger than fiction," some of his hearers were blind enough to believe him. But

with us this was so self-evidently wilful upon his part, that toleration even, ceased to be a virtue, for it was so much like downright hypocrisy. But they thrive, and seemingly are full of zeal.

Good reports come from various points in Ohio. Some deaths have occurred among the old inhabitants in Kirtland; among the number is father Ira Bond. I conducted his funeral service, at his residence, on the 4th instant. He was the oldest man in the town. Bro. M. H. Bond, his son, was in attendance at the funeral, and preached an excellent discourse in the Hall on the Sunday following. He reports favorably of the work East. Brn. G. T. Griffiths and R. S. Salyards are away on their mission work. E. L. Kelley is yet in California. A letter just received from Bro. B. V. Springer leaves him on the housetop. Some two miles from here, one whole family of six children died a few days ago from the effects of diphtheria. None others anywhere in this community have it. It is as strange to the inhabitants here as it is startling. Don't drink any impure water, out of wells near barns, etc. See that there is no sour corners about the house, cellar, and places where you frequent. Sweep clean, and use plenty of water at the right time and place, and the diphtheria will find no place in your home, except by contagion. The Saints are well here. A snow storm rages while I close this. A Happy New Year to "ye editors"—co-workers, and all Saints.

Respectfully,

WM. H. KELLEY.

DOWNINGTON, Mich. Dec. 26th.

Bro. Joseph:—All things goes well here. Bro. J. A. Grant, a young priest, is laboring with me, and intends to all winter. He is a great help, and speaks pretty well. Another young priest, F. Smith, is doing pretty well. I baptized two more yesterday near Deckerville. Am to commence a debate near Canboro, Huron county, next Friday night.

Yours, etc.,

J. J. CORNISH.

BOSTON, Mass., Dec. 24th.

Bro. Joseph Smith:—Yes, the world will, in time, do your father the justice he deserves. I send you a slip from the Boston Daily Globe that will no doubt interest you. I have mailed the Rev. Pentecost a copy of the Voice of Warning. I do it thinking he may, like a drowning man, grasp at a straw. I will warrant him to float, gain the right port, and an abundant entrance into the Kingdom of God, if he will heed and obey its precious teachings.

Truly the props are dropping out from the orthodox churches of the day; and we are sure they will, for that which can be shaken will be shaken, and I find honest men and women in all denominations inquiring for the truth, and willing to hear and read our claims. Truly "the harvest is great." Jesus says "My sheep hear my voice, and another they will not follow." The Spirit of the Lord will call after his sheep, no matter whether they are in the world or in the churches of the day. The servants of God that are honest in heart will fish and hunt them out of towns, hamlets and cities, and in time to come more rapidly than in the past. My whole aim and desire is to spread the news of a restored gospel and of a crucified Redeemer. The "Voice of Warning" is the praise of every honest heart that reads it. My business brings me in contact

with the merchants of New England and my goods have a household name. I have a chance to spread the work and raise up friends for the Church. The "Voice of Warning" is just the book to give to those who are seekers for the truth, who say they have in their hearts an aching void and want it filled. The Lord has said to me, I will surely make you a fisher of men; and it is proving literally true. I praise his name for the high honor that he has pladed upon me.

A. N. HOXIE.

TARONA, (Sharon,) 8th Nov. 1887.

Dear Beloved Brother, Joseph Smith:—

May blessings abound upon you in the name of our Lord and Savior Jesus Christ.

We have now to inform you how very much pleased we have been, in consequence of the visit paid to us by our dearly beloved brother, Thomas W. Smith, and our no less beloved Sister Ellen, who arrived here on the 6th November, 1884. On the 21st of December he commenced to preach the gospel, to baptize, and to arrange every thing that was necessary respecting the laws of the church. It was then we turned towards him with full confidence and heartfelt gratitude, we saw that he was the right man, and many good things were performed by him in our midst.

In consequence of all these things, we perceived that he was a true servant of God, so that we at once delivered up the charge of all our religious affairs in the different Islands into his hands. He established branches, and appointed presidents, priests and teachers over them. We followed him everywhere he went, and were fully conformed into all the doctrines he preached during the term of nearly three years. He then occupied himself with the construction of a church, in the place called Sharon (Tarona). It was completed on the 31st of September, and on the 23d of October it was solemnly dedicated to the worship of the Almighty God, at eleven o'clock in the morning. M. Smith preached a good sermon in his own language, and all that heard him were very much pleased and edified.

At seven o'clock in the evening, persons of all nationalities were congregated together for the purpose of again listening to the words of truth. There were present: Americans, English, French and Germans, and in fact people of all nationalities and those from the surrounding islands.

All men were astonished and marvelled at what had been performed, and from that day all opposition and disbelief in our doctrines were done away with. Several members from most of the Paumotu Islands were present, many of whom brought money to help pay off the debt on the church.

On the 4th of November we all assembled, we and the people from the different Paumotu Islands, in the house of Qaruru the president, and at two o'clock we commenced a service, singing and prayer. It was impossible to restrain our tears, our feelings overcame us. We followed them to the ship, and we now inform you that our brother and sister have left for New South Wales.

Dear beloved brother in the Lord, we again bid you "God speed," we members of the church of Jesus Christ of "Latter Day Saints" in this part of the world.

We were infinitely pleased with our beloved brother, Thomas W. Smith, in directing us in

the right way respecting the doctrines of our religion. He has performed a great work among us, and we beseech you, most sincerely, to send him back here, if possible. We trust that at the General Conference in America it may be decided that he is to return here.

We sincerely trust that our heart-felt desires may be acceded to, and that it may be the will of God that he return here as soon as possible, seeing that a great and a good work has been performed by him here. We sincerely wish him God speed! in every way.

Ia ora na oe mae te io a o te Fatu.

Tehopea peretetini tauturu notetiehoatoa

Metuaoere peretetini matainoa

Tapuni Peretiputero

Paririri, Peretiteni noteamoia taroua

Mahana peretetiui amaa itiarei

heve peretetini a maa tiona

human Peatetiui amaa Maatea

Tuteeria Peretetiui amaa Tikahau

Eehau Peretetiui Matuinaa

Camuora pereteiui

Paite

tauirā

Poaiteo

have

Poheniti

Petero

Era Verohiroa

HASTINGS, Victoria, Aus., Nov. 25th.

*Bro. Joseph:—*I am just through a short mission to Geelong and vicinity; held two services in the city—only a few out to hear us. I there met a Utah elder, and after some talk, he said he never had been to America, and did not believe much in the polygamy business. Since I left Geelong he visited Bro. Trembath, and seems to be considerably exercised in his mind, as he had baptized forty or fifty persons in New South Wales, and sent them to Utah, and now he is afraid that he has done wrong. He is coming to visit me, to find out if he can the relative merits of the claim of authority of the Utah and the Josephites as he called us; and he says if he sees that the Reorganized Church is right, he will go to Utah and undecieve those whom he caused to go there. He is a Jew; is in business in Geelong, and intends to visit America, so you probably will have the pleasure of his company during his visit to Lamoni. He seems to be very sincere and conscientious.

The Leopold branch was organized last Sunday afternoon; we had an excellent meeting at the time. The Holy Spirit in its calm, earnest, peaceful manifestations, were present in great degree; we all were blest and strengthened in our endeavors to do our Master's will. Bro. Trembath was ordained an elder, and is the presiding officer of the branch. Bro. James D. Craig, priest; and John Craig, teacher; with R. Trembath, clerk. The harvesting just commencing, we could not hold meetings during the week evenings, so we wait awhile and will labor in other places until the busy season is over somewhat. The hot weather is now commencing, and for a few months we must stew and perspire with heat as we for months past have shivered with chilly winds and rains.

Last mail brought us Bro. S. F. Walker's "Ruins Revisited." I have not yet read it, but in looking over it, see that it will be very interesting and instructive—especially to every one interested in the unfolding and, to-day, develop-

ment of ancient prophecies; therefore it will prove a boon to the ministry, for judging, by what I have seen of it, it is a compendium of ethnological and historical facts. I am glad we have such a work and workman among us. When I read Wilford Hall's works I was filled with gladness and indignation, and now I always feel indignant when I think of his work, for did not the Seer and revelator in 1833 give the key of the principles which he (Hall) used to confound the wisdom of the worlds' wise men, especially in Doctrine and Covenants, section ninety, paragraphs four to six inclusive, which knowledge having been given them, the wise ones of the church should have developed instead of grovelling in evil desires for power or position, or debasing lust, and thus lowering the ensign which the prophet endeavored to elevate, and now my soul rejoices that in the Reorganization all the wasted places of Zion are being rebuilt. The church is getting back to where she was, in some things, and is already far ahead in many things, and I sincerely hope the Saints will fully appreciate the arduous task brother Walker has so gladly performed, as to place the record of the teachings of the church in its proper niche in the temple of the world's scientific history.

No word yet of Bro. T. W. Smith. A letter came to-day for him from Apia, Samoa Islands, forwarded by the United States Consul, from which I judge he was there and is probably visiting in the Samoan Islands, and may come on in the San Francisco steamer from "Tutuila," one of the Samoan group. We hope to see him by Christmas, but he may not get here until after we have left for America; but we will still hope to see him. I am glad to see that in America, as well as elsewhere, God is hastening His work, and that all that are in Christ are being gathered unto him. Love to all Saints. May peace abide with you and all the Israel of God.

Yours in Christ,

JOS. F. BURTON.

CARNEIRO, Kansas, Dec. 24th.

*Bro. Joseph and William:—*I wish you with all Saints a happy Christmas. I came to this place the 20th; fair interest is manifested. This country is like the hill country of Judea—very rough. The work is gaining ground slowly in this district. Laborers are few and calls are many.

Ever yours,

A. H. PARSONS.

Box 120, GARDNER, Ill., Dec. 19th.

*Bro. Dancer:—*I want the *Herald*. There are three Saints in this place, and we held a meeting on the 18th. One person gave his name for baptism. We shall have a meeting next Sunday. We came from Clay Cross, Birmingham District, England. Yours in the gospel,

JOHN WALTERS.

GOOD ADVICE FOR THE GIRLS.

Now, girls, consider the fact. The day of usefulness is nearly past. Young men are not going to take you for wives on the strength of any looks or manners you may possess. Some of them are fools enough to do it, but they can not afford it. The pressure of the time is inexorable. Use, use, use is its constant demand. The last generation of women are simply wives and mothers. The demand upon the present generation is that they shall be helpmates, partners, and intellectual equals, and brave, struggling, independent and jovial companions.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THEORY WITHOTH PRACTICE IS ABORTIVE!

Editors Herald:—The truth of the above caption may be conceded by thinking minds, and such may wonder why the writer has chosen to discuss that which needs no proof. Do not be hasty in your judgment, kind reader, but plod patiently with us to the end. Our desire is that you may be benefitted by the thoughts suggested. While a theory not put in practice is like an untimely birth, the practical workings of any theory, of whatever nature, is a test as to its worth. If Robert Fulton's theory of propelling boats by machinery set in motion by the force of steam had never been put in practice, the great benefits accruing from the use of steamboats would not have been obtained. But its practical workings have demonstrated the theory to be of great worth. The same process of reasoning applied to railroads, electro-magnetic telegraphy, &c., &c., would produce the same results, only to an immensely greater degree as they increase the benefits received by man from their operations. Such may be termed beneficial physical theories.

The government of the United States, in its theory and practice, has, in the writer's opinion, proved to be the best ever devised; though those who believed in what they call the "divine right of kings" prognosticated a failure for the theory in its infancy; but its practical workings have demonstrated beyond a peradventure that it has within it the seeds of perpetuity, and bids fair to exist when the tottering thrones of despotism are crumbled in the dust. One proof of its worth seen in the fact that thousands yearly land upon its shores from the different nations of the earth, seeking to make the country over which the flag of freedom floats, their home. It is true and has been proved of late, that not all who come to our shores have peaceable designs, but that some come with the purpose to sow the seeds of dissension, advocating a theory which, if put in practice, would certainly produce what their name indicates *anarchy* and confusion; and the direst consequences would ensue should they be allowed to trample the laws under their feet. There have been theories of a social nature sought to be established, purporting to be improvements upon the usages and customs of society which would produce greater beneficial results, such as "Free-loveism," and "Socialism;" but when put in practice have proved to be pernicious in their effects, and destructive of good morals, and having in them the seeds of their own dissolution.

There is a theory, assuming somewhat of a religious or spiritual nature, that is becoming very popular throughout the world, numbering among its votaries, emperors, kings, queens, and other titled dignitaries

of the earth, entitled the spiritistic theory—commonly called Spiritualism. The practical workings of this is a perfect test as to who is the author of it, and as to what are its results in this life, and what it will be in the world to come. In a select article in the *Herald* for November 26th, 1887 entitled "Spiritualism—Its Modern Development; by the Rev. John Storie," we find recorded some of the immoral practices of its mediums who claim to be controlled by angels. Quoting from Dr. Hatch, once a medium, but who renounced the system with horror and indignation he says:

"Spiritualism, and prostitution, with a rejection of Christianity, are twin sisters, which everywhere go hand in hand. * * * Like all destructive pestilential miasma, which almost imperceptibly poisons the soul, it has made victims tens of thousands of its votaries, and secretly crept into many other avenues of society, until it is almost popularizing those social conditions which every good citizen must most deeply deplore. Iniquities which have justly received the condemnation of centuries are openly upheld, vices which would destroy every wholesome regulation of society are crowned as virtues; prostitution is believed to be fidelity to self; marriage an outrage on freedom. Bastards are claimed to be "spiritually begotten," &c. Do these practices prove the theory that leads them to be from that righteous, Holy Being, who can not look upon sin with the least degree of allowance? Does it commend itself to the pure and the good, the virtuous of Adam's posterity?

Still quoting from the same article we find that out of their own mouths they stand condemned as being the servants of Satan, for they especially style themselves the servants of the devil, and pray to him for help. We extract only enough to prove our position, for to us the whole of the prayer as quoted (and that only claimed to be a portion) is too horrible to put on paper: "O Devil; Prince of Demons in the Christian's hell! O thou Monarch of the Bottomless pit. * * * Bless *thy servant* in his labors before thee. Fill his mouth with words of wisdom, * * * that his audience may realize that thou art a prayer hearing and a prayer answering devil"—"World's Crisis."

In the same article it is recorded that the proceedings of a meeting held in Lyceum Hall, Boston, were opened by prayer to his Satanic Majesty. Out of their own mouths then, they are condemned as servants of the devil, that and the practice of such a theory proves that it emanated from that evil one who seeketh not the good of the human family, but is an enemy of God and man, an enemy to all righteousness, whose wages to those who serve him, is death, an eternal separation from God, and from all that is lovely, pure and good, and misery is their doom.

The only theory established on the earth for the benefit of man in this life, and his eternal welfare in the world to come, is the gospel. Emanating from a perfect being, it is perfect in all its parts, and therefore calculated in its practice, to perfect the

sons of men in their sphere, as God is perfect in His; and hence we hear the Savior commanding: "Be ye perfect, even as your Father who is in heaven is perfect." God in his sphere is infinitely perfect—infinite in wisdom, knowledge, truth, glorious in holiness and all goodness, having all power to do whatsoever seemeth him good.

Man in his sphere on earth may attain to that state of perfection in righteousness, that is made possible for mortals, by practicing the precepts of the gospel of Christ. There is a great difference between man in his *natural* state and this "perfect" state on earth, even as there is between infancy and hoary age; and hence, as the natural man is "born again," he is spiritually, in his infancy, and has to grow in every good word and work in all holiness, until he becomes a "perfect man" in Christ Jesus. It is written: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are after the flesh can not please God."—Rom. 8: 7. It follows then, that the carnal mind being at enmity against God, must be in the service of him who is the enemy of all righteousness, who beguiled our first parents from their rightful allegiance to the Creator; and they, falling from their lofty condition as children of God, became servants of Satan, were estranged from God, and entailed upon their posterity the consequences of that fall whereby, by nature, they are at enmity against God. By the apostle they are said to be "after the flesh;" and while in that condition they can not please God. The same apostle, in Galatians, chapter five, states what the works of the flesh are: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like."

We do not understand that the apostle accuses all who are in the natural state as being guilty of all of these charges, but that they are all guilty of some of them, some being much worse than others. Although many who are styled the honorable men of the earth, would not commit the crimes of adultery, fornication or murder, yet they may be guilty of idolatry, or hatred, or wrath, or strife, etc. Now the apostle says that they who do these things "shall never inherit the kingdom of God." And well might he say so, for they are works which are displeasing in the sight of God, being subversive of the welfare of the children of men in this life, and, if not repented of, will unfit them to dwell with the pure and the good in the resurrection of the just. Can any one point out one of those works of the flesh that is conducive of the well being of society? But the apostle did not enumerate all the works of the flesh, for he says, "and all such." When we think of all these evil works being indulged in, what an amount of wretchedness and misery, degradation and woe, are consequent thereupon in this life? And their consequences follow over in the next, if not repented of,

To deliver mankind from this state of things, God sent forth the plan of salvation, the gospel, requiring obedience to the same, giving man his agency, leaving him at liberty to choose or refuse: but according to the conditions, they who obey receive the reward of eternal life; and those who refuse to receive punishment for so-doing. The theory of the gospel, when practiced, will cause men and women to cease all evil practices, and in this respect society will be made better, and also the government under which they dwell. One of the first principles of the gospel is repentance, which is a forsaking of sin, of whatever nature, which if people do, they then may be adopted as sons and daughters of God; and that mode of adoption is baptism (being baptized into Christ) for the remission of sins repented of; and then "the spirit of adoption" is promised (Rom. 8: 13) whereby they can know of their acceptance with God as his children; and if the Spirit which is given is obeyed, the fruits of it will be, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."—Gal. 5: 22, 23.

It seems to the writer that the most obtuse intellect can see that persons possessed of "the fruits of the Spirit" must be better men and women than when engaged in the works of the flesh, and that this proves that the practical working of this gospel theory is for the well-being of mankind in this life, and causing them to become more God-like, fits them to dwell with Him in eternity. The first principle enumerated in "the fruits of the Spirit," is love. The Savior declares that upon loving God with all our heart, might, mind, and strength, and upon loving our neighbor as ourselves, hangs the whole law. Paul affirms the same when he says, "Love is the fulfilling of the law." He also says, "Love worketh no ill to his neighbor."

It is right, and reasonable, that God should be first in our affection—in our heart's love—for "in Him we live and move," and from him we derive every blessing, whether of a temporal or spiritual nature; also from Him, who alone is able to bestow it, we have the promise of eternal life, which He declares "is the greatest gift" He can bestow upon man. The Savior gives the test of that love in this language: "He that hath my commandments and keepeth them, he it is that loveth me. And he that loveth me, shall be loved of my father. And I will love him, and will manifest myself unto him." We know, then, that those who love God are those who keep His commandments.

The next great command, after love to God, is, that we love our neighbor as ourselves, which, reduced to practice, is tantamount to the Savior's saying: "Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets."

We would not that men should hate us; we then must not hate them. We would that men might love us, therefore we must love them. The test of love to our neighbor is, "Love worketh no ill [nothing bad

or evil] to his neighbor." If we do any ill to our neighbor, whatever, then it is a sure sign we do not love him. And as we would not do ourselves any ill, it is certain we do not love him whom we do harm to. If I love my neighbor as myself, I will do him all the good I can; for I would desire to do so to myself. If this principle of love was carried out by all the inhabitants of the earth, what would hinder millennial peace from existing in our midst? There would be no necessity for bolts or locks to our houses, for none would be inclined to steal from their neighbor. There would be no necessity for prisons, for there would be no law breakers; every one would be living above the law, love to God and love to man being the ruling principle. There would be no drunkards, and no necessity for a law prohibiting the manufacturing or vending of alcoholic drinks, for if a man loved his fellow man as himself he would not manufacture or sell to his brother-man that which robs him of his reason, making him a disturber of the peace of society, causing him to neglect providing for his family and bringing them down into the depths of poverty and wretchedness, changing him from the loving father and tender husband into a demon ready to imbrue his hands in the blood of innocence; he would not make or sell that which is the cause of nine-tenths of the crimes perpetrated against the laws of the good government, against the laws of his Creator. And thus by the practice of this principle of love inculcated in the gospel of God to man, His creature, the traffic in this soul and body destroyer, this bane of the human family would be forever swept from the face of the earth. Let this principle of love be exercised by man to his fellow man to his fellowman, and there would be no anarchist, nihilist, communist, or socialist; no strife between capital and labor, therefore no societies for the protection of labor; in short, all the strife and contention existing among the children of men through lack of it would be done away, and peace would extend o'er all the earth, and "every man, in every place, would meet a brother and a friend."

The Lord has made known through his prophets, that a reign of peace and righteousness shall extend over all the earth. Isaiah in chapter 11 of his book, speaking of Christ, says, "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. The sucking child shall play upon the hole of the asp, and the weaned child shall put his hand upon the cocatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of

the knowledge of the Lord, as the waters cover the sea." Micah, chapter 4, predicts that when the Lord shall reign in Mount Zion, the nations shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." This looks like a reign of peace, surely; for the wild beasts will become docile and graze with the domesticated animals; nothing hurts nor destroys in all the earth; the Lord is known throughout the entire earth as the righteous king, reproofing with equity for the meek of the earth; no nation upon the earth will learn war any more, every man, without fear of molestation, enjoying the fruit of his own vine and fig tree in peace.

Paul, in 2 Thess. 1: 7-9, says: "When the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with destruction from the presence of the Lord," &c. We perceive by this that those "who obey not the gospel" will be deprived of dwelling with the Lord in this reign of blessedness and peace; and the inference is that those who do obey will have that blessed privilege. The gospel, it appears, was given as the means of preparation for this reign of peace; for it follows as a logical sequence that, if "the works of the flesh" as before enumerated are done away through obedience to the gospel, and that through obedience the fruits of the Spirit—"love, joy, peace,"—are established in the hearts of the obedient ones, the gospel, then, is the means of preparation for dwelling with their Lord, and that He will then accept them. The gospel, then, is the best theory ever advanced upon the earth for the perpetual well being of man; and, like all other good theories, to reap the full benefits of it, its principles must be fully practiced.

It appears from the record that the Savior foretold, that at the time of His second coming to reign on the earth about half of those who had had a name in the kingdom of God on earth would be shut out from the marriage of the Lamb. They were styled by Him, "foolish virgins." They had the name of "virgins;" had a membership in the kingdom; but they had not put in practice all of the gospel precepts, therefore had not the Spirit and were shut out from His presence.

It appears to the writer, that to be destroyed "from the presence of the Lord" for not obeying the gospel does not apply alone to those who, when they hear it, refuse to receive and obey it, but also to those who may lay the foundation principles spoken of in Hebrews, 6: 12—"faith towards God, repentance, baptisms, laying on of hands"—and may run well for a season, but who stop in the race, cease striving to "go on into perfection," do not put in practice all of the precepts of

the gospel, become careless, lukewarm, lose the indispensable oil, do not seek to replenish till too late, when darkness as a consequence ensues, and depending upon getting the "oil" from others, when they find, alas! that each has no more than enough for themselves to secure the light necessary to have in order to be received of the Master when He comes.

The parable of the ten virgins agrees with that of the sower, whose seed, some of it, fell by the wayside, and the fowls devoured it; some fell upon the stony ground, sprang up immediately, but not having much root the mid-day sun scorched it, and it withered and died; some fell among thorns, and when it sprang up it was choked by the thorns, and did not bear fruit; but some fell upon good ground, and brought forth thirty, sixty, and a hundred fold. So we perceive that the theory of the gospel must be put in practice if we expect to receive any benefits from it. If men will not have anything to do with it, but will go on sowing to "the flesh," they "shall of the flesh reap corruption," having willfully disobeyed the commands of their God against all such works; and refusing to forsake them and obey the gospel, they must come under condemnation and suffer the consequences of that disobedience. If they sow plentifully to "the works of the flesh," they will reap a plentiful crop of evil now and in the world to come, for every one will be rewarded "according to their deeds." On the contrary, if men "sow to the Spirit," plentifully, and cultivate its fruits with care and assiduity, they will reap a plentiful crop here, and in the world to come, life everlasting. But if men sow sparingly, and are careless and negligent in cultivating good, they can not expect to reap a full crop, neither in quality or quantity, so that they will have to be content with a less reward. If the whole gospel theory is not obeyed, the whole benefits of that theory can not be obtained. The Savior's declaration is that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

God being perfect in knowledge, in wisdom and understanding, knowing the end from the beginning, knew just exactly what it would take to redeem and bring back fallen man into His presence, and He consequently established the scheme, or conditions of that salvation; and infinite wisdom conceiving that it would take *all* of those conditions to accomplish that object, then nothing more, and nothing less will accomplish it.

If men and women consider well their best interests, they will seek the salvation of their souls in preference to seeking to lay up treasures on earth; for the Savior asks, "What shall it profit a man if he gain the whole world and lose his own soul?" "Or what will a man give in exchange for his soul?" If a man had the whole world under his control, he could not effect an exchange with the Almighty for the salvation of his soul! No, it must be obtained by his observing the conditions of the gospel. Men may establish banks of exchange; they may exchange with each

other the different commodities and productions of the earth, but he can not effect any exchange with the God of heaven, only by obedience to his law. A man may exchange his state of rebellion for the state of obedience; he may be "translated from the kingdom of darkness into that of God's dear Son;" and by being a faithful, law abiding citizen, continuing so to the end, growing in the grace and knowledge of God, he may become a "perfect man in Christ Jesus," prepared to dwell with perfect beings, and by such an exchange secure his soul's salvation.

That you, and I, dear reader, having become acquainted with the theory of the gospel, may put it in practice thoroughly, so that we may secure all of its benefits in this life, and in that which is to come, it not proving abortive in our case, is the prayer of
E. STAFFORD.

WHO ARE THE CHILDREN OF THE KINGDOM

SPOKEN OF AS THE GOOD SEED IN THE PARABLE OF THE WHEAT AND TARES?
MATTHEW 13: 36-45.

CHRIST'S interpretation is as follows:

"He that soweth the good seed is the Son of Man. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked. The enemy that sowed them is the devil. The harvest is the end of the world." The reapers are the angels or messengers sent of heaven. As therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world, or the destruction of the wicked. "For in that day, before the Son of Man shall come, he shall send forth his angels and messengers of heaven, and they shall gather out of his kingdom all things which offend, and them which do iniquity, and shall cast them out among the wicked; and there shall be wailing and gnashing of teeth. For the world shall be burned with fire. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

The following points are settled, First: "Christ sowed the good seed." Second: "The field is the world. Third: "The good seed are the children of the kingdom." Fourth: "The tares are the children of the wicked." Fifth: "The enemy that sowed them is the devil." Sixth: "The harvest is the end of the world." Seventh: "The reapers are the angels, or messengers sent of heaven."

Some claim that the "honest in heart" found in the various churches, or Babylon, are the children of the kingdom of God, and that too while in those churches. It is also claimed that they are in possession of the Spirit of God, which is taken as unmistakable evidence that such are indeed the children of God.

The fall of man is an accepted fact, by all Bible believers. By the fall all men became aliens from the family of God; or in Bible language, "Strangers and foreigners."—Eph. 2: 19. "By nature the children of wrath."—Eph. 2: 3. "Were afore off."—Eph. 2: 17. "For we have before proved both Jews and Gentiles, that they

are all under sin; as it is written, There is none righteous, no, not one."—Rom. 3: 9, 10. "For all have sinned and come short of the glory of God."—Rom. 3: 23. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5: 12.

Thus the doctrine of the fall is established as a Bible doctrine. The doctrine of redemption through Christ Jesus stands upon as sure a basis. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."—John 3: 16. "But God commendeth his love towards us, in that, while we were yet sinners Christ died for us."—Rom. 5: 8. "As in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 22.

Isaiah represents Jesus thus: "The Spirit of the Lord God is upon me; because he hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa 61: 1, Luke 4: 18.

Here then is his mission as the sower of the good seed. "Now after that John was put into prison Jesus came into Galilee preaching the gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand."—Mark 1: 12, 13. Math. 4: 16, 22. Malachi speaks of him as "the messenger of the covenant," and Latter Day Saints understand the gospel to be "The new and everlasting covenant" that God through Christ makes with man. It was then by the preaching of the gospel of the kingdom that he sowed the good seed, and it must be remembered he was sowing it then, for in his interpretation of the parable he uses the present tense of the verb to sow. "He that *soweth* the good seed."

It will not be disputed by the believer, that since the race had become aliens through the fall, the gospel was to be the plan of restoration to the favor of God through Christ; and consequently the rule by which they were to be adopted into the Kingdom of God; hence, we can not claim to be citizens or children of that kingdom only by this rule of adoption. If the fact of some being good moral men, according to our judgment of goodness, makes them children, then to such Christ needed not to have preached, and for such he needed not to have died; for undoubtedly such men as Zechariah, Joseph and Simeon; and such women as Elizabeth, Mary and Anna were truly moral, God-fearing and truth-loving souls; and were looking for redemption at his hands, and of such it is said, "As many as received him to them gave he power to become the sons of God; only to them who believe on his name."—John 1: 12. If this class were children of God, in the gospel sense, prior to that, they would not at that time have needed power to become such; hence, it is evident that the best efforts of men in a moral sense, outside of obedience to the gospel, does not qualify them to become

sons of God. There is a covenant to enter into with the Father through the Son, a law of adoption for all to obey before we can become members of the heavenly family. That covenant, that law of adoption, is "the gospel of the Kingdom" which Christ preached. That covenant and law were well defined by him, when he cried, "He who believeth on the Son hath everlasting life."—John 3:30. "Repent ye and believe the gospel."—Mark 1:13. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he can not enter into the kingdom of God."—John 3:5. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," etc.—Mark 16:15, 19. Peter also as one holding the keys of the Kingdom, defines it as follows: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts 2:38. It is well understood that the Jews were all under the law prior to Christ's coming. "But when the fullness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4:4, 5. If Israel, in that day, could not receive the adoption of sons without obedience to the gospel, can any other people? "God hath concluded them all in unbelief, that he might have mercy upon all."—Rom. 11:32. Hence all being in the same condition, all must find redemption in the same way, namely, through the gospel.

But we are told, "If meekness, humility, prayerfulness, gentleness, faith, charity, and a manifestation of a Christ-like spirit, is any indication that the possessor is a child of God, then there are plenty of children of God in other churches." The possession of these excellent qualities is not *all* that constitutes a man a child of God. The preaching of the gospel was a necessity, or Christ would not have done it; nor would he have commissioned his disciples to preach it. Consequently obedience to it was necessary; for if it was not necessary to obey it, it was certainly unnecessary to preach it. But Christ was ordained and sent of God for that express purpose, as also to die for the sins of the world. And while praying to his Father for his disciples, he says, "As thou hast sent me into the world, even so have I also sent them into the world."—John 17:18. Obedience, then, is absolutely essential, in order that we may be enrolled in the heavenly kingdom. That obedience is absolutely demanded is evident from the following: "Verily, I say unto you, it is not every one that saith unto me Lord, Lord, that shall enter into the kingdom of heaven."—Matthew 7:30. The qualities named are all praiseworthy, but not sufficient of themselves. Nor are they confined to professors of religion. Such qualities have been found in all ages and among all peoples. The crowning excellence is obedience; it embodies all the rest; for to be obedient in the full sense of the term is to cultivate and manifest all these graces; but it is possible to possess many

of the above named graces, and yet lack a pure faith and consequently yield implicit obedience. The fact that Christ commissioned his disciples to go into all the world and preach the gospel to every creature is proof that whatever of worth men possessed without the gospel, they were sinners and aliens, and were in need of the gospel to make them children and heirs of God. Such was and is the condition of the world; hence, Christ truly said, "I am not come to call the righteous, but sinners to repentance." This language does not convey the idea that there was nothing good in man, (I mean in a comparative sense), but it does mean that all men had sinned. Good as found in man is at the best only comparative; but whatever good there is in man is "Christ-like" since the difference of identity in the two beings can not change the nature or quality of characteristics possessed by both, but whatever excellence there is in man is in degree, or may be measured; but the same qualities in deity are infinite, immeasurable. But we repeat that no excellence that man can attain unto without obedience to the gospel, can never fit him for, or make him a citizen of the kingdom of God; for it is written, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

Men may claim to be in possession of the Spirit of God, and hence conclude that they are children of God without undergoing the birth of water. But if Jesus properly defined the nature of the new birth, in the above language, and certainly this was the answer to the importunate question of Nicodemus, "How can a man be born when he is old?" then those who make the above claim are unregenerate, and hence incompetent judges, not being able to discern between the true Spirit and the false, and they may rest assured that if any spirit teaches them to ignore or treat lightly the teachings and ordinances of Christ, that spirit is not of God; and if they are governed by it, they are in danger of condemnation.

John tells us of "The true light which lighteth every man who cometh into the world," and declares it is the Son of God. John 1. And Paul tells us "The manifestation of the Spirit is given to every man to profit withal."—1 Cor. 12:7. If this term, "every man," means all mankind whether in the church or out, then professor and non-professor, atheist, or believer, receives the manifestation of the Spirit, whether he profits by it or not; and this is the means by which Christ "lighteth every man that comes into the world." This light, this Spirit, was not to supercede the gospel, or render it, or any of its precepts or ordinances unnecessary; for in that case, Christ and his Spirit would be divided, the work of preaching the gospel would be useless; and the great commission have been given in vain; but rather, the light or Spirit is given to enable us to discern truth from error, good from evil, and to cheer us on in the good that we know, and prepare our hearts for the greater truths revealed in the gospel of

God's dear Son, bearing witness to us of its truth, and divinity; and thus leading us to become the sons of God, through the only means ordained of God to make us such by obedience thereunto.

By the revelations of the last days, we learn that the light or Spirit, mentioned by John and Paul "proceedeth from the presence of God, to fill the immensity of space."—Doc. Cov. sec. 85. From this we learn that its operations are not confined to witness bearing, but are also guiding, influencing, instructing, and approving the good in us, and reproving the evil; while it is life-giving, and sustaining, not only to man but to all the creation. But it is also to bear witness with our spirits that we are the sons of God, when we have become such by obedience to the laws of adoption. Undoubtedly many have felt the blessed influence of this Spirit; and in proportion as they have followed its guidance they have been led nearer to God, and have received its approval for the good they have done. This approval must not be confounded with the testimony that *we are the sons of God*, prior to our free and full compliance with the terms of sonship; for the Spirit of truth will never conflict with itself, nor with the teachings of Christ. There were Jews who manifested faith in Christ, but who were not adopted into the kingdom. To these, Jesus said, "If ye continue in my word, *then* are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32. From this it is evident that merely believing on him did not make them free, or children of God. They had not complied with the gospel, consequently were in bondage, for God could not be justified in giving them deliverance until they had complied with the terms thereof. Here is a case illustrative of this point: "And all the people who heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers *rejected the counsel of God against themselves, being not baptized of him.*"—Luke 7:29, 30.

John baptized for remission of sins. The common people believed his preaching and obeyed, consequently God was justified in forgiving their sins, washing them free from their sins; but the pious Pharisees and expounders of the law would not submit to the order of heaven, and must continue in their bondage. Paul says to the Romans, "God be thanked that ye are not the servants of sin, for ye have obeyed from the heart that form of doctrine which was delivered you. Being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life."—Rom. 6:17, 22. If the members of other churches are free from sin, children of God, why baptize them, seeing that ordinance is for the remission of sins, and for adoption into the Kingdom of God? I would not seek to appear wise above that which is revealed; hence, I shall not claim that the spirit of adoption is given to those who have not complied with the law governing it. I know of no other means than that revealed in Holy Writ. Why should I flatter

my vanity by assuming that, because I belonged to and was blest in another church, therefore I was then a child of God? The portion of the Spirit I enjoyed was given to help me discern the truth, and to show the divine approval of my acceptance of the truths I had heard, but it was not the seal of my adoption; for although I had been immersed I was not adopted, for he who immersed me had not divine authority; but when I heard the truth in its fullness and obeyed it under the hands of those who were divinely appointed, then I was entitled to the seal of adoption, and then I realized the difference between a servant and a son. Then I could realize the force of the language of Paul: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.—Rom. 8:14, 15.

It is no argument against the foregoing truth to say that "If the sincere among the churches, or in Babylon, are not the children of God in a gospel sense, then false doctrines, corrupt practices, and Satan's children are found in the church of Christ." False doctrines crept into the former day church, and Christ and his Apostles warned the Saints against them. Corrupt practices were found in it, against which God through his servants uttered fulminations of his wrath. Satan's children had crept in, but neither they, nor their doctrines or practices were of the church. They were, as Christ says, "Thieves and robbers," and of their father the devil." These led the church into apostasy. Such have been and may yet be in the Church of Christ in these days, or the Reorganized Church is fighting shadows; but as there can be no shadow without a substance, it is a recognized fact; but that fact will not prevent it from being the Church of Christ. It simply proves the continued hatred of Satan against God and humanity, this wily and hellish assiduity to frustrate the purposes of the one, and destroy the hope of the other. It also manifests the weakness of man in this as in all ages of the world. But although the wheat and tares are found growing in the same field, the infinite wisdom of the sower of the good seed will cause the coming of the arch enemy to aid instead of frustrating the divine purpose, and when that purpose has been accomplished, the tares will be burned, and with him who sowed them will reap for their reward eternal shame and confusion.

In conclusion, I believe that there is comparative good in all churches throughout Babylon. If not so, Babylon would have fallen long ago of her own rottenness. There are many both in and out of the churches, from the church of Rome to the latest form of apostasy, as well as in the heathen world, who are sincere and truth loving souls, whom God in his love has blest for their integrity, and will reward them according to their works. I believe, too, as the Book of Mormon teaches,

"Wherefore, all things which are good cometh of God." But the prophet is speaking of good in its intrinsic purity, unmingled with evil, not distorted and perverted as we find it in the creeds of the day. Whatever truths there are in those creeds came from God, but Satan has taught them to mar and distort them, as *he did* in the garden of Eden, and they are used to lead mankind farther from God, while if found in their original purity, then, "Behold that which is of God inviteth and enticeth to do good continually; wherefore every thing which inviteth and enticeth to do good, and to love God and to serve him is inspired of God."—Book of Mormon, page 536.

As an instance of the cunning of Satan, let me refer to one fact. In the days of Christ and the apostles it was more than a man's life was worth to confess that Jesus was the Christ; but to-day it is the most popular act that can be performed, and that sacred name is used as a covering for the most consummate hypocrisy and unblushing avarice; but to confess the truths that he taught, as a whole, would be a sure method of calling down the scorn and contempt of professed Christian, or avowed infidel. Thus the wiles of Satan are exerted to counteract the glorious work of the gospel and frustrate the plan of redemption, for he knows that without obedience to the gospel salvation can not come unto man. But, God be praised, the cunning of the evil one will be thwarted. The gospel is restored and is being proclaimed and will be preached in power unto all nations, kindreds, tongues, and people; and to all the generations of men who are, and have been upon the earth; until the great and glorious offer of salvation is made unto all, and man as a race have been redeemed unto God, through the blood of the Lamb and the sanctifying power of his gospel. And it shall be realized that "As many as believe in Christ, to them shall be given power to become the sons of God," "and if sons then heirs, heirs of God and joint heirs with Jesus Christ." CHARLES DERRY.

Selections.

ON SCIENCE AND MIRACLES.

At the Second Presbyterian church, Kansas City, Missouri, Rev. C. L. Thompson delivered the last of his series of Sunday evening lectures on "Science and Religion." The subject of last evening's lecture was "Science and Miracles." The following is an abstract:

Strauss says that the belief in miracles is the chief offense of religion. Skeptical science necessarily denies the supernatural. Christianity is the religion of miracles, hence the conflict. What is a miracle? We used to say it was a suspension of natural law. We are not so sure now; they may be only a mere subtle action of law. The denial of miracles comes from three sources.

First—Atheistic, there is no God, no miracles,

Second—Pantheistic, a false conception of God, which also excludes miracles.

Third—Deism, a mechanical conception of the world.

If we believe in a free personal God, miracles are possible. So Huxley and other scientists confess. The interference of God is not excluded by the laws of nature. Again, it is said, that if not inconsistent with the power of God, they must be with His omniscience. Why should His works need regulating? This view ignores the moral cause of miracles. It is not God's order, but man's disorder that requires their aid. Hume anticipated scientific objections to miracles when he said they violated natural law and universal experience is against them. But that begs the question; what looks like violation may be only a higher physical law, but undiscovered. Our Lord's resurrection may be no miracle, in a scientific sense. For ought we can say, germs of life may exist in our present bodies, which, under right conditions may spring up into an immortal body. Strauss says Bible miracles have not been cross-examined. Indeed! There have been eighteen centuries of cross-examination. The following three points may be considered fixed:

First—Admit God and a miracle is possible.

Second—If wrought for a sufficiently great reason, it is probable.

Third—Bible miracles have been so testified as to remain unshaken.

Now, in general conclusion of this course of lectures:

First—Let the man of revelation value the physical sciences. They help interpret the Bible. What light the sciences have thrown on the first chapter of Genesis!

Second—Let the man of science remember that there is a spiritual as well as a physical. The forgetting that is the chief source of the trouble.

Third—Let both work for harmony. All truth is one. The time is coming when the sciences and the theologies will both bring their best jewels of thought for the crown of that God, who made both nature and the soul, and who rules equally in both.

NEATNESS IN DRESS AT HOME.

The importance of neat and tasteful house dressing can not be over-estimated. The matron who appears before the members of her family in a shabby, soiled wrapper, and makes the excuse—if, indeed she takes the trouble to make one at all—"that it is so much more comfortable," has little idea of the possible consequences of such a course. Could she but realize that her dress is an evil example to her daughters, and one productive of consequences that will reach far beyond her own span of life; that her husband and sons can not fail to draw comparisons between her dress and that of the ladies they meet in other homes, and that these comparisons can not fail to decrease their respect for her, she might be induced to give more attention to her personal appearance. Not even the burden of care and constant employment can furnish a sufficient excuse for careless personal habits, for few things are more important to the well being of a family. There is an old saying to the effect that an untidy

mother has disobedient children; and while neither parents nor children may realize the why or wherefore of it, yet there is always a lack of respect and an indifference to the authority of a mother who takes no pride in her personal appearance. And it is not the mother alone upon whose shoulders rests the burden of responsibility for home neatness and order in dress; the father has its duties to look after as well, and should never fail to insist upon the younger members of the family presenting themselves with well-kept hands, clean faces, neatly brushed hair, and orderly dress, at least at every meal where the family assemble.—*Brooklyn Magazine.*

Conference Minutes.

SPRING RIVER.

Conference convened with Columbus branch, Kansas, September 2d, 3d and 4th, 1887, in the Richland Valley School-house. John A. Davis, Jr., preached Friday evening, followed by D. S. Crawley. September 3d, E. A. Davis in the chair. W. Pender secretary. The following elders reported: S. Maloney, C. Severeen, W. E. Westervelt, B. Davis, R. H. Davis, O. P. Sutherland, E. E. Bradley, W. S. Taylor, J. Hawley, J. T. Davis (had visited the Bickertonites, of whom he spoke interestingly and favorably), E. Depue, (baptized 7), E. A. Davis, W. S. Pender, D. S. Crawley, J. A. Davis, Jr., J. A. Davis, Sr., Moses Turpen, James Hart, J. M. Richards reported. Priests Havy, Cantrell, W. Lees, and Curtis Randall, (baptized 4), reported. Teachers Llewellyn and Hobart; and Deacons H. Smarts and Bradford reported. The spiritual authorities of the church were sustained in righteous. G. A. Blakeslee was sustained as gishop bishop of the church, and R. H. Davis as his agent. Bishop's agent's report read and adopted. The former auditing committee having been released—C. K. Ryan and O. Olson. E. A. Davis having resigned as president of the district, John Alfred Davis was elected to succeed him, and W. S. Pender was elected secretary. It was decided by vote to have next conference at Pleasant View Branch. Brn. Hawley and Maloney was invited to take part in conference. Moved that we sustain the above brethren in their mission here as appointed by First Presidency. Agreeably to recommendation from Pleasant View branch it was ordered that E. Keeler be ordained to the office of elder, and C. P. Jones to the office of teacher. Elder's license was granted to C. M. Fulks. Moved that the secretary be instructed to send priest's license to W. T. Duncan. The Webb City case was by vote given a reconsideration. The house resolved itself into committee of the whole, and after reconsideration, decided, that the decision of the committee at the Mound Valley conference was legal. Report was read from Wm. France. Preaching Saturday night by John Hawley assisted by S. Maloney. Sunday morning, preaching by D. S. Crawley. Prayer and sacrament meeting in the afternoon. Peaching in the evening by E. A. Davis. A good time was had. Adjourned to meet at Pleasant View, Kansas, Friday, January 27th, 1888.

SOUTH-EASTERN ILLINOIS.

Conference convened at Springerton, White county, Illinois, December, 17th, 1887. G. H. Hilliard in the chair, I. M. Smith, secretary. Branch reports:—Brush Creek 134; Dry Fork 29, 2 removed; Tunnell Hill 77, 1 received by letter; Alma 10; Springerton 58, 1 died; Parish, no report. Elders T. P. Green, I. A. Morris, I. M. Smith (baptized 1) and G. H. Hilliard (baptized 4) reported in person; E. Webb, T. C. Kelley, and John F. Thomas, by letter. The elders were all continued in their former missions. The authorities of the church were sustained in righteousness; A. H. Smith as missionary in charge. G. H. Hilliard, bishop's agent, reported: Balance

on hand last report \$3.10, received since \$21.40, total on hand \$24.50. G. H. Hilliard was elected president of district, and I. M. Smith secretary for the next six months. Preaching on Saturday evening by I. A. Morris and T. P. Green; Sunday morning by I. M. Smith; and Sunday evening by G. H. Hilliard. Sacrament meeting on Sunday afternoon in charge of I. A. Morris and B. F. Taylor. Adjourned to meet at Brush Creek branch, June 9th, 1888, at ten o'clock.

Miscellaneous.

CONFERENCE NOTICES.

The Des Moines district conference will convene at Rhodes, Marshall county, Iowa, March 16th, 1888, at two p. m. All the branches composing the district will please bring their reports, and also their offerings, as the Lord has prospered them. It is well known to you, brethren, that our bishop's agent's labor was mostly in the Eastern Iowa district. But he will be with us at our conference. All other brethren traveling through are cordially invited.

W. M. C. NIRK, *Pres. of Dist.*

RHODES, IOWA, Dec. 23d, 1887.

The North-Western Kansas district conference will convene February 25th, 1888, at ten o'clock, with the Elmira Saints, in Mitchell county, at Bro. Andees' School-house. This being our last session before the General Conference, let each branch make a complete and correct report, so that the district clerk can make a report to the General Conference. Let each one take an interest in this conference. Come one, come all! Let the Elders and Saints read minutes of September conference in *Herald* of October 29th, 1887, and note what will come before our next session for its action. Send all reports by mail, so that none will fail reaching S. C. Andes, Elmira, Mitchell county, Kansas. Don't fail to send on time—be a week or two ahead.

A. H. HARROWS, *Dist. Pres.*

A conference of the Southern Nebraska district will convene at Nebraska City, January 22d, 1888, at eleven o'clock, and it being chiefly for the last quarter in the year 1887, I earnestly request all branch presidents to see that their branches are reported, so that I can have the numerical strength in order to make a correct annual report to the General Conference.

J. B. GOULDSMITH, *Dist. Sec.*

NOTICES.

Wanted—To know the address of Ole Madison, who used to live at Omaha, Nebraska, Address Martin Lundwall, Bozeman, Montana.

Below we give the aggregate number of *Heralds* and *Hopes* printed at this office in 1887: *Heralds* 211,295; *Hopes* 234,963.

Desiring the address of each member of the first quorum of priests, I hereby ask all and each one of them to send me their address, enclosing a stamp, and in return I will send them a blank and inform them what to do with it.

J. B. GOULDSMITH, *Pres.*

Nebraska City, Nebraska.

DIED.

DICE.—Bro. Jacob Dice and Sr. Drusilla Dice were laid away, side by side, at the German Latter Day Saints' Church on December 22d, 1887. Thus by one fell stroke the destroyer rendered a fond wife and an indulgent mother a childless widow. Bro. Jacob Dice, after long months and years of great suffering which was patiently borne, passed away at five minutes passed seven p. m., December 19th, at the age of 39 years, 7 months and 17 days. Sr. Drusilla Dice passed away at ten minutes before six o'clock a. m. December 20th, after an illness of near four months, with consumption, at the age of 19 years, 4 months and twenty days. She bore her afflictions with fortitude; wishing to live but not afraid to die.

In her last moments she bore a strong testimony to the gospel work, saying, "It is God's eternal truth, and is founded on a rock." With many other words she exhorted to faithfulness. Before death they both selected the same place to rest their bodies, and the same person to preach the sermon. Services were held at the German Church by Elder J. M. Terry, assisted by Elder Wm. Lewis. "Blessed are the dead that die in the Lord."

JENSEN.—On December 13th, 1887, Nels. Christian, son of Bro. and Sr. Jensen, of Pleasant Grove, Utah, aged 9 years, 11 months and 15 days. He was a member of the church, and a constant attendant at the Sabbath School. As the grass and the flowers are cut down and fade, so Christian in his youth was taken from kindred and friends, and the once lovely form will pass away; but his spirit lives in the paradise of God, with the pure and the good. Funeral services by R. J. Anthony and Andrew Jensen, at Pleasant Grove, Utah.

BOND.—At Kirtland, Ohio, November 30th, 1887, Ira Bond, aged 89 years, 10 months and 11 days. Deceased embraced the faith of the Saints in 1833; was baptized by Joseph Young, in the town of Mendon, Monroe county, New York. He removed to Kirtland the following year, where he resided until his death. Funeral services at his home, conducted by Elder W. H. Kelly.

"A look of peace and calm content
Came with his latest breath;
The trace of a life well spent
Could not be robbed by death.
His life was long and also true,
So free from sin and guile,
That he could bid this world adieu,
And e'en in death could smile.

And if "death loves a shining mark,"
As we have oft been told,
His shaft has surely entered here
A heart as bright as gold.
His many friends will sadly miss
His true and pleasant face,
His halting step and kindly voice,
In each familiar place.

But there is one, Oh! who can know
The sorrow of her heart,
Caused by that desolating blow
That did their two lives part.
Yet may this tho't comfort be
Amid her grief and pain,
Though her beloved she can not see,
Her loss is but his gain."

HOFFMAN.—In Harrison county, Iowa, November 21st, 1887, near 6:30 in the afternoon, Andrew, only and beloved son of Sr. Mary B. Hoffman. He was born in Jasper county, Missouri, May 16th, 1867, and was at his death, aged 20 years, 5 months and 26 days. Of him his mother says: "He was a kind, loving son and an affectionate brother."

MILLOTTE.—At Armourdale, Kansas, October 6th, 1887, Sr. Caroline Millotte. She was born July 23d, 1833, at Cincinnati, Ohio, was baptized June 15th, 1880, at Wyandotte, Kansas, by elder Wm. Newton, and confirmed by Elder George Hayward. Our dear sister lived and died firm in the faith of the latter day work; and just before she departed she called her husband and children to her bedside and told them she was going to Jesus, and bore as her last testimony, that the work was true, exhorting her husband to be faithful and her children to come into the church. Funeral sermon by Elder George Hicklin.

MILLOTTE.—At Armourdale, Kansas, August 29th, 1886, John Henry Millotte. He was born June 29th, 1869, at Lanark, Ontario; was baptized and confirmed August 5th, 1886, at Armstrong, Kansas, by Willard J. Smith. Funeral sermon by Elder George Hicklin.

A GENTLEMAN.

WHAT is it to be a gentleman? It is to have lofty aims, to lead a pure life, to keep your honor virgin, to have the esteem of your fellow citizens and the love of your fireside, to bear good fortune meekly, to suffer evil with constancy, and through evil and good to maintain the truth always. Show me the happy man whose life exhibits these qualities and him we will salute as a gentleman, whatever his rank in life may be. Show me the prince who possesses them and he may be sure of our love and loyalty.

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THERE is the much abused mother-in-law. Why will not some one champion her cause? The most amiable of women become mothers-in-law, and certainly do not change their nature because of that relation. If young couples would adopt the sensible plan of forming independent homes, however humble, there would be very little trouble on that score. But under any circumstances, there is no basis for one-tenth of the cheap wit about the mothers of our wives. Turn a little light on the conduct of sons-in-law for a change.

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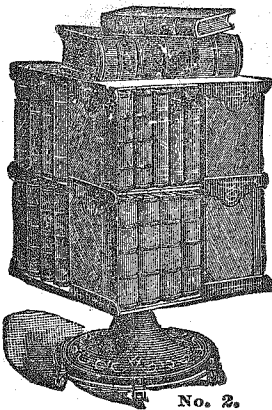
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"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, January 14, 1888.

No. 2.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

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The Saints' Herald.

JOSEPH SMITH EDITOR.
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Lamoni, Iowa, Jan. 14, 1888

MINISTERIAL NEEDS OF CITY AND COUNTRY.

In this issue will be found an excellent practical article from the pen of Bro. W. R. Sellon, on the ministerial needs of city and country—in contrast. It is a matter noted by all intelligent persons of experience that ministers well fitted for the country and small towns and having first class success there are failures in large towns and cities—failing to attract and hold attention to the message they bear, and, as a consequence failing in making conversions and building up the church. These are stubborn facts and as such demand that the church see to it that its ministry are put to work in such fields as they are fitted for. All may find fields adapted to their capacities and qualifications, but when assigned to what they are not qualified for, they become disappointed and disheartened, the people to whom they are sent form unfavorable opinions of them and their message, become disgusted and hardened, the church suffers and the work of Christ is unhonored if not dishonored. When the minister is every way qualified to serve those for whom he ministers, then it is that "the right man is in the right place;" the minister is suited to the people and the people to the minister.

It should excite neither pride nor self-conceit on the one hand; nor envy nor jealousy on the other, where these differences exist in respect to ministerial qualifications. If Bro. "A." is educated, gifted, spiritual and attractive, in the name of heaven, humanity and good common sense, put him where he will do the most good with his "ten talents," and let every child of God say "Amen!" And if Bro. "B." has far less qualifications, put him where he can use his "one talent" to good advantage, and then let the minister of "ten talents," with all the Israel of God, shout "Amen!" and lovingly uphold, encourage

and sustain him in his worthy labors. This is honoring every man in his place—his work—and rejoicing with love in his success. This, too, is honoring the Master. But if we fail to honor those whom Christ chooses, however humble their mission field, we thereby dishonor God and cast contempt on Christ.

The hand is not the head; the ear is not the eye; the foot is not the tongue; the belly is not the brain. Each of these are essential in their own place; and in their own place they can and should afford aid and give harmony and success to all other parts of the body. But when we demand of them what they are not ordained and qualified for, failure and disappointment follow, the entire body suffers and all that is in any way connected with it.

Put ministers to labor in the cities who are well fitted therefore; send those to the country who are qualified for it; and when this is done, let ministerial pride and vanity, envy and jealousy be kept from the heart of all, and great success will follow, with joy and gladness.

MORMONS IN MISSOURI.

HEREWITH we present our readers with another article from the pen of "Burr Joyce" in respect to the Mormon troubles and persecutions in Missouri, published in the St. Louis, (Mo.) *Globe-Democrat* for December 25th, 1887; and while we admire the thoroughness and honesty with which he treats these matters, we shall take occasion to correct him on some points, explain others, and give further light on still others; for now that the subject is being so fully treated in one of the best and most popular papers in America, we think the opportunity should be used in setting forth the exact facts in the case so far as we can. We recognize the overruling hand of God in the discussion of this subject just now when so many important changes for good are transpiring in our church affairs, and in respect to matters of religion throughout the wide world; and we hail all this with delight and as being prophetic of good to the Zion of God and to all who love truth and righteousness. These times are travailing with wonderful events touching the designs and purposes of God, and we should seek to read them aright.

"THE EARLY FIGHTS FOLLOWING THE GALLATIN ELECTION.

"USELESS APPEALS TO STATE AUTHORITY.

"INDEPENDENCE, Mo., Dec. 23d, 1887.—The hostility of the people of Jackson county toward the Mormons and Mormonism has been noted and described in previous numbers of the *GLOBE-DEMOCRAT*. In time this hostility existed in

every county wherein the "Saints" had settled, save in Clay. Ray county hated them, Carroll detested them, Daviess declared war against them, and the few Caldwell county Gentiles shared the common sentiment of detestation, and condemned the "reservation" arrangement which permitted their permanent occupation of the county.

"It may not be generally known, but it is nevertheless a fact, as can be shown, that the ill-feeling against the Mormons on the part of the Missourians was largely due to religious prejudice. At that date the religionists of the country were very conservative. Indeed toward any new doctrine that radically controverted their own ideas they were proscriptive and intolerant. Alexander Campbell and his followers, who were then called "New Lights," were regarded by many church members with about as much disfavor as Joe Smith and the Mormons, and because Sidney Rigdon had originally been Campbell's chief lieutenant in certain campaigns against the Baptists, it was charged and believed that 'Mormonism, is but Campbellism gone to seed.' Many respectable Protestant ministers regarded Mormonism and Catholicism with equal abhorrence, and did not hesitate to denounce from their pulpits the one doctrine as Antichrist and the other as the "Scarlet Woman of Babylon," and both as abominations in the sight of the Lord.

"WHY THE MORMONS WERE OBNOXIOUS.

"Very many of the Mormon elders had formerly been ministers in various Protestant denominations, and were well informed in the current theology, and besides were experienced speakers, and skilled and accomplished debaters and controversialists. Their favorite pastime was to challenge to a debate the pioneer ministers of the country, who, as a rule, were illiterate, and who were athletic and powerful rather than argumentative and persuasive, and sought to accomplish by volume of voice and violence of gesture what ought to be attained by reason and logic. In every debate the pioneer preachers were badly worsted, so badly at times that they retired from the contest, not with grace, but in great irritation and exasperation and vowing revenge. They then went about the country claiming that Mormonism was of the devil, and that its advocates ought not to be given a hearing.

"The Mormon preachers, too, were successful in making converts and proselytes among the pioneers, and this gave great offense. When a member of a Gentile family became a 'Mormonite' there was a row in the household. And there was many a row so occasioned. Fathers left their families, wives abandoned their husbands, sons and daughters ran away from their parents, to become Mormons and follow the fortunes of the new Prophet. Ofttimes, it is quite probable, the Mormon emissaries used unfair means to effect their purposes, and some of them, like the Lothario, Parley P. Pratt, were guilty of

actual crime in the division of families and the disturbance of households.

"Stories came to be told of the conduct and faith of the Mormons calculated to increase the ill-feeling against them. Some of their speakers had declared from time to time that 'the earth is the Lord's' and that he had set apart certain portions of it in Missouri for his 'Saints,' and that in time he would deliver over to them the whole world. These declarations were misquoted and distorted to the effect that the Mormons claimed all of the country then, and regarded the Gentile settlers only as so many intruders and trespassers whom they ment to dispossess of their property at the earliest opportunity, peaceably if they could, forcibly if necessary. Even to this day the preposterous assertion is made that the Mormons claimed a right to seize upon all the property in the world as lawful spoil. Another charge made against the Mormons had more or less truth in it. As they had come mostly from the free States, and as in all their ranks not one of them owned a slave, it was alleged that they were Abolitionists, and at that day in Missouri to stigmatize a man as an Abolitionist was to heap upon him the sum of opprobrious epithets.

"COMPLAINTS AGAINST THE GENTILES.

"On the part of the Mormons it was claimed that the only cause of complaint against them was that they had come into a new country, subdued the wilderness, and opened up to cultivation fine fertile farms which their Gentile neighbors coveted and desired to obtain at low prices, or at no price at all; that certain charges of theft and robbery against them were wholly false; that the Gentiles themselves were the thieves and robbers, and had frequently taken and converted to their own use the property of their Mormon neighbors, alleging that, in cases of certain horses and cattle seized, the animals had trespassed upon them; that in a few instances the Mormons had taken, by way of reprisal, some horses and cattle and held them until certain other Mormon property taken by the Gentiles had been restored, but that even these latter proceedings had been condemned by the authorities of the Church and would not be repeated; that the Gentiles were intolerant, insulting, and brutal in their conduct, and frequently assaulted and beat the Mormons without any provocation, and let no occasion pass without mistreating them, and that they even grossly insulted and abused the women and girls."

That there were ample grounds for many of the foregoing complaints against the Anti-Mormons is seen in the fact that, as a body, the latter were driven by mob violence from their homes and property in Jackson county in November, 1833, the officers of the law not only failing to protect or redress the Mormons, but actually aiding and abetting the mobbers. Besides this, after the location of the Saints in Caldwell county, the spirit of speculation prevailed largely, followed by envy and jealousy, lust for place, wealth, and official power, resulting in the disfellowshipping of a number of the leading men of the church in that region, on regular charge and trial, among whom were David and John Whitmer, W. W. Phelps, O. Cowdery, Doctor McCord and Wm. E. McLellin, etc. The latter, in the Bishop's

Court where he was tried, alleged that "the heads of the church. . . had transgressed." But when interrogated by President Joseph Smith on that point, he said, "he had seen nothing out of the way himself, but he judged from *hearsay*," (*Millennial Star* 16: 151), forgetting that "hearsay" had filled the world with falsehood, bitterness, wrath and violence from time immemorial.

How far those who left the church may have incited persecution intentionally, or unintentionally, we can not well decide at this time; but very grievous things have been charged against some of them, especially Wm. E. McLellin, W. W. Phelps and Orson Hyde. One thing is certain, however, that from this time forward persecution raged as never before, until 15,000 men women and children were driven from Missouri, in great destitution, in the winter of 1839, to the state of Illinois.

"THE FIRST COLLISION.

"The first collision on the north side of the river occurred in Daviess county. At the August election, 1838, a riot occurred at Gallatin, then a hamlet of half a dozen log houses. There was something of a contest for Representative. One of the candidates had contrived to catch the Mormon vote, and his opponents saw that if he received this, their man would be defeated. Whereupon it was asserted that the Mormons should not vote, and this inhibition and virtual disfranchisement was subsequently extended to 'Mormon sympathizers.' At that day (and until 1863) voting in Missouri was the viva voce method. The voters formed in line and approached the polls by turns and announced their preferences 'by word of mouth.' On this occasion Gallatin was a polling-place. The Mormons came in force and the Gentiles were present in considerable strength. It was plain that there would be trouble before the day was over. By and by it came. A Gentile said:

"No d—d Mormon ought to be allowed to vote."

"A Mormon responded:

"No man ought to be allowed to vote that can't read and write."

"Whereupon the Gentile, with a blow from the butt end of a heavy wagon whip, knocked the Mormon down."

"It was worse than the most successful fair ever held at Donnybrook. A citizen had piled upon the ground near by a lot of rough palings for a fence about his garden. The Mormons seized these and made vigorous use of them. Several shots were fired, and in the end two Gentiles were killed and half a dozen badly wounded. No Mormons were seriously injured. Each side claimed that the other was the aggressor, and both parties armed themselves. A sort of guerrilla warfare was kept up in the county for some weeks. The Gentile people of Daviess and Livingston sent messengers to Gov. Boggs with petitions for the removal of the Mormons from the State. A number of the Gentiles citizens assembled at Millport, on Grand River, early in September and perfected a semi-military organization. From time to time they raided the Mormons, seized some of their property, tied up and whipped some of the men and threatened many others with death."

Who would not have resisted under these circumstances! The right of suffrage is dear to every true American! And when these anti-Mormons sought to wrest this right from the Saints, who were chiefly native born Americans, and largely from the eastern and middle states, it is not at all surprising that the latter indignantly resisted. And, measured by the standards of patriotism and good citizenship, they could not have done less than resisted, though we may not fully justify them by the gospel of Christ.

Of this wretched affair the church historian give us the following:

"Judge Morin, who lived at Mill Port, informed John D. Lee and Levi Stewart, that it was determined by 'the mob' to prevent the 'Mormons' from voting at the election on the sixth day of August, and thereby elect Colonel William P. Peniston, who led the mob in Clay county. He also advised them to go prepared for an attack, to stand their ground, and have their rights.

"The brethren, hoping better things, gave little heed to Judge Morin's friendly counsel, and repaired to the polls at Gallatin, the shire town of Daviess county, without weapons.

"About eleven o'clock a. m., William P. Peniston ascended the head of a barrel, and harangued the electors for the purpose of exciting them against the 'Mormons,' saying that the 'Mormon' leaders were a set of horse thieves, liars, counterfeiters, &c.; 'and you know they profess to heal the sick, cast out devils, &c.; and you know that is a d—d lie;' that the members of the church were dupes, and not too good to take a false oath on any common occasion; that they would steal, and he did not conceive property safe where they were; that he was opposed to their settling there; and if they suffered the 'Mormons' to vote, the people would soon lose their suffrage; 'and,' said he, addressing the Saints, 'I headed a mob to drive you out of Clay county, and would not prevent your being mobbed now;' when Richard (called Dick) Welding, the mob bully, just drunk enough for the occasion, began a discussion with brother Samuel Brown, by saying 'the Mormons were not allowed to vote in Clay county, no more than the d—d negroes,' and attempted to strike Brown, who gradually retreated, parrying the blow with his umbrella, while Welding continued to press upon him, calling him a d—d liar, &c., and attempting to repeat the blow on Brown.

"Perry Durphy attempted to suppress the difficulty by holding Dick's arm, when five or six of the mobbers seized Durphy and commenced beating him with clubs, boards, &c., and crying, 'Kill him, kill him, G—d d—n him, kill him,' when a general scuffle commenced with fists and clubs, the mobbers being about ten to one of the Saints. Abraham Nelson was knocked down, and had his clothes torn off, and while trying to get up was attacked again, when his brother, Hiram Nelson, ran in amongst them, and knocked the mobbers down with the butt of his whip. Riley Stewart struck Dick Welding on the head, which brought him to the ground. The mob cried out, 'Dick Weldin's dead, by G—d; who killed Dick?' And they fell upon Riley, knocked him down, kicked him, and hallooed, 'Kill him, G—d d—n him, kill him; shoot him, by G—d,' and would have killed him; had not John L. Butler sprung in amongst them and knocked

them down. During about five minutes it was one continued knock down, when the mob dispersed to get fire arms.

"Very few of the brethren voted. Riley, escaping across the river, had his wounds dressed, and returned home.

"Butler called the brethren together and made a speech, saying, 'We are American citizens; our fathers fought for their liberty, and we will maintain the same principles,' &c.; when the authorities of the county came to them, and requested them to withdraw, stating that it was a premeditated thing to prevent the 'Mormons' voting.

"The brethren held a Council about one-fourth of a mile out of town, where they saw mobbing recruits coming in, in small parties, from five and ten, to twenty-five in number, armed with clubs, pistols, dirks, knives, and some guns, cursing and swearing.

"The brethren not having arms, thought it wisdom to return to their farms, collect their families, and hide them in a thicket of hazel brush, which they did, and stood sentry around them through the night, while the women and children lay on the ground in the rain.

"Tuesday morning, 7th.—A report came to Far West, by way of those not belonging to the church, that at the election at Gallatin, yesterday, two or three of our brethren were killed by the Missourians, and left upon the ground, and not suffered to be interred; that the brethren were prevented from voting, and a majority of the inhabitants of Daviess county were determined to drive the Saints from the county.

"On hearing this report, I started for Gallatin, to assist the brethren, accompanied by President Rigdon, brother Hyrum Smith, and fifteen or twenty others, who were armed for their own protection; and the command was given to George W. Robinson.

"On our way we were joined by the brethren from different parts of the country, some of whom were attacked by the mob, but we all reached Colonel Wight's that night in safety, where we found some of the brethren who had been mobbed at Gallatin, with others, waiting for our counsel. Here we received the cheering intelligence that none of the brethren were killed, although several were badly wounded.

"From the best information, about one hundred and fifty Missourians warred against from six to twelve of our brethren, who fought like lions. Several Missourians had their skulls cracked. Blessed be the memory of those few brethren who contended so strenuously for their constitutional rights and religious freedom, against such an overwhelming force of desperadoes."—*Mill. Star*, vol. 16, p. 222, 229.

"GEN. ATCHISON'S UNWILLING PROTECTION.

"The Mormons now complained. Dispatching messages to Gen. D. R. Atchison, at Liberty, the General of the militia district, and to Hon. Austin A. King, at Richmond, the Judge of the Court for that judicial circuit, they invoked both civil and military assistance and protection. Gen. Atchison returned with the messengers to Daviess county. He first visited the Mormons at Adam-ondi-Ahmon, and then the Gentiles at Millport. He found and reported the facts substantially as they had been narrated—that the Gentile citizens of Daviess county, to the number of 250 or 300, were assembled in a hostile attitude and

threatening the Mormons with 'utter extermination;' that many outrages had already been perpetrated; and that the Mormons had settled in the county with the full assent of the resident citizens at the time, and had purchased and paid for thousands of acres of lands on which they had established their homes.

"Gen. Atchison hastily returned to Clay and ordered out detachments of the militia of his division to proceed to Daviess county to protect the Mormons and to preserve the peace generally. Perhaps 500 militia marched to Adam-ondi-Ahmon. Among these were some companies from Carroll and Saline, who did not belong to Atchison's division, and who marched up Grand river, encamping the first night in Daviess near the old block house on Splawn's ridge, east of Gallatin, near Millport, and the next night at 'Diamon.' Although the troops were sent out to protect the Mormons, they were largely in sympathy with their enemies, and had there been a fight would most certainly have taken sides with the latter. Gen. Atchison saw this and determined to march his men away as soon as a fair semblance of peace could be observed. He remained in camp a few days near 'Diamon,' and then marched his troops away, fearing every hour that they would break from his control and unite with those they had come to put down. The discipline was very imperfect, and Gen. Atchison was compelled to practice deception upon his men to get them away. They clamored to be led against the Mormons, and an attack on Diamon had been arranged between some of them and the Gentile citizens. Gen. Atchison broke camp after dark and caused it to be reported that he was moving by a circuitous route upon the Mormon position. Not until the militia had marched some miles in the direction of their homes did they discover that they were being marched away instead of toward the Mormons. Atchison wrote to Col. Lyman Wight, commanding the Mormons, a brief note of explanation.

"'You are better off without me than with me,' said the General. 'I have no advice to give you,' he added. 'I may suggest, however, that self-preservation is the first law of nature, and self-defense is a good defense in cases of homicide.'

"A GUERRILLA WARFARE.

"Even before Gen. Atchison had fairly left the country the troubles in Daviess broke out afresh. Numbers of the Mormons in that county were from Kentucky and Tennessee, and would fight. Lyman Wight called out every Mormon man and boy capable of carrying and handling a gun. The 'Prophet' sent up a re-enforcement of fifty men under Capt. Seymour Bronson. One of the armed Mormons here was the notorious John D. Lee, executed a few years since for the leading part he took in the Mountain Meadows massacre.

"Both Mormons and Gentiles flew to arms, and armed bands roamed about over Daviess, Caldwell and a portion of Livingston counties. The burning of houses, barns and stacks was indulged in by both parties. The village of Gallatin, containing half a dozen houses and two stores, was sacked and burned by the Mormons, who finally chased out the hostile Gentiles and became masters of the county. In his 'Confession' John D. Lee says:

'Joseph Smith declared on this occasion that it was a civil war, and that by the rules of war each party was justified in spoiling his enemy. * * * We took what property we could find, es-

pecially provisions, fat cattle, arms and ammunition. The Mormons brought in every article that could be used, and much that was of no use or value was hauled to Adam-ondi-Ahmon.'

"An exploit of the Mormons about this time was rather notable. The Gentiles had brought up from DeWitt, in Carroll county, a 9-pound cannon, which had been employed against the Mormons at that place, and this was to be taken to Millport for use against the Mormons at 'Diamon.' But the cannon had reached only the 'forks' of Grand River, near Chillicothe, when the escort were informed that the Gentiles had been driven out of Daviess, and that they had come too late to be of service. Accordingly the cannon was dismounted and buried at Marcus White's, near Utica, to prevent its falling into the hands of the enemy. But in a few days a company of Mormons came down from Daviess, found the cannon, dug it up and remounted it, took nine Gentiles prisoners, and returned in triumph to 'Diamon.' The ammunition was secured and some of the balls thrown into a wagon. One of the cannoniers, Ira Glaize, a Carroll county man, was made to bestride the piece and ride it into Diamon. At the crossing of Grand River one of the prisoners threw a number of the cannon balls into the water. All the prisoners were released on parole not to serve against the Mormons during the 'war.'

Intelligent, fair-minded people who read this will readily see how it was possible for John D. Lee and others to take part in the horrible Mountain Meadow massacre. Human nature, unaided by the grace of God, will not forever endure repeated insults and injuries to themselves and families and friends, and that, too, when ignored, insulted or aided by civil officers, and not resist and retaliate. In the repeated fiery persecutions heaped upon the Saints, and in the repeated failures of civil rulers to protect them in their rights and redress their wrongs when earnestly and patiently sought for, may be seen the procuring causes that led to the development of such characters as John D. Lee, Bill Hickman, Porter Rockwell, etc, etc, and also to the un-Christian, un-American spirit that has marked many of those called to be Saints since those trying times. We can not, and do not wish to justify any un-Christian, un-American deed done by any Latter Day Saint; but we would not have the people, either in or out of the church, ignorant of the real causes that led the Saints to resist evil and perpetrate wrongs. It was not the doctrines taught in their sacred books, but the violation of those doctrines when placed under trying temptations that caused them to resist.

"Burr Joyce," by his series of articles on the Mormon troubles in Missouri, is conferring a vast amount of good upon the Saints, and upon humanity at large by faithfully hunting out facts and bravely presenting them for public consideration. Very few persons, in view of what is presented from the first by "Burr Joyce" will condemn Joseph Smith and the Saints for standing in defense of themselves and families and property, seeing there was no aid given them by those holding civil authority. Goaded to desperation from time to time without any just cause, the civil

and military authorities either unwilling or impotent to protect or redress them, the Saints had either to quietly submit to insult and outrage, or resist and take the consequences. And while we do not claim that in this they rose up to the exalted plane of pure Christianity, certain it is they exhibited a great degree of lofty manhood and American patriotism; and the centuries to come will look with compassion upon the Mormons of those times and cheerfully extenuate their faults and shortcomings.¶

"WARLIKE PREPARATIONS.

"Meantime the Mormons in Caldwell county had been preparing for the conflict. The regiment of militia mustered, and Lyman Wight came down and assumed command. A company of 'Danites,' or 'Destroying Angels,' was formed of the bravest and best men for special service. Some good arms were secured for this company, but by far the majority of the Mormons were armed only with their ordinary hunting rifles and fowling pieces. The Mormon regiment in Caldwell numbered 600 or 700 men. Fanciful titles were given the leaders, Capt. David Patton, of the Danites, was called 'Capt. Fear-Naught,' Col. Geo. W. Hinkle was designated 'The Thunderbolt,' and Lyman Wight 'The Intrepid.' The Mormons paraded and drilled frequently. There was a pretense that all this mustering was but to assist the Sheriff of Caldwell county, as a sort of posse in the preservation of the public peace, pursuant to law.

"Troubles thickened and multiplied. Down in Carroll county, the citizens, under Col. W. W. Austin, attempted the expulsion of the 600 Mormons at DeWitt, under Hinkle. At the August election a vote was taken to decide whether or not they should be allowed to remain, and it was practically unanimous that they should not. In time, the citizens were re-enforced by their neighbors from Ray, Clay, Jackson, Saline, Howard and Chariton, and DeWitt was regularly besieged for two or three days. Congreve Jackson was elected a Brigadier General commanding the forces. September 21st, the Mormons (who, in the meantime, had been re-enforced by a company from Far West, led by Col. Lyman Wight), surrendered and agreed to leave the county. The citizens paid them back the money they had given for the town site, allowing nothing for buildings or other improvements, and the Mormons, wretched and miserable, and stripped of nearly all their earthly possessions, left for Caldwell county, many families, even women and children, making the journey on foot.

"Capt. Samuel Bogart, with his company of Ray county 'Patrols,' had been scouting through the country, occasionally encountering a few Mormons, whom he invariably drove from his county into Caldwell. He sent word to the Mormon militia at Far West that he was coming up in a few days to 'clean them out.' News came a few days later that Bogart was on his way into Caldwell at the head of a strong, well-armed company, and Capt. David Patton was sent down from Far West with his company of fifty men to repel the invaders. Capt. Patton was a 'Danite,' and was known among his brethren as Capt. 'Fear Not.' Arriving at the southern boundary of the county, he learned that Bogart and his company were encamped on Crooked River, in the north-western part of Ray county, two miles

south-east of the present village of Lisbonville, and he resolved to attack them suddenly, and if possible, surprise them.

"THE BATTLE OF CROOKED RIVER.

"Creeping silently down the Crooked River Valley, keeping in the timber and under cover, the Mormons made a night march and arrived at the Gentile position before daylight, on the morning of October 25th. Just as the dawn appeared, or rather just before it appeared, the Mormons sprang suddenly upon the Gentile camp. Capt. Patton, in front of his company, and wearing a white blanket overcoat, was the first enemy seen. Calling out in trumpet tones the old Jewish battle cry, 'The sword of the Lord and of Gideon!' and then shouting, 'Charge, Danites! Charge!' he bravely rushed forward upon his enemy. So conspicuous a target was soon hit. A ball entered his body, passing through the hips and cutting the bladder. But he kept on his feet and continued to lead his men for some time before yielding to the effects of his wound, calling out almost with every breath, 'Charge, Danites!'

"The Gentiles, who numbered but thirty-six men, were completely routed and driven from the field in a few minutes. They fought bravely and effectively, but could not withstand the sudden and impetuous attack which was made upon them, and Capt. Bogart led them off in the direction of Elkhorn, but finally fell back to the southern part of the county. The Mormons did not pursue, owing chiefly to the fall of their leader, whose death had a demoralizing effect upon them chiefly because they had deemed him invincible, as he had repeatedly declared that he could not be killed.

"In this engagement the Mormons lost Capt. Patton and two men named Patrick O'Bannon and Gideon Carter, killed, and James Holbrook and another man wounded. In the dark the latter fought by mistake, and cut up one another with their corn knives, or 'swords,' as they called them, very severely. Capt. Bogart's Gentiles lost Moses Rowland, killed, and Thomas H. Loyd, Edwin Odell, James Lockard, Martin Dunnaway, Samuel Tarwater and Wyatt Craven, wounded.

"MISSOURI'S PENSIONER.

"Two Mormons attacked Tarwater with corn knives and nearly cut him to pieces. He received a terrible gash in the skull, through which his brain was plainly visible; one terrible blow across the face severed the jaw bone and destroyed all the upper teeth, and there was an ugly gash made in his neck. He kept his bed six months, and his wounds considerably affected his speech and his memory. Mr. Tarwater is yet alive, and resides near Orrick, Ray county. Since 1840 he has drawn a pension from the State of Missouri of \$100 per year for the wounds and disability he received in the Crooked River fight. He is the only pensioner paid by the State. Wyatt Craven was living a year or two ago near Crab Orchard, Ray county. He was taken prisoner early in the fight, but released after the Mormons had started on their return to the Far West, and told to go home. He was walking away when he was fired on by Parley P. Pratt, prominent among the Twelve Apostles, and wounded and left for dead.

"The Danites carried Capt. Patton back to Far West with them the day of the fight. That night he died. His death cast a gloom over the

entire community. It robbed many of the fond belief that the Saints were invincible and supernaturally protected. 'If Capt. Fear Not can be killed,' asked some in consternation, 'who can claim immunity from the Gentile weapons of death?' Joseph Smith reassured them. He preached the funeral sermon of Patton in the hall of Far West and told his people, to the astonishment of many, that the Mormons fell by the missiles of death the same as other men! He also declared that the Lord was angry with the people, for they had been unbelieving and faithless, and had denied his servants the free use of their earthly treasures.

"BURR JOYCE."

The "Danites" were organized to aid in defending the Saints against the mobbers, but afterwards their leader, Dr. Avard, sought to make of them a marauding band, and succeeded in doing so in a measure.

Col. Geo. M. Hinkle was an officer in the Militia of Missouri, and so also was Lyman Wight, and others, for they had organized under the laws of the State and so reported to their superior officers from time to time.

Capt. Samuel Bogart was a Methodist minister. The late Jacob Wirick, of East Paw Paw, Dekalb county, Illinois, stated to the writer in 1856, that this same Bogart just before the battle of Crooked River came to his house and ordered him to join his band and go against the Mormons. This Mr. Wirick refused to do, when Bogart threatened to annihilate him and his family. It is said on good authority that this same Bogart was hanged in Texas, for murder, prior to 1860.

That the Mormons caused some of their persecutions none may deny; but that the Missourian's had no just grounds for persecuting them, "Burr Joyce" has made conclusive.

EXTRACTS FROM LETTERS.

Bro. John Pett, of Dow City, Iowa, in a letter dated December 30th, says:

"As the years roll by and time is fast waning we see the word of the Lord fulfilling. This increases our faith and hope and gives us encouragement, and we sometimes wonder that the world of mankind does not see and understand the signs of the times as we see them, after being so repeatedly and clearly warned in regard to them. But as a snare shall it come upon all that dwell upon the face of the whole earth.' So says the Savior of the time when he shall come. May we all be ready."

Bro. I. P. Titus, of Alpena, Michigan, renews for the HERALD, and says:

"I am well pleased with the *Herald* and do not wish to do without it; for as the cooling brook is to the thirsty roe, so is good news from a far country."

Bro. E. Keeler wrote from Twin Falls, Kansas, January 3d, and says:

"I am preaching every Sunday, and am opening some new places; am having good audiences and good attention, the Spirit working with me; a number are investigating and some, I think, will obey."

THE Colfax *Clipper* and the Newton *Journal*, both of Iowa, speak in high terms of Bro. W. E. Coiner. The latter has this to say:

"W. E. Coiner, Esq. the prominent and enter-

prising prescription clerk, at Skiff's Pharmacy, severs his connection with that firm about January 1st, to accept a similar position in a drug establishment at Pasadena, California. Mr. Coiner during his five years as a business man in our midst has gained the confidence and esteem of the entire community, and we can cheerfully recommend him to the people of his new home as a first class pharmacist and an exemplary young man."

IGNORING POLYGAMY.

BRO. FRANK HACKETT, of North Freedom, Wisconsin, in a letter dated December 31st, says:

"My uncle is here from Utah. . . . I see the Utah elders are calculated to deceive the people, for they say they are only to preach the gospel of Christ, and that that is enough to save any one. That being so, then what do they want of polygamy?"

Bro. Frank, please don't forget that the Utah Mormons have been educated, largely, by "that fox"—the cunning, crafty Brigham Young, and his like. There is no telling what artful dodges they may take in order to elude detection and mislead the unwary and confiding. While we are well aware that there are many noble people among the Utah Mormons, we are also aware that from 1844 some of their leaders, and some of the rank and file of that people, have done as much "twisting and turning" as they were capable of. It is not at all astonishing that some of these who have said that a belief in and practice of plural marriage was so essential that, to disbelieve in it and reject it, "damned" all those who did so, and that they now say nothing in favor of that "abomination," but teach that "any one can be saved by the gospel of Christ." The Almighty is rebuking such deceivers, and their end is destruction except they repent.

EDITORIAL ITEMS.

ELDER JOHN SHIPPY wrote us from Chase, Lake county, Michigan, December 30th, that he had been actively engaged preaching there at Hersey, Bay Port, and other points, has had full congregations, good liberty, good attention, many are investigating, some are believing, and a few have offered for baptism soon. He speaks in high terms of the conference of late at Bay Port and of the ministrations of Brn. W. H. Kelley, J. J. Cornish and others. Having a pressing invitation to return to his former home in Canada and labor there, he will probably spend some time in that field. He requests the Saints to pray for the recovery of Bro. George Cleveland, who has been prostrated with sickness. Bro. Shippy says his mind was never stronger nor his memory clearer than now, and that he is fully resolved to ever present himself a living sacrifice to God. His address for the next week or two will be Hersey, Michigan.

Father John Landers, nearly ninety-four years of age, both delighted and instructed his congregation in the Saints' Church at this place last Sunday with a timely, logical, and very spiritual sermon. He spoke extempore, for nearly forty minutes, and

his mind seemed as clear and his voice as strong at the close as when he began. The chief points of his sermon were the need of humble hearts and faithful lives in order to prevail with God and with man. Father Landers and wife have been members of the church about fifty years and passed through the persecutions heaped upon the Saints in Missouri in 1838-9, and at Nauvoo in 1844 and after. We hope they may live yet many years.

President Joseph Smith wrote January 1st and 2d that he preached twice in the Saints' chapel in Salt Lake City on Sunday, the 1st instant. The congregation at two p. m. was not large, but attentive and interested. At night the congregation was full, the attention and interest excellent.

President Smith states that he was greeted most cordially by the members of the church and some non-members, also that some of the prominent members of the Utah Church met him kindly, both in Ogden and Salt Lake City, some of whom listened to his sermons with due attention.

Bro. E. M. Beach informs the readers of the HERALD that in his immediate neighborhood (Flora Vista, New Mexico,) there are vast beds of gypsum of superior quality. Of this Plaster Paris is made. He thinks enterprising parties can develop it with profit. His address is Aztec, New Mexico.

We are requested to say that the first edition of *Autumn Leaves* has been exhausted for some days. Number two will be mailed about the 15th. Parties sending in new names are requested to keep a list of all new ones sent until called for by the editor in order to award the prizes offered in number one. The February number will be sent to all whose names have been sent in requesting a copy.

Persons sending for the Cowdery letters, bound, will need to be patient, for the first issue was exhausted some days ago. A new issue will be ready in a day or two and orders for them will be filled in due time. There is a great demand for these letters, and we are pleased to know that people both in and out of the church are eager to get the facts in respect to the rise, organization and progress of the church as given by one both competent and authorized to give them. Tradition, and "hearsay," must give place to recorded facts when given by qualified, reliable parties.

Bro. Adam Best, in a letter dated at Holyoke, Massachusetts, January 1st, sends some aid for the ministry, and expresses excellent wishes and hopes for the progress and triumph of the church of God, and desires the prayers of the Saints.

Bro. John S. Lawton, of Independence, Missouri, writes feelingly and encouragingly in a late letter as to his faith and knowledge and hopes in Christ.

We are pleased to note that the *Lamoni Gazette* now comes to us enlarged, improved, brimfull of pluck and energy, and giving good promise of continuing a clean, newsy paper, and of growing in size, excellence and importance. Its editors are competent, reliable gentlemen, full of en-

terprise, and we confidently expect them to keep their journal fully up to the demands of the times.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The more solitary, the more friendless, the more unsustained I am, the more I will respect and rely upon myself."—*Charlotte Bronte*

EXTRACTS FROM LETTERS.

Sr. Amelia Morgan of Sigel, writes:—"I know that this gospel is true and I rejoice that I was ever led to obey it, and I can from my own experience testify that the gifts and blessings do follow the believer therein. I want to honor the Master's cause. I am only fifteen year old."

Grandma Holden of St. Joseph, Missouri, writes:—"When I look back on the past I am lost in wonder. The Lord has been my protector through dangers seen and unseen. My life was spared from the flames of a burning ship on the mighty deep; from the hands of the cruel savage on the lonesome plains, and from a watery grave. Even in my old age his loving kindness is still about me and he raises up kind friends to comfort me. Time is passing away. Days, months and years drop from us like the leaves from the trees. The rose fades from the cheek and thy eye grows dim, but His loving kindness and mercy knows no end."

Sister Jane A. Way, of Audobon, Minnesota, writes:—"My family is large and like Martha of old I am cumbered with many cares. The *Herald* is our only preacher, and I always try to get time enough to read the sisters letters myself as I enjoy it much more than when they are read for me. The rest of the *Herald* my husband reads to me when I am busy about my work. My mother was a valiant soldier in this latter day work, and though it was always her lot to labor hard, she was never too tired to stand as a witness for our blessed Savior and testify of the truth of this work. Dear sisters, I have proven that God is willing to help us in bearing the every day wearying cares of life if we only ask him. Often when the cares of life have pressed me sorely and I have almost despaired, these blessed words would flash through my mind, 'Do not be discouraged, take it to the Lord in prayer,' and when I have done this I have always found help and strength and relief from the care-worn feeling, and be able to perform my duties cheerfully. We have to go fifteen miles to meeting, but never go without being richly repaid and feeling to sing on our way home,

"We must never cease the conflict
Till the summons home be heard;
We have all for life enlisted
In the army of the Lord."

We have just returned from the conference which convened at Girard and was one of the best I ever attended."

Sister M. J. Murphy of Kit Carson, Colorado, writes:—"We are living three miles west of the little town of Carson on the U. P. Railroad, and if any of the Saints should chance to come this way we will welcome them most cordially. We are trying to hold fast to the rod of iron and follow on to victory. We have six small children and pray for God's help to be enabled to bring them up in the knowledge of the gospel of the

Son of God. I know that the work is his and he will lead on from victory to victory; but only those who persevere to the end shall wear the crown."

Sr. R. Stephens of Paris, Tennessee, writes:—"I was baptized and confirmed a member of the church by Elder John H. Hansen on the 25th of October, 1874, and am stronger in the faith now than then, and my prayer is that I may grow stronger and stronger until that which is perfect is come."

Sr. Martha Nelson of Shiocton, Wisconsin, writes:—"It has been a long while since we have seen a Saint as none have been here since Bro. Wait left. We have a pamphlet that was written in a dungeon by P. P. Pratt, telling how they were driven out of Missouri. There is no church here now, not even a Sunday School, and if the elders were only here they would have it all their own way. My mother was a good Christian and Saint. She died the 27th day of September, 1886. We will try and send for the *Herald* soon again, as it is all the comfort we have."

[Will some of the Saints who have offered back numbers of the *Herald* please notice this?—Ed.]

EAST DENNIS, Mass., Nov. 29th.

Dear Sister Frances:—At the age of sixteen I was led to feel that I was a sinner and in need of a change by which I might be accepted of Jesus my Savior at his coming. I was always taught to fear God. I went forward for prayers at a revival meeting and at the close felt, as many others do, that I had done all I could, and that my sins were forgiven (by obeying the doctrines of men) and as I was honest at heart, was blessed by my heavenly Father; so I followed on (some times almost giving up and sometimes feeling a portion of his Holy Spirit) for ten long years. I feel while writing, Oh that those ten years had been spent faithfully in the service of the gospel of Christ, how far advanced I might have been. I lived in a place at that time with two of the Saints about my own age; (sisters now); they often spoke of their belief and their desire for me to hear and obey it; but as I was taught so differently by my parents, I thought their belief was *good enough*, so I did not heed; but many times I desired to ask questions, as they gave me light and knowledge on the word of God. But such was the prejudice in my heart, I strove to resist God's holy Spirit. They often invited me to meetings. Finally brother M. H. Bond came to our place and held a meeting at my father's house (as my mother was not able at the time to go out and the sisters wished her to hear the preaching). The first time I heard him I thought I did not like his preaching at all; but through the mercies of God I was led to hear and to receive the gospel of the kingdom and I could say as Paul, I was touched to the heart. Then came the struggle to take up my cross and go down into the waters of baptism, and to have my name cast out as evil for the Son of Man's sake. But through earnest prayer to God for help and strength, I was humbled to obey; and on the sixth day of February last I took upon me the worthy name of Saint of God, for which I have never been sorry, but have been sorry that I did not know of and obey this gospel before. And God has verified his promise unto me, "If any one will do the will of the Father he shall know of the doctrine." And to-day I praise His holy name that he ever called me

in the way and manner that he did; for dear Saints, I have a sure testimony that the gospel that I have obeyed is the gospel of His Son.

Desiring your prayers that I may ever walk in the light as He is in the light, and that I may have oil in my lamp ready to go out when he calls to the marriage supper of the Lamb, I remain sincerely your sister in the gospel,

ABBIE W. CHASE.

P. S.—I wish to add that both of my parents have obeyed the gospel since I did, and we meet often together with the few Saints at my father's house and we have many pleasant seasons together; we are being blessed together by the gifts and blessings of the gospel. A. W. C.

BRAIDWOOD, Ill., Nov. 6th.

Dear Sisters:—I have been thinking for a long time to write to the *Herald*, but timidity has kept me back. How much good your weekly visits do me. When reading the testimonies of my sisters the Spirit would come upon me and witness that their testimonies were recorded in heaven; and I have shed tears of joy and praised the Lord for the testimonies they were capable of bearing to the truthfulness of the work. I feel to thank God that he ever saw fit to give me a knowledge of his work, for I know it is from God. Oh! that I might be worthy of the name I bear.

It is just five years to-day since my companion was called away by death, leaving me with three little ones to care for; but God has said he would be a husband to the widow and a father to the fatherless, and I can truly say he has verified his promise to me; and to-day I feel like saying,

"Lord, if thou wouldst call me to resign,
What most I prize, it ne'er was mine;
I only yielded what was thine,
Thy will be done, thy will be done."

I want to live with an eye single to the honor and glory of God; and with God's help bear the trials of this life with more patience, looking forward to the day of which the poet has said,

"What a joy will be there
At the great resurrection,
When the Saints meet in air
In their robes of perfection."

I would love to be one of those who will be worthy to meet all the pure and holy ones who have gone beyond the veil, who have borne the heat and burden of the day, as many are doing in our day. But I realize to enjoy these great blessings, I will have to live near to God; so that the evil one will not have power over me. This is a trying day, for it seems that the evil one is doing all he can to overthrow the children of God.

May the Lord look down on his covenant people every where, is the prayer of your sister in Christ.

JENNIE KEIR.

OENAVILLE, Texas, Nov. 28th.

Dear Sister Frances:—I can say I am a firm believer in the restored gospel. I have received many testimonies of the truthfulness of this glorious work. I have seen many manifestations of God's power since I obeyed the gospel. I saw one man who had lain helpless for four days, and one evening when he was taken much worse and looked like a dying man he sent for the elders. Some one of the family had sent for a doctor and the doctor got there first; he told the man he would not be able to be about soon. The elders came pretty soon and adminis-

tered to him, and in a few minutes he was up putting on his clothes. The result was, that himself, wife, two daughters, and two sons are in the church. None of them belonged before this. Others who were not in the church were there at the time, and will testify to the same. I have seen my children healed and have been healed myself. One time while testifying to the truthfulness of this work, the two martyrs Joseph and Hyrum Smith appeared before me so plainly that it seemed that all in the house must have seen them. Who can doubt that has received such testimonies?

We have some noble Saints here, but we have the same evil power to contend with here that the Saints have elsewhere. We receive much, yes very much encouragement from the Home Column. Your sister in the one faith

FLORENCE.

LITTLE SIOUX, Iowa, Dec. 7th.

Dear Sisters of the Home Column:—I now have the *Hope* of December 3d before me, in which is a letter from Aunt Emma. It is so full of sweet advice. I trust the mothers will not fail to impress it on their own minds and their children's also.

O, that we all may have on the robe of righteousness when the messenger bids us come. How many think they have done all that is essential to salvation when they have been baptized, and there stop their work, (and faith without works is dead), instead of adorning themselves with these lesser garments, "patience, meekness, gentleness, willingness to be taught," etc., which constitute the robe of righteousness! How eagerly all her letters are read by myself! What a valuable little paper the *Hope* is! I read it as earnestly as the *Herald*, for I am but a child in the church and need the instruction of the same, and in these two papers I find much to encourage me to toil on. What great feelings of pity go forth from my heart to those who labor in darkness; yes, it is darkness, indeed, for I have experienced it; also feelings of regret that I dare not mention the subject which is uppermost in my mind at all times, to friends whom I come in contact with, for fear of offending them, or that it will not interest them. This calls to mind the 13th and 14th verses of the seventh chapter of Matthew.

I have been told by some that they were surprised at me for taking the view of the scripture as I do, as regards to needing the "gospel gifts" in the present age; and I am equally surprised and "pricked in my heart" because of the view they take, and I feel my inability to impart to them the light that has been given me, but it does not weaken my faith in the least.

I have attended many meetings of different denominations, but never heard the gospel so understandingly, however hard I tried, as I did when I commenced to investigate "Mormonism;" and that I found to be as Jesus Christ and his apostles taught it, and it seemed altogether brighter, clearer and more comforting in every way. This is one great evidence to me. I have received two blessed testimonies, by the Spirit; the first in the afternoon of the 22d of October while reading the *Herald* and Bible together, which caused unspeakable joy and happiness. I felt so light and free the rest of the day that pen can not describe those feelings. O, how I yearned for every soul to "Come to the light, 'tis shin-

ing for thee." The second I received was the night of the same date, which caused as much happiness to my soul. I have had others but not so plainly manifested. I am not "deluded," kind reader. "Resist the devil and he will flee from you." It was sufficient to "confirm my faith," and how earnestly do I pray to him to "keep me near the cross!"
 ELLA A. MILLER.

ARMSTRONG, Kansas, Nov. 8th.

Dear Sisters of the Home Column:—I have received many great blessings since I came into this church. My trials have been great, but the blessings greater. Before I was baptized, after praying to God to know whether the church was true or not, I was shown in a dream or vision of the night, that it was true. After I was baptized, it was a long time before I received the testimony of the Spirit; but I kept praying to God that I might receive it, and when I did, it thrilled through my whole being, and filled me with so much joy that I could scarcely contain myself. And that night—whether I was asleep or awake I can not tell, but I seemed to be standing on the floor of my room, when all at once I saw a large book, like a family bible, suspended in the air above me. It was open, and there was no writing on its white pages. The book was encircled by a white cloud, and while I gazed I said to myself aloud, "This must be the Lamb's Book of Life." When I had spoken, a hand holding a pen reached out of the cloud and wrote my name in the book. I was given time to read my name twice, then the book and the cloud disappeared. I felt then that I was born of the Spirit as well as of the water, and that God owned me as his child.

While reading the sisters' letters on "How shall we dress?" I have felt it was not in how we dress, but in how much our minds are taken up with the dress; we should be neat and clean, but not worry how plain we will make it, or how fashionable, for when our hearts are filled with love to God we won't trouble much about our dress. May God bless you all, dear sisters, and enable each of us to bring up our children in God's fear, so that at last we can say, Here am I, Lord, and the children thou hast given me.

Pray for me,

ELSIE McLAREN.

HOME COLUMN MISSIONARY FUND.

Sr. Mary A. Allen, Van Meter, Iowa.....	1 00
Sr. Jemima Dixon, Seneca, Ills.....	1 00
Sr. Maria Bradfield, Underwood, Iowa.....	1 00
Sr. R. A. Lawn, Mulberry, Cal.....	50
Sr. G. S. Hyde, Little Sioux, Iowa.....	30
Sr. Mary Hogue, Fulton, Wis.....	1 00
Sr. Martha Carrington, Fulton, Wis.....	1 00
Sr. Hortense E. Johnson, Bellevue, Ill.....	1 00
Sr. Eliza Shaw, Independence, Mo.....	38
Sr. Lillie Bently, Independence, Mo.....	11
Sr. Emma Hall, Persia, Iowa.....	45
Sr. M. H. Spurgeon, Island, Kans.....	25
Sr. Alice France, Lamoni, Iowa.....	53
Sr. F. A. Seaton, Paris, Tenn.....	37
S. J. Benson, London Mills, Ont.....	50

ERRATA.—In last Home Column Fund A. L. Dennis from Alliance, Kansas, was duplicated. LAMONI, Iowa, January 4th.

HIGH PRIESTS' QUORUM.

The brethren of the quorum will please remember the rule that the quorum desires to hear from every one, either in person or by letter, at the annual meeting. Therefore please write in season and not delay till the last.

H. A. STEBBINS, *Quorum Sec'y.*

Correspondence.

FORESTVILLE, Mich., Dec. 29th.

Dear Herald:—Since I wrote you in September I have baptized five, and have administered to more sick persons in the last nine months than in any year of my ministry. In some cases the results were remarkable. I have also enjoyed good liberty in presenting the gospel. On November 4th I came here from Bay Port in answer to a telegram to administer to Bro. Joseph Wismer, but on arriving found he had passed away, and on the 6th I preached his funeral sermon in the Saints' church. His parents have lived here for many years, and are highly respected by both old and young. The surrounding community was so well represented at the funeral that all were not able to get into the church, although it is quite a large building. I was blessed with liberty, and the result is that a good field for labor has opened up for me here. One place where the interest was good is closed on account of the diphtheria. I opened a new place near Cato, the Evangelical Society giving me the free use of their church. That would be a good place for a German elder, for the people are mostly Germans near the church, and many of them not able to well understand the English language. I have been assisted in my labor here by two priests—E. Martindale and C. K. Green—who are zealous workers. I am happy to say that we have several able young priests in our district; and yet we need more laborers, as there are many openings that we are not able to occupy. The greatest desire I have is to continue in the field, for I know this is the Lord's work.

LEVI PHELPS.

PITTSFIELD, Ill., Dec. 19th.

Evo. Joseph:—I wish to renew my subscription for the *Herald*, for I can not do without it. It makes my heart rejoice to know that the gospel is preached far and near, for my heart and soul and mind is in the work. I would not exchange what I know of the truth of the gospel for the whole world. I have had many testimonies of its truth. I am trying to keep the law of the Lord the best I can, and hope I may live worthy to ever have my name enrolled with the Saints. I have stood firm in the faith for forty-three years, and grow stronger every day.

In gospel bonds,

SARAH P. CARREL.

LAKE CITY, Ark., Dec. 28th.

Evo. Joseph Smith:—I came here one week ago as requested, and got the Court-house to preach in. It is controlled by the clerk, (who is a Disciple preacher). The second discourse, when I showed our belief in a divine call to the ministry, it was more than he could bear, for as soon as I ceased speaking he put in and proposed to "expose the fraud." We then agreed to take one hour each, every evening, till I was willing to quit. But the third session he did not fill his time by ten minutes, the fourth he stopped fifteen minutes short, and the next day he locked the door and said the people wanted the debate to close, and the door, too! But I have heard of none but him that wished the door shut.

There is a great deal of prejudice here against us. I am holding meetings now in a private house. I don't think there can be much accom-

plished here at present. I do not know just how long I will remain. The man not of the church who agreed to pay ten dollars on expenses died before I got here. I have had fair liberty in speaking, and I think the cause has lost nothing in the controversy. I think in warm weather would be the best time to preach here, so the preaching could be in the grove, as there is no public house accessible.

G. H. HILLIARD.

CROSSLAND, Tenn., Dec. 27th.

Bro. W. W. Blair:—I have been trying to do my duty since I came into this mission, although I have been hindered some by cold on my lungs. In the last two days I spoke four times at the Foundry, and I think that the people, as a rule, were well satisfied. If I could stand it I might preach every night, for there are calls from every quarter. I find the footprints of elders R. J. Anthony, Joseph Lambert, John H. Hanson, G. S. Hyde, John Thomas, and others whose names I can not call to mind, and I am proud that I can look upon the work of those noble men and say, "Twas well done." I pray I may leave this mission as they have done, with a clean record, so that if people will speak evil of me, it may be for righteousness' sake. I thank God that I am accounted worthy of fellowship with such chaste, virtuous, God-fearing men as have borne the gospel armor in the South. I get letters from different parts of the mission, all of them urging me to come and preach. Truly, the harvest is great. I have written to some that I will get around to them as soon as I can. Bro. P. B. Seaton is alive in the work, and is doing good. Bro. Griffin has made good proof of his ministry, and is greatly beloved, but at present he is very sick, and has been ailing for some time. We wish the Saints everywhere to remember him at the throne of mercy, for he is much needed in this mission. "The *Herald* gets better all the time"—this is the verdict of all. So mote it be.

J. C. CLAPP.

SWEET HOME, Mo., Dec. 29th.

Bro. Blair:—On the 12th of November Bro. A. J. Moore and myself commenced holding meetings at Sweet Home; held twelve services, with interest good from first to last. From there we went to Long Branch and held forth in the new church for about twelve evenings. The people turned out well. We next went to the Fox School-house, but our meetings there proved a failure, for it stormed. Bro. John went to Barnard, and I went down to Avenue City, held six meetings and baptized seven. Bro. Rose got a poor start in this great latter day work, for the night after he was baptized his house burned down and all he had was burned up. But the few Saints there did nobly, for they went to work at once and did all they could for him and his family. May the good Lord that tempers the winds to the shorn lambs bless them. I then came back to the new church on Long Branch and held two meetings last Sunday; in the evening we had a large turn out, and the meeting was highly spiritual. Bro. Ole Madison was moved by the Spirit to bless the entire congregation. The calls for preaching are many and pressing. I will say to all our friends and brethren that I will get around as fast as I can. Bro. Charles Williams will go with me the first of the new year.

JAMES THOMAS.

LAKE CITY, Arkansas, Jan. 1st.

Bro. Joseph:—Bro. G. H. Hilliard has been here to preach and stayed over a week. I think he did good for he made friends to the latter day work. If some elder would come here about next spring or summer they could do good, and might get several members if they would stay awhile and preach. Some here have told me that the gospel which Bro. Hilliard preached was the only one they ever heard that suited them.

Yours in Christ,

HENRY DANIEL.

BELL, Iowa, Dec. 29th.

Bro. Blair:—To my mind it is indeed "marvelous" how God enabled Joseph Smith, Oliver Cowdery, and many others, in the early days of the church to comprehend and outline the entire work of restoration, in so short a time. How much wisdom is manifested in the positions taken, both with reference to doctrine and organization, and that, too, without any previous theological training. One naturally reaches the conclusion, after a careful examination of the subject, that their theology was given them by divine inspiration.

The position taken that the gospel was preached and understood by the ancient Saints, from Adam to Moses, giving them a knowledge of a coming Messiah, revealing to them how he should come, his life-work, and how he should make the last great sacrifice for sin, and through his suffering and resurrection triumph over death, hell and the grave, is glorious and God-like! Not only is the thought glorious, but it can be so fully sustained by the word of God that it fairly makes the soul rejoice in the love of God.

While reading the works of Kersey Graves and other infidel writers, designed to destroy the last spark of faith in the Bible and the divine Messiahship of Christ, and observing that one of their strongest (if not the strongest), reasons urged against Jesus Christ and the Bible is, that many even of the heathen nations have had their Bibles and Saviors, I have wondered if these men ever read the works of Joseph and Oliver; and have been forced to conclude that they never did. For if they had, they must have seen that, instead of their position being a strong one against Christianity, it is in fact, when carefully compared with the word of God, one of the very strongest in its favor. For the Bible teaches that all mankind sprang from one common parentage, that these first parents had a knowledge of Christ and his work of redemption, and that they imparted the same to their children; therefore it is reasonable to believe that, after they were "scattered upon all the face of the earth" they carried with them a knowledge of God and Jesus Christ—by tradition at least. And this when we understand what the word teaches, that "there is a spirit in man, and the inspiration of the Almighty giveth them understanding;" (Job 32: 8), and that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being;" (Acts 17: 26, 27, 28). Then it is no wonder that God in his goodness and mercy reached down by the spirit of inspiration and gave them as much knowledge of Jesus Christ and his work,

including good and wholesome principles, as they would receive, and thus led them nearer to him, although they held this truth in a somewhat corrupted form, and therefore only partially understood it.

Peter said, "Of a truth I perceive that God is no respecter of persons," (Acts 10: 34), and so we ought to be able to say, How beautiful also is the grand truths taught in the writings of these early elders of the church, and sustained by the Scriptures, that Jesus Christ has made ample provisions in his gospel for the redemption of all mankind, either in this world, or in the beyond, if they will but receive and obey it.

If I were inclined to be an infidel, I believe that a careful reading of the writings of these first elders and a close comparison of them with the Bible, especially the Inspired Translation, would literally shake all the infidelity out of me.

C. E. BUTTERWORTH.

WHEELLOCK, Texas, Dec. 17th.

Bro. Smith and Blair:—I was sustained president of the Central district of Texas at the conference held at Cook's Point. Since that time I have been preaching at Peoria, in Hill county. I have preached five discourses to small congregations at a private house, and baptized and confirmed one. I left the people enquiring after and investigating our claims. I was opposed there, but was not disturbed much. When I taught the people that, when Christ said to Peter, "upon this rock I will build my church," he meant that the gates of hell should not prevail against the foundation upon which the church was built. A Baptist said he meant the Church, and that therefore, if the gates of hell has prevailed against the Church, Christ has lied. But he soon stopped his talk at the meeting. I don't know what he now thinks, for he would not say one word to me after services were over.

I expect to go back to Peoria at some time and preach to the people again, and think they will give me a better hearing. When they find out that we are not Utah Mormons, and that we are sure enough, Anti-polygamists, contending for the faith once delivered to the Saints.

Yours in gospel bonds,

E. W. NUNLEY.

CHOUTEAU, Indian Ter., C. N.,
January 2d.

Bro. Joseph Smith:—We are well and feel well. Our Father has been kind to us, for we have been favored much by the citizens, those of Indian blood. A few white renters tried to raise an influence against us, but they amount to nothing. The way has opened up so that I have obtained a good farm, sixty acres in cultivation, sixty acres pasture, plenty of open range for cattle and hogs, and twenty cows on shares; get half the increase, also all the milk and butter, and if I could take care of forty more I could get them. I also have what hogs I can take care of. I expect the boys to attend the farm and stock, so I can devote my time to the ministry. Mr. Whitiker, who owns the farm, is of Cherokee blood. He came ten miles last Saturday to talk about the gospel principles. He is very favorable, and would like for me to get more of our people to come in here. He talks of going with me to conference in the spring. There are prospects for a great work to be done

among the Lamanites; many are believing, and some have given their names for baptism.

Next Saturday night and Sunday I am to preach in Chief May's settlement. I have some friends among the leading men; this will be of benefit to the work. The political strife being over, when Bro. Hawley returns from Kansas, I expect to go to Talequah. I am located one mile north-east of Chouteau, on M. K. & T. R. R.. in a very healthy, beautiful country.

Hoping to conquer, I remain, laboring for the Master,
STEPHEN MALONEY.

A VISION.

About thirteen years ago, as myself, wife and oldest daughter were returning from a meeting one Sabbath evening in the fall of the year, and were going west toward home near Cherokee, Kansas, the sun was about two hours high, and a kind of a wind-cloud was over the sun, so that it looked a dark red color. About that year I was reading in the papers concerning spots on the sun, and I and daughter were looking very close to see if we could see the spots, which we could, plainly. All at once there appeared two figures—22—as bright as the sun at noon-day, while the remainder of the sun was of a dark color. They remained only for an instant. My daughter and I saw them, but my wife was not looking, and did not see them.
S. M.

FIVE LAKES, Mich., Jan. 3d.

Editors Herald:—I am here in Five Lakes, laboring; have been for two weeks past; have baptized four. The interest is good here; several more are ready for the water; hope to gather them in soon.
J. A. CARPENTER.

VON ORMAY, Texas, Dec. 30th.

Dear Brother:—The work is progressing here. We have prayer and testimony meetings and Sunday School every Sabbath. Nearly all the Saints attend. We have had no preaching since Bro. Currie left, and he does not expect to be back until February; but we live in hopes. We had a very pleasant day for Christmas, and there was a full attendance at our church, so we had a pleasant time.
Yours fraternally,
JNO. BARBER.

SPRY, Ont., Dec. 12th.

Mr. Joseph Smith:—I have read the Voice of Warning, and last summer I visited at elder McIntosh's (he was not at home) and read some more about the doctrine of the Church of Christ of Latter Day Saints. I am anxious to learn all I can concerning the doctrine. I never heard a sermon, nor talked with any only Mrs. McIntosh. We are living on the Indian Peninsula, Eastnor township. We have a mill, and the men are taking a great interest in the doctrine. My eldest daughter, her husband, and my eldest son, are about convinced that it is the true way. I am not willing to rest satisfied until I prove it thoroughly. I've been a member of the Methodist church for more than thirty years, but that does not seem to be the real Apostolic way. Will you be so kind as to send me a catalogue of your books, that we may send for some. We expected Mr. McIntosh last fall, but he can't come for some time. We hope to soon have him come here, for we are sure there will be some added to the church.

Inclosed find money for the Saints' Herald, and

be there is more due I hope to have it introduced that perhaps there will be more who will subscribe.

Yours in Christ,

MRS. J. H. JOHNSTON.

TABOR, Iowa, January 4th.

Bro. Blair.—I have labored incessantly since the Reunion held at Harlan; have averaged about seven sermons a week, and put in time to the best advantage possible under the circumstances. Have labored in Bartlett, Hamburg, Mill Creek, Shenandoah, and some little at Key Stone and preached once in Emerson.

For the last two or three weeks I have been trying to present the gospel to those who attended our Camp Meeting held last August. As many were very much interested through the preaching of the word during that meeting, we thought it advisable to stir up their pure minds by way of remembrance of the glorious truths they then heard. I am satisfied our labors then were not altogether in vain, as many express themselves satisfied with our humble effort, and claim that it is the doctrine of Christ. We have sown the seed and shall continue to sow, trusting God to give the increase. Our congregations are fair. In Dutch Hollow we had splendid attendance, good behavior, attentive listeners, and several express full faith in the work. I think that at our next Camp Meeting, if not before, many souls will be added to the church, and we trust such as shall be eternally saved. I must speak to the credit of my brethren and sisters who have attended these meetings with some sacrifice on their part, and so ably aided in the song service with those who were non-members of the church. God bless them all, is my prayer.

There has been a vast amount of prejudice removed through our Camp Meeting, that nothing less would have effected. The spirit of bitterness seems to have entirely disappeared, and a pacific, Christian spirit taken its place. Tomorrow I leave for the Richard's settlement, three miles below Sidney, where I preached last February to a crowded house, also this past summer. The brethren are willing and anxious to take me from place to place as circumstances require. To the officers and members of the district let me say, Be of good cheer. Press on in the good cause, and the "victory is ours through him that has given" himself for us. All should do what they can, and to this end "let every man learn his duty," whether it be to preach, teach, exhort, pay tithing, or any other duty involved in the gospel of life.

I am more than pleased with *Autumn Leaves*. God bless sister Walker in her arduous task and her labors of love. May the God of peace be with you, brother Blair, and with all others who labor in the love of the truth.

HENRY KEMP.

CONCERNING the platform of our next National Prohibition Convention, I am content to leave it substantially where it is, save that it should declare Christ and His law to be the true basis of government and the supreme authority in national as well as individual life. I greatly desire and hope that we may use our influence to secure this end. Such a declaration must be clearly divested of anything that looks towards a union of Church and State, to which all enlightened Christians are thoroughly opposed, but must as explicitly recognize Christ as the great world-force for righteousness and purity, and enthrone him King of nations in faith, as he will one day be in fact through Christian politics and laws, no less than Christian living.—*Frances E. Willard.*

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

CHURCH

NEEDS OF CITY AND COUNTRY CONTRASTED.

UNDOUBTEDLY all members of our church long resident in cities have been unpleasantly impressed with the fact that city branches are almost invariably weaker and congregations smaller, and that it is more difficult to create and maintain an interest, than in the country, or even in smaller towns. To many this has been a source of regret and even of discouragement; and yet a little observation and thought should lead to correct conclusions as to the cause and indicate the proper remedy.

People congregated in cities present phases of character somewhat different from those exhibited by persons who live in the country. The former are more likely than the latter, to be neat and tasteful and fastidious. City people are no better and no worse than country people; yet they live in finer houses, dress better and handle more money, and by the force of residence and social relations become accustomed to a style of ideas and order of things somewhat peculiar to themselves. The surroundings of city life are different from those of country life, and this difference is likely to reveal itself as the natural and even necessary effect of these surrounding influences. This is a mere incident of locality and has nothing to do with the moral qualities of the people.

Now when these people attend religious service, or when they become interested in religious matters, or even when connected with churches and are endeavoring to lead Christian lives, these influences still surround them. They have, for the most part, been in the habit of attending religious services in edifices erected for that especial purpose, of hearing good music and (most important of all) listening to men of rather more than ordinary education and of at least fair ability as speakers, and who devote all their time and energy to their work, and who not only have time to prepare themselves for the delivery of their public discourses, but who can and do attend to those pastoral duties, the faithful and intelligent discharge of which is so essential to the prosperity of any religious organization.

And this is the case with city people irrespective of intellectual ability or educational acquirements. Rich and poor, educated and uneducated, share equally in these advantages and equally appreciate them.

It will be conceded that there are in the cities a larger proportion than in the country, of educated people; and as has been well said, "when scholars, thinkers and readers bring their powers to the Christian

altar and dedicate them to God, they come as they are and just what they are—as persons of learning and understanding, adding the graces of ripe intelligence to those of the spirit. Rude, ignorant and uncultivated men, when they come to the same altar and make the same dedication, conform to the same law, often imparting to the Christian life a roughness which belongs not to the life itself but rather to the men. The two classes may be equally sincere and zealous in their piety, yet their intellectual disparity will appear in everything they say or do. It is not the province of religion to fill empty brains or to empty those which are well filled. It takes men as they are, and uses them as they are. The truth is, all persons do not enter the Christian service with the same amount of educated power; and, hence, it need be no matter of surprise if their anterior diversity should strongly stamp itself upon their religious history. He who can neither speak nor write his mother tongue correctly, will not become an artist in the use of graceful words simply because he has learned to pray. We must not look for the qualities of scholarship in the exhibitions of his piety. They are not in the man and they will not be in his religion."

It is also true that in our cities there is a much larger proportion than in the country or in the smaller towns, of the poor and uneducated—those who "have not where to lay their heads;" and who are sadly in need of religious teaching.

And so, from whatever point of view we examine the subject, it can not but be acknowledged that the city affords a wide field, capable of producing much precious fruit, but that it is like the fruit farm or the market garden as compared with the ordinary farm, requiring both persistent effort and skillful labor.

Now it can not be denied that the leadership of our branches in the cities and larger towns has of necessity been entrusted to men who, however great their natural ability, are, in most cases, inferior in acquired attainments to the ministers of other churches, and that they are, almost invariably, compelled to spend the greater part of their time, and devote their energy and thought almost exclusively to some secular pursuit for the support of themselves and their families, and that they have little leisure either for study and preparation for the acceptable presentation of the great truths of the gospel, or for acquiring that intimate acquaintance with the spiritual and social condition of their people which is so needful to the prosperity of the branch. And the same remarks will apply with equal force to all the other officers of the city branch, as to want of leisure for the proper and effective discharge of their several duties. So that while our system of church organization is, we are bound to believe, better than any that man alone can devise, yet in its application in cities it often falls short of satisfactory results, not because of any defect in the system, nor because the people in cities are less willing than others to receive the truth, but because of the instrumentalities used in its presentation.

If the foregoing statements are correct, it follows that the means best adapted to the end in view should be used.

What is this end? What is the purpose we seek to accomplish? Partly it is to strengthen the Saints in their desire and ability to serve God acceptably. For this, in the absence of other means, the prayer and testimony meeting may be sufficient. Partly it is to bring others to a knowledge of the truth. How is this to be effected? We are, or should be, anxious to have those unacquainted with our belief, and those who as yet have but little interest in religion in any form, attend our meetings, confident that if they can be induced to do so, the honest, conscientious, thinking portion will, sooner or later, unite with us, or at least throw their influence in our favor.

But these classes in our cities (and they are many) have been accustomed to listen to religious teaching which, if not in our opinion correct, is at least attractive, and correct in language and delivery. They have been educated to this, and, at least until convinced that the path we point out to them is the "more excellent way," they will be content with nothing less. They are no better and no worse than the people of other communities; and while it is true that the poor, and the ignorant (who are not always poor), shall have the gospel preached to them, it by no means follows that those who by the accident of birth and surroundings, or by their own energy, have acquired a little more of intellectual or material wealth, should be debarred this privilege; and when compelled to listen to that which education or habit has rendered distasteful, they are often as effectually repelled as though denied admission to the house.

It follows, then, that in cities (often containing more inhabitants than several adjoining counties), there should when practicable, be some person placed in charge of the branch whose whole time can be devoted to the work of the ministry, and who, while not necessarily eloquent or talented, will compare favorably in ministerial and pastoral qualifications with the ministry of other churches. And this is all the more necessary because of the fact that we, as a people, are too poor to compete with them, even if we wished, in the matter of church accommodations. We must rely wholly upon the sacredness of our cause and the manner of its presentation.

That this course, persistently pursued, will be effective, the writer is a witness. He has seen the average attendance of both Saints and non-members materially increased by only a few weeks of this kind of service—and he has seen the attendance dwindle to its accustomed proportions within a week or two after its unavoidable discontinuance. Had this service been continued it would, beyond reasonable doubt, have resulted in much permanent good.

Of course, in many cities, in the present financial condition of the church, all this may be impracticable, although with a reasonable degree of self-denial much might be accomplished, and with the right kind of a man, each year of continuous

effort would lessen the individual pecuniary burden.

In some cities, however, there is no lack of material, and it only remains that the presiding officer possess the requisite qualifications, or that he make judicious selection when not himself occupying the pulpit, not forgetting to allow the appointee ample time for preparation, and giving the usual notice in the public prints of the time and place, and name of speaker.

It may be safely assumed that each person properly called and ordained to the office of elder possesses special qualifications for some part of the work of the promulgation of the gospel; but it does not follow that he must be equally fitted for all positions. Just as there is "one glory of the sun, and another glory of the moon, and another glory of the stars," so is there a difference in the ability of elders to "rightly divide the word." Or, to use an illustration suggested by one of the "lesser lights," referring to himself as a candle compared with an electric light, when but one light can be used at a time the candle may be sufficient and may answer every purpose in a small room; in a larger room the brighter light of the lamp may be required; in a still larger apartment the gas jet will be necessary; while in the large, well filled public hall nothing less than the electric light will afford sufficient illuminating power; and if in any case the brighter and more powerful light is or may be equally available, it would seem, to put it mildly, injudicious to substitute one of a lower grade, and especially so if the occasion demanded the greatest possible light.

While the foregoing suggestions are applicable to all cities, in view of the fact that the city of Independence, Missouri, is one of the most important places, if not the most important point, in connection with our church work, in the United States, if not in the whole world, it would seem especially desirable that every possible effort should there be made to present the grand truths of the gospel not only earnestly, but forcibly and attractively. The proximity of Independence to Kansas City, (of which it may be called the most important suburb), with its large and rapidly increasing population, its vast stream of transient visitors, the large number of these as well as of residents who do or might be induced to attend the services of our church, and who will carry away with them, and disseminate throughout the length and breadth of the land, the impressions, favorable or unfavorable, which they may receive, the size of the branch, the widespread reputation of the place both in and out of the church, the memories clustering around its early history, and the consequent interest of all who visit it, all combine to render the Independence branch an instrumentality for the dissemination of the principles of our faith, the importance of which can hardly be over-estimated; and hence it is peculiarly important that these grand truths should be presented with the greatest possible force and attractiveness. None but the most able representative men of our church who can be

obtained should be selected to fill the pulpit or preside at its meetings. In our church there is room for an innumerable army of laborers of every degree of capacity, and there is a place for each. The light of the candle need not be hid under a bushel; but here the light should be like one "set on a hill," or like that of the light-house, shining brilliantly far and wide and guiding the weary traveller or the storm-tossed mariner to a haven of rest.

W. R. SELTON.

LEAVES FROM THE TREE OF LIFE—No. VII.

THE AIDS PROMISED IN THE GOSPEL TO ENABLE THE BELIEVER TO SECURE ETERNAL LIFE.

THE experience of God's children in all ages demonstrates the fact that the pathway of the Saint is beset with great and many snares, trials, difficulties and temptations, which they would be unable to cope with were there not some divine means provided to strengthen and encourage them in the life-long struggle. Jesus said: "In the world ye shall have tribulations."—John 16:33. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:19. "If any man will come after me, let him deny himself, and take up his cross and follow me."—Matt. 16:24. John saw in vision that the blood-washed throng must gain their white robes and victorious palms through great tribulation. (Rev. 7:9, 17.) "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:12.

Who, among the frail creatures of the dust can hope to prevail, unassisted by divine power, against such terrible odds? Even the Captain of our salvation needed divine aid. His prayers were no empty, unmeaning utterances, offered for mere example's sake; they were the earnest, pleading desires of his heart, evidencing the urgent necessity for aid, and that aid came. "And there appeared an angel unto him from heaven, strengthening him."—Luke 22:43.

But to the question. What aid has been promised to the children of God?

First.—He has promised to hear our prayers. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."—Matt. 7:7. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21:22. "Verily, verily, I say unto you, whatsoever ye shall ask of the Father in my name, he will give it you."—John 16:23.

Second.—He has promised to give the Holy Ghost. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth."—John 14:16, 19. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."—John 14:26.

"He shall testify of me."—John 15: 26. "He will guide you unto all truth, * * he will shew you things to come."—John 16: 13, 15.

This Comforter was not promised to the apostles alone, nor was the promises confined to that age, for it is written:—"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him."—Luke 11: 13. Moreover, John the Baptist predicted of Jesus to the believing multitude:—"He shall baptize you with the Holy Ghost and with fire."—Luke 3: 16. And when the apostles and brethren had received this precious Comforter, and under its influence were preaching Christ and him crucified, the inspired Peter, in answer to the convicted multitude then assembled, said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 38, 39. The apostles declare the Holy Ghost was given to them that obey him. (Acts 5: 32). Furthermore, its effects on the multitude made them of one heart and soul. (Acts 4: 31, 32).

Third.—The Holy Ghost dispenses gifts. Paul, in Ephesians, says of Christ:—"When he ascended on high he led captivity captive and gave gifts to men."—Eph. 4: 8. This was in fulfillment of the promise found in Mark 16: 17, 18. "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." These gifts are more fully described in the twelfth chapter of First Corinthians, and called "spiritual gifts." "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." He then describes the gifts as: "The word of wisdom;" "The word of knowledge;" "Faith," "Gifts of healing;" "Working of miracles;" "Prophecy;" "Discerning of spirits;" "Divers kinds of tongues;" "Interpretation of tongues;" "But all these worketh that one and the self same Spirit, dividing to every man severally as he will." In addition to these, "He gave some, apostles; and some prophets; and some evangelists; and some pastors and teachers."

Fourth.—These gifts were absolutely essential to bring men and women up to the standard of perfection as it is found in Christ Jesus. Paul defines their purpose in the following language:—"For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried

about with every wind of doctrine, by the sleight of men, and the cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things which is the head even Christ."—Eph. 4: 12-15.

Reader; if this perfection could be reached without these gifts, would they have been given? If the church in that day could not attain to it without them, can we? It is a fact that they were given then, and the promise remains unrepealed upon the Divine Statute Book, and since that book is given for our guide, learning and comfort, the truth remains that this promise belongs to the children of God today. Ecclesiastical writers assure us they were in the church for the first four centuries, and John Wesley tells us the only reason they were taken away was "because Christians had turned heathens again." There is not a word of holy writ that intimates that these blessings shall be withdrawn from the church until the purpose for which they were given is accomplished, unless the church shall depart from the faith, in which case she would forfeit her right to them, since they were only promised to "them that believe."—Mark 16: 17. It can not be denied that the gospel was intended for all ages, and for all classes and conditions of men; nor can it be denied that these were some of the fruits of that gospel. This being the case, the gospel being like its author, unchangeable, its fruits must remain unto all true believers in every age. If the gospel fails to bear the same fruits in this life, what surety can we have that it will not fail us in the gift of eternal life? If the word of the Eternal has ever failed, it may fail us again, and in all things. If it does not mean what it says, we can not be justly judged by its teachings; but Jesus says, speaking of him who rejects his testimony, "The word that I have spoken, the same shall judge him in the last day."—John 12: 48. For the judgment to be just, the Testator must be true; and since the Bible is claimed to be the word of God, and the only record bearing the divine seal for fourteen hundred years, at least; that has been the only witness of his love for man, and the only acknowledged chart for the guidance of the professedly Christian world; and had not their minds been darkened by the spirit of apostacy and the vain traditions of men, they would have been able to have seen their privileges, and undoubtedly would have enjoyed them, and thus have been brought nearer to the "Unity of the faith" and the standard of perfection as found in Christ Jesus.

As further, and conclusive proof that those supernatural gifts were not to be confined to that age alone, the Master has said: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."—John 14: 12. As the scriptures furnishes no evidence of the Apostles, or any of the Saints, in that age, doing greater works than Christ did, and as God's word can not fail, it follows that it was intended that this power should continue to

others besides the Apostles. And as the pronoun *he* is used in this text in the general sense as referring to the true believers, this promise *must be good to all true believers in every age*, whenever necessity should require such exhibition of power; and since the promise is made in the most emphatic manner known in the Holy Scriptures, it follows that Christ knew such necessity would arise, and therefore the power for the emergency was promised.

It is vain to try to limit this promise to the Apostles, such claim would do violence to Christ's language. We can no more limit this language as applying only to the Apostles, or to that age even, than we can limit the following to them: "He that hath my commandments, and keepeth them, he it is that loveth me."—John 14: 21. Or, "He that believeth on the Son hath everlasting life."—John 3: 36; and a hundred other instances. It you limit the one you must limit them all, and then the whole plan of salvation must be limited to the Apostolic age, and the hope of humanity perishes.

The Latter Day Saints accept all the promises of God in the sense in which they are given, and thus sustain the infinitely loving, generous and unchangeable character which God has been pleased to reveal of himself, and which has been testified to by the good and pure of all ages. And to this view of the divine promises, the heavens have given their sanction, by the removal of these blessings, and the presence and power of the Holy Spirit bears abundant record to the truthfulness of the promises in a thousand different ways to the believers in Christ Jesus. There is, therefore, no room left for doubt. The promises of God are yea and amen.

Having established the scripturalness and reasonableness of the claims to these divine aids, let us try to understand their operation on the human mind and heart. To do this we will take the inspired Paul as our guide, (1). "To one is given by the Spirit the word of wisdom." If given by the Spirit, it must be heavenly wisdom—that statement is a truism, but let it stand. Heavenly wisdom is that which will make us "wise unto salvation;" hence it is one of the choicest gifts of God. Can we obtain that wisdom without the aid of the Holy Spirit? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man except he has the Spirit of God."—First Cor. 2: 9-12. Solomon understood the value of wisdom, and declared that, "Wisdom is the principle thing; therefore get wisdom; and with all thy getting get understanding," etc.—Prov. 4: 7. "Happy is the man that findeth wisdom, and the man that getteth understanding."—Prov. 3: 13. "Wisdom is better than rubies, and all the things that may be desired are not to be compar-

ed to it."—Prov. 8:11. "The way of life is above to the wise, that he may depart from hell beneath."—Prov. 15:24. Wisdom is that light by which our conduct in all things should be governed. It enlarges the mind, enlightens the soul, and fills the heart with gladness because it gives just conceptions of the Deity. It reveals the relation we bear to him and to our fellow men, guiding our conduct toward each, that our harmony with the good and the true, both in heaven and on earth, may be complete. Truly doth wisdom say: "My fruit is better than gold, yea, than fine gold; and my revenue than choice silver" * * * "For whosoever findeth me findeth life, and shall obtain favor of the Lord."—Prov. 8:19, 35. Who can despise the precious gift?

(2). "To another the word of knowledge by the same Spirit." This gift is closely allied to the former one, and they intermingle so beautifully that it is difficult to define where the first ends and the other begins—in truth, they are both parts of the same whole and their embodiment is God. "This is eternal life that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3. This knowledge is not to be acquired in schools. Human learning does not embrace it. Science has never discovered it. It is alone the gift of the Holy Ghost. "No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."—Math. 11:27. "No man can say that Jesus is the Lord but by the Holy Ghost."—1 Cor. 12:3. As evidence that the Holy Spirit did give this knowledge to the former day Saints, I again refer you to 1 Cor. 2:10, and Matt. 13:11. John in his first Epistle, 2:27, says to them, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." This anointing is the "Unction from the Holy One," spoken of in verse twenty, and "the Comforter" promised by Jesus. This knowledge not only embraces a knowledge of the truth of the gospel, but it is perfected in the realization of the nature and character of the divine being through obedience; and by its operations in us the divine nature is infused into our souls and we are made partakers of his love and the riches of his grace; and by this realization God and his Christ stand revealed to us so plainly that our whole being is lit up with the knowledge that God is, and the fact that he is all that he has represented himself to be: and that Jesus Christ is his Son and the Redeemer of the world. This knowledge is the beginning of eternal life in our hearts here, and will be the consummation of that greatest of all gifts in the eternal hereafter. For, as we have seen, "This is life eternal to know God and Jesus Christ whom he hath sent." Surely, as we need eternal life we need the means by which it is given; and the "gift" or "word of knowledge," like wisdom, is as precious to

the soul now as it was in Paul's day.

(3). "To another, faith by the same Spirit." This third gift is not to be confounded with the "belief" demanded from all who hear the gospel where Christ says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:16. The "belief" demanded from us implies our acceptance of the divine message, and is perfectly voluntary on our part; but the gift of faith to be given by the Spirit, is an infusion of heavenly power by the exercise of which we, like Elias, may prevail with God, and receive blessings at his hand, which could not be obtained without this gift. It serves as a key by which we may unlock the treasure-house of wisdom, knowledge and power, and accomplish all things compatible with infinite wisdom and the well-being of those to whom it is given, always to be exercised in harmony with the law governing spiritual gifts, which law will be known through the gifts of wisdom and knowledge in the hour of need. This gift differs in its operations, for "To some it is given to have faith to be healed, and to others it is given to have faith to heal," etc.—Doc. Cov. Sect. 46:7. It is one of the divine factors in molding our natures into the likeness of the divine nature, leading us on step by step, to become perfect men and women, "unto the measure of the stature of the fullness of Christ," while it is a bond of union between us and our great Redeemer and Creator. It is indeed of the same nature as the belief demanded of, and exercised by, the penitent seeker after Christ; but it is an *enlarged degree*, given by the Spirit of God that those who received may endure the trials, or accomplish the work, specially given them to do. The experience of all Saints teaches us that it requires, at least, as great a degree of faith to enable us to endure the terrible ordeals through which many are called to pass, as it does to perform some mighty work. What gift could be better fitted to strengthen us in our resolves for the right, our struggles to overcome, "our work of faith and labor and love," than faith in him who has promised to be our help in times of trouble, our strength in the hour of trial and temptation, and our "exceeding great reward?" Faith is, indeed, the parent of love in the human heart, rendering it perfect and "casting out all fear." Precious gift! Worthy bestowal of the Infinite God!! It was by the exercise of this "gift" that "Elias prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit."—James 5:17, 18. This is the faith that Christ had reference to when he said, "If ye have faith as a grain of mustard seed ye shall say unto this mountain, remove to yonder place, and it shall move; and nothing shall be impossible unto you."—Math. 17:20. This faith knows no fear, smiles at the dread frowns of the enemy, closes the mouths of lions, fills the prison's gloom with a halo of light, and makes the prison a mansion of love.

(4). "To another, the gifts of healing by the same Spirit." Jesus said, "They shall lay hands on the sick, and they shall recover." The gospel is intended not only to bless and happy the mind here, and give eternal life hereafter; but as the body was also partaker of the curse which came upon man for disobedience, it is in keeping with the divine character that the same gospel which blesses the mind should contain within it means for *relieving the body of its ills* until it shall have filled the measure of its creation in this life. Here is the remedy, and the Almighty is true to his eternal character of love; but men shun this gift as the dream of fanatics, and while they are compelled to acknowledge that it was *once* enjoined, or entirely repudiate the Bible, they pretend that "it was not intended for any other age than the Apostolic." This claim would have some show of reason, if sickness had ceased with that age; but the fact is that diseases have increased and become more complicated as men have deviated from the law of their being. Moreover, this promise was made by an *infinitely wise, and unchangeable Being*, who is the embodiment of love. He had considered our condition, for "he knoweth our frame," and he has partaken of our sufferings; and the promise was made to "them *that believe*," without any limits as to time or age. *And so long as the gospel is preached and believed, the promise must remain.* His covenant standeth sure. There has been no repeal, nor can there be, for saith he, "I am the Lord, I change not."

In the absence of faith in the gospel, men have ceased to trust in God, and have cast about for other means by which their physical woes may be removed; and relying on what is called "Medical Science," they claim "that that is the antidote for the ills of the body," and hence "the gifts of healing as given by Christ are useless." "Medical Science" drains the purse, drugs the system, and fills the graveyards by premature deaths; but it does not remove our maladies, yet men will cling to it upon the principle that "drowning men catch at straws." Another class, with no more faith in God, will deride "Medical Science" while they introduce other means, such as "Faith Cure," "Mind Cure," "Christian Science," and "Spiritism." All these put forth their claims pretending to be panaceas for the ills of life. The so-called "Faith Cure" ignores the fullness of the gospel, and yet pretends to bless in the name of Jesus. "Mind Cure on a material basis," claims no higher source for its power than that of the power of one mind over another. And "Christian Science," as it boastingly calls itself, is a perversion of the divine word, for it ignores the gospel and scoffs at the plan of redemption wrought out by the Son of God; hence if there is any power attending it, it is from beneath, and is no better than Spiritism, but is simply one of the webs being woven by the arch-enemy of souls to entangle and destroy the human family. Yet the masses avail themselves of these ruinous frauds because they have no faith in God, but are willing to seek

relief by any means other than that which he has provided, rather than become the prey of the dread monster, and thus be compelled to face the "dreadful what's to come" and reap the full reward of their folly. But the believer in Christ Jesus avails himself of the divine promise and thus resigns himself to the will and wisdom of God, knowing that "living or dying, he is the Lord."

The Apostle James has recorded the ordinance in full by which the divine blessing of health is to be received: "Is any sick among you, let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5:14, 15. The conditions upon which this blessing is to be received is "faith" in God—"These signs shall follow them that believe." Hence, where faith is not, there is no promise of the blessing. The grand key to it is *the name of the Lord Jesus*.—John 14:12, 13; 16:23, 26; Acts 4:8, 12; Mark 16:17. Thus our Father has provided a means whereby the lives of his children may be perpetuated until they shall have filled the measure of their creation, whether the period required be long or short, and thus his boundless love is manifest. This blessing was not intended to conflict with the eternal purpose in giving us a probationary state, but to bless and sustain us until our probation is ended.

"It is appointed unto men once to die."—Heb. 9:27. What an incentive to a righteous life! By such a life we may call for divine aid in the hour of need and claim, through Christ, every blessing essential to our physical and spiritual nature, both for ourselves and those dependent upon us. But it must be remembered that unless we so seek to live, we have no claim upon the blessing.

(5). "To another the working of miracles." A miracle in the gospel sense, is something which is beyond the power of man to perform, not necessarily contrary to the laws of nature, but in perfect harmony therewith. Yet man knows but little of the law of his being, and of the principles which control the elements, he is apt to conclude that that which is beyond his power, such as a miracle, is contrary to the law of nature. It is simply above our knowledge, and consequently beyond our power; hence if man is ever used as an instrument to do such a work, it must be by the aid of a power greater than his own. There have been times in the economy of God when miracles have been necessary, (I speak of miracles now, apart from the other gifts mentioned which are also really miraculous), as in the deliverance of Israel from Egypt, the passage of Israel over Jordan during which the waters of that turbulent stream were divided,—*"the miraculous draft of fishes,"* the feeding of the multitude with "five barley loaves and two small fishes," and other instances too numerous to mention. Instances of such necessity will again occur

before all the purposes and promises of God are fulfilled, or Christ's words were meaningless when he said: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father."—John 14:12. Isaiah speaking of the return of Israel to their own land from the various lands of their exile, in the last days, says: "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."—Isa 11:15, 16. Also Zech. 10:8, 12. And Jeremian speaking of that stupendous miracle says: "It shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."—Jer. 16:14, 15, also 23:7, 8. As God used human instruments in the working of many of the former day miracles, it is but reasonable that he would use such instrumentalities in the latter days, and especially so since Christ has given the foregoing assurance of what the true believer shall do, and that "the working of miracles" is among the promised blessings.

One of the purposes served by miracles is the perpetuation of the knowledge of the fact that there is a God, and that he beareth rule over all the earth. This knowledge or evidence was not to be confined to literal Israel, but also "That all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God forever."—Josh. 4:24, and 1 Sam. 17:46. The fact that miracles were not confined to the patriarchal and prophetic ages, is evidence that the mere record of them does not suffice to keep the knowledge of the power of God before every generation. They had to be repeated in every dispensation of God's economy as one of the *confirmatory evidences* that the work he was doing among men was divine. This was to be a source of strength to the child of God, while it was a witness against the unbeliever.—Math. 11:22, 26. Dare we say in the face of the universal scepticism of the Nineteenth Century, that this wonder-working power of God is not needed to-day as a source of comfort and strength to the struggling, believing soul, especially when we see the power of Satan manifest on every hand, and "going forth to the kings of the earth, and of the whole world to gather them to the battle of the great day of God Almighty?"—Rev. 16:13, 14; Matt. 24:23; 2 Thes. 2:8, 12.

Again; as the subtle wrath of the adversary was always exerted to destroy the servants of the Lord, and nothing less than

divine miraculous power could shield or rescue them, will he not also in the last days seek to destroy? And will not God's children require the same divine means of preservation? And shall they call in vain?" Verily, verily, I say unto you, whatsoever ye shall ask of the Father in my name, he will give it you."—John 16:23. By such means as these God will answer in his own due time the scoffs of a Tyndal, and the jeers of an Ingersoll; in fact he is doing it now in many ways to the comfort of his children. But as they shall increase in faith and in all the qualities of the divine nature, they shall also increase in power until scepticism shall be ashamed and confounded; for God has declared, "I will proceed to do a marvelous work, even a marvelous work and a wonder; for the wisdom of their wise and learned shall perish, and the understanding of the prudent men shall be hid."—Isa. 29:26, Insp. Trans. Then shall all the earth know there is a God in Israel; "And the heathen [Gentile] shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore."—Ezek. 37:28.

C. DERRY.

LOST ISRAEL NOT FOUND.

CLAIM has been made by some of the elders that the people of the island of Great Britain are the lost tribes of Israel, and that the theory is so self evident that it can not be upset. We offer the following objections from the Book of Mormon: 2 Nephi 12:8, 9; "For behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it. And, it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews."

To a believer in the Book of Mormon this is enough to condemn the theory that the British or Anglo-Saxons are the lost tribes, for the simple reason that those people never have laid claim to having any revelation from God; and that what little of the religion of Christ they have is founded on the writings of the Jews. They deny all claim of God's revelation to-day and say that the Bible is all the law of God that they now have, ever had, or ever will need.

Book of Nephi, 7:3, reads:—"And verily, verily, I say unto you, that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of the land round about whither I have been to minister. For they of whom I speak are they who have not as yet heard my voice, neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them,

and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to show myself unto them." Mark the words, "Therefore I go to show myself unto them." He appeared in person unto the Nephites, and that is the only way he could show himself unto the tribes of Israel. This is so plain and easy to be understood that there need be little said or written, and he who cares to read all of that seventh chapter will receive much light on God's dealings with mankind. It is very evident that some of the elders of the church have need to brush the dust off their Book of Mormon and study up a little therein, and then they will not need to study the traditions of men, however fine they may be written, as to where those lost tribes are. There have been many conjectures, and some of the Saints have believed they were in the north, beyond the ice-fields. The writer has yet to learn of those who take the books for their guide who do not so believe, and some have knowledge of the time when they shall come forth as it is written in the Book of Covenants:

"And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep." It is evident to them who care to read all of this section in the light of truth, that the time of this prophecy is yet future; and it is of no use to tell us to uphold those three books and then attempt to teach us something else as facts, for the church has told us in conference that they have to be taken as a rule of action by the Saints. Let the scoffer scoff, and the scorner scorn, and let them try and give us something better or prove them false, and then they will learn wisdom to their own confusion as many have already done.

WM. CAIRNS.

TESTIMONY OF ELDER JOHN LANDERS.

Editors of the Herald:—I write this article hoping that all those who exchange papers with you will give it an insertion in their several papers, that all honest people who may read it may know that the Book of Mormon is a sacred book and no deception, but is exactly what it claims to be. Inasmuch as all sensible people know it is not in the power of man to foretell future events correctly, I will select some plain predictions from the Book of Mormon which has been fulfilled since the coming forth of that book which no human sagacity could possibly foresee or foretell. The first quotation is found in 2d Nephi, chapter 11 last paragraph, page 72 of Huntley's edition. "But behold, saith the Lord of hosts, I will show unto the children of men that it is not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest. And in that day shall the deaf hear the words of the book, and

the eyes of the blind shall see out of obscurity and out of darkness." The land of Palestine, for twelve hundred years before the coming forth of the Book of Mormon was an unproductive land, and mostly uninhabited. Read the 36th chapter of Ezekiel, from the 33d to the 37th verses inclusive. The very remarkable change that has taken place in that land since 1830 is an unmistakable fulfillment. So far as the fertility of the land of Palestine is concerned, that land was cursed to the Jews because of their wickedness, and the balance of the world was blessed to the Gentiles because they obeyed the gospel when preached to them. And in this dispensation, as fast as Palestine becomes a fertile land, so fast the balance of the world becomes barren and fruitless. Any of us who lived back of 1830 know that to be a fact which can not be successfully contradicted.

"The deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness." These facts have occurred frequently, before many witnesses. I will give my testimony. I have just entered my 94th year. I have feared the Lord from my youth. I love the truth and abhor lying. I have seen the deaf made to hear, and the blind to see, by the prayer of faith and the power of God. It is widely known in all the world wherever this gospel of the Kingdom has been preached, that the signs do follow them that believe and obey the gospel.

In the 2d Nephi, chapter 12, it says: "Yea, and there shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark; and the blood of the Saints shall cry from the ground against them." When the Book of Mormon came forth there was not nor had been any persecution against any people, for many years; the law of the land protected all in the worship of God according to the dictates of their own conscience.

The foregoing prediction has been remarkably fulfilled since then. The blood of the Saints has been shed in fulfillment of this prediction. In the 3d chapter of the book of Ether, and the last paragraph, there can be found a prediction concerning the secret societies—bound by oaths of secrecy—of these times. It would be beneficial to all to read the prediction. In the tenth chapter of the book of Moroni, and first paragraph, it reads:

"Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that we shall receive these things. . . . I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost; . . . and by

the power of the Holy Ghost ye may know the truth of all things."

Thousands have obeyed the counsel of Moroni, and have asked the Lord, and have received the promised testimony of the authenticity of the work we are engaged in.

As ever, your brother in the Lord,
JOHN LANDERS.

Selections.

BURIED CITIES.

THE Hemenway expedition, under the direction of Frank Cushing, has been at work for several months, and has excavated the ruins of a city three miles long and two miles wide. The excavations are not continuous, but have been made at various points along the main street and at the limits of the town. Mr. Cushing acquired from the Zuni Indians, among whom he has lived for some years, the knowledge of customs and traditions which enabled him to find the buried cities of the Salt river valley. The first one excavated is called Los Muertos, the city of the dead. Others that have been partially excavated are El Pueblo de los Hornos, the city of ovens; El Ciudad de los Puebitos and El Pueblo de los Pedros. But these are only a part of the chain of cities that once covered the desert. There are nineteen buried cities in the valley alone, and Los Muertos, which had a population of 10,000, is one of the smallest.

The entire valley was once a system of cities, with adjacent farms, and up in the mountains are sacrificial caves and pueblos of stone, many of which never have been explored, and are entirely unknown to the wandering tourist and sightseer. The people who lived in these were not Aztecs, as has been supposed. They were of the race that preceded the Aztecs, and had upon this continent a civilization older than the pyramids. This is proved by the human remains and relics found. Ethnological research, prosecuted by Mr. Cushing by the comparative method, demonstrates that the dwellers of the plain were Toltecs, and that they reached a high state of civilization many centuries before the Aztecs appeared. They were probably of Asiatic origin, but not Mongoloid. The Indian of the Pacific coast appears to be Mongoloid and a later immigrant from Asia. The age of the Toltec ruins is reckoned in thousands of years. The Toltecs were agricultural people and had the plain of Tempe under a high state of cultivation. The climate and character of the soil were, apparently, the same as now, and a vast system of irrigation was required to make the land productive. The maps made by the surveyor of the Hemenway party show at least three hundred lines of ditch work.

The Toltecs were better irrigators than the farmers of to-day. They were satisfied with a very slight flow, and consequently, were able to conduct water to every part of the plain. The higher ground, which is now a desert, was reached by levees upon which the water flowed. The

bottom of these ditches and levees, hardened by the water flowing over them, have resisted the levelling power of the elements. The banks have disappeared, leaving the bottoms elevated slightly above the plain, and these hardened surfaces are now used as roads all over the valley. In some places the irrigating canal was cut through the solid rock with stone implements. The cost of making that cut today with improved implements would be \$20,000.

The manner of building the ditches and keeping them in repair is indicated by two parallel rows of stones along the sides of the ditches. These stones are of diorite, and were used as chipping stones to sharpen the stone implements with which the digging was done. Most of them seem to have been worn out and thrown aside, and probably they were covered up with the earth and thrown out as the work advanced. The washing away of the banks by the rains of centuries has left them exposed. Many, no doubt were used in repairing the banks. The natural inference is that the ditches were maintained during a long period. The modern canal system of the valley is only forty-one miles in extent and cost \$1,500,000. The Toltec ditches were of great size and extent, no less than 300 miles of canal alone, and could not be built to-day for less than \$2,500,000. No less than 450,000 acres were cultivated in the Salt Lake Valley by means of these ancient ditches.

The Toltecs had no occasion to raise more corn than they could consume, and, therefore, the population of the plain may be calculated on the basis of cultivated acreage. The 4000 Pyma Indians on the 1000 acres support themselves and sell 9,000,000 pounds of wheat yearly. It is within bounds to place the ancient population at 250,000.

The ruins still uncovered, but traced by unmistakable surface indications, extend through the foot of the hills into the mountains. The ruins of Los Muertos are being thoroughly examined because they are typical, and, also, because they have been buried, and therefore, protected from the ravages of time, tourists and ranches. Twenty-two large blocks of buildings have been uncovered, and three carloads of relics have been sent to Boston. These relics consist of pottery, implements and skeletons.

One of the ruined buildings is 400 by 375 feet, another is 480 feet long, and many of the buildings are 300 feet square. The abode walls are sometimes seven feet thick and two stories high. Connected with each building is a pyral mound, around the base of which are the funeral urns containing the ashes of cremated Toltecs. Entrance to the buildings are sometimes through doorways and sometimes through holes in the roof. Each building was divided into a great number of small rooms, indicating a large population to each block. The roofs were of concrete, supported by timber, and most of them have fallen in. Here and there the concrete remains in position. It is evident that

these cities were destroyed by earthquakes. In most cases the roofs have fallen in and the side walls have fallen outward. Time has disintegrated the adobe blocks, and the rains have spread the material so evenly that the buildings are indicated only by slight irregularities in the surface. The work of excavation is simply to clear away the surface material. That the cities were suddenly overthrown is proved by the finding of skeletons under the fallen roofs and walls indicating violent death. One photographed as found shows that the man was caught under the falling roof and thrown upon his face. His chest is crushed forward by the weight, and his right hand stretched out as he fell. A large number of bodies found proves that the calamity was widespread and complete.

In one of the sacrificial caves of the Superstition mountains was a skeleton that eloquently tells the story of the earthquake and the terror of the inhabitants. It is that of a maiden sacrificed, as the vessels and offering on the altar show the ethnologist, to appease the wrath of the earthquake demon. There had been several shocks, and the people had offered up ordinary sacrifices in vain. At last the priest went up to the sacrificial cave and made the supreme offering of a maiden of the tribe. The people returned to their homes, assured that their danger had been averted. Then came the greatest quake of all. Those not caught in the ruins fled in terror to the fields. The gods had abandoned them to the malignant wrath of the powers of evil that even to-day are believed by the Indians to dwell in the Superstition mountains. They fled in panic, the Toltec people were scattered through the country, the wild tribes of the hills and forests made war upon them and drove them to the south, and a splendid civilization of prehistoric times was obliterated from the face of the earth.—*Boston Herald*.

LOS MUERTOS, ARIZ., Dec. 26th. 1887.

Miscellaneous.

SILENCED.

This will notify all whom it may concern, that for cause I have silenced Elder John Parson from acting in any official capacity in the Reorganized Church of Jesus Christ of Latter Day Saints, and that any and all acts which he performs for and in behalf of said church, after December 6th, 1887, will be held to be invalid and without the authority of said church. I have demanded his credentials, but he has refused to deliver them to me, and has notified me that he will appeal his case to the First Presidency of the church. Therefore, esteeming the said First Presidency fully competent to look after the matter, I suggest that all can afford to be quiet and wait, no matter where our sympathies may be, and not disturb the Saints by keeping up a discussion of the case, lest strife and hard feelings be engendered.

HEMAN C. SMITH,
Pres. Pacific Slope Mission.

CORRECTION.

The extract from Bro. Richard Coburn's letter found on page 814 of the last volume of the *Herald* shows some "crookedness" in pen, brain or eye of editor, typo or proof-reader—one or all—for which we now make amends by saying that Bro. Coburn is not a "Dr.," nor anything implied

thereby; also that fifty were baptized in the Kent and Elgin district between the 11th of June and the 8th of October last, 22 of them by J. A. McIntosh, and 10 by Bro. J. H. Merriam, of the traveling ministry—this by request of Bro. Coburn of late.

CONFERENCE NOTICES.

A conference will be held at the Union Church, near Long Branch, Nodaway county, Missouri, on the 26th and 27th of February, 1888. We trust all that can will attend, as we wish to send delegates to General Conference.

JAMES THOMAS, *Dist. Pres.*

Conference of the Fremont district will convene at Shenandoah, Iowa, February 25th, 1888, at ten a. m. We hope the presidents and secretaries of branches will be on hand with their reports in good shape. All come.

HENRY KEMP, *Pres.*

CHURCH SECRETARY'S NOTICE.

All Elders, Priests, Teachers and Deacons, who have not yet sent in their names for the purpose of being placed in quorums are again notified that the order of the General Conference has been that none shall be so enrolled except by their own request. There are vacancies in the five quorums of Elders and the one quorum of Priests that are organized, and if one or more are present at the coming General Conference to organize other quorums, it is probable that it will be done. Therefore all who desire to be thus enrolled are hereby requested to send or authorize the sending of their names at an early date.

H. A. STEBBINS, *Church Sec'y.*

DIED.

DANKS.—At Bay Port, Huron county, Michigan, on September 28th, 1887, Bro. Henry R. Danks, aged 30 years, 9 months and 24 days. His last words were an exhortation for the Saints to live faithfully to the covenant they had made, for he knew that they and he were in the true Church of Christ.

HARDER.—At Bay Port, Michigan, December 3d, 1887, Bro. John Harder, aged 61 years, 4 months and 8 days. His faith endured as the change came, and he passed over the river in the glorious hope of life eternal. Funeral sermon by Elder J. J. Cornish.

LARSON.—Bro. John Larson was born January 19th, 1817, in Lundoe county, Denmark; was baptized July 4th, 1880, in Nodaway county, Missouri, by C. Christensen; died firm in the faith, August 12th, 1887, with heart disease. Funeral sermon was preached by Elder A. J. Moore in the Presbyterian Church at Barnard.

KEARNS.—At the home of her parents, Ingvert and Keterina Hansen, Galland's Grove, Iowa, November 30th, 1887, Sr. Mary Kearns, wife of Mr. George Kearns, aged 24 years, 9 months and 9 days. She leaves a babe six weeks old. She was beloved by all who knew her. A sorrowing husband, relatives, and many friends mourn her death. Funeral services at the Saints' Church, by Elders C. E. Butterworth and John Pett.

BAZAR.

For the benefit of the friends who have so kindly assisted us in our work for the new church at Independence, Missouri, the Sister's Aid Society make the following statement through the *Herald*: Our Bazar was not quite so much of a success as we had hoped owing, we thought, to our being obliged to hold it in a third-story room; but we have been so successful in disposing of our goods since it was over, that we have realized about \$300 from it. We had for sale two hundred and forty articles; of these sixty-five were made in the Society, and consisted chiefly of quilts, comforts, socks, mittens and aprons; seventy-nine were donated by sisters in Independence, and the other ninety-six were sent us by friends abroad, to whom we now extend our sincere thanks. We have also received in cash donations \$17.70. All articles and moneys received have been account-

ed for to the sender by private correspondence, except three—name of the donor of which we never received. We hope everything is satisfactory.

MRS. B. C. SMITH,
Sec. for Bazar.

CHURCH RECORDER'S NOTICE.

Presidents and clerks of districts who have branch reports in their hands which should come to me for record are hereby asked to kindly forward the same without unnecessary delay. Also I hope to hear from the Mission Secretary of England, and from the branches in Australia. Among the hundreds of letters sent to various parts of the United States are some which have not yet been answered, therefore I ask those written to for corrections that they reply as soon as possible. It will save a rush of business the last of March if many others would be prompt besides those that now are so.

H. A. STEBBINS, Church Recorder.

Conference Minutes.

NORTH EAST MISSOURI.

Conference convened at Bevier, Missouri, December 17th, at 3 p. m., president John Taylor in the chair, Bro. J. T. Richards was chosen clerk. Minutes of last conference were read. Reports of branches.—Bevier 111, including 4 elders, 4 priests, 4 teachers, 2 deacons, 7 removed. Ephraim Rowland president, J. T. Richards clerk. Hanibal 24, including 2 elders, 1 priest, 1 teacher. John Taylor president and clerk. Salt River 19, one died, Edward Moss, clerk. Report of Bishop's Agent:—On hand last report \$20 53; received since \$11.85; paid out \$32.10; balance on hand 28c. Elders John Taylor, Ephraim Rowland, C. Parry and James Reed; priest Mark Burnidge, and teacher J. T. Richard reported. December 18th, 10:30 a. m., Kenick branch reported 27; 4 elders, 1 priest, 1 teacher, 1 deacon, 2 baptized. William Vincent, president and clerk. Wm. Vincent preached. At 2 p. m. sacrament and testimony. At 6 p. m. preaching by Bro. John Taylor. Brn. John Taylor and Ephraim Rowland were chosen delegates to General Conference. The authorities of the church were sustained. Two children were blessed. Adjourned subject to the call of the president.

GALLAND'S GROVE.

Conference convened at Galland's Grove, Iowa, on Friday, October 28th, 1887, at 2.30 p. m., John Pett and Chas. E. Butterworth secretaries. On motion Bro. Joseph R. Lambert was requested to preside. Branches reported:—Galland's Grove 273; 6 baptized, 2 received by letter, 2 by vote, 2 died. North Coon 24. Union 51; 3 received by vote. Boyer Valley 72; 8 baptized, 1 received by letter, 2 removed, 2 marriages. Salem 80; 3 baptized, 1 removed. Mason's Grove 128; 2 received by vote, 2 removed, 2 expelled. Elders Reports:—J. W. Chatburn, Jas. Turner (baptized 4, confirmed 10, solemnized 3 marriages), Jas. Wedlock, John Rudd, Chas. E. Butterworth (baptized 2), Warren E. Peak (baptized 10), Joseph R. Lambert, John Pett, W. W. Whiting, John A. McIntosh, Benan Salisbury, Alfred Jackson. Priests:—W. A. McKim and Joseph W. Smith. Teachers:—John Cross and Chas. J. Hunt. All had labored as best they could, and all testified to the divine and timely help received. Bishop's Agent's Report:—Cash on hand and received since last report \$360.50; paid out \$307.45; balance on hand \$53.51. John Pett, agent. Bro. Chas. E. Butterworth was released from acting as assistant district secretary. Brn. W. W. Whiting and Chas. E. Butterworth were sustained as president and vice president of the district till after the next conference. Bro. John Pett was sustained as secretary of the district with the privilege of choosing an assistant. Missions were continued in harmony with previous resolutions. Brn. C. E. Butterworth, Jas. Turner and Jas. Wedlock were appointed a committee to investigate a difficulty in the North Coon branch. The authorities of the church

were unanimously sustained. Preaching on Friday evening by Bro. James Turner, assisted by Bro. James Wedlock; and on Saturday evening by Bro. W. E. Peak, assisted by Bro. Chas. J. Hunt. Sunday forenoon Bro. J. R. Lambert preached. In the afternoon Bro. Chas. E. Butterworth preached. In the evening preaching by Bro. Lambert. The house was well filled on every occasion, and from the quiet and good attention given, evidently all were interested and instructed. Adjourned to meet at Dow City, on Friday, February 24th, 1888, at 2:30 p. m.

WOMEN'S WORK IN SYRIA.

THERE are grand women in Arabia: women of ability, keen insight and wonderful capabilities. The duties of a wife of a Syrian to-day are as follows: Some brings all the water for family use from a distant well; this is accomplished by filling immense jars, and bringing them upon her head. She rises early and goes to the hand-mill of the village, carrying corn, enough of which for the day's bread she grinds by a slow, laborious process. This she carries home and cooks in an oven which is made in the earth. It is a round hole, lined with oval and flat stones, and heated by a fire built in it. When the bread is mixed with water and a little salt she removes the ashes and plasters little pats of dough against the hot stones to cook. Could anything be more crude?

She cares for her children—usually a large family—and does all the rough work at intervals, while the devoted (?) husband calmly smokes his "argelie," or sits cross legged upon his divan or house-top, in conversation with some equally hard working member of Syrian society. The houses are made of a coarse stone, roughly hewn. The housetops are of clay, covered with coarse gravel. In hot weather the sun bakes this mud-formed roof, and large cracks appear. The rain comes, and, as a natural consequence, the roof leaks.

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The remainder of my "Bible Synopsis" will be sold at \$1.25 each, and 25 cents less to all ministers of the gospel, free of postage. Every family should have one. The Synopsis is an arrangement of Scriptures under different headings. The principal passages treating on each subject are arranged to read in connection, with book, chapter and verse. Over sixty subjects are thus arranged, with portrait of the author. I want agents in every branch. Send money by Post Office Money Order, or for single book a \$1 bill and 25 cents in stamps. Good profits to agents. Address,

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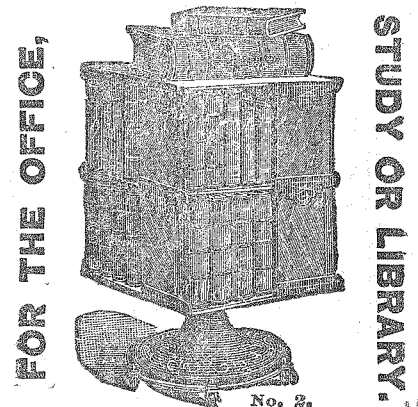
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"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"We believe that one man should have one wife, and one woman but one husband: except in case of death, w^ho is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, January 21, 1888.

No. 3.

THE SAINTS' HERALD:

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Published at Lamoni, Decatur Co., Iowa,
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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, Jan. 21, 1888.

PERSECUTION AND ITS CAUSES.

(Continued from page 781).

WE thought best to stop writing on the subject we have in hand till our readers had seen what "Burr Joyce" had to say in the *Globe-Democrat*, concerning the Mormon troubles in Missouri, his last article of the series so far appearing in the last issue of the *HERALD*. And for reasons that will appear we now introduce the testimony of the late General A. W. Doniphan on the same subject as he gave it to the *Kansas City Journal* in July, (we think), 1881, and published in the *HERALD* August 1st.

It seems that General Doniphan never knew or had forgotten the causes "which culminated in the Mormons burning and sacking the Gentile towns of Millport and Gallatin, then very small villages." But "Burr Joyce," as will be seen on page 18 of *HERALD* for January, 1888, has found that they consisted in the groundless prejudices of the Missourians against the Mormons, and in the determination of the former that the latter should not enjoy the rights of American freemen and vote at public elections, using threats and personal violence to prevent it. Again; General Doniphan says the Saints "continued to live prosperously and tranquilly until the summer of 1838, when Joseph Smith came out from Ohio, and soon after they commenced forming a settlement in Daviess county, which, under their agreement, they had no right to do." To this we reply that (1), the Missourians had neither legal nor moral right to exact such an "agreement" from American citizens! For by the laws of the land and by the equal, inalienable laws of God, the citizens of our nation were and are guaranteed the right of migration and settlement wherever they may choose, when not interfering with the rights of others. And, (2), "Burr Joyce" assures us that, "In the spring of 1837 a detachment went up into

Daviess, and, by *written permission*, of the few Gentile settlers there, made a permanent settlement in that county."—*HERALD* for 1887, page 837. In this we see that the last shadow of excuse for oppressing and mobbing the Mormons had no foundation neither in right or in fact. But what a damning commentary on those times it is, to admit that the Missourians then extorted an "agreement" from the Mormons that they would not settle in the state outside Caldwell county! This reads like the blackness of barbarism even now; and how will it appear a few years hence?

Here is what General Doniphan, in 1881, stated to the *Kansas City Journal*. Please read it with care:

MORMON HISTORY.

GEN. DONIPHAN'S RECOLLECTIONS OF THE TROUBLES OF THAT EARLY TIME.

There is probably no man in Western Missouri who is better acquainted with the various causes of the difficulties between the citizens of Jackson and Caldwell counties and the Mormons during the years of 1833 and 1838, than Gen. Alexander W. Doniphan, then a resident of Clay county, but now of Richmond, Ray county, Missouri, and there is, perhaps, no one who took such an active part in the events of those years who can now look back and relate the history of these troubles as dispassionately as he can. In view of these facts a representative of the *Journal* called upon Gen. Doniphan at his rooms at the Hudgin's House at Richmond, for the purpose of interviewing him upon the subject. The general, after learning the object of the visit, seemed very willing to communicate all he knew in regard to the history of the Mormon troubles, and after a few introductory remarks, related the following:

"I came to Missouri in 1830, and located in Lexington, where I lived until April, 1833, when I removed to Liberty, Clay county. The Mormons came to Jackson county in 1830, and I met Oliver Cowdery, John Whitmer and Christian Whitmer, three of the elders, in Independence, during the Spring of 1831. Peter Whitmer was a tailor, and I employed him to make me a suit of clothes."

"What kind of people were the Mormons?"

"They were northern people, who, on account of their declining to own slaves and their denunciation of the system of slavery, were termed 'free soilers.' The majority of them were intelligent, industrious, and law abiding citizens; but there were some ignorant, simple-minded fanatics among them, whom that people said would steal. Soon after they came to Jackson county, they established a newspaper at Independence, called the *Morning and Evening Star*, edited by W. W. Phelps, in which they published their peculiar tenets and pretended revelations, in which they set forth that they had been sent to Jackson

county by divine Providence, and that they, as a church were to possess the whole of the county, which then embraced what is now Jackson, Cass and Bates counties. These assumptions were evidently made use of for the purpose of exciting the jealousy of persons of other religious denominations and the more ignorant portions of the community. This of course caused hard feelings between them and the people of the county; but I think the real objections to the Mormons were their denunciation of slavery, and the objections slave holders had to having so large a settlement of anti-slavery people in their midst, and also to their acquiring such a large amount of land, which then belonged to the government, and subject to pre-emption. From these and other causes a very bitter feeling was engendered between the Mormons and citizens, which culminated in the month of July, 1833, when a public meeting was held at the court house in Independence, at which it was resolved to tear down the Mormon printing establishment, which resolve was immediately carried out. The mob also committed numerous other outrages, the most brutal of which was the tarring and feathering of Bishop Partridge. I can't positively state who were the leaders of the mob, but it was participated in by a large number of the leading citizens of the county. The Mormons made but little if any resistance, but submitted to the inevitable, and agreed not to establish another paper, and there was an apparent tranquilly existing until about the first of the following November, when, from imprudent conduct on both sides, both Mormons and Gentiles—as the citizens were then called by the Mormons—seemed to arm themselves as if expecting a collision. The first clash of arms took place at Wilson's store on the Big Blue, about four miles east of Westport, about the third or fourth of November, which resulted in several persons being killed upon both sides and several others wounded.

"In a few days after this the citizens organized and determined upon ejecting the Mormons from the county, which soon after was done. During the ejection a great many outrages were perpetrated and the Mormons were compelled to leave almost everything they possessed behind them, and it was only by a hurried flight that they saved their lives. As it was quite a number were killed upon both sides. The majority of the Mormons, after being driven from Jackson county, went to Clay county, where they were received and provided for as well as it was possible by the citizens. The Mormons remained in Clay county until 1836, in an unorganized community, when it was agreed between them and the citizens of Clay and Ray counties that if they (the Mormons) would buy out a few inhabitants then inhabiting what is now Caldwell county, then a part of Ray county, the balance of the land being public, they could enter it at their leisure, and we would urge the Legislature

to create a county for them, which was done at the session of the Legislature of 1836-7.

"I was a member of the legislature and drew the bill organizing Caldwell county for the Mormons exclusively, and the offices of the county were given to their people. The new county filled up very rapidly, and they made great progress in agricultural and other improvements. They continued to live prosperously and tranquilly until the Summer of 1838, when Joseph Smith came out from Ohio, and soon after they commenced forming a settlement in Daviess county, which under their agreement they had no right to do. This occasioned difficulties with the citizens of Daviess county, and in September, 1838, a large number of citizens of Daviess and adjoining counties, collected with arms in the Mormon settlement called 'Adamondiahman,' in Daviess county. The Mormons also gathered at the same point, and I, being at the same time brigadier-general of the western division of Missouri, was sent out by Gov. Boggs with a regiment of Clay county militia to prevent a collision, which after being there one week, I was able to do, and left them apparently harmonious, the Mormons agreeing they would return to Caldwell county as soon as they could take care of their crops, etc.

"About one month after this, new difficulties arose between the citizens and Mormons, from what causes I never knew, which culminated in the Mormons burning and sacking the Gentile towns of Millport and Gallatin, then very small villages. A few days after this a battle took place on the line between Caldwell and Ray counties between the Mormons, under the command of Capt. Patten and citizens of Ray county, under command of Capt. Bogard, in which two Ray county citizens and several Mormons, including Capt. Patten, were killed. The place where the battle occurred is still known as 'Bogard's Battle Ground.'

"Gen. Atchison, who was afterwards United States Senator, was then major general of Northwest Missouri, and ordered me to raise a regiment of militia from Clay, Clinton and Platte counties. I did so, and proceeded at once to the battle ground, and the next day I received an order from Gov. Boggs to take command of all the forces and remain in Ray county until the arrival of Gen. Clark with the state troops. Being satisfied that the Governor had over-estimated the number of Mormons, I went to Far West, the county seat of Caldwell county, where all the Mormon forces were assembled. I sent for Judge King, of the circuit court, to come to my camp, and at that juncture Gen. S. D. Lucas, of Jackson county, arrived with a small number of men sent out by the Governor. I opened negotiations with the Mormons, by going up to their lines in person, and when Judge King came out I consulted with him, and upon his advice the Mormons gave up their arms and turned over to me such men as had violated the laws of the land, and those upon the other side who had done the same, were arrested upon warrants issued by Judge King. It has been said that in the treaty I made with the Mormons I stipulated that they must leave the State, under penalty of annihilation if they refused to do so. This is entirely untrue, as I made no stipulation. It is true, however, that in an order to me and other officers, Governor Boggs used the expression 'that the Mormons leave the State or be exterminated,'

whereas this order was entirely illegal. I paid no attention to it. In my report to Gov. Boggs I stated to him that I had disregarded that part of his order, as the age of extermination was over, and if I attempted to remove them to some other State it would cause additional trouble. The Mormons commenced immediately after this to move to Nauvoo, Illinois, and I know nothing further about them. While the Mormons resided in Clay county, they were a peaceable, sober, industrious and law-abiding people, and during their stay with us not one was ever accused of a crime of any kind."

Gen. Doniphan is now in his seventy-third year, but is still hale and hearty. He is a man of fine appearance and intellect, and is well known and highly respected all over the State. He has resided in Richmond during the past several years. His statements as given above may be relied upon as strictly the truth in every particular. There are a few old citizens still living near Independence who were in this county during the troubles of 1833, whose statements will be given in the near future."

MURPHY ON MORMONISM.

FOR future use we print the following from the Kingston, (Mo.) *Times*, for Dec. 16th, 1887, as a specimen of the base unblushing falsehoods perpetrated against "Mormonism"—so-called. This "Irishman" is evidently just spoiling "to be heard of men," and in order to attain this, his loftiest ambition, he fires a shot at old father David Whitmer to destroy his testimony to the Book of Mormon:

"MURPHY ON MORMONISM.

"I have for some time past been waiting for an opportunity to report a conversation which took place between myself and Mr. David Whitmer, one of the surviving witnesses to the Book of Mormon. I had hoped to have a talk with his brother John, but death intervened. I had business in Richmond last June, and thought I would interview Mr. David Whitmer. I met him in the street near the court-house and told him my business, and he invited me to walk to the livery stable conducted by himself and son. After we were seated in the office room the following conversation occurred:

"I am an Irishman, and live in Caldwell county. I have seen the Book of Mormon, with your name and that of your brother John as testamentary to the Book of Mormon. John is now dead, and you alone are left to satisfy my desire of knowledge concerning these matters."

"It is warm here; come down to the office at the livery stable."

When seated he asked me for the points concerning which I wanted information.

"First of all, I have heard that you saw an angel. I never saw one; I want your description of its shape, voice and brogue, and the construction of his language. I mean as to his style of speaking. You know we can often determine the class a man belongs to by his language."

"It had no appearance or shape."

"Then you neither saw nor heard anything?"

"Nothing in the way you understand it."

"How, then, could you bear testimony that you saw and heard an angel?"

"Have you never had impressions?"

"Then you had impressions, such as a Quaker

has when the spirit moves him, or as a good Methodist in giving a happy experience—a mere feeling?"

"Just so."

"I think I understand you respecting the angel; but what about the reformed Egyptian writing on the plate discovered by Joseph Smith in the cave in New York? How did you know the writing was Egyptian, and that the Book of Mormon is a correct translation?"

"Being impressed with the truth and reality of it."

"In the same way in which you were impressed with the presence of the angel which interpreted the writing?"

"Yes."

"Do you know any other language than English?"

"No."

"Do you know anything of mesmerism or ventriloquism? Is it not possible you were imposed upon? You look to be honest."

"I do not know anything of these arts."

"You have perhaps read the history of Egypt: how the Carthaginians were descendants of Phenicia, and how the Israelites sojourned in Egypt and the probabilities of the old Egyptian being akin to the languages or idioms of Palestine: how the Persians ruled for a time in Egypt; how Alexander and the Greeks ruled afterwards, the Romans next and last of all the Arabs? Now, all these languages are known to linguists in the great universities of Europe, and what need was there of a miracle to decipher? The hieroglyphics are more ancient and the way to read them is discovered; consequently I do not see the need of an angelic visitor to teach us how to read them now-a-days. You thought doubtless you were impressed for good, but have you considered the precedents for murdering taught in the first chapter of the book of Nephi?" I stated the circumstances of Nephi being commanded by God to murder his uncle at night in the streets outside the walls of his house in Jerusalem. When he said that that looked bad his tone seemed to indicate that he had never before observed this wickedness in his book, witnessed by himself and recommended by his angel to the world. He had an honest, simple look, and my impression, which I think to be as good as his or his angel, is, that he ought to reconsider and contradict his former testimony to an illusion, or perhaps cunning scheme being a fact, which has resulted in so much woe to many; and as he seems to be nearly eighty years old, he ought not to delay.

JOHN MURPHY.

The editor of the *Times* endorses the writer, apologizes and explains for him, and seeks to give him character and credibility—qualities which "Mr. John Murphy, of Polo," evidently needs. The editor says:

"We reprint on the first page of this edition an interview between Mr. John Murphy, of Polo, and Elder David Whitmer, of Richmond, respecting the angel who translated the strange language in which the Book of Mormon was written. The interview was published in the *Hamiltonian*, January 21st, 1881. April 18th, the same year, a denial from elder Whitmer, under the caption of "A Proclamation," was published in the same paper, in which this language occurred: "It has been represented by one, John Murphy of Polo, that I in conversation with him

last summer, denied my testimony of one of the three witnesses to the Book of Mormon. * * * I wish now, in the very sunset of life, and in the fear of God, once for all to make this public statement, That I have never at any time denied that testimony or any part thereof, which has so long been published with that book, as one of the three witnesses." Mr. Whitmer also furnishes the names of many prominent citizens of Richmond who attest his high character for truth and veracity. The studious reader will fail to see wherein Mr. Murphy alleges that Elder Whitmer denies being a witness. He states in the interview that Elder Whitmer acknowledged that while in the presence of the angelic visitor he 'neither saw nor heard anything as you understand it,' but had an impression. Now this impression may satisfy some persons in search for spiritual consolation and light, but it will not suffice in matters of a practical nature. Suppose, for example, Elder Whitmer were to go into court with such evidence, what would his impression be worth? Who would enjoy hanging or even ten year's imprisonment on impression evidence? Mr. Murphy's report is of great value. Had he interviewed Elder Whitmer in the capacity of a newspaper reporter the matter would be open to a suspicion of coloring, embellishment or exaggeration. He went with a desire for knowledge. Being a student of the Bible and well versed in languages, his purpose was quite unlike that of a reporter on the hunt for a sensational topic. He approached the Mormon elder with a burning desire to ascertain definite statements respecting the angel, and after reading carefully the result of his efforts, the wonder is that there should be any other than doubting Thomas' on the point of Elder Whitmer's impression."

In the next issue of the *Times*, December 27th, Elder Joseph R. Lambert, in an effective, pungent manner, lays bare the deception and falsity of Mr. Murphy, as follows:

THE OTHER SIDE.

In the last issue of the Kingston *Times* appears what purports to be an interview between John Murphy and Elder Whitmer, with an editorial comment thereon. The interview is said to have taken place in June, 1880, and was published in the *Hamiltonian* January 21st, 1881. The *Times* admits that David Whitmer published a denial of Murphy's representation of said interview, in the same paper, in April, 1881; but, after reproducing part of the denial, says "the studious reader will fail to see wherein Mr. Murphy alleges that Elder Whitmer denies being a witness."

"The studious reader" who is acquainted with the published testimony of Elder Whitmer, which has been before the world for more than fifty years, will not "fail to see" that Mr. Murphy represents him as denying that testimony—which is precisely what Elder Whitmer now claims. In that testimony, over the signatures of Oliver Cowdery, David Whitmer and Martin Harris, we find the following words: "And we declare with words of solemnness, [soberness.—Ed.] that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon," etc.

In Elder Whitmer's denial he says: "It having been represented by one John Murphy, of Polo, that I, in my conversation with him last summer, denied my testimony as one of the three

witnesses to the Book of Mormon: To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were in the very sunset of life, and in the fear of God, once for all to make this public statement; That I have never at any time denied that testimony or any part thereof, which has so long since been published with that book, as one of the three witnesses." Thus the "studious reader" can not fail to see that so far as Elder Whitmer's testimony to seeing an angel and hearing the voice of God is concerned, his statements, when found over his own signature, are plain and harmonious. Next, we proceed to show the character of the statements Elder Whitmer has been represented as having made to others. Fortunately this man Murphy is only one of scores who have gone to Whitmer "with a desire for knowledge," some of whom are students of the Bible. If, then, Mr. Murphy's report is of great value, each one of these is equally so.

James Caffall, of Council Bluffs, Iowa, interviewed Elder Whitmer in August, 1874. Among other things, the Elder said to him: "As my testimony stands, so it is. I have not, nor will I deny it." To E. C. Brand, of Tabor, Iowa, Feb. 8th, 1885, Elder Whitmer said: "I did see the angel of God, and was commanded to testify of these things, and they are true." J. W. Chaburn, of Harlan, Iowa, his son, wife and daughter-in-law, called on David Whitmer at Richmond, in April, 1882. In answer to the question, "Is your testimony the same now as when first given, concerning the plates?" Elder Whitmer replied: "These hands handled the plates, these eyes saw the angel, and these ears heard his voice, and I know it is of God." In the *Kansas City Journal* for June 5th, 1881, (one year after Mr. Murphy's interview with Whitmer) we have a lengthy account of an interview with Elder Whitmer, from which we extract the following statement:

"Mr. Whitmer, knowing that you are the only living witness to the translation of the Book of Mormon and also that you were a resident of Jackson county during the troubles in 1833, I have been sent to you by the *Journal* to get from your lips the true statement of facts in regard to these matters. For nearly half a century the world has had but one side only, and it is now our desire to present to our readers for the first time the other side."

The object of the foregoing quotation is to show the apparent fairness of the *Journal*. Surely, after publishing one side only for nearly fifty years, it is not out of place to give the other. I quote again:

"When did you see the plates?"

"It was in the latter part of June, 1829. Joseph Smith, Oliver Cowdery and myself were together, and the angel showed them to us. We not only saw the plates of the Book of Mormon, but he also showed us the brass plates of the Book of Ether, and many others. They were shown to us in this way: Joseph, Oliver and I were sitting on a log when we were overshadowed by a light more glorious than that of the sun. In the midst of this light, but a few feet from us, appeared a table, upon which were many golden plates, also the sword of Laban and the directors. I saw them as plain as I see you now, and distinctly heard the voice of the Lord

declaiming that the records of the plates of the Book of Mormon were translated by the gift of the power of God."

"Did you see the angel?"

"Yes; he stood before us. Our testimony as recorded in the Book of Mormon is absolutely true, just as it is written there."

The above witnesses are just as competent to report what Elder Whitmer has said as Mr. Murphy is; and when we consider, (1) the number of witnesses, and (2) that they represent Elder Whitmer in harmony with his first testimony, and also in harmony with his late reaffirmation of it, both of which are over his own signature, it certainly places Mr. John Murphy in an unenviable position, and it will require more than a carefully and ingeniously worded sentence to relieve him. In the light of the above testimony, is it probable that Elder Whitmer ever represented his testimony as being no more than a mere impression? Mr. Murphy's improbable statements brought to bear against Elder Whitmer's original testimony, is something like a strong man trying to battle down a stone wall with a small bunch of feathers! Really, what would such evidence be worth, before a court, against what we have presented on the other side? Does the *Times* think that any one would "enjoy hanging or even ten years imprisonment" on such evidence as that which Murphy says of Whitmer?

It has never been claimed that the "angel translated the Book of Mormon."

Where did Mr. Murphy learn that Laban was Neph's "uncle?" His statements about "reformed Egyptian," glaring misrepresentation of the first chapter of Nephi, and his supposition that Elder Whitmer had not considered what he is pleased to call "precedents for murder," all give him away badly.

JOSEPH R. LAMBERT.

LAMONI, Ia., Dec. 19th.

LAMONI has flattered herself hitherto in not having fires of any note within her limits and seemed to promise herself immunity therefrom forever; but on Wednesday, January 11th, at about 8:30 a. m., the cry of fire was heard, when it was seen that the hardware store of Thomas Teale and the drug store of Hansen, Weld & Co., were on fire in the upper stories, and that the devouring element was making rapid and irresistible headway. In a few moments every available citizen, including many ladies and school children, were on hand aiding as best they could in saving goods, fixtures, and furniture, and were so successful that a large amount, much of it in a damaged condition, was rescued from the ravages of the flames. The fire swept south on the street consuming the store-building of Elihu Dobson, the grocery store and repair shop of Olsen & Johnson, also the shoe shop of Mr. Chas. Cook, burning all the buildings fronting east on the street, threatening those to the west, also those across the streets both north and east. It is hoped the losses were largely covered by insurance except on the building occupied by Hansen, Weld & Co., owned by Miss L. L. Lyons, and that owned by Elihu Dobson, the insurance on both of which having expired.

Regrets are profitless; but it remains for us to hope that all our citizens will profit by this visitation, guard their interests effectively, make it far less possible for fires to occur, and be better prepared to extinguish them readily when they do come. Besides this we hope that western pluck and enterprise will soon erect on the ruins of this burnt district far better and safer structures than the former ones. If this is done, present losses may result in solid future gain.

EDITORIAL ITEMS.

PRES. JOSEPH SMITH wrote from Salt Lake City, January 7th: "The weather has been damp, snowy, cold, and severe; the walking slushy and very slippery, and it has been as much as one's legs were worth to walk on the sidewalks." His congregations have been rather small, but "earnestly attentive," he writes.

Sr. Mary L. Gilhey, of Liberal, Missouri, desires preaching there when any elders pass that way.

Bro. Z. Winn of Kansas City, Missouri, sends us a clipping from the *Star* of that city, giving facts, it alleges, relative to "Christian Science" as taught and practiced there, by its "five hundred followers" who it claims are badly deceived and humbugged. Bro. Winn says: "I know some of those scientists, and they tell me the system is a fraud, and that it cost each of them near one hundred dollars to "possess the art." Brother Foss, he writes, preached twice in Kansas City of late, and that the Saints there are feeling well.

We find in a late Scott county *Blade*, published at Buffalo, Iowa, a lengthy obituary of Sr. Eliza, wife of Bro. E. Ladner who resides near that village. The dates of her death and burial are not given. Sr. Ladner was a most excellent woman and a steadfast, devoted Saint. Herself and husband delighted in entertaining the servants of Christ, and they aided liberally in forwarding the interests of the Church of Christ by exemplary living, wise and kindly words, and also by their temporal means. The church and neighbors will miss Sr. Eliza Ladner.

Sr. J. Tilden, of Beattie, Kansas, in a late letter asks the Saints to pray for the conversion of her husband. She thinks if a capable, spiritual elder would preach there good would result.

Bro. Wm. Davis was preaching Sunday's at Echo, Michigan, and having large congregations. So he wrote the 7th instant.

Bro. J. D. Erwin, writes from Silver Hill, Arkansas, that he had preached at Walnut Springs, and was blessed in presenting the word.

Bro. Robert Oehring was at Saginaw City, Michigan, January 7th, and he wishes to know of any members there or near there. He says: "I have a good number of Germans almost persuaded. Prospects are very good, thank God."

Bro. Philo Avery writes from Snicarte, Mason county, Illinois, and asks that a worthy, capable elder call there and preach. He says also that his wife desires baptism.

Bro. A. L. Whiteaker in a late letter explains that sickness prevented holding conference in the Western Wisconsin district last fall, and says times are very hard.

Bro. E. W. Depue in his letter of the 6th inst., says that at Tiff City, Missouri, where he resides, the Saints now have a branch of nineteen members, are looking for more soon, and are using fifteen copies of the Voice of Warning sent him by Bro. J. H. Peters.

Sr. Eunice See, of Adams Center, Wisconsin, asks that an elder call and labor there. She says Bro. Adam See, her husband, has been afflicted much of the time for the past six years, also that the drouth nearly ruined crops there last year, and therefore times are hard and money scarce.

Bro. E. L. Kelley wrote of late from Los Angeles, California, that he intends to visit Kansas and Missouri in February and March. He says the rainy season had set in and that the chilly, damp, rainy weather and bad roads hinders church work just now very much.

QUESTIONS AND ANSWERS.

Ques.—Is it lawful for a teacher, or one of the laity, to pass the sacramental bread and wine?

Ans.—No; the law says: "The elders or priests are to have a sufficient time to expound all things concerning the Church of Christ to their [members] understanding, previous to their partaking of the sacrament. . . . And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures, walking in holiness before the Lord. . . . And the elder or priest shall administer it."—Doc. Cov. 17: 18, 22.

Q.—Is it legal for elders to sit in judgment on a case where they are the accusers?

A.—It is not proper, for the reason that "In no case, whatever, should a branch or district president appoint a court to try a case in which he is to be a party, either as complainant or defendant; or in the issue of which he is directly a party in interest."—Rules of Order, section 153. If these, when either complainant or defendant, may not appoint a court of elders, it follows that they should not be a part of that court. And further, if these, when complainants or defendants, or parties "in interest," may neither appoint a court nor be one of its members, then no other officer, when complainant or defendant, should either appoint the members of a court or sit as one of its members. This should be observed in order that the court may be entirely free from bias, prejudice and self-interest, and that its decisions be not liable to the charge of personal or partisan motives.

Q.—Is it proper for the sisters to engage in sewing or knitting in and during business meetings of the church?

A.—No. All who attend such meetings should give strict attention to the business thereof, and should do nothing to interrupt, disturb or distract either themselves or others.

Q.—Is it proper for an officer to arise in a prayer and testimony meeting and rebuke a person for a supposed wrong as set forth in Doctrine and Covenants, 42: 23?

A.—No person should rebuke others for "supposed" wrongs; and for real and clearly demonstrated public wrongs, persons should be rebuked only by those having presiding authority at the time, and this to be done in meekness and without railing, and that, too, not in a prayer and testimony meeting if it can be avoided.

Q.—Are the one hundred and forty-four thousand of Revelations 7: 4, identical with those in Revelations 14: 1?

A.—We think so. Joseph the Seer said of those mentioned in 7: 3, 4, "We are to understand that those who are sealed are High Priests, ordained unto the Holy Order of God to administer the everlasting gospel; for they are they who are ordained out of every Nation, Kindred, Tongue and People, by the Angels to whom is given power over the nations of the earth, to bring as many as will come, to the Church of the First Born."—Concordance to Doctrine and Covenants, page 31. That God designed and promised that the priesthood should be with His true and faithful Israel, in all ages, and even in the ages to come, may be seen in Exodus 19: 5, 6; 1 Peter 2: 9; Isa. 61: 6; 66: 21; Rev. 1: 6; 5: 9, 10; 20: 6, etc., etc. And that the Lord intended to ever continue the tribal distinction of His Israel may be seen in Exodus 28: 21; 1 Sam. 10: 19; Ps. 122: 4; Isa. 49: 6; Ezek. 45: 8; Acts 26: 7; James 1: 1; Rom. 11: 23-29; Rev. 7: 4; 21: 12; Ezek. 48: 31-35, etc., etc. In conclusion; it should be borne in mind that this promised priesthood of necessity had, has, and must ever have a variety of officers; and that the office of High Priest or Chief Priest, was, is, and is to be one of them. Priest, be it remembered, is said by both Webster, Buck, and others, to be a contraction of the word "presbyter" and is "of the same import with elder;" and "is referred by Gesenius to the idea of prophecy," and also that "the primary meaning of the word is equivalent to minister."—Wm. Smith's Bible Dictionary. Reflection upon these facts will enable all to see the propriety of the Seer's explanation of Revelations 7: 3, 4, as given before.

EXTRACTS FROM LETTERS.

Bro. W. A. Bennett wrote from Graham, Texas, January 3d, and says:

"I am satisfied great good could be done here if we had an elder to labor here. But we are too poor, I guess. We had two failures—or nearly so—in crops."

Bro. J. J. Cornish wrote from Juniata, Michigan, January 9th, that his proposed debate "did not come off," that for some unexplained reason his opponent "did not appear." He says further:

"There was a large crowd out, and I occupied the time giving the people the history of the rise of the church, &c. Good was done. The Saints here, as well as elsewhere, are alive to the work. We baptize some occasionally.

CHURCH SECRETARY'S NOTICE.

All Elders, Priests, Teachers and Deacons, who have not yet sent in their names for the purpose of being placed in quorums are again notified that the order of the General Conference has been that none shall be so enrolled except by their own request. There are vacancies in the five quorums of Elders and the one quorum of Priests that are organized, and if enough are present at the coming General Conference to organize other quorums, it is probable that it will be done. Therefore all who desire to be thus enrolled are hereby requested to send or authorize the sending of their names at an early date.

H. A. STEBBINS, *Church Sec'y.*

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Cheerfulness charms us with a spell that reaches into eternity, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.—
Anna Cleaves.

THE BREAKING WAVES DASHED HIGH.

The breaking waves dashed high
On a stern and rock-bound coast,
And the woods against a stormy sky
Their giant branches toss'd;
And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.
Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of the stirring drums,
And the trumpet that sings of fame;
Not as the flying come,
In silence and in fear:—
They shook the depths of the desert gloom
With their hymns of lofty cheer.
Amidst the storm they sang,
And the stars heard and the sea;
And the sounding aisles of the dim woods rang
To the anthem of the free!
The ocean eagle soared
From his nest by the white waves' foam;
And the rocking pines of the forest roared—
This was their welcome home!
There were men with hoary hair
Amidst that pilgrim band;—
Why had they come to wither there,
Away from their childhood's land?
There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow serenely high,
And the fiery heart of youth.
What sought they thus afar?—
Bright jewels of the mine?
The wealth of seas, the spoils of war?—
They sought a faith's pure shrine!
Ay, call it holy ground,
The soil where first they trod—
They have left unstained what there they
found;—
Freedom to worship God. Selected.

44 Greenhill St., Greenhey's Lane,
MANCHESTER, Eng., Dec. 19th.

Dear Sister Frances:—I have written the following to the "Home Column" believing that the review of a life's experience increases our love and sympathy for the work and encourages others to "press forward" with renewed diligence in the "Battle of Life." My kind and affectionate parents were Methodists, and from infancy they taught me to love and pray to God. My father died while I was young and with his last words exhorted me to follow in his footsteps. I did so for a few years, until one day I was invited to a Saint's meeting in Manchester. I attended their services chiefly through curiosity, but soon found their teachings were scriptural and in perfect harmony with my feelings. The result was that my mother, brother, sister and self were baptized. Our joy was great in the new light, and we were blessed with the gifts of the Spirit, which greatly strengthened us. A sister Perkins now came to live with us. She had been to Nauvoo to seek a blessing, being a cripple, and was there administered to by Joseph and Hyrum, when by the Spirit she was promised eternal life through her great suffering here.

She was summoned home to see her mother, who was seriously ill, and whilst she was making the passage between New Orleans and Liverpool our beloved prophet and his brother were martyred. Their death affected her deeply and cast a gloom over all.

Soon after entering the Kingdom the following dream was given me: A city of considerable size lay before me, the buildings of which were very irregular. On the top of the largest one was a tree, with spreading branches and thick foliage. The whole city lay in the deepest gloom, was deserted, and an unearthly stillness reigned. While I was gazing on this singular scene a sheet of fire descended from heaven and consumed the leaves and branches of the tree, leaving the blackened trunk. My attention was then turned to the distant horizon where a small but brilliant light appeared. It advanced towards me, increasing in size and brightness, until at length the former scene entirely disappeared from view. The glorious rays were around me when the dream closed. I related the circumstance in a testimony meeting, when a brother warned me to give heed to the small light or I would be thrown out of the church. (The dream was literally fulfilled when I joined the Re-organization about twenty-six years afterwards.) A number of prominent elders now came to this country, among whom was the late John Taylor. He stood high in the estimation of many here, especially after his discussion at Boulogne. I questioned him about certain rumors that had oozed out with reference to polygamy, but he evaded the point by asking me if I was not afraid to talk to big folks like him upon those matters. Many offers were made to induce me to go to Utah, but my suspicions of something wrong having been aroused, I declined to go until I learned more. I soon after married a sergeant of Her Majesty's army, but not before he obeyed the gospel. A branch of eleven persons was soon formed in our regiment, all of whom, with my husband and self, left the service, thinking to unite with the main body of the true church in America. We prayed earnestly to God, asking him to show us whether it was his will that we should go to Utah. In answer to our prayers I received the following dream: I was looking out of the front window of our house, when a cart was driven up, loaded with coffins draped in black, and stopped opposite to the place where I stood. The dream though short left a deep impression upon my mind and we did not pray to go to Utah again. Much unrest continued amongst the Saints in this country, until at length polygamy was openly taught. Numbers left the church, but others, like ourselves, clung to the faith, not knowing where to go; for we knew nothing of the Reorganization. Things went on from bad to worse until at length the climax was reached in 1876. The tyrannical conduct of an elder named Mr. Snelgrove compelled Elder Dewsnup, Elder Miller, our president, my husband and others to withdraw from the Manchester branch of the Utah church. We held meetings in our houses alternately each Sabbath, and resolved not to be deceived again. After awhile communication was opened up with Elder Thomas Taylor, of Birmingham. The result was that he baptized fifteen of us, myself being the first sister to enter the water; and now the word of the Lord is, "I have many

people in this city." We feel that "saving peace" has indeed entered "Britain's borders," and is spreading slowly but surely on many hands.

In taking a retrospective view of my connection with the work of God,—the gospel, it extends over many years, until I have grown old in the work. Our household has been scattered "far and wide." My mother died in Utah, my sister in Strathalbyn, South Australia, and my brother joined the New York State Artillery Volunteers and went through the American war under General Grant. All my children are in the work, one of whom is an elder in this Mission (England).

Dear sister, we have benefitted much from the teachings of the "Home Column," and pray earnestly that God may bless you in your labor of love. As I have lived in the work so I wish to die in it, never once regretting that I heard and obeyed its glorious sound. May our heavenly Father knit us all together in the bond of peace, is the sincere desire of your sister in Christ.
J. ARMSTRONG.

LITTLE SOUX, Iowa, Dec. 27th.

Dear Sisters of the Home Column:—Having received such encouragement through a private letter, to write again to the column, I come with my humble offering. I have been thinking today what a joyful world this would be to live in, did we always see how much better it would be to help some poor burdened heart or drooping spirit to take courage. I don't believe any of us can realize how naturally selfish we are, until God has given us spiritual sight. We may look from self under almost any circumstance of life and see others have troubles, sorrows, and heavy burdens to bear. Well now, how may we find joy in sorrow? Simply by trying to make some one else happy. Dear sisters, who may feel bowed down, and the burdens almost too heavy to be borne, did you ever try to lighten some one else's cares and not feel the weight of your own grow less? As I have received so many letters of sympathy and condolence from different ones, and have answered but two or three direct, I take the privilege of here stating that the peace and joy these communications brought has been a healing balm to my wounded heart. Yes, more, they have helped me to arise from the weight of sorrow which seemed almost to crush all my hopes and take all light out of my life, and say, God doeth all things well. And oftentimes since I have become thus reconciled, I have felt a sweet influence steal over me, and comforting thoughts have been suggested to my mind, and it has almost seemed as if the strong arm of my heavenly Father encircled me. Oh, blessed be the name of God!

"Oh blessed peace, gentle spirit divine!"
She abides with the pure in heart;
The lowliest lot sweet joys combine
When touched by her magic art.

This world has enough of cold indifference without receiving any from the Saints. In my mind I see the blessed Master going about seeking whom he can comfort; and from reading the holy record we learn he associated amongst the poorest of people, and when the proud scoffed at Him and reminded Him of the class he was dining with, He said, "It isn't the whole that need the physician, but the sick." So it is to-day dear sisters, there are many poor and despairing souls, who could they receive sufficient encourage-

ment, might lift up their heads with stronger wills. Then I earnestly pray that any who may feel it their duty to send in their letters and pieces to the *Hope, Herald* and *Autumn Leaves*, will not delay. The reading of the Home Column has given a new impetus to my life. Let us all remember sister Frances in our devotions to God. Her task is no small one, and while we enjoy reading her writing so much, let us bear in mind she is in need of God's special blessing to enable her to perform her responsible duty.

"Oft a little word soft spoken,"
Falling on the ear,
Throws a passing ray of gladness
O'er the heart darkened with sadness
And dispells the tear.

"Gentle words, they cost so little,"
And such power hold
To impart to others pleasure,
Why not greater make their measure
Many thousand fold.

Your sister in the gospel,

MRS. G. S. HYDE.

HOLDEN, Mo., Nov. 11th.

Dear Sisters of the Home Column:—It has been a long time since I greeted you, but not because I have not had you in my mind. I have often thought how greatly we are blest in having a medium through which we may communicate one with another. I have read with intense delight the "Column" from time to time, and wished that my time were not so limited, that I might be able oftener to send greeting; but, like many others, my time has been occupied in discharging household duties devolving upon me, and I have found myself so engrossed with the cares of this life, together with my poor health, that it has seemed impossible that I should do more, though I love this latter day work better than any thing on earth beside. I have had such precious testimonies of its truth that I could not doubt for a moment that this is God's work, and that he owns and blesses us whenever we are true and faithful. I feel to thank and bless his precious name for the manifestation of his Spirit's presence and power whenever I have met with the Saints. We are still in existence as a branch here in Holden; though we have had no elder for some time, we have the promise that we shall be gratified before long. I ask in behalf of our branch the earnest prayers of the faithful Saints, to the end that we may be blessed and strengthened to live "Godly in Christ Jesus." We have trials of our faith as all must, but then I thank God we have our triumphs through Christ who strengtheneth us.

I went out last night to hear the celebrated Dixon Williams, Evangelist from Canada. I came away disappointed, as I had expected to hear something edifying. He made a few remarks, slashed right and left at the sinners and then called for written questions, stating that if he could not answer them he would be honest enough to say so, but before he left the floor he said that people need not send in questions on doctrine, as he would not answer them; then came the altar service, when, after the old Methodist fashion, a number of penitents gathered forward, and men, women and children gathered round and prayed for them; and since then they all said they were converted. When the words came to me, "See that thou do all things according to the pattern which I have shown you." And I said "Oh, Spirit of Christ, if needs be, take

all else I have, but ever give me the testimony of Jesus, and I shall be rich indeed." Nay, I would rather be a door-keeper in the house of the Lord than to dwell in the tents of the ungodly!

Pray for me, dear sisters, that God may work in me a good work. Ever praying for the welfare and prosperity of Zion, I am yours in the one faith.

EMMA W. SIMPSON.

HOME COLUMN MISSIONARY FUND.

Sr. Sarah Baldwin, San Bernardino, Cal.	50
Sr. Nellie Holt, San Bernardino, Cal.	50
Sr. Ridley, San Bernardino, Cal.	50
Sr. Stella Small, San Bernardino, Cal.	50
Sr. Mattie Paulson, San Bernardino, Cal.	50
Sr. Bettie Harris, San Bernardino, Cal.	30
Sr. Vida Smith, San Bernardino, Cal.	20
Sr. H. W. Patterson, San Bernardino, Cal.	1 00
Sr. Laura J. Cook, Fredrick City, Md.	50
Sr. Ruby M. Thompson, Goody, Kas.	2 00
Sr. Ellen Christensen, Weston, Ia.	50
Sr. Hannah Beardsley, West Point, Cal.	5 00
Sr. Carrie Sund, East Portland, Oregon	75
Sr. Effie Adams, Logan, Ia.	2 00
Sr. Mary H. Wind, Council Bluffs, Ia.	5 00
Sr. Mary Mader, Lamoni, Ia.	1 90
Sr. Ann Johnson, Little Sioux, Ia.	1 00
Bro. and Sr. Joseph Leeky and family, Plum Hollow, Iowa	3 75
Sr. Minnie Nicholson, Lamoni, Ia.	1 00
Sr. Margaret Cuerden, Adrian, Ills.	50
From two sisters, Galien, Mich.	40

This last was written 80 cents, but only 40 cents in stamps was in the letter.—(Ed.)
LAMONI, IOWA, January 11th.

Correspondence.

PAPEETE, Tahiti, Nov. 2d.

Bro. Joseph and William:—On to-morrow morning we expect to leave on the steamer "Richmond," for Auckland, New Zealand; and then to Melbourne, Australia, via Sydney. I do not expect to stay in Sydney only long enough to exchange steamers. You will please publish our address at Hastings, Victoria, Australia. We were greatly disappointed in not being able to go to the Island of Manihi to the October conference. I hear that there were fully three hundred members of the church there, from the Islands of Maatea, Tikahau, Kaukura, Niau, Farava, Anaa, Roroia, Makemo, Tanga, Arutua, Apatai, Taroa, Tapoto, and Rairoa; in all, eighteen branches. Their disappointment in not seeing us was great; and as they expected that we would leave by the middle of October, they supposed we would leave before they could reach here; but when they learn that we have been here till November 3d, then they will feel sorry again.

Bro. Ellis writes that he will pay our fare from Auckland to Sydney—when we reach Auckland, and telegraph to him; but by paying our fare through from here we will save considerable money, and save some trouble. But we both need clothing and other things. I have succeeded in having built a nice frame church in the city of Papeete, which has only cost us \$560. The carpenter work was done by Tapuni and Fatoro, and myself; while Metuaore, Tehopea, Harvatea, Tikaviu, Tevii, Pai and others, helped a great deal in various ways. I did most of the painting, and by my personal work I have saved the church here \$150; and have paid out for expenses six dollars more than I have collected, so I have not been making money out of these people to any great extent.

I have been here three years, and I have not received over \$500 from the church here,

and not a penny from the Bishop, and but twenty dollars worth of provisions from the Bishop's Agent in San Francisco. We have plenty to eat, and sufficient clothing, (if not as fine as we could have wished.) I am satisfied with the work that we have done, and leave with a clear conscience. We opened the new church here last Sunday, and I preached the first sermon in English that has been preached in Papeete since the days of Pratt and Grouard, (that is, of our faith). I had a crowded house, and fully fifty people outside. I had splendid liberty, and traced the history of the church for the past eighteen centuries, with a few words, about the Book of Mormon, the Reorganization &c. I supposed that as the congregations had been used to half hour dissertations, that they would be weary; but after services were over, I heard on all sides the question, "Why did you not keep on, we could have listened an hour longer cheerfully."

A great amount of prejudice has been removed. We have now a neat building in the city of Papeete, 24x42 feet, and a missionary of our faith can get a hearing in Papeete, which has not been the case for over thirty-five years. I did hope that the steamer would not get in before Saturday next, so I could have another Sunday here. The church at Avatoru, Rairoa, are going to build a new house of worship, and also a house for the missionary; and as it will be in the center of this field, it will be the best place for one missionary to locate. I hope that the next conference will send out two elders at least. It will never do to abandon this field now. It ought not to have been revived if it is to be left alone now. It will take no harm to be without a missionary for six months or so. I assure them that you will send one or two at next April Conference, who should reach here by last of June. Send two efficient men to Australia. Two or three can be sustained here, and a half dozen in Australia. The work is in quite good condition all around now. The United States mail has not got in yet, and I fear that we will leave before it arrives. Address all mail matter to Hastings, Victoria, Australia, until further notice.

Your brother in Christ,

THOMAS W. SMITH.

JEFFERSONVILLE, Ills., Jan'y 7th.

Editors Herald:—I have just returned from Lake City, Arkansas. I began preaching there Thursday evening before Christmas and remained there debating and preaching until Friday before New Years. I removed a great deal of prejudice, and left a few believing. I would have remained longer, but the weather was cold, and when the Court-house was closed against us we had to hold meetings in a private house, and the people did not turn out well, and those that came were uncomfortable. Whoever goes there should go in warm weather and stay in the neighborhood as the work required. I think a few there might obey the gospel.

I came by Kenton, Tennessee, on my way home, preached there to an attentive audience, and left a promise that I would return and preach till they were satisfied, when I could spare the time. Bro. Rosson would gladly entertain an elder that would labor there. It is on the Mobile and Ohio railroad, sixty miles south of Cairo, Illinois. Sister Rosson paid me fifteen dollars tithing that she had made the last year from her butter, chickens, and eggs. If we could

all do that well proportionally, there would be an increase in the treasury. I still desire to do all I reasonably can, but the outlook for me to go much is not flattering. Praying for the prosperity of the church, and desiring to labor for the same, I continue in the covenant.

G. H. HILLIARD.

DES MOINES, Iowa, Dec. 29th.

Dear Herald:—We send you the wherewith to visit us another year. In the past you have brought us many words of cheer and comfort from faces you have made us familiar with in our fancies, and can recognize them before we see their names at the end of their letters. We pray God to speed you on until every foe is vanquished. We have, like many of your contributors, seen many changes and passed through tribulations, and have found that all things work together for good to them that love the work you are engaged in and shall endeavor to hold fast to the rod of iron that leads to the tree of life. We have been highly edified by your defense of the work against apostates, and your liberal views on all topics in dispute, also in your great historical researches, in "Persecution and its Causes" and your direct answers to all questions pertaining to the gospel. Therefore we shall feel proud to introduce you to our neighbors and friends as a safe, reliable guide in the paths of truth and righteousness. Hoping you may still come with your good counsel and your gems of light and truth, we are yours in the bonds of the everlasting gospel,

THOMAS HULL.

EAST PORTLAND, Oregon, Jan. 6th.

Bro. Blair:—I send you my letter to the *Vindicator* here; as an inducement to other brethren to do likewise, for I find no trouble in getting a concise statement of our position printed in almost every paper I have tried; they seem perfectly willing to give it room. I think it would be well for our elders to get such a statement before the people through the papers everywhere, and if they will go to the editors in a genteel manner, telling them the truth, I believe that with few exceptions they will succeed. I have reached seven papers with articles similar. A hundred dollars expended this way would reach a hundred papers, and about a hundred thousand people. Would that not be better than putting out money on interest? or hoarding it up? I am doing all I can under the circumstances, and my main work here will be in the papers, and I expect to reach several more. My health is not good. There are five of the Saints here, and we hold prayer meetings and are blessed. The weather is very cold.

A. HAWS.

Editor Vindicator:—Your columns being a place of defense and I having a defense to make, please give place to the following vindication of the character and rights of the Reorganized Church of Jesus Christ of Latter Day Saints from the unjust calumnies and misrepresentations that have so largely obtained among ministers, public speakers, the press and the people at large, chiefly because the difference is not known between us and the apostate Mormon church at Utah, who falsely and unlawfully claim the name of Latter Day Saints, and who have by an apostasy from their original faith and practices under which they were organized and had their perpetuity for over fourteen years,

brought this reproach upon all who bear that name. Cruel, unjust contumely has been heaped upon the law-abiding, christian members and representatives of the true Church of Jesus Christ of Latter Day Saints by the press and from the pulpit, the rostrum and by the people, who through ignorance and a too hasty belief and acceptance of these reports, and not having the fear of the Lord always before their faces they have 'Taken up (this) reproach against (their) neighbors,' Ps. 15:3, for which they are reprehensible.

"Now that these ministers, editors, public speakers and the people at large may be left without an excuse and have an opportunity to do us justice and draw a distinct line between us and the Mormons at Utah, I will state our grievances, correct misrepresentations, and ask my readers to "prove all things; hold fast that which is good." Our grievances are first, this reproach was brought upon the true church by the apostasy of Brigham Young and the faction that followed him to Utah, who tried to force polygamy and other false and unchristian doctrines and practices upon the church. But in this they failed, for the great majority of the church repudiated Brigham and his followers as usurpers and heretics, and remained true to their original faith and practices. Second, we are not allowed the rights common to all other churches and societies of declaring our faith, doctrines and practices, nor are we allowed to write our own history, but are judged, ostracized and maligned without a fair and impartial hearing, from histories written by our enemies, a large portion of which had no foundation in fact up to the time of the apostasy above named, neither since that time by the true church. Third, we are held up before the public as being Mormons by name and also in the practice of polygamy and other false, unlawful and unchristian doctrines and practices and as law-breakers.

"CORRECTIONS.

"First.—The members and representatives of this church are law abiding, honorable Christians.

"Second.—This church utterly repudiates the name of Mormon, as it never was its name, but was a nickname given by its enemies and never accepted.

"Third.—This church never at any time nor under any circumstances taught, practiced, nor insigated others to teach or practice polygamy, or any other unlawful and unchristian doctrine or practice contrary to the laws of the land, but has always maintained an uncompromising warfare against this and all other false doctrines, both in and out of Utah, by preaching and practicing the faith once delivered to the Saints, believing that 'Whosoever transgresseth and abideth not in the doctrine of Christ hath not God.'—2 John 1: 9.

"Fourth.—This church was the first church that brought the Utah question relative to polygamy before Congress by sending memorials and delegates there to meet and withstand Utah's delegates with their false claims of bible authority, (the bible being the standard of religious worship in the United States), for under it they claimed constitutional right and protection to practice polygamy and to have and cohabit with many wives as did David and Solomon, and by these and other false claims they held Congress for over twenty-five years from passing any effectual

prohibitory laws against the unlawful relic of barbarism until this church brought their standard books, the Bible, Book of Mormon and Book of Doctrine and Covenants, to bear in the following passages and proved that polygamy was not a tenet or practice of the original church.

"We believe that marriage is ordained of God and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression. Gen. 2:18, 21-24; 7:1, 7, 13. Prov. 5:15-21. Mal. 2:14, 15. Matt. 19:4-6. 1 Cor. 7:2. Heb. 13:4. Doc. and Cov. 42:7; 49:3.

"We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God. Gen. 4:19, 23, 24; 7:9; 22:2, in connection Gal. 4th and 6th c. Gen. 21:8-10. Mal. 2:14, 15. Matt. 19:3-9. The Book of Mormon says: "Wherefore, my brethren, hear me, and hearken to the word of the Lord. For there shall not any man among you have save it be one wife, and concubines he shall have none, for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me, saith the Lord of hosts."—Jacob 2:6-9.

"Congress in passing laws prohibiting polygamy did not interfere with any doctrine, tenet or practice of the true Church of Jesus Christ of Latter Day Saints. ELDER A. HAWS."

KEWANEE, Ill., Jan. 5th.

Dear Herald:—From letters received from my family, also from Bro. John Chisnall notifying me of the low state of my wife, together with the impressions of the Holy Spirit, I bid a brotherly goodby to all the dear Saints in my native nation, Wales, and embarked on board the ship Alaska of the Guion line from Liverpool, November 26th, 1887, and in about seven days reached New York, and home the 8th of December, having met with kind hearts by the way and a pleasant passage. I desired to have stayed yet longer, instead of returning so soon. My heart's desire was, and is, to toil with that people for Zion's cause, knowing as I do from actual experience among them that they are (generally speaking), a kind and loving people, having the "latter day call" at heart, so far as their knowledge extends. It is meat and drink to me to do my Maker's will, ever toiling on here or elsewhere for Zion's cause, for in it my treasures lie.

With love in Christ,

JOHN D. JONES.

UNDERWOOD, Iowa, Jan. 2d.

Brother Blair:—Bro. J. C. Foss has preached of late in our neighborhood, and I am thankful to say, has done much good. The Lord blest his labors, and nine have embraced the blessed gospel. More are investigating. The Lord is stirring up the minds of the people. My heart rejoices more and more in this work, and I feel thankful to our heavenly Father for sending Bro. Foss to us. Oh how I wish we had hundreds of such men in the field. We did have such good meetings, with houses crowded. Our branch meetings are held at Underwood now, and Bro. Foss organized a Sunday School there. I think we will have better times than we ever have had. The Saints seems awakened up to a sense of their duty. I do not know how we would have got along in the past if it had not been for the *Herald*.

How do so many get along without it? We could not, and keep alive—or at least it seems we could not. I think *Autumn Leaves* is a splendid work for both young and old, and I feel thankful we have such a work started and hope it will meet with good success.

We have been looking for you to come here and hope it will not be very long before you visit us. Henry Cook said if we wrote you to give you his best respects, and said he wished you would come and preach here a week or two to them if you could. Your sister in Christ,

M. BRADFELD.

SAN BARNARDINO, Cal., Jan. 3d.

Dear Herald:—After writing you in September last I preached twice in the Presbyterian church in Santa Maria to small but very attentive audiences. The first night the minister, Mr. Beard, was present; but though very cordial in his manners he refused to sit in the pulpit. The second night he came not. I next stopped with the Saints of Long Valley branch, near San Lucas. I preached in the School-house once and in San Lucas a few times, and baptized a young lady. From Long Valley I accompanied Bro. Asa Davis to San Benito, where we arrived in time to be in attendance in the Central district conference. We had a pleasant and I hope profitable time. Had good attendance, and a very good feeling was manifest. Bro. John B Carmichael was ordained an elder and was subsequently chosen president of the district, Bro. J. F. Kingsbury was sustained secretary, Bro. J. W. Range Bishop's agent, and Bro. Daniel Brown assistant president. Thence I went to San Francisco, where I had the privilege of meeting Bro. E. L. Kelley, of the Bishopric, and was glad to welcome him to the Pacific Slope, as he came to labor with us for a season. We attended the Northern California district conference, at Oakland, October 6th. We had an interesting session and enjoyed the Spirit in our ministrations. Bro. Kelley and I labored in that district the most of the time after adjournment of conference until early in December. The Saints received us cordially, but serious troubles which we found to exist in Oakland, Sacramento, and Stockton branches marred our joy. In each case we did what we thought wise, so far as circumstances would allow, and left our work to the Master's care, humbly praying God to bless his people. In this arduous work I found Bro. Kelley an excellent helper and was more than ever convinced that his visit to the coast was opportune.

Leaving the Northern district we spent a week in the Central district, in Tulare county. We had not time to visit all the Saints, but found what we did see alive in the work, and we rejoiced greatly. We had quite a fair interest at Alila, near Pixley. I had the pleasure of baptizing Bro. William Clapp and wife. Bro. Clapp is a brother of Bro. J. C. Clapp. December 15th, I left Bro. Kelley in Los Angeles, and came home, where I spent the time since. At last advices Bro. Kelly was yet in Los Angeles.

Of the missionary force, Bro. Mills at last report was sick, but I hope it is not serious. Bro. Gibson is laboring in this vicinity; Bro. Badham is laboring in Los Angeles; Bro. Haws at last advices was in Oregon; Bro. Daley is in the field, making his objective point Stockton, California; Bro. Holt labored as long as practicable

with the tent, and is now at home for a season; Bro. Harris did a good work in Santa Barbara county and is now at home; Bro. David E. Lander, a young man whom I have recently appointed to missionary labor, is, I suppose, engaged in Monterey and San Benito counties.

Our hearts have been made sad of late by the visits of death's messenger. Two veterans have been stricken down, and sadly we feel the loss. One, Elder D. J. Phillips, of Oakland, has been long and favorably known in California, and his honesty and unflinching devotion to the right endeared him to all. At the time of his decease he was president of Northern California district, and had also been appointed to missionary work. Immediately after his appointment he entered upon active duty, labored for a few weeks at Stockton, where he accomplished good; returned home sick, from which sickness he never recovered. We mourn, but not as those who have no hope. The other, Elder John Eams, of Santa Monica, had not been so long among us; but in his short stay he impressed all who met him as being an honest conscientious Saint. We have no fears for these brethren. It is doubtless well with them.

At the Oakland conference Elder James H. Parr of Sacramento was chosen assistant president, and he will consequently succeed Bro. Phillips in the presidency of the district. I trust the Saints will sustain him and that God will give him humility, wisdom and strength for his work. All is not sunshine here, but I never felt stronger in the faith or more confident of its final glorious triumph.

HEMAN C. SMITH.

MT. WASHINGTON, Pa., Jan. 6th.

Bro. W. W. Blair:—I have been home from my mission a short time, and during my stay have enjoyed it pleasantly. Have preached occasionally, and have enjoyed excellent liberty of spirit in presenting the word, and hope all may be comforted and encouraged in the way of righteousness and peace. The branch here is in fair condition, so far as I know. The officers are united and are striving to encourage the Saints to duty. I have baptized six—the children of the Saints of this branch—a son and daughter of Bro. Jacob Reese; son and daughter of Bro. E. Thomas; son of Bro. Rogers, and a son of Bro. Barrett. The oldest was eighteen and the youngest eleven. They were the fruits of the labor of the parents and of those who preached here. We were greatly blessed in the confirmation meetings by the Spirit's presence, giving assurance that the Lord was well pleased with the offering made.

I have preached twice at Mansfield, being invited to go there by Bro. Jacob Reese, who has charge of the branch there. I enjoyed excellent liberty there in presenting the truth to the Saints and friends. Bro. Richard Salyards is here helping to defend the Master's cause. I delivered a lecture on Salt Lakeism, and there were two reporters present, and the lecture received a favorable notice in two of the leading papers of Pittsburg—the *Post* and *Dispatch*. Privilege was granted Bro. Salyards to write an article on the same subject, and on the history of the church. By this means we hope to remove prejudice so the truth may not be hindered in its onward march.

I have received good news from my co-laborers in the Canada Mission. New places are open-

ing for the preaching of the word, and a number have been baptized. While I am writing this the postman brings me a letter from Bro. John Shield's with the news of twenty baptisms of late in a new place, and they are expecting more today, or soon. Bro. Shields is a young man, and has a small family. He is just starting out in the gospel field, and hopes to take it permanently. I expect to return to my mission on the 10th inst. I am well pleased with the reports in *Herald* coming from afar, of the spread of the truth in the world. May the *Herald* live long, and be strong to bear the gospel tidings to the Saints and to the nations of the earth, to prepare the way for the coming Savior.

The *Autumn Leaves* is good. May it be blest and prove a success, and be as leaves of light falling upon the minds of the young to instruct and comfort in the ways of truth and peace.

Yours in hope of endless life in Christ,

JOHN H. LAKE.

BIG SPRING, W. Va., Jan. 3d.

Dear Herald:—The Lord has been gracious to me. Five years ago the eleventh of December last I came into this "marvelous work" that God has brought forth in these last days, being enlightened by the teaching of Elder L. R. Devore. Since that time I have been alone, but prayed that God in his due time would send the gospel here, and now Bro. Devore has been here over two weeks sounding the gospel trumpet by the Spirit, and to the understanding of quite a number. There are some bitter enemies to the work, some honest at heart believe the doctrine is true; one has applied for baptism and more will follow. Doors are opening all around with calls on every side. I wish we had another elder here as able as Bro. Devore, for there is much work to do. I am enjoying the Spirit of God. I love the work, and rejoice that God is moving it on rapidly. Pray that Bro. Devore may have success here and win many souls.

Yours in Christ,

MARY A. LEESON.

CHASE, Kans., Jan. 7th.

Bro. Blair:—In our conference notice in *Herald* of the 7th should be A. H. Parsons instead of A. H. Harrows, president of the north-west Kansas district.

I came here a week ago; some are deeply interested, while prejudice is hard against us. What will be the result of our labors time will tell. The calls are on the increase for preaching. We have had a very pleasant winter so far—quite changeable—but the cold waves do not last long.

A. H. PARSONS.

CLINTON, Mo., Jan. 7th.

Bro. W. W. Blair:—"The pebble has dropped in the water, and the waves circle 'round with a shock." Our quarterly conference held at Independence is over, and we had a good time. Bro. Joseph Luff preached a "rousing" sermon Sunday night. Bro. John A. Robinson gave us one of his pithy sermons Saturday evening; and I tried to cheer the Saints Sunday at eleven a. m.

Bro. Warnky is president of Independence branch and seems to be trying to do his part to keep the work up. Bro. Etzenhouser's calling was rushed upon him, and he as a wise man manfully stepped forward into the active ministry again. May God bless him in his effort. Brn.

Curtis and Foss will go to Bates county and commence a series of meetings. Had I time I would like to give you some testimonies I have collected in favor of the Book of Doctrine and Covenants. Some Saints having been aroused in Cedar and Vernon counties by Whitemerism and through the nasty efforts of Elder Price, caused them to go to God for a witness to the divinity of the Book of Doctrine and Covenants. None have failed to get unmistakable evidences in favor of it.

The work is moving all along the line. I am glad Joseph has gone to the West. We are living at a time when his efforts will be felt for good. May God be with him. Yours,

I. N. WHITE.

Original Poetry.

REMEMBERED.

Respectfully Dedicated to PRESIDENT JOSEPH SMITH, of the Reorganized Church of Jesus Christ of Latter Day Saints, on the Fifty-Fifth Anniversary of his Birth, November 6th, A. D. 1887.

BY A MOUNTAIN FRIEND IN UTAH.

Calmly for thee my mountain muse awakes
From peaceful slumber in the snowy vale,
In the lily-white bosom of the mountains white
On which the clouds—God's pearly chariot—rests.

O,

There is pleasure pure, and sweet, and deep,
In viewing the beauty of the winter morn !
And watching the sky grow bright beyond the veil
Of silvery mist, in ethereal beauty spread ;
Whilst 'bove the mist the beauteous morning star
Shines gloriously, as thus ordained of God.

There's holy joy in viewing Nature's scenes,
The earth in snow that God hath wisely sent
As a precious treasure to be safely kept
In the frozen bosoms of the hills 'till Spring,
And then dissolve in crystal rills to glide
Down to the valleys for the good of men,
And cause again the fairest flowers to rise,
And trees to blossom fair and white as snow.

There's holy rapture, listening to the sound
Of the morning's wind that wanders from the north,
On whose viewless wings God walketh as of old,
When Israel's Psalmist mused of God's great power.
There's sacred meaning in the sighing wind
That shakes the snow's white blossoms from the trees,
And the gleaming crystals floating to the ground
In tender music murmurs to my soul.

Yet,

From the snowy valley of the west
That mountains guard, decked with their crystal crowns,
And where, like ermine robes and soft as down,
The snow envelops the perennial flowers,—
My thoughts speeds through the white and misty vales,
Past snowy mountains on whose northern sides
The frozen cataracts in beauty gleam
Like glistening pearls, in winter's bright'ning dawn—
And rests on thee whose natal day again
I recollect and greet with sober joy ;

And earnestly to God, creator of all things,
Who makes the glorious morning star to shine,
And who controls the countless suns in space,
And limits e'en the rapid comet's speed ;
And causeth fire, and water, and dry lands,
With their variable degrees of heat and cold ;
And causeth storms and pleasant calms to come,
And myriad worlds is forming still anew ;
And who knoweth the instincts and the minds of all
The various creatures everywhere exists—
I render thanks for the wisdom He hath shown
In preserving still thy life upon the earth ;
One yet engaged in man's noblest aim,
Of guiding others into better ways,
And scattering moral precepts, like bright gems,
For any to glean and profit from their wealth.

Ah,

How like jewels of a clear white sheen

Thy years upon the earth to me appear !
Tho' on them sorrows have deep shadows cast,
Like night's bright stars they have the clearer shone.
In all the years since childhood that are past,
Thou, when by trials and by sorrows bowed,
Hast humbly, and in faith sought God in prayer
To give thee courage to maintain the right,
And thou hast triumphed o'er the tempter's wiles,
And held to fairest gems of priceless worth.
Shines virtue, and shines temperance with bright rays
Among the jewels thou hast polished bright.
Thou hast maintained the sanctity of home
An unblemished diamond in thy moral crown,
And hast revered thy country's upright laws,
Believing thus the gospel to obey.

O Friend,

Large souled and charitable, I pray
Thy years be many and with blessings filled ;
Friends lovingly surround thee, and thy home
Be filled with love, and constant joy and peace.
And mayest thou live to reap the harvests bright
From all the goodly seeds that thou hast sown,
And mildly wield the sword of truth in love,
And never wound, except to safely heal.
To thee may earth its best of treasures yield,
And future health and happiness be thine—

Zion,

In all her beauty and her joy,
And peaceful blessedness by thee be found,
And the attainment of thy hope within
The glory of her fair, eternal light !

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE NATURE OF GOD

AND HIS WORKS OF CREATION, ALSO HIS LAW CONCERNING PREDESTINATION.

MUCH learned labor has been spent in vain attempt to search out the nature and character of God, and to pry into the attributes of the Almighty. As though poor, sinful man, in his fallen and depraved state, were able, by his own wisdom and understanding, to trace out those qualities which constitute the Almighty God! "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" Job. 11:7. The infinite and invisible God can be known only through the medium of Divine Revelation. As far as God in his wisdom sees fit to reveal his true character to man, so far it may be known but no further. And it is certainly most reasonable and consistent, as well as most just and equitable, that a being who is infinitely just and righteous, should make the greatest display of himself to those who, by faith and obedience, approach the nearest to Him. Therefore, it is not to the learned theologian that God deigns to reveal himself in his true character, but to those who deny themselves of all ungodliness; who walk in the paths of righteousness and peace, and that are not merely knowers of the word, but doers of his work. Such and such only have a just right to look to God for a true knowledge of his character.

God having constituted man a reasonable, intelligent being, capable of knowing and doing his will, he addresses him as such: "Come now and let us reason together, saith the Lord. If ye be willing and obedient, ye shall eat the good of the land."—Isa. 1:18, 19. Man is not re-

quired to believe on and practice that which is contrary to the plain and obvious dictates of right reason. In all the works of God there is a perfect consistency, and all his manifestations to man are perfectly reasonable. Many arguments have been drawn from certain passages of scripture to prove that God by an unalterable decree, and without any respect to faith and good works, has elected a certain portion of the human race to eternal salvation and reprobated the remainder to eternal damnation. But it is to be lamented that there are so many in this enlightened age "who minister questions rather than godly edifying which is in faith; desiring to be teachers, yet understanding neither what they say nor whereof they affirm." (1 Tim. 1:4-7), who presume to maintain doctrine so contrary to the liberal and righteous principles of the gospel, and so inconsistent with the true character of God.

As it is through divine revelation that the true character of God is made known to man, so a true knowledge of his decrees, as far as they relate to what he requires of man, are known only through revelation. But those decrees by which in the beginning God established the law of creation, and by which the works of creation and providence are governed, though they are beyond the reach of man, yet their existence is readily ascertained and confirmed by their visible effects; and by these effects the rational mind may easily be led to believe what none can deny, that God works by an unalterable plan of wisdom, which necessarily produces an unchangeable order and regularity in all his visible works; and hence we must rationally conclude that all his invisible works are under the same established laws, and that they must and do operate with the greatest order and harmony, and in the end will most certainly accomplish all his divine purposes in perfect wisdom and righteousness. The decrees of God, so far as they are made manifest either by Divine Revelation, or by their visible effects in the natural world, are of two kinds. The first are those which respect God's own established laws and purposes, whether they relate to man or to any other part of His creation. The second are those which God has given to man for his protection, and which are calculated and designed to prove his faithfulness and obedience.

First.—Those decrees which respect God's own established laws and purposes comprehend not only the works of creation and providence; but the final event of whatever he has designed. In the works of creation it is obvious that God has established laws which are unalterable except by the same Almighty power which first established them. Among these we may reckon the established order, courses, and relative situation of the sun, moon and stars, together with the whole planetary system; the order and courses of the seasons, and the laws of nature by which they are governed heat and cold, light and darkness; the laws of gravitation, attraction and repulsion; and everything which depends upon the established laws of nature. These are known by their visible

effects. Also God's determinate purposes relative to the operation of his divine attributes with respect to man. Among these may be mentioned the decree of his power in creating man a moral, free agent, perfectly capable of exercising his moral faculties in choosing and acting according to the dictates of his own mind in doing good or evil. Also the decree of his wisdom in placing man in a state of probation, and giving him a fair trial, that he might prove himself in the choice of good or evil, without any influence on either side more than he was really able to resist or follow, according to his own free choice. And also the decree of his goodness by which he determined to extend his blessing to all his creatures in their obedience; and after the fall to extend mercy to man and send a Redeemer to redeem him from his fallen state, and raise him to a heavenly paradise, of which the earthly paradise from which he fell was but a figure. Man being still endowed with the faculty of free agency, notwithstanding his fall by which he was brought into darkness or bondage, God who is the source of light decreed to afford him a sufficient degree of light to see and appreciate in some measure the benefits to be obtained by accepting the offer of salvation through the medium of the Redeemer, that he might be at no loss respecting his duty or privilege in choosing for himself, nor respecting the course of life to be pursued in order to obtain salvation through this medium. And in his righteousness and justice he decreed a crown of righteousness as the just reward of all who would walk in the way of righteousness and peace. And his decree necessarily excludes the disobedient from any inheritance in the Kingdom of Christ. These are unalterable decrees of God, and all who are willing to accept the benefits of them in the line of obedience are freely entitled to them; but God has willed that they shall not be obtained in any other way. The fixed and unalterable nature of these laws by no means renders them unreasonable, but rather the contrary. Even those which more immediately respect man show forth the unchangeable goodness of God by their permanence, and are rendered infinitely valuable by being unalterable. When we consider that God is infinitely wise and powerful, that "he is righteous in all his ways and holy in all works," and that he is perfectly free and independent, it must appear perfectly consistent and reasonable that he should create man a moral agent, free to choose and act for himself, independent of any supernatural control. Herein appears man's divine origin. And where is the man who is willing to have his moral freedom and independence taken from him, and be compelled to think and act according to the dictates of some other being, without any choice or will of his own, and, at the same time to be made accountable for his actions. But this can not be, for God has endowed man with moral agency and it can not be taken from him. It is fixed by an unalterable decree. And though intolerant popes and persecutors have often attempted it, even by the power of fire and

sword, and every implement of torture, yet they never could control the moral powers of man, nor deprive him of his free agency. They may indeed bind, imprison, or kill him (the body), but they can not fetter the thoughts nor destroy the soul. As well might they attempt to arrest the sun in its progress or change the course of the stars.

Second.—Those decrees which God has given to man for his protection, and which are calculated and designed to prove his faithfulness and obedience. Such was his decree to Adam:—"In the day that thou eatest thereof thou shalt surely die." Such was his decree to the Jews by the mouth of the prophet Isaiah: "If ye be willing and obedient, ye shall eat the good of the land."—Isa. 1: 19. And such was the testimony of Jesus Christ:—"If any man will do his will, he shall know of the doctrine, whether it be of God."—John 7: 17. This may also apply to any command or any established law of God for the government of his people which requires their obedience; and in case of disobedience, exposes them to suffer the penalty decreed by the law. The decrees of God which require the obedience of man consist in the declaration of his mind and will concerning their duty, and are manifested by divine revelation, either mediately or immediately. His command to Adam respecting the forbidden fruit was direct and positive. His decrees to the people of Israel through Moses, Judges and Prophets were direct and positive, and the promises conditional; yet punishment or suffering of some kind followed disobedience. Adam and Eve violated the command of God to them and therefore they fell from their union with God, for the command could not be altered. The doctrine so strongly maintained and so extensively believed, that God decreed the fall of man, is most unreasonable and inconsistent. If he fulfilled God's decree in eating the forbidden fruit, then he must have done the will of God, and therefore did not commit sin in so doing. For it can not be sin to do the will of God, and God can not decree anything contrary to his will, therefore he can not decree that man should commit sin. Such a decree would indeed be contrary to every attribute of his nature. The command of God to Adam was his law; in keeping that law he could not sin, for "sin is a transgression of the law." The command was given to prove Adam's obedience and keep him from evil. In transgressing the command he violated the law of God and that occasioned his fall. If sin is a transgression of the laws of God as the scriptures declare, and God's commands are his laws, as all must acknowledge, then it falls that God never decreed that man should sin. For to say that he decreed that man should sin, is to say that sin is not a transgression of his laws, but a compliance with them; therefore, *sin is not sin*; which is a contradiction. Again, if God did decree that man should sin, then sin must have been agreeable to the will of God, for God can not without an absolute inconsistency decree anything contrary to his will. Hence the sin can

not be imputed to man; it must be imputed to the will of God; consequently no condemnation can fall on man, seeing he did the will of God. This involves the same absurdity, namely, *sin is not sin!* Such are the inconsistencies which necessarily flow from this soul-darkening, anti-christian doctrine.

Again, God could not interpose his power to prevent the fall of man, or to prevent him from sinning whether he would or not, because this would at once have deprived man of the trial of his obedience, and of accountableness, by fixing an insurmountable barrier to prevent in him the power of transgression. In this case man never could have been the subject of praise or blame; he never could have known the power or extent of his own free agency; he never could enjoy the glorious reward of faithfulness, nor have felt the dishonor of blame for unfaithfulness, having no law which he could of his own choice obey or disobey, his conduct in all cases must of course be impelled by almighty power, like the stars in their courses. This would have deprived man of the power of self-action and rendered him a mere machine. Man was created a moral agent in the beginning; that is, he was endowed with free agency, capable of acting according to his own voluntary will without any compulsion either of good or evil; and his having good and evil set before him was that which constituted his state of trial. God assumed no compelling power over him, and the devil could have none without his previous consent. He was, in this sense, left entirely without control.

Some will argue that, because God is omniscient, and knows all things, even before they come to pass, he must of course foreordain that they should come to pass; but this consequence does not follow. It is taken for granted, that which can not be proved, namely, that God can not know that such an event would come to pass without foreordaining that it shall come to pass; thus making his foreknowledge to depend on a previous decree. To say that God can not foreknow without foreordaining, is to limit his power and wisdom, and subject them to his decrees, making his decrees, which are evidently the effect of his power and wisdom, superior to both. This is in reality making the effect superior to the cause, and placing the common absurd doctrine of predestination above his divine attributes. The power of God and the wisdom of God must extend infinitely beyond all human conception. This truth may be illustrated by a comparison. It is well known that a clock, being constructed on certain mechanical principles, is able to keep time without the maker's assistance, and though the maker can not confer the power of intelligence and volition on his clock so as to enable it to go right or wrong of its own choice, yet it is capable of keeping time according to the principles of its construction, independent of the maker, even if he was a thousand miles away. And since it is admitted that God can and does confer the power of intelligence and volition, why should it appear unreasonable to suppose that he, as an Al-

mighty Creator, can render that intelligence perfectly free and independent of his influence, or the influence of any other being as easily as a clock can be made to keep time independent of its maker.

Although man is indebted to God for his power of intelligence as well as his faculties of every kind, yet without the power to exercise or improve all these gifts, to good or evil, according to his own choice independent of any external or foreign influence, he could not be accountable for his conduct. But being honored of God with this most important and highly exalted trust, he is therefore highly responsible to his Maker for a faithful discharge of his duties, and herein appears his great accountability.

The doctrine of particular election, and reprobation so-called, which maintains that God, by his omniscient decrees has from all eternity elected some to everlasting punishment and doomed others to eternal damnation without any regard to faith and good works, is supposed to be confirmed by certain passages of scripture, which its advocates, contrary to all truth and reason have found fit to interpret in that sense. But it appears evident from all I have seen written or published on this subject by its most strenuous advocates, that they are entirely ignorant of the true sense or import of these passages. Certain it is that nothing recorded in the scriptures on election and predestination has any reference to the final lot of any souls without a special regard to their faith or good works. There is not a passage of scripture advanced in support of that doctrine but what will admit of a reasonable explanation; but for brevity's sake I will only mention the following: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."—Deut. 30: 19. Here is a positive declaration of God through Moses to the children of Israel, that he has set before them the free and uncontrollable choice of good and evil, and that their reward of life or death depended, not on any predestinated decree, but on their good or evil works, freely done; for God is a God of righteousness and truth. But to say that God has before determined to fix their choice by any secret decree, is to make this declaration a most glaring imposition upon their faith and understanding, which is wholly inconsistent with the righteousness and goodness of God. "What mean ye that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel."—Ezek. 18: 2, 3.

This proverb is founded on the same principles with that which maintains that, because Adam partook of the forbidden fruit, it is just and right for God, by an arbitrary decree, to damn all his children without any regard to their works, or, rather, works that they were impelled to do by irresistible necessity; and that if any are saved it must be through a partial

election by the same arbitrary decrees; but if this be really the case we still have occasion to use this proverb, notwithstanding the positive declaration of the great Jehovah to the contrary. Thus we may see that this preposterous doctrine has a direct tendency to impeach the character of the God of justice and truth. "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Yet ye say, The ways of the Lord are not equal. Hear now, O House of Israel; Is not my way equal? Are not your ways unequal?"—Ezek. 18: 20-25. What can render the way of God more unequal than the doctrine of unconditional decrees? On the other hand what can be more equal, just and reasonable, than to reward all souls according to their works—whether good or evil? "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."—Ezek. 33: 11. What can be more plain and positive? It is impossible that God should foreordain anything that is contrary to his own will and pleasure. If, therefore, God has foreordained that man should commit sin, for which he must die, of course he certainly must have pleasure in the death of the wicked. Here then we may see that the forementioned doctrine not only charges God with the height of injustice, but with the grossest deception and falsehood towards his rational creatures. But it may be objected by some, that as these declarations were made under the law, they only concerned the life and not the final state of the soul; and that unconditional election was in Christ which respected the eternal state of all souls. But, I would ask, Are God's ways more just and equal to men in their temporal than in their eternal state? Is he more favorable to the bodies than to the souls of men? Even this supposition can by no means remove the inconsistency of the doctrine nor lessen the absurdity of the argument advanced in its support. But the declarations and promises under the gospel are equally plain and positive. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls."—Matt. 11: 28, 29.

Here is a positive call and promise to all who obey it. Where then is the law that can hinder the fulfillment of this promise, aside from mankind being unwilling to comply with the call? Has God decreed that they shall not be willing to comply? Then the call must be a mere mockery, a vain pretense to deceive souls into a belief that the gospel was intended for all when in fact only a part was to be saved, while the rest after being mocked with the pretense that the grace of God was free for all, and that the call of Christ extended to all without exception, were to be eternally damned! Such are the natural and necessary consequences of that blasphemous doctrine of unconditional decrees which have been forged in the tyrannical school of Antichrist and palmed upon the God of

of righteousness and truth. "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10: 34, 35. This testimony of the apostle Peter is directly to the point and shows plainly who will be elected, and what the conditions are,—"He that feareth God and worketh righteousness." But if God has in fact decreed the final lot of all souls from all eternity and has unconditionally elected some to salvation and others to damnation, which necessarily fixes an eternal difference between them, he must in this case be the greatest respecter of persons, and must display the greatest possible partiality and injustice toward his creatures. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Peter 3: 9. Here again we have another plain testimony of the same apostle. If therefore, God is not willing that any should perish, and yet has foreordained that any part should perish, that any part should not come to repentance, then he must have passed this decree against his own will! Such is the ridiculous light in which this horrid doctrine places the God of wisdom and goodness. "For this is good and acceptable in the sight of God, our Savior; who will have all men to be saved, and to come to a knowledge of the truth."—1 Tim. 2: 3, 4.

If then God will have all men to be saved and come to a knowledge of the truth, he can not possibly will to the contrary, therefore he could not foreordain that any should not be saved, nor come to a knowledge of the truth. Thus it appears that the law and the prophets, and also the testimony of Jesus Christ and his apostles, all tend to disprove the doctrine of election and reprobation, and to confirm in the most positive manner the free agency of man. Hence it appears that the obedience or disobedience of all souls depends on their own free choice, and that their reward will be according to their works. As to the passages which are supposed to imply the doctrine of predestination according to the sense in which it is held, and which its advocates generally advance as evidence in its favor, they are easily explained upon rational principles without involving that absurd doctrine. Election does not necessarily imply predestination, nor does foreordination as used in the scriptures by any means involve the final destination of the soul without a fair and impartial trial according to the just and equitable principles of the gospel. Election, according to the common import of the term, means choice; and when it is used in the scriptures it implies a certain selection of particular persons or people for certain purposes.

This subject may be illustrated by a comparison. It is well known that in an elective government the officers are elected or chosen to fill certain places or stations and to perform certain duties, but this election does not necessarily imply that they were predestinated to those offices, nor

does it exclude other citizens from the privilege of participating in the affairs of the government, or of enjoying its benefits. There must be public offices to every well regulated government, and suitable characters must be elected and appointed to fill those offices. But all can not be presidents nor secretaries of states; all can not be senators nor representatives in congress, yet all may enjoy the blessings and privileges of a good government; provided they conduct themselves worthy of it. The Constitution of the United States has fore-ordained or predestinated that the persons elected and qualified according to such and such provisions, shall hold such and such offices; consequently their election is established and confirmed by certain articles and decrees of the constitution, which perhaps were enacted and made a part of the supreme law of the land before some of the persons so elected were born. Yet the constitution did not foreordain or elect these persons; it only designated the characteristics and qualifications necessary for such offices, but left the election of the officers to the future determination of the electors, who were to be governed in their proceedings according to the provisions of the constitution on the subject. But the choice of the worthy candidates, so far from being detrimental to the rest of the citizens, is of essential benefit to them, being chosen for their service. And it must be obvious also, that the choice can be of no use to the persons chosen unless they accept of it and fulfill its duties. So it is with the election of all souls in the works of God. Hence we may see the comparison between things temporal and spiritual. By the constitution of heaven it was decreed and established by the Almighty, it was predestinated that such and such characters, possessing such and such essential qualifications, should be teachers, prophets, elders, &c., to the public, to guide and direct them in their duty. Accordingly, when the time arrived in which the occasion required the selection to be made, Noah was chosen to build the ark and save himself and family from the flood because he was a just man, and one who was obedient to the will of God and thereby found favor with God. Abraham was chosen and ordained to be the typical father of the faithful because of his faithfulness and obedience to the call of God. For the same cause Moses, Samuel, Joshua, and the prophets were chosen as faithful servants of God and to do the work which God ordained to be done. But these individuals were not chosen to the exclusion of others from the work of God, but for the benefit of all over whom they were appointed the leaders and guides that all might be sharers with them in the blessings promised to the faithful and obedient. Thus the election of Moses as a leader to the Israelites was designed for their deliverance from the Egyptian bondage and for their protection and salvation in their journey through the wilderness. But this election did not decide the final state of one individual of that nation or any other. It was intended to serve as a figure of Jesus Christ, who was to be a

savior of his people. And as all who were faithful and obedient to the law of Moses were blessed and protected and delivered from the power of their enemies, while the disobedient and rebellious were destroyed, so all who will be faithful and obedient to the law of Christ will be blessed and protected and delivered from the power of sin and Satan and find an inheritance in the heavenly Canaan, while the disobedient and rebellious will lose their day and privilege and be excluded from the kingdom of Heaven. Thus the posterity of Abraham were highly privileged with temporal blessings, according to the promise of God to their faithful father Abraham; though they were called God's chosen people, yet that election could never secure their final salvation without their own faithfulness and obedience. It is evident that it did not decide the final state and character of the Jews, for they proved a rebellious people, and therefore, notwithstanding their election, were afterwards cut off by the judgment of God and scattered over the face of the earth, and exist even to this day as a monument of God's displeasure against the sin of disobedience. Many are called, but few chosen, said Jesus; and this was evidently the case with respect to the Jews; for although the whole nation was called, yet comparatively very few of them proved so faithful as to be found at last among the real chosen of God. "For they are not all Israel which are of Israel." Election, therefore, is not the seal of salvation. It did not save Judas, although he was elected and chosen one of Christ's apostles, yet he proved himself a traitor and was therefore disinherited and cut off, and another was chosen to fill his place.

The case of Jacob and Esau is often advanced as an argument in proof of the doctrine of predestination which is supposed to be fully confirmed by the following passage of scripture: "Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, and I hated Esau."—Mal. 1:2, 3. And again: "for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth?"—Rom. 9:11.

But what does this prove? What was the purpose of God according to election concerning them? As before observed, election implies choice. The purpose of God therefore in the choice of these two individuals was to typify the worldly part, and the spiritual part, and to show where the love and blessing of God would finally rest, and where his hatred and displeasure would fall. It is written the elder shall serve the younger, but though we have no account that ever Esau served Jacob, personally, yet this prediction was evidently fulfilled in the two nations that sprung from them, which rendered the figure still more complete. God therefore selected these two children even before they were born, and of course before they had done either good or evil by which they might be judged as to their own merits, for the very purpose of displaying in them and in

their posterity a representation of the wide difference between the children of the world and the children of the kingdom. But in this election there is nothing which could decide their future state as to their salvation or damnation. The final lot and portion of these two nations, and every individual of them, was yet to be proved and decided in a future day of greater light and spiritual power, and by a more unerring rule of judgment than could be given in that day. Therefore the election or choice of these two brothers was never intended to decide their eternal state, but intended to represent, in a figure, God's hatred of sin and his love and blessing to those who will wisely distinguish themselves by their faith and obedience to the call of the gospel. The instance of Pharaoh is produced as another argument in favor of the doctrine of predestination. "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."—Rom. 9:17. This text is supposed to be an unanswerable argument in favor of the doctrine of predestination; but, to the contrary, it is a very fallacious one. For how did God raise up Pharaoh? He undoubtedly raised him up as he raises up all other men, and for a similar purpose, only he was in a more distinguished station. In the order of his divine providence he raised him first to a child, then to a man, then to a king. Hence by God's providence his power was made known and his name declared through the earth according to his exalted station. Again: How did God harden Pharaoh's heart? I answer: He sent his commands to him to let Israel go. This aroused his selfish feelings and he refused to obey. God then sent judgments upon him for his conviction, which softened his heart so that he promised obedience. Being left to himself after the judgment was removed, he still refused to obey, and by his rebellion he hardened his own heart still harder than before. Hence God's convicting power proved the means' and his own disobedience, of his heart's being hardened. So that in consequence of his continued rebellion he finally brought upon himself a just judgment, which terminated in his own destruction. This is in accordance with the word of Christ: "If the light which is in thee be darkness, how great is that darkness." God displays light to man and requires him to follow it; and though this light can not be turned into darkness, yet if he refuses to follow the light he will fall into greater darkness than before, and this will continue to be the natural effect so long as he continues to reject the light, until by final rebellion he will be left, as a just judgment, to fall into eternal darkness. The Spirit of God never did or never can operate to harden the heart of any man; it is inconsistent with His nature, "For God can not be tempted with evil, neither tempteth he any man."—Jas. 1:13. No; the direct tendency of his Spirit is to soften the hearts and draw souls to obedience as evidently appears even in the case of Pharaoh. And if they will comply

they will inherit his goodness; but if they refuse and rebel they will be hardened in judgment to their own destruction, for their reward will be given them, and they can not charge it upon a just God. Such has been the dealings of God from the beginning, and such have been the effects and ever will be to the end of this probationary state. Therefore this selection of Pharaoh was also designed as a figure to represent the arch-oppressor of God's people in the spirit of wickedness, and the subsequent destruction of him and his host in the Red Sea typified the flood of destruction which will finally overwhelm the enemies of God's people, and put an end to all manner of oppression; but neither the hardening of Pharaoh's heart nor the destruction of the Egyptian hosts can be any evidence of the final state of either. It will doubtless be more tolerable for them in the day of judgment than for the rebellious Jews; and beyond comparison more so than those who reject the light in the present day. Obedience or disobedience to the everlasting gospel, the light of which must finally be extended to all, whether living or dead, will at length prove the salvation or damnation of every soul. The scriptures have been greatly wrestled with to prove doctrines which have originated in anti-christian darkness, but after all there is nothing to be found throughout the sacred volume that affords the smallest proof of that gloomy and soul darkening doctrine of eternal and unconditional decrees, which so unjustly fixes the final salvation or damnation of souls without a special regard to their works. The election of individuals as prophets, apostles, elders, teachers, etc., by no means implies a certainty of salvation to the person so elected, any more than it implies a certainty of damnation to those not elected to those offices, because all must finally be judged and awarded according to their works.

Those works, however, which were performed in a state of darkness and ignorance, though they must have their due reward, can never decide the final state of any soul. Those performed under the light of the gospel, and with a full understanding of its requirements, are the works by which the soul must be tried and for which we must receive our final reward. The truth of these things are so abundantly testified in the scriptures, and appear so consistent with the righteousness and justice of God, that there seems no possible ground to dispute it; and yet we find many Antichristian preachers and writers continually exclaiming against the efficacy of good works, and thus discouraging all attempts to obtain the love and mercy of God by the virtuous acts of faithfulness and obedience. But this discouraging doctrine will finally prove a poor excuse for their own idleness and disobedience. "Behold, I come quickly; and my reward is with me, to give to every man according as his works shall be."—Rev. 22: 12.

MARGARET M. MORGAN.

SCRANTON, Pa.

The gem can not be polished without friction,
nor the man perfected without trials.

LEAVES FROM THE TREE OF LIFE.—No. VIII.

THE AIDS PROMISED IN THE GOSPEL TO ENABLE THE BELIEVER TO SECURE ETERNAL LIFE.

THE sixth gift of the Holy Spirit as mentioned by Paul, is, "prophecy."—1 Cor. 12: 10. The pretended Orthodox of the day not having this gift and therefore seeking to destroy the force of our claim that this gift, with the rest was to be perpetuated, make the counter claim that the word "prophecy" here should be rendered "preach;" and hence they claim they have this gift, "because they preach or expound the scriptures." It is true they all profess to "preach or expound" the scriptures, but instead of making plain God's will to man, they mystify and confuse the mind, and thereby only "expound," or lay bare their own folly and darkness by their conflicting and contradictory teachings, which proves that their prophesying is not one of the gifts of the Spirit of God. Then, when driven from the above subterfuge, they deny that there was to be any prophesying after the apostles' days, and in their blindness even quote Matthew 11: 13, to prove it: "For all the prophets and the law prophesied until John." If their "expounding" of this text was correct, it would dispense with most if not all of the New Testament, and would make him of whom Moses and the prophets prophesied an impostor; for he prophesied long after John the Baptist. Another scripture referred to by them is 1 Cor. 13: 8; but they discern not the fact that these prophecies shall not fail until the perfection spoken of in Ephesians, chapter 4, and referred to in 1 Cor. 13: 10, is brought about in all the children of God. Then, indeed, the perfect child of God, having attained "unto a perfect man, unto the measure of the stature of the fulness of Christ," may no longer need the helps that have brought him to that condition of perfection. They also refer to 2 Timothy 3: 15, 16, and try to make it appear that "As Timothy had enough scripture in his youth to make him wise unto salvation, therefore we need no more." They forget that Timothy, in his childhood, only knew Moses and the prophets; for the New Testament was not then penned; hence they sweep away with one fell stroke the brightest gem of truth, and would leave the world in utter darkness. Paul does not say "All scripture that was intended of God has been given." He conveyed the idea that "all [holy] scripture was given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works," thus establishing the fact that we "must live by every word of God." Their last stronghold, as they think, is in the Revelations, 22: 18. But they are not sufficiently honest to confess that which they well know, viz, that John's revelation was not the last book written even by John himself; hence he could not mean that no more would be given or written,

if he did he permitted himself to become the subject of the terrible curse uttered in the text, to fall upon all who should presume to add their views and palm them off as the word of the Lord. Furthermore, *God gave these revelations*, and the text does not intimate that He will give no more. He simply forbids man to add his own vain thoughts and claim that they are divine, and hence of binding force upon humanity.

Having thus briefly reviewed the objections against modern prophecy, I will now return to the word of the Lord in support of it, but first permit me to show that not only were the apostles thus inspired, for there were many prophets in the early church. Elizabeth was a prophetess, Luke 1: 44; Zechariah was a prophet, Luke 1: 66, 78; Simeon prophesied, Luke 2: 25, 32; also Anna, the "prophetess," mentioned in verse 36. A number of prophets came from Jerusalem to Antioch, Acts 11: 27, 28; Judas and Silas, Acts 15: 32; the twelve Ephesians, Acts, 19: 6; Agabus, Acts 21: 10; in fine, all who had received the Holy Ghost, had thereby "the testimony of Jesus, "For the testimony of Jesus is the Spirit of prophecy."—Rev. 1: 9, 10.

We have in former leaves shown that, without the Holy Ghost, no man can know that Jesus is the Christ, and without that knowledge eternal life can not come unto man. The word of the angel to John above quoted is, that the testimony of Jesus is the Spirit of prophecy; hence the Spirit of prophecy is the testimony of Jesus to every believer, advancing him on to the divine knowledge which is "eternal life." Isaiah declares, "The earth shall be full of the knowledge of the Lord."—Isa 11: 9. Hab. 2: 14, and Joel shows how this knowledge is to be given.—Joel. 2: 28, 29. And the apostle Peter, under the influence of the divine power, confirms it in the following language: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophecy." Has this ever been realized? Were the few humble followers of the Lamb that were in that "upper room" the *all flesh*? It is useless to claim that the unconverted Jews who rushed together, "and were confounded" at what they saw represented "all flesh," simply because they were "out of every nation under heaven; for had that been true they could not in their unconverted state receive that Spirit; for they were of the world, and Jesus says "The world can not receive him."—John 14: 17. Hence the prophecy of Joel was not then fulfilled; but Peter declares "It shall come to pass in the last days." Isaiah indicates the time as the day of universal peace and rest when it shall be enjoyed in its fulness. See chapters 11 and 65. All the prophets are in harmony with him. But he is referring to the glorious results of the outpouring of

this Spirit upon all creation, while Joel and Peter shew its immediate results upon man, preparing him for the blessed conditions in the reign of Christ on earth. The outpouring of this Spirit invariably follows the introduction of the gospel to earth. Such were its blessed effects in the days of the apostles and such must follow the introduction of that gospel in the last days. And as John the Divine when on the Isle of Patmos was shown things "that must come to pass hereafter" (Rev. 4:1); and as he afterwards said, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people," (Rev. 14:6), the outpouring of the Holy Spirit must follow the preaching and obedience to the gospel; and thus as many as accept it will be made the sons of God, and will be endowed with the gift of prophecy as they were on the day of pentecost; heavenly visions will illuminate their minds; pure and holy dreams will soothe the soul and give a foretaste of the promised rest; the sacred stream of prophetic light will guide their vision and enable them to foretell the wondrous joy and the boundless blessings that shall befall the righteous, while it warns of dangers and scans the purpose of the adversary, thereby affording a sure means of escape. But it will also reveal the dire evils that shall fall upon the head of the rebellious. Wondrous gift! How much to thee we owe! Every ray of light; every word of truth; every throb of joy; every gleam of hope, and every impress of faith divine that has ever gladdened the human breast was inspired of thee! And yet the world despises thee, and would rather grope in darkness than see thy glorious light. When thy great Author came to earth, surrounded with the halo of thy glory, men closed their eyes and blindly pointed to what appeared to them thy retreating form, as though of the past alone, but would not own thy *advancing steps*, because "they loved darkness rather than light for their deeds, were evil." And so it is to-day; "Men will not come to the light, lest their deeds be reproved." But the wise will understand and receive the injunction of the Apostle,—*"Follow after charity, and desire spiritual gifts; but rather that ye may prophesy."*—1 Cor. 14:1. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues."—v. 40. "Quench not the Spirit, despise not prophesyings."—1 Thess. 5:19, 20. "And the wise will always remember that the testimony of Jesus is the Spirit of prophecy."—Rev. 19:10.

Is it not a comfort indeed to know that "the secret of the Lord is with them that fear him;" and that "he will shew to them his covenant. (Ps. 25:14): that "he will guide the meek in judgment, "and teach them his way?"—v. 9. Thus this gift is an evidence of sonship and close intimacy with Christ, for he says: "Henceforth I call you not servants; but I have called you friends; for all things that I have heard of my Father I have made known unto you."—John 15:12. Take away this

sweet communion by prophecy, revelation, visions, dreams, and you rob us of many evidences of sonship toward God, and of friendship with Christ, while here we remain in the flesh.

(7). "To another discerning of spirits." From this we learn there are different kinds of spirits in the world, some of which are evil. King Saul was troubled by "an evil spirit."—1 Sam. 16:14, 23. A "lying spirit" was in the mouths of Ahab's prophets to lure him on to destruction. 1 Kings 22:10, 25. Evil spirits possessed people in the days of Christ. And the apostle John says, "Beloved believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."—1 John 4:1. Jesus warns against false Christs and false prophets who should come before the destruction of Jerusalem, (Matt. 24:5-9), and also prior to his second coming. He says, they "shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—verse 23. Paul tells of "that wicked one" whose coming is not until after there cometh a falling away, by the working of Satan with all power, and signs and lying wonders.—2 Thess. 2:8, 9.

In a previous article we have referred to John's vision in which he says: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. 16:13, 14. In view of this astonishing array of evidence respecting evil and delusive spirits seeking to destroy mankind, is it not reasonable that our great Father should provide his children with some means to detect the false from the true? Would he leave us exposed to the wiles of the enemy without any means of detection? No! He has made ample provision in order that the weakest may be shielded from the fiery darts of the wicked one. He who ascended up on high gave gifts unto men, and the gift of "discerning of spirits" was among them. There was a time when the name of Jesus was so unpopular in the world, and was such a subject of hatred, that no man, except he that was born of God, dare be found confessing that name. To-day that name has become the most popular under heaven, and, I am sorry to add that, almost every false doctrine assumes that name as its insignia of authority and that, almost every dark and damning deed of cruelty and deceit has claimed that name as the seal of divine sanction. Hence the mere confession of that name is no longer a test by which we are to try the spirits, whether they be of God. Millions are led "away by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive," hence the necessity of the discerning of spirits. The Holy Spirit gave that key, nor can the Church of Christ be perfect in its organization, or effective in its work, without it.

If it could, the Almighty would never have placed it in the body. It is just as essential to the spiritual body, or church, as the discerning, detective powers of our physical nature are to the preservation of our bodies. Is it wise to reject the gifts of God, and especially those which he has given for the protection of his children? "Covet earnestly the best gifts."

"To another divers kinds of tongues." Among the gifts promised by Jesus to the believer was this,—*"They shall speak with new tongues."* By the possession of this gift, on the day of Pentecost, the gospel was preached to men from every nation under heaven. Acts chapter 2. And from this we learn that preaching of the gospel was *one* of the purposes for which it was given. But from the tenor of Paul's teaching that was not its only use. It appears to have been used, with the gift of interpretation, as a means of comfort and instruction in sacred assemblies. In preaching the gospel to men of another tongue, in *their peculiar tongue*, the hearers would certainly understand their own language, and hence would need no interpreter; but Paul says, "To another [is given] the interpretation of tongues." And in chapter 14 of this epistle he enjoins not to speak with, or in, other tongues unless there be an interpreter present. He does not, as some think, speak lightly of the gift of tongues; he knows too well its divine origin, and its sacred benefits to the body; but he recognizes the dependence of the one gift upon the other, and he desires them used in harmony with the well-being of the church. "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."—1 Cor. 14:26. "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." "Let all things be done decently and in order."—verses 39, 40. "In the law it is written, "With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe."—Verses 21, 22.

In concluding the enumeration of these nine gifts, Paul says: "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will."—1 Cor. 12:11. In all candor let me ask: Since Christ placed all these gifts in the church for the purpose as expressed in Ephesians, chapter 4; and as there is no intimation in holy writ that they were to be taken away until the purposes for which they were given were answered and attained, (except in case of departure from the faith and doctrine of Christ), are we safe in despising them? Can the body (Church) of Christ exist without those members, which are its means of life, any more than the body of a man could exist when dismembered? If it could, it would be a useless trunk, devoid of power and sense, without form and comeliness, hence unfit to be

"the bride, the Lamb's wife." Christ spurns such a body, a shapeless trunk! and declares, "They draw near me with their lips, but their hearts are far from me. They teach for doctrine the commandments of men, having a form of Godliness, but they deny the power thereof." "Their creeds are an abomination in my sight." Thus he rejects modern Christendom with its many creeds and conflicting doctrines, and having restored the ancient holy order, he is looking for "a glorious Church," fair as the moon, clear as the sun, and terrible as an army of banners, "without spot, or wrinkle, or any such thing; but that it should be holy and without blemish." He will accept of no other. Reader, if this galaxy of blessings adorned the church established by Christ, eighteen hundred years ago, was not that church to retain its beauty and symmetry until he should come to claim her for his bride? If she has not retained them, but has torn away her bridal robe and cast her heavenly jewels beneath her feet, and, in her rebellion, trampled them in the mud and mire, will he recognize her as the comely virgin who wept at his departure, and then so anxiously looked for his return? If these were given to help her retain unsullied her virgin purity, and to increase her loveliness and render her more and more worthy of her kingly spouse, could she throw aside these divine helps and still retain that purity and loveliness? Compare the "Christianity" of the last seventeen centuries with that of the first century, and the soul sickens at the sight! Instead of the comely virgin, whose beauty surpassed all human loveliness, whose form was the perfection of beauty—the conception of infinite wisdom—and whose garments were woven of the tissues of eternal light, radiant with the glory of God, upon whose head was a diadem of glorious light beset with twelve stars, shining with heaven's own brightness, while beneath her feet the moon seemed to fade into insignificance. Thus armed with the omnipotence of truth eternal she went forth to conquer the powers of darkness and fill the world with heavenly light. But instead of this vision of transcendent loveliness our eyes are disgusted with a headless trunk a dismembered body polluted with its own filthiness, dripping with blood of its victims shed in her internal dissensions and greedy thirst for worldly power and gain. Her shame is made bare; no robe of heavenly whiteness; no jewels of light; no diadem of shining stars; no sunlight robe envelops her form or sheds its divine radiance around her; and yet in her blindness and pollution she cries, "I sit as a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day; death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."—Rev. 18:7, 8. But the Church of Christ, "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," adorned with the jewels or gifts sent down from heaven, shall increase in loveliness and in all the virtues and excellent quali-

ties that shall fit her to be, indeed, "the bride, the Lamb's wife;" and her members, armed with these divine aids, shall be enabled to enjoy *the fruits* of the Spirit—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance—which fruits the gifts of the Spirit were to enable them to develop, till we, in the unity of the faith, come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. 4:13. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all Saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. 3:17, 19.

Reader; would you reach this divine excellence, and thus permit the eternal purpose of God to be fulfilled in you, namely, "that you might have eternal life, through Jesus Christ his son?" If so, cast off the vain and empty creeds of men. Despise no longer the means ordained of heaven. Seek the divine aids which Christ set in his church; that by believing in him, repenting of your sins, and being baptized for the remission of them, then seek the baptism of the Holy Ghost by the laying on of holy hands and fervent prayer, and ye shall receive the gift of the Holy Ghost, for the promise is unto all. And having received this divine seal of your adoption, endure faithfully to the end. For it is written: "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

CHARLES DERRY.

Miscellaneous.

KEWANEE DISTRICT.

To the Saints of the Kewanee District, Greeting:—Having been recommended at our last district conference to the Bishop of the church to be his agent in the Kewanee district, and the Bishop having approved the same, I therefore take the liberty of addressing this epistle to you, by which means I hope to call your especial attention to the subject of tithes and offerings for the benefit of the general church treasury and missionary work, the sustaining of the families of missionaries, together with the care of those who, by reason of age or other untoward circumstances may have a just claim on our bounty, to the end that you may become personally interested in the same.

It is a matter of regret that our district is not keeping step in the march with the general church in this important matter: and in view of this fact I urgently appeal to every member of the district to arouse themselves from this lethargy and assume at once a personal pride in bearing the burdens of the church to the extent that God may have blessed them and enabled them to do; and let us not continue to make the mistake as heretofore of waiting till we have a goodly sum to give that will appear well to our names; but we should rally at once with the amounts already at hand, and these will be sure to swell the aggregate still larger. I am confident that every member in the district would be glad to have more missionary help than we are now receiving. And the fact that many portions of our district are fully ripe for the reaper's sickle should be an urgent incentive to every one to contribute to this great work.

Come, then, dear brethren and sisters, and give of your small amounts or great, as unto the

Lord. Yea, try him, and see if he will not open the windows of heaven to you for so doing. As a matter of convenience and economy in branches, let as many send together as may be found agreeable. And that the district may have due credit, let all tithes and offerings pass through the agent's hands to the Bishop of the church; for you may rest assured that all such will be duly reported to our district conference and in the General church reports. Heretofore we have done ourselves an injustice in not recognizing the fact that a Bishop's agent was a part of our district organization, and while a few have come regularly to the rescue, and will undoubtedly continue to do so, yet very many have lived beneath the privileges of a Latter Day Saint in not sharing in the responsibilities of the work of God as counselled by the Bishopric of the church. And to all such I appeal, that they make a personal effort in tithes and offerings, that by doing so you may soon see our district take her place in the front ranks as of old.

And to still further advance this needed help, I ask all officers of branches, in their ministrations with the Saints, to call attention to these things, bringing their better judgment to bear on the possibilities that may be attained by concert of action. Meantime I shall be pleased to correspond with any member of the district in relation thereto, and more especially to receive their active co-operation in the attainment of the end in view. And that the blessings of God may attend upon every member of the district shall ever be the prayer of

Your brother in Christ.

JOHN CHISNALL.

DIED.

HOUSMAN.—At Clear Lake, Indiana, December 28th, 1887, sister Catherina Housman. She was born June 24th, 1823, in Franklin township, Summit county, Ohio; united with the church November 29th, 1876, at Clear Lake, Indiana, being baptized by Elder J. F. McDowell, and remained faithful and true to her covenant until death called her hence. She was beloved by all who knew her, combining all the qualities that constitute a real Saint of God. A very large concourse of relatives and friends followed her to the grave. Bro. Kelley was telegraphed for to officiate at her funeral but arrived too late. She sleeps in Jesus.

IN MEMORIAM.

We miss thee at the morning dawn,
The sacred hour of prayer,
And when at noontide meal we see
The vacant place and chair;
And when the dusky shades of eve
In silence draw apace,
We miss thy kindly, cheerful voice
And gentle, loving face,
But he who doeth all things well
Has taken thee away;
We're coming, mother dear, to thee;
And wait the appointed day.

GOODALE.—The following clipping from the Barry (Ill.) *Adage*, relates to sister Maria Goodale, consort of Elder Jackson Goodale, both so long and favorably known by many of the Latter Day Saints. Bro. Goodale, in his letter of January 6th states that "she died as she had lived, firm in the faith of the gospel. We were driven from our home in Nauvoo, [in the persecutions of the Saints, 1845-6—Ed.] but finally settled down here [Barry.—Ed.] where we have lived since the fall of 1852." "Them also which sleep in Jesus will God bring with them." "Maria Stokes was born of Quaker parents in the year 1823 at Morristown, Burlington county, New Jersey, where they lived until she was three years of age. The family then moved to Warren county, Ohio. She resided there until 1845, when she was married to J. Goodale, and the husband and wife came west to make their home. After many changes and vicissitudes they came to Barry in the fall of 1852 and they occupied their homestead from that time until two years ago, when in consequence of a death in the family she went to reside in the home of her son, C. W. Goodale, where she sought by her tender care and devotion to cast the sunshine of peace and happiness upon the bereaved family, and to care for their interests. She was all that a good wife and mother could be. She never tired in doing good and was much be-

loved by all that knew her for her many virtues and amiable disposition, as she never had an unkind word with her husband or any of her neighbors. She was an earnest and zealous worker in the cause of temperance, and was always interested in anything that worked to the betterment of the community. The funeral was held at the Baptist church, Wednesday afternoon, and the sermon was delivered by Rev. H. C. First. Her remains were deposited in the city cemetery."

CURTIS.—At Stansbury, Gentry county, Missouri, December 28th, 1887, of measles, Bro. Benjamin Curtis, aged twenty-five years. Being a member of the Stewartville branch, by request of parents memorial services were held in said branch for him on January 1st, 1888, conducted by J. M. Terry, assisted by D. R. Baldwin. Peace to his soul.

MARTIN.—Near Kewanee, Illinois, December 17th, 1887, of dropsy and heart disease Bro. William Martin. He was born September 8th, 1831, at Allgreen, England, and was baptized by H. C. Bronson, May 25th, 1875. He leaves a wife and a large family of children to mourn his death. Bro. John Chisnall administered words of consolation.

Among the number dead
In rank and file
May peace attend his bed,
In sleep awhile.
His weeping kindred left behind,
May they a friend in Jesus find,
Eternal, everlasting, kind—Amen.

CONFERENCE NOTICES.

The next conference of the Fremont district will convene at Shenandoah, Iowa, at ten o'clock on Saturday, February 25th, 1888.

HENRY KEMP, *Pres.*

The conference of the Central Nebraska district will convene with the Clearwater branch on the 25th and 26th of February, 1888, at eleven a. m. All the branches should be represented if possible. We cordially invite all to come.

J. H. JACKSON, *clerk.*

Farwest district conference will convene at Stewartville, Missouri, on Saturday, the 25th of February, at ten o'clock.

J. T. KINNAMAN, *President.*

The Western Wisconsin district conference will convene February 4th and 5th, at half-past ten a. m., at Webster, Vernon county. All are cordially invited to attend. Come praying.

A. L. WHITEAKER, *Dist. Pres.*

Conference Minutes.

POTTAWATTAMIE.

This district conference met at Council Bluffs, Iowa, October 11th, 1887. Bro. J. R. Lambert chosen president, Thomas Scott secretary. Bro. J. P. Carlisle and Bro. L. Jensen, committee appointed to examine the Bishop's report; found the same correct; it was received and committee discharged. Report of Elders:—Bro. H. N. Hansen stated that he had preached every Sunday except two or three, in Hazeldell, North Star, Underwood, Crescent City and Council Bluffs, and his desires are to do all the good he can for the cause. Bro. Lambert reported he had preached two sermons in Crescent City. Bro. D. K. Dodson reported his labors for the past six months; had preached twenty sermons, and baptized three, assisted in confirming six persons; had labored at Underwood, Crescent City and in the western part of Council Bluffs, and been blest in the discharge of his duties and had assurance given him of the heavenly Father of his acceptance, for which he praises His holy name. Bro. Beebe's labors has been confined at Council Bluffs. Bro. Hans Hansen reported he had preached in Hazeldell and Council Bluffs, and at North Star. Bro. Joshua Carlisle reported he had endeavored to prepare himself for future work. Bro. J. T. Carlisle reported he had labored and presided over the North Star Branch and at Underwood. His desires are to do all the good he can in the gospel. He also baptized one in the branch. Bro.

Andrew Hall reported he had acted as Bishop's agent and was prevented from doing more on account of poor health. Bro. John Evans reported he had not much report to make. He had baptized 7 and had assisted Bro. Harding in opening meetings. His desires are to do all he can for the cause. In the afternoon Bro. Harding stated that he had preached once at Downsville, once at Underwood and the principal part of his labors were in the Crescent Branch. Bro. Drebbis stated he was elected priest and he had taken charge of the meetings when Bro. H. N. Hansen was absent, and he wished to do all he can in the work. Bro. Gess reported he had taken the stand once or twice, but his desires are the same as when he first embraced the gospel. Bro. Basset stated he rejoiced in the work and he hoped that he should prove faithful. Reports of Branches:—Wheeler's Grove branch, Bro. Needham reported not in as good condition as he would like to see it. Bro. Harding reported the Crescent branch in excellent condition and that an excellent feeling prevails, for which he is thankful. Bro. J. P. Carlisle reported the North Star branch in a good spiritual condition, and that there seemed to be an improvement. Bro. Beebe reported the Council Bluffs branch in a good spiritual condition. Bro. H. N. Hansen reported the Hazeldell branch not in as good condition as he would like to see it, but at the same time he thinks the Spirit is with them and they intend to go on and do the best they can. Resolved that we hold our next conference at Underwood, Iowa, the last Saturday in February, 1888. Bro. D. K. Dodson and John Evans were appointed to labor in Boomer and North Pigeon. Bro. J. P. Carlisle and Joshua Carlisle were appointed to labor in Underwood and Downville. Bro. H. N. Hansen was appointed to labor in Neola and Hickory Grove. Bro. Hans Hansen was appointed to labor among the Danish people as much as convenient. Bro. D. K. Dodson was appointed to labor in Streetville in connection with the mission assigned him. All elders and priests were requested to labor as circumstances may permit. Bro. H. N. Hansen was elected district president. Sunday morning preaching by Bro. J. R. Lambert, prayer by Bro. J. C. Foss; in the afternoon preaching by Bro. J. C. Foss.

SOUTHERN INDIANA.

The conference of the above district convened at the Cummings School-house, near Derby, Perry county, Indiana, November 26th to December 1st, 1887, James G. Scott in the chair, S. C. Grover secretary *pro tem.* The forenoon of the 26th was devoted to prayer and testimony, in which the Saints rejoiced in the power of the Spirit. At two p. m. the Bishop's Agent reported, on hand last report \$11.20; received since \$6.25; total \$17.45. Expenditures \$12.15; balance \$5.30. J. M. Scott, agent. Branch reports: Eden 19, including 4 elders, 1 priest. J. M. Scott president, T. F. Wheeler clerk. West Fork 24, including 1 elder, 1 priest, 1 teacher. V. D. Baggerly president, C. E. Jobe clerk. Elders reports: J. M. Scott reported by letter with James G. Scott had visited and labored at Union, Canaan and Olive branches, and at Union school-house. V. D. Baggerly had labored in numerous places and preached in all thirty-three times, and assisted others; baptized and confirmed 2, blessed 6 children, and administered to the sick with good results. James G. Scott had labored in the Union and Olive branches, also at the Union school-house; had baptized 1, and administered to the sick with good results. The court of elders appointed to adjust difficulties in the Union branch, reported difficulties adjusted satisfactory, and were released. At 7 p. m., November 26th, preaching by V. D. Baggerly; 27th at 11 a. m. preaching by J. G. Scott, at 7 p. m. by V. D. Baggerly, 28th, 29th and 30th at 7 p. m., by J. G. Scott. God seemed to be with us in the power of the Holy Ghost. Had large and attentive audiences. December 1st, Bro. Simpson C. Grover was ordained a priest and Bro. William Cummings a deacon. District authorities, laborers and general church authorities were sustained. Adjourned to meet with the Olive branch, Ripley county, at the call of the president.

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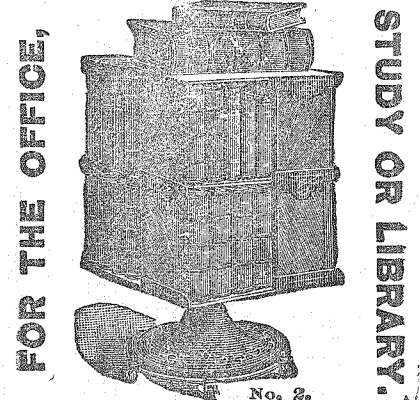
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THE SAINTS' HERALD.

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"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, w^hether is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, January 28, 1888.

No. 4.

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH EDITOR.
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, Jan. 28, 1888

A SPLENDID OPPORTUNITY:

THERE is now before the Utah church one of the best opportunities to put themselves right on the record of American citizenship that has been offered them in more than a decade of years.

John T. Caine, delegate to Congress from Utah, has presented to that body a petition for the admission of Utah to the sisterhood of States, accompanied with the draft of the constitution upon the basis of which the proposed statehood is demanded. This constitution virtually admits plural marriage to be a wrong, and declares it to be a misdemeanor. It assumes the functions of a statute and provides a punishment for an infraction of its provisions.

Simultaneously with this action of Delegate John T. Caine, Mr. W. H. King, Representative from the nineteenth district in Utah, introduced into the House of Representatives in session at Salt Lake City, January 13th, 1888, a bill declaring against polygamy and its correlatives, and providing penalties for the things made misdemeanors by it. Mr. E. D. Hoge of the twelfth district also introduced a bill for the "regulating of marriages" in Utah.

The general feeling outside of Utah is that the protestations of the Utah Church to divest the church of the obnoxious feature of polygamy, are not sincere. A suspicion has everywhere obtained that all that has been so far done is of a doubtful, Jesuitical character, and that if statehood is accorded to Utah upon it, there will soon be a complete reversion of the apparent assurances of acting in good faith, the constitution be disregarded, and all statutory enactments be left as dead letters upon the statute books of the Territory. It must be apparent to the most dull of comprehension among the leading men of the Utah Church, that with such a state of feeling obtaining all over the United

States, something of a completely satisfactory nature should be done.

The opportunity is now offered that portion of the Mormon faith in Utah and elsewhere who are of the opinion that plural, or celestial marriage, or polygamy is not vitally essential to the existence and continuance of primitive Mormonism, to come to the front and emphasize the action of their votes lately given in favor of the constitution now presented by John T. Caine as the representative of the whole church, by an assertion of their power as a majority of the people, and openly refuse to be longer compromised by that which sits at the doors of the promotion of their interest and progress, and bars them from the benefits of their industry, devotion and sacrifice. They can now far more safely do this than ever before. The action of their leaders has given them due notice that when the matter is pushed to a choice, those leaders prefer personal safety from arrest and punishment to the consequences of a manly standing by their professed rights, according to claims made in the past.

If the movement for statehood originated with the leaders now in hiding, and was intended by them as a device to blind the American people and hoodwink the nation's law-makers, it is directly within the lines of the law of compensation for the suffering majority to avail themselves of the legitimate consequences of the Jesuitical performance and compel their unwise brethren to abide the result, by holding them to their action as if it had been done in absolute good faith. If the movement did originate with the leaders, and was the result of a desire to act in good faith with the Government, and to be freed from the further disabilities of polygamy, then the opportunity to the monogamous element, which alone will ultimately be recognized by the nation to be entitled to citizenship and its privileges, should be seized as a golden one and be improved and enforced by such direct and wholesome legislation as will set the matter at once and forever at rest. If the leaders were in earnest in urging the action for statehood upon the people, it ought to be taken for all that is worth by them who are involved in the evil workings of polygamy, without having been permitted to enjoy its pleasures, if there be any.

To us of the Reorganized Church this move for statehood means much. In its inception we see a willingness upon the part of some to let events take their course, so long as they can keep out of the way of the lash. To us it means further, that the long, persistent and uncompromising adherence to, and advocacy of the monogamic principle as found clearly revealed in the

Bible, Book of Mormon and the Book of Doctrine and Covenants is to be crowned by at least a partial success. This has been accorded in the fact that when the constitution of which Delegate John T. Caine was made the bearer to Congress, was submitted to the votes of the people of Utah, thirteen thousand voted for it and some five hundred voted against it. If the so-called Gentile population of the Territory acted in accordance with their refusal to join in the convention to frame the constitution, they did not vote when it was submitted to the people; hence the vote was essentially Mormon. This is significant; and if it shall at any future time be claimed that this vote was simply the subterfuge of subtle men to gain a political advantage, it will stamp with still deeper characters the opinion already obtained abroad that the men who did it have hitherto had and now have one face and one tongue for the Nation and the world, and another tongue and another face to their people, the one directly the opposite of the other. This claim once made, and this conclusion sure to follow, would be fatal to the faith of many; and if properly presented in the conflict of church opinions would drive hundreds to desert such leadership. Jesuitism and its methods may have done in darker times than these, when it was popular to force conviction by fraud, deceit and the sword; but now, in the days when "freedom and reason make us men," they are out of place—what can not stand the light of fairness and truth are unworthy of credence and support. The two-faced god should have no worshipers among Latter Day Saints.

THE LAMB-ELVIN DISCUSSION.

THE discussion mentioned elsewhere in this issue in regard to the Book of Mormon reminds us that this is the last one heard from, and that should it result as discussions usually do on that topic, the scholarship, effrontery, audacious cunning, blind zeal, falsehood, and money-making motive will be found on the side of him or them who attack the book; while on the other side there will be exhibited a firm reliance on the pertinent facts of prophecy and history contained in the Bible, on the testimony of credible witnesses who, within the past sixty years, personally had much to do with the coming forth of that book, both with respect to seeing and handling the plates from which it was translated, the direct work of its translation, with those who translated and wrote it, also with the witnesses whose names are appended to the book. And besides this, its defender will exhibit an overwhelming amount of corroborative evi-

dence from the writings of reliable anti-quarians, archæologists, and travellers in America, adding thereto both the history and the traditions of the American aborigines, also the exalted moral precepts of the book, the exact and very notable fulfillment of many of its unique and marvelous prophecies, its general harmony with the Bible in doctrine and principle, its special but very favorable disagreement with some Bible texts, concluding with the personal spiritual testimony of hundreds of thousands of witnesses who have lived in this century and obtained testimonies from heavenly sources confirming their confidence in its divinity. Its defender may not have the profound learning of the schools, the polish of the universities, nor the extended and varied forensic experiences of his opponent to aid him; nor will he be animated by fear of loss to his reputation or purse as a minister, lecturer, book-maker or salaried correspondent. But we feel assured he will wage battle sternly, hotly, and persistently with the solid facts and principles of truth at his command, guided by the Spirit of the Master—Christ Jesus.

From what we have learned of Rev. Lamb and his work, it is evident that he has searched, gleaned, raked, scraped, dug and sifted from all the anti-Mormon books and papers obtainable, and to this has added what inventions and crafty theories he could originate, combining and condensing the whole into a somewhat plausible but false and bewildering system which he peddles out from pulpit, platform, and press, causing those who receive it to be "drunken, but not with wine;" to "stagger, but not with strong drink." It appears that Mr. Lamb dare not hold a fair and equitable joint discussion on the subject with a representative minister of our church. He has been challenged a number of times to do so, but always refuses, so far as we have learned.

The people have said that Joseph Smith was both fool and knave. But no man of that kind ever did or ever could produce the Book of Mormon and its marvelous harmonies with the facts of ancient prophecy, ancient and modern history, archaeology, tradition and the sciences. And what is true of Joseph Smith in this, is likewise true of all those immediately connected with its coming forth to the world. The crafty, but baseless theory, so long kept in stock by anti-Mormon lecturers and book-makers, that a Rev. Solomon Spaulding wrote the Book of Mormon, or any part of it, is now proclaimed an unmitigated falsehood by this same Spaulding in his writings which of late have, in the wonderful providence of God, risen out of their hiding place, which, when compared with the Book of Mormon show that in matters of religion, morals, history, principle, social and domestic economy, and in their general and specific plans, there is no likeness whatever between the two, and that the Book of Mormon is as much superior to Spaulding's "Manuscript Story" as Holy Scriptures are superior to dime novels. But with fat-salaried preachers, mercenary

book-makers, sordid minded lecturers, and the like, "Anything to beat the Book of Mormon," has been their battle-cry; and so they forged and fashioned this vile weapon that now is turned into a viper in their own hands as were the rods in the hands of Egypt's magicians. For over sixty years the enemies of the Book of Mormon and the work connected therewith, have spared no effort, and with blind and barbarous zeal have sought by every means, whether fair or foul, to degrade and destroy them. But they live, and flourish! Every sweeping blast against them but adds to their strength, their thrift, their widening influence and conquest. We pity the blind bigots who in their delirious fury kick against the pricks, and we are led to conclude they either think their "craft is in danger," they love the applause of men more than the honor that comes from God, or they hope by their efforts to make money for themselves by playing upon the prejudices and credulity of the masses, even though it be at the expense of truth and the interests of their fellow men.

HERALD AND HOPE.

THE following table showing the circulation of the *HERALD* and *Hope* from 1879 to 1888—nine years—will give the reader a pretty fair idea of the gain made by them during that period, though we have not carried for the last three years so many delinquents as for years before, proportionately. When we bear in mind the general depression in financial matters, the gain will be regarded as very fair.

HERALD.		HOPE.	
Year.	No. Jan. 1st.	Year.	No. Jan. 1st.
1879,	2,800.	1879,	1,728.
1880,	3,144.	1880,	1,680.
1881,	3,168.	1881,	1,632.
1882,	3,240.	1882,	1,728.
1883,	3,440.	1883,	1,872.
1884,	3,600.	1884,	1,698.
1885,	3,800.	1885,	2,500.
1886,	3,485.	1886,	2,688.
1887,	3,825.	1887,	3,750.
1888,	4,075.	1888,	4,275.

THE END OF THE WORLD IN 1891?

It is claimed by some that Joseph the Seer prophesied February 14th, 1835, that the end of "this world"—age—and the second and glorious coming of Christ would occur as early as 1891, and they pretend that this prediction is found in what purports to be the history of the church endorsed by the Seer and published in the *Millennial Star*, vol. 15, page 205, by the Utah Mormons, which reads as follows: "And those who went to Zion, with a determination to lay down their lives, if necessary, it was the will of God that they should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—even fifty-six years should wind up the scene." The facts are as follows:

1. This statement does not claim to be either revelation or prophecy.

2. It does not necessarily relate to the end of this world, nor to the glorious coming of Christ; for it is neither unscriptural nor unreasonable that the Lord may come to his people before his public and glorious advent. And "the winding up scene" of preaching the gospel to the Gentiles—those to whom these ministers were to be sent—may occur a long time before the final and glorious appearing of the Lord.

3. Finally, it is not at all certain that the Seer wrote or dictated the passage in question in its present form, or even at all; for we find no such teachings by him, as that Christ would come in 1891, in any of the earlier publications of the church—those published during his life-time—from 1830 to 1844. Whoever will read the Doctrine and Covenants will find in the following passages what were the authoritative teachings of the Seer during his life-time concerning the end of this world and the final and glorious coming of the Lord: Section 28: 1-5; 33: 1, 2; 36: 12-14; 43: 5, 6; 45: 2-10; 63: 13; 65: 1; 85: 23-27; 98: 4, 5. These revelations declare the time of Christ's glorious appearing, the signs which will precede it, the events that will transpire prior to it, both in and out of the church, and these should be accepted as the teachings of the Seer on the subject to the exclusion of whatever may be found in unauthorized publications to the contrary in fact or seemingly so. It is probable that the first prominent promulgation in this century of the second personal and glorious appearing of Christ, was made in the revelations to and through Joseph the Seer.

Paul says to the Saints that, "the day of the Lord so cometh as a thief in the night" upon those not in Christ; but of the worthy Saints who shall be living at the glorious advent he says: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and of the day." Christ had previously taught the same idea when he said that "as the days of Noah were, so also shall the coming of the Son of Man be." The days of Noah and of Lot were blessed with and by the revelations of God and the ministrations of angels to those who loved and served God. And the parable of the ten virgins, (Matt. 25: 1-13), reveals further the fact that God will by the gospel and its light and power (Matt. 24: 14) call the church—"virgins"—to prepare for the coming of the Lord, and that "the wise" ones will have the needed light to prepare them for that august and joyful event when the "midnight" cry comes from the angels of God to them. Yet, with all the teachings given by the Master and the apostles in respect to that event, there was, nevertheless, no little strife and misunderstanding among the former day Saints about it, and Paul and Peter, and probably others, found it necessary to correct the false ideas and theories which had gone forth, as any one may see who will read Paul's epistles to the Thessalonians, to Timothy, etc.; also Peter's epistles and the Revelation of St. John.

It is not improbable that aspiring, self-willed or faithless persons in those times

misstated, misquoted, or falsely interpreted the teachings of both Jesus and the apostles on the subject.

As Jesus and his apostles have foretold, this, it is claimed by Joseph the Seer and his faithful fellow servants, is a time of divine "light," of heavenly "day," of angel ministrations, of revelation from God to those who humbly and faithfully seek Him, and that God is giving "line upon line, line upon line; precept upon precept, precept upon precept," both in respect to "the glorious appearing" of our Lord, and also upon all essential subjects proper for His loving, dutiful children to know in this dispensation.

If people would use the same charity, wisdom and fairness, in criticising and considering the teachings and doings of Joseph the Seer that they ask for Bible teachers and writers, there would be but little grounds for complaint and strife. Beware of false teachers. Beware of busybodies.

EDITORIAL ITEMS.

PARTIES in Michigan and Kansas have written to us asking if Elder L. D. Hickey is a member and minister of the Reorganized Church. To these and all others wishing to know, we reply that, he is neither that we are aware of. He claims to be a Latter Day Saint, is somewhat friendly to the Reorganization; but so far as we are informed he holds to some theories, doctrines, and principles of church government, and church methods, quite at variance with those obtaining in the Reorganization. We wish all men well; but, "can two walk together, except they be agreed?" On the 8th inst., he wrote us from Topeka, Kansas, that he was there seeking to do good.

President Joseph Smith reports very cold, stormy weather at Salt Lake City, in his letter of the 14th instant, and concludes the weather there is equally cold with that of Iowa and surrounding states. He is having fair sized and inquiring congregations, and says prospects are favorable for additions to the church by baptism at an early time. He notes the fact of kind treatment accorded him by all, and of very cordial greeting by some. This is as it should be. People should not be bigoted, self-righteous, nor quarrelsome about religion, but the reverse of that.

Bro. Thomas Whiting writes from Brockton, Massachusetts, January 12th: "I am doing what I can for the advancement of the truth. The prospects in this district are good."

Sr. Mrs. Clara Bassford, of Franklin county, New York, is anxious for any of the elders passing that way to stop there. She says the branch there is inactive, although the few remaining members are all firm in the work. Her post office box is 717, Malone, N. Y.

Bro. J. C. Clapp wrote from Farmington, Kentucky, the 9th instant, that he would begin a course of lectures in that place, beginning the 22d instant. He further says: "Weather bad; health much better, and plenty of preaching to do."

Bro. John Shields wrote from Grand Valley, Ontario, January 12th, that brethren J. A. McIntosh, W. J. Smith and himself, had succeeded in baptizing twenty-two at that place since the last of October, that the interest continues good, and that he is laboring there "with good prospects."

Bro. Ethan Barrows, of Salt Lake City, an old-time member, says in a recent letter that his heart is pained over the blindness and hardness of the Utah Mormons, and he expresses deep regret that they all do not seek to hear Joseph, the son of Joseph the Seer, who, he is confident, could and would point their way out of present and prospective perplexities and tribulations. He says also that the "Josephites" in the city make some progress.

The Tama, (Iowa) *Herald* of the 30th ult., draws a very clear line of distinction between the faith and practices of the Saints from 1830 to 1844 and what obtained under the rule of Brigham Young after 1844. It further says that the "Josephites" adhere closely to the original faith, and quote the Book of Mormon and Doctrine and Covenants in proof. It demands for the "Josephites" the same rights and privileges extended to other religious societies and bears witness to their high standing in respect to citizenship.

Bro. N. Stamm wrote us from Adel, Iowa, the 16th instant, that he is having good liberty in preaching the word in that region.

Bro. S. K. Sorensen, of May, Nebraska, writes of late that but little interest is felt in that region to hear the Latter Day Saints. Bro. J. Caffal had done some preaching in that vicinity, creating a seeming desire to hear more, but on the return of Bro. Caffal later, he found "the enemy" had been there "sowing tares" and harming the good seed sown.

Sr. M. E. Lowe, of Plano, Illinois, widow of the late Doctor Lowe of that city, renews for the *HERALD* and says: "I thank God for the many testimonies he has given me of the latter day work, and shall do all I can to spread the good news." Sr. Lowe was one of the faithful little band who stood by the work of God in Plano from its first planting there in the sixties, until now. May heaven bless and prosper such worthy Saints.

Please do not send for "Rules of Order" till some time after next General Conference. The present issue is exhausted, and none will be printed before that time, when it is probable important changes may be made in it.

EXTRACTS FROM LETTERS.

Pres. Joseph Smith wrote us from Salt Lake City, the 16th instant, as follows:

"Yours of the 11th was received last night. No mails of moment from the east for two or three days previous. * * * Last night I faced a pretty full house in our chapel, and presented our views in regard to the institution of marriage being monogamic. I had excellent liberty, and am satisfied that some who heard were benefitted. * * * Quite a number of Brighamites were present. A more respectful and attentive congregation no one need to ask

for. The attention was most excellent. * * * "The effort will have a good effect, I am persuaded. I presented the law as found in the three church books, dilating upon the revelations as found in Doctrine and Covenants and the duty of Latter Day Saints under them. I was impressed to discuss the question. The result must appear further on. There is, very apparent, a much more cordial feeling among those of the church here that I meet, than I ever experienced before. If it is commiseration for me in my erroneous and benighted condition (?) I am grateful for it; and if it be a true bending to the logic of events and the truth, I thank God for it, as it evinces the dawn before the coming spiritual day. May the good Lord send comfort to the needy and poor in spirit, enlightenment to the blinded ones, and punishment upon the wilfully wicked who seek to continue the yoke upon the down trodden. . . . I had seen Mr. Abram Hatch sometime before leaving home, in a dream, and knew him the first time I set eyes upon him here. . . . The weather has been bitterly cold for the time I have been here. Yesterday the mercury was down to 15, 16, and in some places even lower below zero. All the praises of Utah climate have frozen on the lips of those uttering them. The snow creaks under the wagon wheels this morning, and the air bites severely."

SOMETHING in respect to the discussion going on between Rev. Lamb and Elder R. M. Elvin of late may be gathered from the clipping below which we take from the Salt Lake *Herald*, of January 11th.

MALAD CITY, Idaho, Jan. 3d.

"Malad is wild with the lecture fever. People of all denominations flock from their homes and trudge through blinding snow storms to listen to the Revs. Lamb and Elvin from night to night. The large and spacious court room proves to be entirely too small to accommodate those desiring admission, and it is safe to say that if the court room was as large again it would be packed from night to night. The Rev. Lamb held forth again to-night, and conducted his lecture in a very gentlemanly style and manner, but it was very noticeable that he had put all the cream and force of his arguments into his first attempt (that of Sunday evening), and his attempt to-night was indeed very weak compared to that of his first evening. To-night he produced new and different maps, and dwelt upon the geography of Central and South America, and his lecture was too much the same as his first evening, thereby proving himself to be at a loss for new material with which to make his fight, but he said that he intended to prove that the Book of Mormon was of modern origin rather than ancient, but somehow or other he didn't touch upon the modern origin of the book whatever, but dwelt upon his old theme entirely, occasionally referring to his brother speaker (Elvin) as misquoting him last night.

"Judging from the way this thing is going, it will last for some time to come. The Rev. Elvin is to take the stump again to-morrow (Wednesday) night, to defend the authenticity of the Book of Mormon, and try to convert the Lamb to the other side of the question.

"Among the Mormons and Josephites here, these two gentlemen are referred to as the Lion and the Lamb, but it is easily seen that the Lamb is far the best scholar, whether he be right or

wrong; and I am very much inclined to believe that outside of Lamb's well-learned lecture, which he has studied for lo! these three years, he would not be able to offer up a very strong argument against the authenticity of the book.

"Lamb said to-night he did not wish to promise whether or not he would face Elvin again, but thought probably he would."

To which we add this from President Joseph Smith, dated at Salt Lake City, January 14th:

"Bro. R. M. Elvin, who has been at Malad, Idaho, reviewing lectures delivered there by Rev. M. T. Lamb, author of the 'Golden Bible,' the latest, and for that reason the most subtle work against the Book of Mormon, is ably defending the faith. In a note to Bro. R. J. Anthony, now at Salt Lake City, he said: 'There are from three hundred to five hundred in attendance at the lectures every night; snow two feet deep and the mercury at twenty-eight degrees below zero.' Bro. Elvin feels much encouraged."

PLEASANTON, IOWA, Dec. 26th.

Dear Sr. Walker:—We are delighted with your magazine, both as to matter and form. We think its get up especially neat and tasteful, and as to the matter it can not but do an immense amount of good. May God bless you is our prayer.

DUNCAN CAMPBELL.

This is what Bro. Campbell says of the January number of *Autumn Leaves*. Below we give the table of contents of the February number. Saints, give it a trial.

"Prophecy. With the Church in an early day. Father, take my hand. A century of dishonor. The ark of the covenant. The little girl and the fresh air fund. February cluster of memory gems. Whom. Supplication. The story of the Book of Mormon. The right road. Autumn leaves from the tree of poetry. Pres. Joseph Smith. Waiting. Two gentlemen. Sermon by Elder A. H. Smith. The form of a servant. Breaking the will. Under the lamp-light. Some queer folks. An honest man. Good is a good doctor, but bad is sometimes a better. Driftwood. A mother's talk on obedience. Students Society. Editor's Corner. Helpful hints and suggestions. Round table."

RESTORATION OF LAMANITES.

THE following clipping taken from a late Kansas City (Mo.) *Star* is another evidence enabling us to see how the promises made to the Nephite prophets concerning the restoration of the Lamanites by the aid of the Gentiles is having a literal and striking fulfillment. The Lord said by Jacob, "I will soften the hearts of the Gentiles, that they shall be like unto a father unto them."—2 Nephi 7: 2.

"Mr. J. F. Choteau, the interpreter of the Osage Indians, in company with Nehewahkopah, the president of the Nation and Big Heart, the chief of the council, arrived in Kansas City to-day from the Indian Nation en route for Washington.

"To a *Star* reporter Big Heart said in very good English: 'We are going to Washington to get the surplus money in the treasury belonging to our nation. I think the amount is about \$350,000. If we get the money we will build

school houses with some of it and invest the remainder in farming lands for the poorer Indians of our nation. The schools have been doing us a great deal of good. A number of fine houses have been erected by the Osage Indians and we expect in a few years to get along entirely independent of the government. We have enough corn and wheat to last us all winter. Our horses and cattle have nearly doubled during the past year. The squaws learn the civilized ways much more quickly than the men. The people of the Osage nation are the most civilized of any tribe of Indians. We work all winter as well as summer. A little more help from the government and we will be able to meet the white man in business. All the Indian boys and girls go to school."

"Big Heart is a large man with as pleasing a countenance as an Indian can possess, and is a rapid and fluent talker. Choteau, the interpreter is a cousin of the late John Choteau, a pioneer settler of Kansas City."

QUESTIONS AND ANSWERS.

Ques.—In Revelations 20: 10, 15; 21: 8; etc., a "lake of fire and brimstone" is mentioned. Are we to understand this to be literal and material?

Ans.—We understand this to be figurative, and yet most real. If the reader will examine the following texts it will be seen that "fire" is not always of a physical kind; Jam. 3: 5, 6; 1 Pet. 1: 7; Jude 23; Rev. 3: 18; Luke 12: 49; Isa. 7: 4; Ezek. 30: 8; Zech. 2: 5; Lam. 2: 3; Mal. 3: 2; Matt. 3: 11, etc., etc. Of the finally impenitent at the last judgment day the Book of Mormon has this to say:

"And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel, and then cometh the judgment; and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which can not pass away, that they who are righteous, shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever; and has no end."—2 Nephi 6: 6.

"And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death: yea, he shall die as to things pertaining unto righteousness; then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up forever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan; he having subjected them according to his will. Then I say unto you, they shall be as though there had been no redemption made; for they can not be redeemed according to God's justice; and they can not die, seeing there is no more corruption."—Alma 9: 3.

"And now, I speak also concerning those who do not believe in Christ. Behold, will ye believe in the day of your visitation; behold, when the

Lord shall come; yea, even that great day when the earth shall be rolled together as a scroll, and the elements shall melt with fervent heat; yea, in that great day when ye shall be brought to stand before the Lamb of God, then will ye say that there is no God? Then will ye longer deny the Christ, or can ye behold the Lamb of God? Do ye suppose that ye shall dwell with him under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws? Behold I say unto you, that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell. For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you. O then ye unbelieving, turn ye unto the Lord; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair and white, having been cleansed by the blood of the Lamb, at that great and last day."—Book of Mormon 4: 5.

"And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress, and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's paths, that ye may be blessed, prospered, and preserved. I say unto you, that the man that doeth this, the same cometh out in open rebellion against God; therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore, the Lord has no place in him, for he dwelleth not in unholy temples. Therefore, if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up forever and ever. And now I say unto you, that mercy hath no claim on that man; therefore, his final doom is to endure a never ending torment."

"And now, I have spoken the words which the Lord God hath commanded me. And thus saith the Lord: They shall stand as a bright testimony against this people, at the judgment day; whereof, they shall be judged, every man, according to his works, whether they be good, or whether they be evil; and if they be evil, they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord, into a state of misery and endless torment, from whence they can no more return; therefore, they have drunk damnation to their own souls. Therefore, they have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that Adam should fall, because of his partaking of the forbidden fruit; therefore, mercy could have claim on them no more forever. And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever. Thus hath the Lord commanded me. Amen."—Mosiah 1: 11, 16.

And as a fitting close on the question we give the following:

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame; these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father hath revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless, I, the Lord, show it by vision unto many; but straightway shut it up again; wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly."—Doc. Cov. 76: 4.

ALCOHOL CURE IN DIPHTHERIA.

ALCOHOL, we make bold to say, is the prince of antiseptics and the most perfect and reliable medicine of which we have any knowledge in diphtheria. Diluted with equal parts of water and given in small and repeated doses, the malignant symptoms of this most fatal malady soon disappear and convalescence becomes assured. It is interesting to note with what facility the alcohol dissolves the diphtheretic exudation in the throat, lowers the temperature, and calms the pulse, showing its destructive action upon the germs of the disease, which have been absorbed by the glands and gained access to the blood. This remedy has been used by us in the treatment of diphtheria since 1873, during which time no case of the disease has slipped through our hands except in one solitary instance, and that case was in articulo mortis before the reme-

dy was given. The remedy is also prophylactic to the disease, as we have found in many instances where it has been expedient to quarantine the patient. For this purpose it is only necessary for exposed persons to use the remedy, diluted as above stated, as a gargle and to swallow a little of it three or four times a day.—*Medical Times.*

MOTHERS' HOME COLUMN.

EDITED BY SISTER "FRANCES."

"Oh, more than thrice blessed relic, more
Than solemn rite or sacred lore,
The holy life of one who trod
The footmarks of the Christ of God."

SLEEP.

"So He giveth his beloved sleep."—Ps. 127: 2.

He sees when their footsteps falter, when their hearts
grow weak and faint;
He marks when their strength is failing, and listens to
each complaint!
He bids them rest for a season, for the pathway has grown
too steep;
And folded in fair, green pastures, He giveth His loved
ones sleep.

Like weary and worn-out children, that sigh for the day-
light's close,
He knows that they oft are longing for home and its
sweet repose;
So He calls them in from their labors ere the shadows
'round them creep,
And, silently watching o'er them, He giveth His loved
ones sleep.

He giveth it, oh, so gently! as a mother will hush to rest
The babe that she softly pillows so tenderly on her breast;
Forgotten are now the trials and sorrows that made them
weep,
For, with many a soothing promise, He giveth His loved
ones sleep.

He giveth it! Friends, the dearest, can never this boon
bestow;
But He touches the drooping eyelids, and placid the fea-
tures grow;
Their foes may gather about them, and storms may
'round them sweep,
But, guarding them safe from danger, He giveth His
loved ones sleep.

All dread of the distant future, all fears that opprest to-day,
Like mists that, clear in the sunlight, have noiselessly
passed away;
Nor call, nor clamor, can rouse them from slumbers so
pure and deep,
For only His voice can reach them who giveth His loved
ones sleep.

Weep not that their toils are over, weep not that their
race is run;
God grant we may rest as calmly when our work, as theirs,
is done!
Till then we will yield with gladness our treasures to Him
to keep,
And rejoice in the sweet assurance He giveth His loved
ones sleep. —*Sis.*

SHALL WE NOT BEAR THEM?

"BEAR ye one another's burdens, and thus fulfill the law," is the voice of Holy Writ, and is borne to our ears from time to time by faithful teachers; and yet, how slow we are to hear and comprehend the full meaning of the sentence. Have we done all when we have lent a helping hand to those in distress; or have watched with, and waited on the sick; have ministered in kindness to the afflicted. Are we free when we have done all of these things? True they are labors of love and require a little self-sacrifice sometimes to perform them; but are they really burdens? One would be almost inhuman not to attend to duties like these: and then, the grateful smile or the

heartfelt thanks of the sick or afflicted ones repay in a great measure the trouble or pains taken in their behalf. So instead of being weighed down, we feel happy in the consciousness of having relieved suffering or sorrow, and we can bear that quite easily; and too often feel that our duty is done. But should a real burden be placed upon us by the busy tongue of another, how ready we are to hurl it back to where it belongs, feeling that we have no right to rest under any such burdens. Or if from envy, jealousy or malice, we have been misrepresented, or false reports circulated concerning us, how hard it is then to obey the injunction, "bear ye one another's burdens." We wish to go and tell all our friends that we are free; we can not rest under such; our minds are weighed down; we feel it to be a burden. Yes, a burden always requires an exercise of strength. But are we required to bear such burdens? If so, what for? for Christ's sake, who bore our sins, and by whose stripes we are healed. So if we bear one another's burdens, by our patience and love, they also may be healed; and though our hearts may be wounded and sore, there is more balm in the one thought, "I will bear it for the sake of others," than in all the re- dress that can be got by maintaining our rights—as we put it—and clearing ourselves. Christ has borne for us, and shall we be like him? Was there any sympathizing heart, or ear, to which he could go and pour out all his troubles? Tell that the people said evil things of him, how he cast out devils by Beelzebub, the prince of devils, and that he was a wine-bibber and a gluttonous man, that he did many things which he ought not to do? No, none but his Father's. Let us follow him in this also, and go only to the Father. Such sorrow becomes also sweet, when we have put down our own natural feelings and brought them in subjection to the spirit of Christ, which spirit is always love. And though we may not have become sufficiently Christ-like to do so from love towards those who cast the burden upon us, let it be for the love of Christ, who first loved us and suffered in our stead; and because we find that a portion of the "law of the spirit of life" is binding upon us to do so, if we would be made free by that law, for the Scriptures say, "and thus fulfill the law." Then if we come short in this, we come that far short of fulfilling the law, and consequently are not made free by it. I fear we trust, in too many instances, to the unfulfilled law to make us free. O when shall we have sufficiently conquered this carnal nature to bear patiently, and with at least a portion of Christ-like grace, all the burdens that are consequent to this life; so that we may look forward with a greater assurance, feeling a clearer title to those mansions prepared for the faithful in Christ Jesus? —*SISTER EMMA.*

HASTINGS, Victoria.

Sister Frances:—Please permit me to send a few words of thanks through the "Column," to an unknown friend.

To L. L. L.:—I take this mode, dear friend, of acknowledging the receipt of the Christmas package, and thank you most heartily for the same. I prize the contents highly, especially the cabinet photo.; and to know that some unknown friend so far away remembered, months beforehand, to make our Christmas-tide happy, was pleasing indeed. May the Lord bless you and all of Zion's children, is my desire.

HASTINGS, Australia, Oct. 1st.

Dear Sisters:—I have been greatly blessed by reading the many testimonies of the sisters who write to the Mothers' Home Column. They have taught me many good lessons. I was one time like the sister who got tired of the humdrum, dry housework, the same to do over again every day. I could not help thinking while reading the sister's letter, that it was my experience. I have had a long spell of illness, that has caused me to think it would be a real pleasure to do my house work if I was able. I have learned that it is good to be afflicted; the Lord afflicted me to make me more patient. O! that the Lord will grant me more of that great virtue, patience, not only me, but all the dear Saints; we so much need that blessing, especially us mothers need to exercise a deal of patience in bringing up our little ones.

This latter day work has done a great deal for me. I ought indeed to thank God for sending brother and sister Burton to Australia to preach the gospel in its fullness and purity to us, and to teach us to obey all God's holy commandments. Sister Burton is more than a sister to us here in Hastings; by her good example and kind advice we are enabled to be better Saints. Sister Addie takes great interest in the children, also sister Burton. The children are very fond of them; we will all miss them very much when they go away. We would like them to stay with us, but we know that God wants them in other places to do the good work they have done here. I hope God will bless their labors wherever they go; and if we should not meet again here, I hope we will continue faithful till our Savior Jesus comes to receive us unto himself; then we will meet to part no more. I rejoice to think of that glorious day.

Before I became a member of this Church of Jesus Christ I often thought there was nothing worth living for; was almost tired of my life; I lived only for pleasures of the world, and they caused me so much unhappiness; I thank God that by being obedient to his will I have been able to cast them all to one side. I now see much pleasure in living to serve Jesus, and hope he will help me and all the Saints to do his holy will, that we may not be alarmed at his coming.

ANNIE GRAYDEN.

PITTSBURG, Pa., Jan. 3d.

Dear Sister Frances:—Enclosed you will find one dollar, which my Sabbath school class send as their offering to the missionary fund. We only began this little box about two months ago, and they were surprised to see that their little offerings of a penny or two at a time had grown so large in that short time. They understand what it is for, and I believe they tried to make a little sacrifice, and save part of their spending money for the little box. I shall continue it in this present year, and introduce it if we can into the whole school. The class which sends this offering consists of nine boys and two girls, of whom I am proud, and I dearly love each one. Four boys and one girl were baptized of late. At their confirmation one Sunday afternoon, a brother who has the gift, sang in tongues. The spirit of peace came with the hymn, and filled the room. One or two wrote it (the hymn) as it was given. I will send it to you that you may read it too, and rejoice with us. What a precious blessing this gospel is. I have not had much experience yet,

Dear sister, I could not live without it. While writing I must tell you that the Mothers' Home Column has been a great source of comfort and strength to me. Often since my dear mother's death have I found comfort in reading from the mothers who have written. A sister once said to me, "If it had not been for the Home Column, I should have given up at one time." May our Father above bless the mothers, that we as younger ones may receive the counsel we so much need. May He also bless them with an abundance of love and patience; for the younger do not always desire in their heart to do wrong, but temptations are great and the flesh is weak.

Our school is waiting anxiously for the lesson books. We received our *Autumn Leaves*, and think it truly splendid; I am very much pleased with it. We had a very nice time Christmas—Monday night—at our Sunday School Treat. We had some music and recitations mixed in with the candy, and all seemed to enjoy the evening.

MARY E. HULMES.

WE append below the words given by the Spirit to which our young sister has referred, and thank her for sending them.

The angels of God, they are glad and rejoice,
Because of the young that are heeding his voice;
Continue to serve him, remain in the fold,
Your days will be numbered with blessings untold.

Yield not to temptation, division or strife,
Abstain from the evils and follies of life;
Let God's holy law be your only delight,
And meditate in it by day and by night.

Your future is glorious, your mission is grand,
And many through you shall obey my command;
The Spirit will guide you, and darkness dispel,
Abide the conditions and all will be well.

PLEASANT GROVE, Utah, Nov. 20th.

Dear Sister Frances:—I have been a member of the Church of Jesus Christ of Latter Day Saints since 1843, and my faith has never been shaken in the latter day work; but when I look back on my past life, I see many times where I have erred and gone astray, which causes me to mourn, not that I have done anything to injure any one, but the trials of life have not been borne as patiently as they should have been; and I also see many things that causes my heart to rejoice when I realize how good God has been to me, when dark clouds have hung heavily over me he has bid them disperse, and given me comfort and joy, that has caused my heart to be glad; and I have then been strengthened to press on, knowing that only those who continue faithful unto the end, can be saved.

I don't know how I would get along without the *Herald*; it comes to us every week filled with such good cheer, it is meat and drink to our souls in this salt land. While reading it many times my thoughts are carried back to the time I joined the Reorganized Church in 1865, and the testimony and promises I then received have been a strong support to me, and cheered me on, and I can see the watch-care that has been over us when the waves of trouble have run high; then I have seen God's power made manifest in our deliverance. I have been led to exclaim, Thanks be to God for all his blessings to us. I have four children, three sons and one daughter, all are members of the church, and are living near me. This is a great comfort to me in my lonely journey. We many time wish we could have the society of the Saints, and meet with them often. We have a small branch of the church here, but

are much scattered, and can only meet occasionally; but we find that it is good, and we receive strength in so doing.

This is a hard country for Saints to live in, and requires all to watch and pray. I feel to ask an interest in the prayers of my sisters, that we may be kept ever in the straight and narrow way that leads to eternal life.

Your sister in the gospel,
P. B. S.

GLENWOOD, Iowa, Jan. 3d.

Dear Sister Walker:—I have often thought I would like to write to the Home Column," to let my sisters know how I rejoice in reading the good instruction that comes in the *Herald* every week. I am happy to-day that I am with you in this great work of the Lord. It is forty years since I embraced the restored gospel, and to-day I rejoice that I am still holding on to the rod of iron. I have no meeting to attend, but I hope I shall have some day, for I like to meet with the Saints so much. Sisters pray for me that I may ever be firm in the faith of the Saints.

Your sister in the gospel,
LYDIA WALLING.

FREMONT, Ind., Dec. 14th.

Dear Sister Frances:—It has been nearly ten years since I heard the gospel in its fullness. It did not take me long to accept and obey it; and I have never regretted for one moment that I did so. I thank God that secret prayer is a pleasure none are denied. I always had a desire to be a Christian, ever since I can remember. At a tender age I was left without a mother's love and care, and I was put out to live with strangers. They made no profession of religion, but were good moral people. I knew what it was to feel lonely and friendless, and long for a kind word or a pleasant smile; and I often took refuge in reading my mother's Bible. Of course it was like a sealed book to my understanding; but I believed it to be God's word, and I took great comfort in reading it, and hoped and prayed in my childish way that I might some day understand it. I can look back over all these years and see my heavenly Father's kind care and protection over me, and his hand in the circumstances that brought to me the gospel; and I feel to thank Him with all my heart for the little knowledge I have of the precious truths contained in that book. Dear sisters, let us be faithful; let us be patient with our little ones, and try to guide their feet in the narrow way,

SISTER MARY.

DALTON, Kansas, Jan. 1st.

Dear Home Column:—I feel it a duty as well as a pleasure to testify for this church of Latter Day Saints. I have been a member of it about one year, and I can say I have been greatly blessed. I am young both in the work and in years, but the Bible teaches us to do all we can and we shall be rewarded for it; and I am going to do all I can be it ever so little. I hear no preacher here but the *Herald*, and oh how glad I am to see the latter part of the week come so I can get the paper. I think the Home Column is the nicest part of the paper; but perhaps that is because I am young. I think some of the dear mothers give good advice by which we could be benefitted. I have a mother that is always talking and teaching me what is right, and those dear letters sound so home-like. I am the only child. Mamma is

an invalid. She has the asthma and heart trouble. I hope all the sisters will pray for her that she may get well. My papa was taken away when I was quite small, and my brother when I was twelve years old, he was eighteen when he was called away. I have a step papa. He, mamma and I are all the Saints around here that I know of, except uncle and aunt.

Your sister in the one faith,
MAMIE ZENOR.

HOME COLUMN MISSIONARY FUND.

George Clark, Milton, Oregon.....	\$ 25
Sr. E. Voshell, Midland, Mich.....	1 00
Sr. Mary E. Voshell, Midland, Mich.....	50
Sr. Jennie Allen, Birkneil, Ills.....	50
Sr. Jennie C. Eldridge, Brockton, Mass.....	17
Sr. Emma and Ella Randall, Petersburg, Neb.	1 00
Sr. E. and L. Russell, Fountain, Mich.....	65
Sr. Inger Anderson, Lamoni, Ia.....	53
Sr. Zitelle Twaddle, Tulare, Cal.....	50
Sr. Jessie Allen, Kansas City, Mo.....	1 00

LAMONT, Iowa, January 18th.

Correspondence.

BOSTON, Mass., Jan. 10th.

Dear Brother Joseph:—We, a little band of Saints in this large city are trying to hold up the gospel banner in our feeble way before the people; but find there is not enough attraction to draw the masses from their comfortable cushioned seats, singing attractions, and many other of the modern entertainments connected with popular churches of the day, which are indeed, especially to the young, very fascinating. Then they have such a very pleasing way of tickling the ears, and pleasing the senses of the people from the Christian rostrum, that anything like the plain and simple story as taught by Jesus the Christ and his immediate followers, seem to have no charm for them. And when we by chance get one or two strangers to hear us, it is sometimes of that kind known here as church tramps, who go from one place of worship to another, who believe all things in general, and nothing in particular. They seem to have a propensity of agreeing with every thing they hear, and seem to be as much at home with the "Salvation Army's" bang and blast of drum and trumpet, as with the quiet, patient, mute Quaker, who will sit pensive for an hour for the moving process. Yet at times we have the honest heart to hear us, who receive the word with joy and gladness, and among such are to be found those who have the testimony of Jesus received through obedience to the true and everlasting gospel.

We have had Bro. E. C. Briggs with us a little, but we feel his labors among us as a branch, and if I included the district I should only echo the sentiments of the district, in saying his wise counsel and timely advice has been fraught with much good. We would fain have kept him in this city longer if we could, but his eastern district is so vast, the calls for the labors of "wise master builders" so many, and the laborers so very few, that perhaps our desire to retain him has been somewhat selfish. We are patiently awaiting his return from Maine and Nova Scotia, where he has been laboring.

We often wonder where that grand young elder is who was to come along to labor with us. Perhaps Bro. E. C. has him "way down east." I pray the time may speedily come when there will not be such a lack of good, live, hard-work-

ing, wise, spiritual men in this great harvest field. Saints, awake to your duty to the Lord of the harvest! Send in your tithes and offerings, that there may be meat in the house of the Lord, and the bread of Life dispensed to the hungry—those who are hungering for the "true bread which cometh down from heaven." Let it never have to be said of us through the prophet of the Lord, "Ye have robbed the Lord your God;" but let us live to receive the blessing, and not the curse, that the devourer may be rebuked, and our fields bring forth plentifully through our faithfulness in observing the temporal as well as the spiritual law, which is perfect. In doing this, brethren and sisters, we shall be pushing forward this glorious work; and the quicker bring to a completion the work to be done before He comes whose right it is to reign. Praying for greater success to our grand "Herald of truth," and a speedy triumph of this glorious cause,

I remain yours in Christ.

H. BULLARD.

FORD, Iowa, Jan. 13th.

Bro. Blair:—The work is moving along in this district, slowly but surely. I left the Sheridan branch and went to Rhodes; found the Saints feeling well and striving to live right. Bro. W. C. Nirk, district president, went with me to the Valley branch, and Bro. Nirk spoke to the Saints, comforting them, and admonishing them to faithfulness. We administered to Bro. S. Longbottom. On the 9th we proceeded to Bro. G. M. Jamison's with whom we soon made arrangements for night meeting, at the Robert's Schoolhouse. Bro. Nirk leaving I and Bro. Jamison in charge, he went to Percy, ten miles away, to fill appointments there. Notwithstanding the most severe snow storm, we have had good and seemingly interested congregations. The Lord is good to us, and we feel to labor while the day lasts.

GEORGE SHIMEL.

XENIA, Ill., Jan. 16th.

Dear Herald:—We are still alive and trying to do something for the Master. Am sorry that I can not report as encouragingly as many of the brethren in other parts of the field. Think perhaps we are holding our own, but can not say that we are gaining much. The field is too large for the number of laborers. As my experience in the missionary work increases, the more settled are my convictions that a small territory and it well worked is much better for the cause both spiritually and temporally. But, as the field is so large and only a few to work it, I see no chance for a change in this until the Lord shall see fit to raise up more laborers for the work. May that time soon come!

Bro. I. A. Morris and I have just closed a series of meetings at McVey, in Macoupin county. The weather was very bad the first week, preventing many from attending, but as the weather grew better our congregations seemed to increase both in size and interest. Think there were some few there who are really interested in the gospel and will be likely to obey it if the work can be kept up; but to go and spend a week or two once or twice a year will not be likely to bring them in very fast. Bro. B. A. Morris and wife are alone in the work there and are very anxious for their neighbors to hear the gospel. May the Lord bless them in their efforts!

I feel greatly encouraged from the favorable reports coming in from different parts of the field. Surely God is at the helm. The glorious work is moving. The slothful servant—the sluggard—will surely be left except he reforms. "Oh for a faith that will not shrink."

Am well pleased with *Autumn Leaves*. May it live long.

May the Lord direct and bless his servants; is the prayer of
ISAAC M. SMITH.

DES MOINES, Iowa, January 17th.

Bro. Blair:—I enclose a clipping which shows how in every direction the Saints are being respected and are finding "grace and favor." I have written a short article correcting some errors. Have preached in Rhodes about ten times, at Grinnell seven times. Got a Baptist preacher named Brand "on his ear"—when Brand meets Brand. Preached at Sheridan in spite of snow blockades seven times, and at Newton delivered twelve lectures. I go on Saturday to Van Meter.

E. C. BRAND.

WEST SURREY, Maine, Jan. 5th.

Bro. Joseph:—I have been a constant reader of the *Herald* for a year. From it I derive much benefit and encouragement. I wish I could have it said of me as we heard from Mrs. Shoults, "That is the way to live; let others see our good works and be led to glorify our Father which is in heaven." It seems as if I was born to believe the gospel, while others say they try so hard to see it as I do.

The gospel seed was first planted in this place by Elder W. G. Pert, and was watered by Brn. F. M. Sheehy and U. W. Greene. We are eight in number, and are trying to live faithful. As a teacher, I have tried to observe section 17: 11, Doctrine and Covenants, and in this way I have tried to bind the people's hearts together in love. When we have been faithful, we have had some of the gifts with us to witness that the work is of the Lord. I wish all the officers in the church observed section 17, I think we then would see more of the glory of the Lord manifested in the church; for if the officers are not faithful, it is not likely the members will be.

Bro. Briggs met with us on the first of December, and we listened to a number of able discourses from that worthy brother. Quite a number in the place are interested, and I think some of them will unite with the church in the near future. I feel to bear my testimony to the truth of the gospel. Saints, be faithful; for we are engaged in a great and glorious work.

VERNE G. CUNNINGHAM.

McFALL, Mo., Jan. 11th.

Bro. Blair:—I have been to Allendale, Worth county, Missouri, stayed three weeks, preached most every day or night while there, and was blessed with the Spirit greatly. They need some one to labor with them three months, for there are friends there who are convinced that we preach the gospel in power, as it should be. The Saints at Allendale are a kind hearted people and full of good work. They need spiritual food and encouragement. The Saints at Stanberry want us to come and preach at that place; and if the Lord will we expect to go at an early day. We shall be able to organize a branch here soon.

J. W. JOHNSON.

LITTLE SIOUX, Iowa, Jan. 17th.

Bro. Blair: I am still working for the Master in various ways, and feel blessed of God in my labors. The following significant language of Daniel March has oftengaged my mind:—"You may seek after riches, and have success in your search. You may aspire to lead in the giddy whirl of fashion and frivolity, and receive for your reward the flattery which you love. You may study language and science and literature, and master them all. You may climb to the high places of power, and look down with proud superiority upon your fellow men. And all such success may give you self-reliance, courage, increase of power; but nothing can give you such greatness of soul, such a true and exalted estimate of the dignity of your own work, of the value of your own being, as to feel that you are a co-laborer with the infinite God in filling the world with good. You bear a commission from the Most High; he looks to you for work that no one else can do. * * * Whoever follows Christ shares with him in the divine work of doing good."

While humble the work may seem, yet there accompanies it always, in every place the consciousness of God's presence in the work you do; that there is attaching to it his authority! When I think of it, often do I wonder why he called one so weak as I to do a work for him. Still, I have the assurance he has called me. My mother, who now sleeps in Jesus, once told me of the appearance of an angel in glory, to her, before I was born, and spoke to her of me. When I was a few months old an angel appeared to my father in a room filled with resplendent glory and spake to him of my work for God. It was repeated in 1875. And four years before that, the Savior appeared to the writer in night vision, telling me of my call to the ministry; and the very words he spake to me were uttered in prophecy during my first ordination prayer, nine months after the vision. All these years has the Lord stood by me in power. I have recognized his presence while administering to the sick—and in remarkable power—in the setting of dislocated joints; the righting of stiffened joints; healing of consumption; removing of bronchial goitre; restoring sight from partial blindness; rebuking fevers; removing gravel; restoring hearing, and in many other cases. These things I have never written of before. These, with peculiar revelations of his will that have been in perfect accord with the records, have been a stay and strength to me through the many trials I have had. All through them I have known one thing—God knows my heart, my desires, my efforts; and I leave them all with him. The continued prosperity of his work rejoices my heart.

I am attending to my weekly ministerial duties in connection with others. Our Sabbath School is large—the largest ever had in this town, so friends say. Good interest, and good attendance at all the services. We have an enrollment of eighty-six names. Our attendance ranges from fifty to sixty-five. The writer received some substantial tokens of regard, in useful presents, from a number of merchants for Christmas. One merchant—a member of no church—sending a very complimentary letter of appreciation of our work, containing a few dollars. For these we felt grateful. In December the writer collected money from the merchants with which to treat the town children. We went to the public

schools, obtained names of all children between five and fourteen years of age, and on the evening of the 23d ult., one hundred and forty children were made happy with a treat of candies, nuts, oranges, apples and popcorn, each receiving alike. We had also, in connection, an entertainment which netted the school \$26.40. We were pleased to do them good. And every body was pleased as well.

We feel encouraged in the good cause, and are assured that every effort put forth for good receives the divine approval. We are here to do good at all times, and to seek opportunities, so that the Spirit may cheer, enlighten and uphold by its blessed presence all who seek God's will to do. We need his help every day; every hour; and as we live for it we get it.

Our prayers are for Zion's welfare.

J. F. McDOWELL.

STANBERRY, MO., JAN. 11th.

Dear Herald:—I rejoice in this glorious gospel of Jesus our Lord; and though we are as it were alone here, we have God's Holy Spirit to comfort. We contemplate holding meetings here in the near future. Bro. J. W. Johnson, of McFall, was here doing some work for the Master, administering to the sick, for we have all been down with the measles. One of our brothers died, yet we do not mourn as those without hope. We know he has gone where pain will be no more, and if we live faithful we will meet him in the sweet by and by. What is our loss is his gain.

JOSEPH CURTIS.

BIG SPRINGS, W. Va., Jan. 9th.

Bro. Joseph:—I left home on the 28th of November for West Virginia. I began meetings at Oak Grove, some four miles from Cornwallis, a station on the Baltimore and Ohio rail road, on the 30th; delivered nine discourses to a people who seemed to appreciate what was said. I never was treated better anywhere. The door was opened through the efforts of Bro. Thomas Smith, of Sinnott's Mills. We were requested to return, which we anticipate doing if favored with health. We then came to Sinnott's Mills, where that part of the world was turned upside down last fall by the introduction of the gospel, at which time I baptized four of the most influential members of Disciple church in that place, Bro. Thomas Smith and wife, and Bro. Jonathan Hoffman and wife. Bro. Smith had been a licensed preacher in the Methodist church, before he joined the Disciples, Bro. Hoffman was the only ordained elder they had in their society in that place. The result was, they closed their "synagogue" against me; but a school-house was opened near by, and I continued to dispense the word with liberty, until I got them pretty well warned. By the time I returned there in December, the enemy had sowed tares, and we were closed out of the school-house, after speaking twice on Sunday, the 11th, thus making two houses closed against me on Indian Creek. I then rested a day or two and moved on to this place, which is an entirely new field. Sr. Mary A. Leeson lives here; she obeyed the gospel some five years ago when I was laboring in Doddridge county, this state. She was on a visit there at that time. I commenced preaching the next evening after my arrival, and have delivered seventeen discourses; the result is a wonderful uproar among the people, and another house closed against me. Some have

threatened to shoot me, others spoke of stoning, others of egging me, and to crown all, on the morning of the 5th inst., the following remarkable (?) notice was found posted on the bee-house, in plain view of the front door of the house where I was staying.

"Lodge No 23 Box—Smithville W. Va 1-3-88 Mr Deevore We under Stand that you have been Preaching Up Mormonism & that Joseph Smith was a Profit and you have been condemned at this our las SeSSion Now we will give you until Friday night to leave this Country if not you may expect to be visited by uS in perSon & know the effects of Sec—132

Respectfully SeCretary of
United Brother Hood of Red Men."

The above is a verbatim copy—spelling, punctuation, etc. Friday night came, and I did not leave the country—am here yet—and have not yet been molested. While sleeping soundly on the Friday night referred to in the notice I dreamed of having a pleasant interview with you on Daniel 2:44. You encouraged me very much. On waking I was under the influence of the Spirit which has bade me to be humble, and the Lord would lead me by my hand and give the answer to my prayers. On the 30th ult., I took a severe cold which has compelled me to stop speaking; but I am recovering slowly. A number of doors are open, and I am impatient to be at work, but I must move as my health permits. I have written Bro. Beatty to come and aid me. One has given her name for baptism; others are seemingly near. I wish them to understand well what they are doing before they demand baptism of me. I think the *Herald* is growing better all the time.

Brethren, continue to raise your voices against tobacco. Brethren Griffiths and McDowell, let us hear from you again on that subject. This section exceeds any I ever was in for using snuff. If the Saints all over the world would stop the use of tobacco in any form, and take the amount they spend in one year and respond to the "Christmas Call" of Bro. Luff to aid in building one of Zion's temples, it would be a step in the right direction; God would bless the sacrifice, the heavy burdens of some would be lightened and all would have occasion to rejoice.

There once lived a class of men who had more zeal than knowledge; and to-day I believe their is a class who profess to be Saints, (I do not mean all), who have more knowledge than they have zeal. Let such read James 1:25, and then act. This morning there was a bunch of withes and a notice at the door, threatening me therewith if I did not leave the country.

May the Lord speed the right.

L. R. DEVORE.

Hallcarr street, SHEFFIELD,
England, Dec. 28th.

Dear Herald:—I have learned a good deal from your pages, and hope to profit thereby. It is only eight months since I united with the church, and from the first time that I heard the gospel by the Lord's humble servants I was convinced of its truthfulness. Before becoming a member I attended the Congregational church, but never found that peace which the gospel brings. Being young, I have many things to learn, and hope, if faithful, to be a sower of the good seed in the Lord's good time; and I have resolved, from advice given by a worthy servant

of God, Bro. Dewsnup, to study and learn all I can that I may be prepared to give an answer for the hope that is within me, when asked for. During my short experience in the work, I have had a few grand testimonies which have confirmed me in the faith, which the outside world can not rob me of. I am the only one of my family in the church, and wish many times that they could see the gospel in its true light. I have presented it to them, and leave it with God that they may yet be brought into the fold, which is my heart's desire.

I ask the faith and prayers of every dear Saint, and have a desire to continue in the good work.

G. H. ARBER.

UNION, Dak., Jan. 2d.

Brn. Joseph and William:—I feel it is my duty to give my testimony to the world, that God's name may be glorified, and that all men may come to see the goodness of God, that he is indeed the unchangeable God in whom there is no variableness nor shadow of turning, but a rewarder of them that diligently seek Him. I do not want to boast, but with the help of God I shall do better in the future than in the past. I feel my inability in writing in English. In the month of November our boy got seriously sick. We thought he was going to die. We prayed to God to heal him. Whenever we prayed, he seemed to be relieved; but he soon turned worse. He could neither walk nor stand. One Sunday morning, in our family prayer, it came to me that I should fast, which I accordingly did. The night following he was worse. He turned cold. That was the critical moment. It was life or death. But thanks be to God, the fever left him at that moment. All this time we used no medicine. A year ago last April, the same boy was very sick with diphtheria—was in danger of being suffocated. We removed all medicine, prayed to God to heal him, and in about a half an hour after prayer the boy was up to play.

Ever praying for the welfare of Zion,

HENRY M. RICHELSON.

GALIEN, Mich., Jan. 13th.

Bro. Cochran:—At a recent meeting in Cass county, after a lecture on the distinction between the Reorganization and the Utah Church to about three hundred hearers, I sold six copies of the Voice of Warning, faster than I could make the change. I believe I could just as easily have sold one hundred copies. The severest storm of the season is upon us, and you know what a snow here is. I have just been examining the reasons of D. M. Canright for renouncing Seventh-day Adventism, published at length in The Michigan Christian Advocate, an M. E. periodical published at Detroit, for July and October, 1887. A review of them may be necessary and do good, for he gives the "Mormons" a stroke occasionally, and claims to know whereof he affirms. Inquiry after the truth is widening in adjacent vicinities.

C. SCOTT.

SPRINGFIELD, Neb., Jan. 10th.

Dear Herald:—Some of your readers, it appears, do not like to see in your columns much on Utah affairs; but if they had ever been of the deceived ones, and had left their son, daughter, grandchildren, brother, sister, nephews, nieces, kind neighbors and friends of your youth, some of them still in darkness, they would be glad as I am to see plenty about Utah in the Herald.

ELIZABETH G. HODGE.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

PASTORAL.

Dear Saints:—With a happy heart in the great "latter day work," I again enter upon another new year, and am admonished that the demand is so very great everywhere for the word of life, that we will not be blameless if we do not do our utmost in supplying the necessary labor, and avoid all unnecessary work.

Time and treasures are too precious to be wasted upon barren fields or unfaithful servants; and souls of men are too wonderfully grand to be sacrificed by carelessness or unfaithfulness on our part. "For upon you rests much responsibility;" and, "There is a great work to be done by mine elders." This means great care for the watchmen upon the walls of Zion, lest the enemy take the city unawares, and it suffers loss.

Some strange things are near at hand, and if the church is prepared for them it will be benefitted. Every vantage ground should be taken by us in the battle.

Our enemy never shows any quarters; neither should we. Compromise is out of the question, and he knew it right well when he cried out, "Art thou come hither to torment us before the time?"

I am holding meetings every evening, and three on Sunday, in this place and vicinity. Bro. Sheehy, at Lisbon Falls, is having full and appreciative houses, and Bro. Greene is at Jonesborough and at what is called The Bay. He is an able, promising young man, loved by all who know him as a defender of the "one faith;" and he has the armor on.

The people are starving for the word of life. Little essays on the lives of ancient men of God, made by a hireling clergy, are far inferior to the orations on the living issues of the day by politicians and philanthropists of the land; and already sectarian churchmen are saying, "Surely, our fathers have inherited lies, vanity and things wherein there is no profit."

Nova Scotia is a blessed field of labor, and must have faithful servants sent to their help. Brn. J. C. Burgess, Alfred Wood, John W. Dimmock, John W. Layton and Robert Newcomb are holding the fort there, and are the fruits of Bro. and Sr. Burton's labors (our honored Australian missionaries). They are wanted back again very much; and they think his five years is a long time ere his promised return.

Sister I'a Layton, of Port Greville, is like one of the guardian angels, holding up the banner of Emmanuel's kingdom, Oh, so grandly! I was happy to meet such a spirit in that distant field. She is sister Burton's own sister. The people of the little village where she lives are ever so religious, and though they think she is a

perfect Saint they would not let us have either of their commodious churches, or even their old School-house, to hold meetings in. But their "zeal without knowledge" will appear to them later on. I think there are good people there, but they need to know that the "wolves" are not Latter Day Saints, as charged by their hirelings. We shall yet have a good hearing even in Port Greville, like we got at Lakeland, a place where they did not boast of being so religious. The contrast between the two places was so great that I was forcibly reminded of the "Samaritan" that was neighbor unto him that fell among thieves.

Can't Bro. Lake (I have not been able to reach him yet by letter) send two able elders to Novia Scotia? They would find a good harvest field and warm souls to greet them welcome. Novia Scotia is so closely associated with the Canadas that it seemed a natural part of that mission. Do help them if you can, Bro. Lake.

The people in that distant part of the vineyard are naturally inclined to be respectful to all ministers, hence their own clergy have great influence over them until they see indeed that they have been fed on chaff instead of the wheat. Therefore they are inclined to give the Saints a wide berth until we can show them by honorable living and good argument out of the scriptures that God has indeed not changed, and that what was gospel in the blessed days of the Savior is the same good news now. Oh the "Macedonian cry" is on all sides! Let every Saint "call upon the Lord of the harvest to send more laborers."

Please notice, dear Saints in other large missions, that there is so much to be done that it is almost impossible to retrace our steps back to you again. I have promised all to do the best I can to extricate all from entanglements connected with our warfare in the blessed cause of Christ. "There must be also heresies among you, that they which are approved may be made manifest among you." This, then, is no new thing. "The mills of the gods grind slow, but they grind exceeding fine." I believe these are processes by which to develop them "which are approved" of God.

I have never been unmindful of the wants of the churches under my charge, and shall, by the grace of God helping me, deal mercifully with all; and none but the wilful shall appeal to me in vain. "God is love; and he that dwelleth in love dwelleth in God, and God in him." And "the removing of those * * * that are shaken * * * that those * * * which can not be shaken may remain." is the binding of "the tares in bundles" which requires solicitude, "lest we root up also the wheat with them." Be patient, dear Saints. God has the reins in his own hands; and ere you are found "accusers of the brethren" be sure that at least you have no hardness toward them. If you have, then know that "you have the greater sin" to answer for before God. Be of good cheer, all ye humble Saints; and be not disturbed in mind on the account of evil

doers. For "he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons."

E. C. BRIGGS.

Portland, Maine, Jan. 2d.

CHOOSE YOUR ASSOCIATES.

WE desire wisdom and the Spirit of Christ to aid our thoughts, and to direct our pen, while we set forth not only the *importance*, but the *necessity* there is in a wise compliance with the advise of our captian. The importance of making a proper *choice of associates* with a wise selection of reading matter, especially for the young, is second to nothing save the gospel of Christ?

That a compliance with the conditions of the gospel will enable us to obtain the pearl of great price; (see Matt. 13:46.) or in other words, eternal life in the mansions of glory, none who read and love the truth will deny. Then how inestimable in value and importance is the gospel of Christ, the plan of salvation. This being true, then all that will in its nature and tendency lead to an acceptance of said gospel, is of the utmost importance.

It has been truthfully said: "Show me the society that a man keeps, (his associates), and the books that he reads, and I will describe to you his traits, his character and his profession."

The man who loves the society of the Saints, and who loves to read their "three standard books," and their church papers and periodicals, is almost sure to become a Saint himself, if he is not one already; and this is especially true of the rising generation. [By the word love, as above used we mean a decided choice, a preference.]

Who will deny that a wise selection of associates has a decided influence over man for good, during all the walks of life? In marriage this is especially true, as he is most likely to select a wife from the society with which he is most intimate. We are speaking of general rules. We know that there are exceptions to the general rule here, as well as everywhere else. Then as the apostle admonishes us not to be "unequally yoked together with unbelievers," (See 2 Cor. 6:14). Then let us all take heed how we form our associates.

In the book of Doctrine and Covenants, we find this on the marriage question: "We believe that it is not right to prohibit members of this church from marrying outside of the church if it be their determination to do so, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ."—D. C. 111:1. This, although not claiming to be a revelation, we think is of vast importance on this subject, harmonizing as it does with the teachings of St. Paul, as quoted above.

There are many passages of scripture in the Old Testament relating to marriage; instructing Israel *never to marry* outside of the seed of Abraham, as such a union would tend to lead them away from the true God, and to lead them into idolatry. Here is one of them: "And when the Lord thy God shall deliver them before thee; thou shalt smite them, the seven nations

of Canaan, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other Gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly."—Deut. 7:2-4.

This shows the wisdom of the paragraph that we have quoted from the Doctrine and Covenants, although many of the Latter Day Saints *seem to ignore* it both in teaching and in practice. Read 1 Kings, 11:1-4, and see if there was not wisdom in the text.

We will now quote some of the passages of Scripture (and may refer to others) that we think has a direct bearing upon our captian, "Choose your associates."

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat."—1 Cor. 5:11. Of course it is not necessary for us to prove by the dictionary that to keep company and to associate are synonymous; and if we are not to associate with "a brother" of the above description, we certainly should not with one who makes no pretensions to goodness or godliness. As for eating with such a brother, Paul doubtless had reference to the Lord's supper, and not to the eating with those for whom we work or labor.

Here is a very important injunction: "My son, if sinners entice thee consent thou not."—Prov. 1:10. And here is another: "Would God, that *all might heed*."

"Enter not into the path of the wicked and go not in the way of evil men. Avoid it, pass by it, turn from it, and pass away."—Prov. 4:44.

O, flee from their path. And this is, O how dangerous and how true:

"For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the just is as a shining light, that shineth more and more unto the perfect day. For the way of the wicked is as darkness: they know not at what they stumble."—Prov. ch. 4.

Here is another admonition from the wise man of Israel: "Be not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief."—Prov. 24:1, 2.

But why multiply either words or proof upon so self-evident a principle as that contained in our captian. All parents who have been at all observing through life, have seen the *evils resulting* from letting children associate promiscuously with whomsoever they like. Has this not been one of the most prolific sources from whence they have learned to gamble, to curse and swear, to drink, to chew and smoke? Yes, and many other evil habits. O, that every Latter Day Saint, could and did but realize the importance attached to

a wise selection of reading matter and of associates for the rising generation. Yes, and for themselves, and thus teach their children by example as well as by precept.

W. R. CALHOON.

THE MANCHESTER DISTRICT.

RETROSPECTIVE AND PROSPECTIVE.

THE year 1887, with its joys and sorrows, hopes and fears, has now taken its place in the ranks of the past. The ever pregnant womb of time has again brought forth her bantling whose future is as yet unknown to mortal ken. Nevertheless it is a future full of hopes for those who have been "bought with a price." Who have rendered obedience to the commands of Him who has paid the "ransom." Principalities, powers, and man-made creeds are in transition. Human hearts, unsupported by gospel power, are shaking with fear in the face of a future dark—alike to politician and priest—fraught with evil forebodings. They have eyes, but can not see. They have ears, but will not hearken. Like the Ephraimites of old, "They will not frame their doings, to turn unto their God. The prophets prophesy falsely. The ministers teach and preach for hire. Their doctrines are according to the traditions of men, causing the people to err. Each is seeking to establish his own righteousness, rejecting the righteousness of God, whom with their lips they honor, but in their ways despise. Their refuge is in lies. Their security is self-deception, crying peace! peace! while their hearts are filled with violence towards their neighbors.

O, how have the people fallen! But God has not willed it thus. Man has disobeyed His righteous laws, framed His doings according to the corruption of his own heart, established his creeds to the liking of a depraved nature, and now seeks to measure the will and word of the Creator by the creeds of the creature, thus bringing upon himself his own chastisement, the inevitable result of presumption and disobedience. Whereas, had he remained obedient to the law of his Maker, how different now would his condition have been. Instead of jealousy and selfishness, there would have been confidence and joy; perfect love would have been paramount, casting out all fear. Yet the lover of the good and the pure need not despair. A kind and loving Father has again sent forth his servants bearing overtures of mercy to all those who faithfully believe and obey His commandments, promising to confirm his words by signs to all who thus receive. But, alas, with few exceptions men reject and despise the proffered kindness, rushing headlong unto destruction. Thus has it always been.

Since the opening of the year 1887, the increase of the church in the Manchester district has been more marked—both numerically and spiritually—than at any other similar period since its organization, leaving us at the close in a better position and upon higher vantage ground than we have ever been before. The district, as a whole, may be represented as in fair con-

dition. There is, and has been disturbing causes in several of the branches; but, with each years experience, the ministry are becoming more competent to deal with such matters as they arise. A wiser application of the law obtains, and consequently a higher degree of spiritual efficiency. We have Sunday Schools established in several of the branches, besides an efficient system of tract distributing in one or more of them.

The Manchester branch has, in addition to such agencies, a "Band of Hope" temperance society. I believe that the great majority of the membership of the district are total abstainers from all kinds of alcoholic drinks, while a still larger number are non-smokers also. I mention this, because to some extent it indicates the progress we are making under the beneficial influences of gospel teaching. The ministry are, with very few exceptions, alive to the importance of our God-given work, and are faithfully co-operating with those in charge, in the effort to uphold the banner of the cross high above the contention of sectarian influences, and the contaminations of the worldly minded. There have been two missionary enterprises established in connection with the before named branch, conducted by district officers; one by Elder Henry Greenwood, the other by Elder Wm. Armstrong, assisted by other officers and members. The work already accomplished is of a very encouraging nature, and will give impetus to other movements of a similar character.

"The Manchester district Latter Day Saints' Burial Society" has been a very successful movement, considering our numbers. It has been established about eight years, during which time there has been paid in claims, etc. about £30, leaving us at the close of 1887 with a balance in hand of near £50, the result of a subscription of one half-penny per week for each member. As a movement in the direction of self-help, this society has proved a successful one.

"Brighamism" is practically defunct in this neighborhood. The only effort that its representatives seem capable of is the one mentioned and condemned by St. Paul in 2d Timothy 3:6. Elder Woodruff had abundant reason, from his own point of view, for the *wail* sent up by him in reference to their work in this country as mentioned in his epistle of October, 1887. I am not surprised that their position is such as mentioned by him, but I should be much surprised were it not so. In fact, when men fear to defend their position against all comers, it can not be otherwise. That these men are so afraid, must be self-evident to all who know how they permit the past and present challenges of the elders of the Reorganization to pass by unheeded, merely sheltering themselves behind the unmanly subterfuge—"Our church does not permit us to discuss with apostates." "How are the mighty fallen!" they have become mere "boasters," "uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; promising them

liberty, while they themselves are bond-servants of corruption."—2 Peter 2: 18, 19. (Revised Version). Like Israel of old, they can not escape the just retribution of an offended God: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge: I will also reject thee, that thou shalt be no priest of me: seeing thou hast forgotten the law of thy God, I will also forget thy children."—Hosea 4:6. Spiritual cowardice, failure, and chaos, must follow in the trail of a system promulgated by duplicity and fraud.

I may here mention a matter that I believe to be important to the work in this country. I allude to the occasional appearance of letters in your pages from brethren on this side of the water, and others who pay us a visit now and again, and then give your readers the benefit of their opinions to the disparagement of the country in general, and our present government in particular. I do not endorse the sentiments of such writers, and deprecate such statements when they take the form of political bias. Personally, I do not like to see the church paper used for the propagation of political animus. I love the Church of Christ enough to enable me to sink myself politically, having no desire to see membership of the church wrecked upon the rock of current politics. Let every man exercise his rights of citizenship in that manner which he believes to be best calculated to benefit his country and most likely to enhance the interests of our God-given church, leaving others to do the same, without imputing stupidity or unworthy motives to any one. We want a non-political pulpit, and a non-political press so far as present politics are concerned.

Retrospectively, we have great cause for thankfulness. The past year has been the most successful one that we have heretofore experienced in connection with the Lord's work in the Manchester district, while prospectively we have commenced the year 1888 with higher anticipations of progressive work in behalf of the Master than we have ever had before. Reports from every side are encouraging, and we ask for the prayers of the faithful Saints to enable us to obtain that measure of proficiency in our work that shall receive the approval of our heavenly Father, and the approbation of his servants and people, whether it be as president of the district or as door keeper in the house of the Lord.

Ever praying that our Father's blessing may attend the weak efforts of his servants in the cultivation and adornment of the true Christian character and the establishment of the kingdom upon earth, I remain your humble assistant in the behalf of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH DEWSNUP,

Pres. Manchester District.

42 York St., Cheetham.

MANCHESTER, ENG., Jan. 4th.

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RABINOWITCH AND THE JEWISH MOVEMENT IN SOUTH RUSSIA.

JOSEPH RABINOWITCH is about forty-seven years of age, though, as the result of study and work, he looks a little older. He is five feet eight or nine inches in height, is of fair complexion, and has a ruddy countenance. He has a short grey beard, though the greater part of his hair has fallen from his head. He walks with a stick, being lame on his left foot. In ordinary conversation on Divine things, he spreads his arms and hands like eagles' wings, and then, loudly and rapidly, he pours forth his sentiments in torrents, compelling the attention of his listeners. Every muscle of his face and every member of his body seems to aid him in expressing his meaning. His eye is as full of fire as his voice is of energy, especially when either the Bible, or the love of Jesus is the topic. He has a strong will, a sanguine temperament, a simple faith, a gentle spirit, and a kind and tender heart.

Rabinowitch is a thorough Jew of the Eastern type: and though perhaps not a model leader for German or English Jews, he seems admirably qualified for a leader of Jews cast in his own mould. He has been steeped in Rabbism; and his thought and form of expression will long run in Talmudical and Cabalistic lines. For instance, the Lord Jesus Christ is designated "Son of Man," the word man is *Adm*—Adam, and is composed of three letters—Aleph, Daleth, and Mem. The three Hebrew letters form the initials of Abraham, David, and Moses. From Abraham, kings were to come: from David, was to come the King Messiah, who was to be the prophet like unto Moses. In dealing with this passage, "Hear, O Israel, the Lord our God, the Lord is *One*," the word *One* is *achd*—echad, and the three letters, form the initials of the words, *Truth, Life, Way*; thus we have the One God, the truth, the life, and the way; and Jesus says: "I am the Way, the Truth, and the Life."

On the same Cabalistic principle, the first three letters of the Hebrew Bible teach the doctrine of the Trinity, Beth, Resh, and Aleph, being the initial letters of the words Son, Spirit, and Father. We, however, showed our friend that, ingenious and interesting as this system might be, it was rather uncertain and dangerous, for the same letters might be taken as initials of other words directly contradicting the points supposed to have been proved.

Rabinowitch has a wife, a Jewess, still living, and they have three sons and three daughters. He was married about thirty years ago, and his eldest son is now about twenty-nine. This son, once an infidel, is now a believer in Jesus, resides in Odessa, and has an agency in some French company. One daughter is married; but her husband is still a doubter. His six children and wife are all believers. The youngest child, a boy, is about nine years old. A brother

of Rabinowitch was baptized by the late Dr. Ewald, about thirty years ago. Though not a regular solicitor, Rabinowitch says he was licensed by the Russian Government authorities to practice as a lawyer amongst his own people, and now, as a matter of course, all his clients have forsaken him; but if they had not, this Jewish Reform movement would occupy all his time and strength.

His mind was greatly exercised and agitated during and after the last Russo-Turkish war, as to the temporal well-being of his people. How could Jews be settled in Russia or Roumania, when houses could not be held in the name of a Jew. A Lutheran pastor had once called his attention to Psalm 105, and it now came back to his mind with much force, especially verses 23, 24, 25, and 26. "Israel also came into Egypt, and Jacob sojourned in the land of Ham. And He increased His people greatly; and made them stronger than their enemies. He turned their heart to hate His people, to deal subtilly with his servants. He sent Moses, His servant, and Aaron whom He had chosen." He then read verse 42, "He remembered His holy promise, and Abraham, His servant."

Rabinowitch reflected, surely this is a parallel time of suffering and of promised deliverance. As yet, he thought of nothing beyond relief from distress, and promoting the people's temporal welfare. The sad and desperate condition of his people led him to entertain the question of agricultural colonies, which, if successful, would partially relieve the suffering. He first conceived the idea of forming an agricultural colony in Bessarabia; but the Jews themselves would not encourage this. Those who were usurers and public-house keepers preferred to remain as they were, and the better class of Jews were hindered; so this scheme fell through.

He now (1882) resolved to go to Palestine. Arrived in Jerusalem, he gazed on the holy city and the temple site, deeply moved by the ruin and desolation all around; even the devout Jew, weeping and praying at the wailing place, could be frightened away by an Arab woman.

He was now led to meditate upon 2 Chron. 36: 14-16. "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem. And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending, because He had compassion on His people, and on His dwelling place. But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy."

This passage, he remembered, was in the last chapter of the last book of the Hebrew Bible, and the words "no remedy" impressed his mind with overwhelming force. "No remedy," even in the study of the Talmud, though some considered otherwise. He even thought of the New Testament and its teachings, and

received impressions, as by a light from heaven, that probably all the sufferings of the Jews, and the desolation of the land of Palestine, were to be traced to the people's continued rejection of Christ; and that all the hopes of the nation probably centered in Jesus the crucified one. He returned home with his mind full of this new light. His wife at first opposed his views because she did not understand them; but his children soon accepted them. He now began to regard the teachings of the New Testament as Divinely inspired as were those of the Old, and the Lord Jesus Christ as the true Son of God, the Way, the Truth, and the Life. To know the Son, he says, is to know the Father, and for this reason his special delight is in the Gospel of St. John. He says the Jews think they can understand the Son through the Father; but Jesus says: "No man cometh to the Father but by Me;" "He that hath seen Me, hath seen the Father."

In answer to the question, "When did you definitely trust in the Lord Jesus Christ for salvation?" he replied, "A year ago last Rosh Hashana (Jewish New Year), that is, about two years ago."

On his return from Palestine, he began to converse with the Jews about Mr. Oliphant's scheme of colonisation; but these, he said, would not lead them back to Palestine. The Jews gathered round him to talk about the Holy Land; but, at first, he did not speak to them of Christ, the Messiah.

Many of the Jews thought that Rabinowitch would himself form a colony, and lead them back to Palestine. Soon after this, Rabinowitch began to tell his brethren that he thought the only one who could lead them back to their land would be the Messiah, and to set them looking in the right direction for their Messiah, he told them a little story by way of illustration. A number of Jews travelling by a four-wheeled conveyance in a little town in Poland, lost one wheel, but still pursued their journey. They overtook another carriage driving on in front, and asked if they had seen a lost wheel on the road. The driver replied, "You foolish man, you must go back, and not forward, to find your lost wheel." The four wheels were Abraham, Moses, David, and the Messiah. The fourth wheel, the Messiah, had been lost: the Jews must go back to find it. Finding this, Israel's four-wheeled chariot would run with safety. Some of the Jewish prayers for the New Year Rabinowitch regards as simply a protest against Christianity. The Jews, he says, find it difficult to think of the Messiah as a servant, and they don't wish to believe in the preaching of John. They do not regard his voice as a warning trumpet. They regard as good Jews those who properly eat Sabbath meals; and all as Christians who eat pork.

When Rabinowitch began to think that he ought to be an avowed and open believer in Christ, he was much perplexed with the number of sects amongst Christians, and hesitated to join any of them. He says, as the Jordan must be crossed to

reach Canaan, so Jesus is the way to spiritual possession and rest. As to the Lord's Supper, Rabinowitch says that the members of the New Covenant do not celebrate this, except as a Passover Supper. They do not yet see their way to celebrate it at other times; but this they hope to do when they have been baptized. He says the Lord Jesus Christ did not command His disciples to remember his resurrection, but to remember Him.

Neither he nor his followers at present see the necessity of keeping Sunday as the Sabbath, but continue the observance of the Jewish Sabbath. He thinks, however, it is very likely that at some future time they may observe Sunday as the Sabbath.

Circumcision is still observed; but is not at all considered as necessary to salvation.

As to his preaching, he proclaims the love of God in Christ, but states that repentance must also be preached. He seems to have much faith in sacraments, which may be owing to his somewhat close contact with Lutheranism.

The movement of which Rabinowitch is the leader, seems as far as man can judge, a real work of the Spirit of God, and should not be interfered with by any church or society, with the idea of absorbing it, or controlling it. The leader should be encouraged and helped, but his independence should be strictly preserved.

It is in print that a Lutheran pastor has proposed to a committee in London that Rabinowitch should be employed by their society as missionary to the Jews. We rejoice to see that the committee declined, though only on the ground that Rabinowitch was not then baptized. Rabinowitch has, however, since then been baptized in Berlin; but we trust that the society will not alter its decision. He has been baptized, not into the Lutheran Church, nor into the Anglican Church, but simply into the Church of Christ, by an American minister, and any missionary society absorbing Rabinowitch would incur the tremendous responsibility of paralyzing the entire movement.

At present, Rabinowitch is in possession of a large pile of letters received from Jews from all parts of Russia and Roumania, inquiring into the movement, its rules and its doctrines, with a view to joining it, or starting another, and a similar one.

As to his projects, his heart seems much set on a school for boys and girls, and he stated in conversation with me that there were plenty of children ready to come. He would himself be the teacher, and would teach Christ out of the Old Testament and New. He so rejoiced at the prospect of a school, that he exclaimed, "When mine eyes shall see this, I shall live; it will seem that all is done."

His heart is also set upon an agricultural colony. He thinks that for the sum of 4,000 rubles (about £400) a year he could get land that would soon support about one hundred Jewish families. But for the school and the colony he would require the consent of the Government authorities, which he has not yet obtained.

All Christians would do well to pray

much for this brother, and render him all needed pecuniary help; but they would do equally well in leaving him absolutely free to carry on his work as the Lord may direct him. The movement is unique and exceptional, and should be allowed to work itself out to the glory of God and the greatest possible blessing to the Jewish people. Rabinowitch possesses a very gentle, humble, loving spirit, and quickly responds, even to tears, to assurances of Christian affection; but he does not desire to identify himself with any sect, but wishes to take his Christianity from the New Testament, and grow out of old habits and doctrines into new ones, as the Holy Spirit may teach him in his continued and prayerful study of the entire word of God.

It would be premature and unwise to pronounce upon the issue of this movement; but the bare possibility that it may develop into natural restoration and blessing, and the return in glory of our Lord, should lead all Christians to watch it with loving sympathy and prayerful solicitude. As to absorbing or controlling the movement, the cry should be, "All hands off."

REV. JOHN WILKINSON.

NAPOLEON BONAPARTE'S OPINION OF CHRIST.

THE conversation at St. Helena very frequently turned upon the subject of religion. One day Napoleon was speaking of the divinity of Christ, General Bertrand said: "I can not believe that the Supreme Being ever exhibited himself to men under a human form, with a body, a face, mouth, and eyes. Let Jesus be whatever you please—the highest intelligence, the purest heart, the most profound legislator, and, in all respects, the most singular being who ever existed. I grant it. Still he was simply a man, who taught his disciples, and deluded credulous people, as did Orpheus, Confucius, Brahma. Jesus caused himself to be adored, because his predecessors Isis and Osiris, Jupiter and Juno, had proudly made themselves objects of worship. The ascendancy of Jesus over his time, was like the ascendancy of the gods and the heroes of fable. If Jesus has impassioned and attached to his chariot the multitude—if he has revolutionized the world—I see in that only the power of genius, and the action of a commanding spirit, which vanquishes the world, as so many conquerors have done—Alexander, Caesar, you, Sire, and Mohammed with the sword."

Napoleon replied: "I know men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and whatever other religion the distance of infinity. We can say to the authors of every other religion, 'You are neither gods nor the agents of the Deity. You are but missionaries of falsehood, moulded from the same clay with the rest of mortals. You are made with all the passions and vices inseparable from them. Your temples and your priests

proclaim your origin. Such will be the judgment, the cry of conscience, of whoever examines the gods and the temples of paganism. Paganism was never accepted, as truth, by the wise men of Greece; neither by Socrates, Pythagoras, Plato, Anaxagoras, or Pericles. On the other side, the loftiest intellects, since the advent of Christianity, have had faith, a living faith, a practical faith, in the mysteries and the doctrines of the gospel; not only Bossuet and Fenelon, who were preachers, but Descartes and Newton, Leibnitz and Pascale, Corneille and Racine, Charlemagne and Louis XIV. Paganism is the work of man. One can here read but our imbecility. What do these gods, so boastful, know more than other mortals? these legislators Greek or Roman, this Numa, this Lycurgus, these priests of India or of Memphis, this Confucius, this Mohammed? Absolutely nothing. They have made a perfect chaos of morals. There is not one among them all who has said any thing new in reference to our future destiny, to the soul, to the essence of God, to the creation. Enter the sanctuaries of paganism, you there find perfect chaos, a thousand contradictions, war between the gods, the immobility of sculpture, the division and the rending of unity, the parceling out of the divine attributes mutilated or denied in their essence, the sophisms of ignorance and presumption, polluted fetes, impurity and abomination adored, all sorts of corruption festering in the thick shades, with the rotten wood, the idol, and his priest. Does this honor God, or does it dishonor him? Are these religions and these gods to be compared with Christianity? As for me, I say No. I summon entire Olympus to my tribunal. I judge the gods, but am far from prostrating myself before their vain images. The gods, the legislators of India and of China, of Rome and of Athens, have nothing which can overawe me. Not that I am unjust to them! No; I appreciate them, because I know their value. Undeniably princes, whose existence is fixed in the memory as an image of order and of power, as the ideal of force and beauty, such princes were no ordinary men. I see in Lycurgus, Numa, and Mohammed only legislators, who, having the first rank in the state, have sought the best solution of the social problem; but I see nothing there which reveals divinity. They themselves have never raised their pretensions so high. As for me, I recognize the gods and these great men as beings like myself. They have performed a lofty part in their times, as I have done. Nothing announces them divine. On the contrary, there are numerous resemblances between them and myself; foibles and errors which ally them to me and to humanity. It is not so with Christ; every thing in him astonishes me. His Spirit overawes me, and his will confounds me. Between him and whoever else in the world there is no possible term of comparison. He is truly a being by himself. His ideas and his sentiments, the truths which he announces, his manner of convincing, are not explained either by human organization or by the nature of

things. His birth, and the history of his life; the profundity of his doctrine, which grapples the mightiest difficulties, and which is of those difficulties the most admirable solution; his gospel, his apparition, his empire, his march across the ages and the realms—everything is, for me, a prodigy, a mystery insoluble, which plunges me into a reverie from which I can not escape—a mystery which is there before my eyes—a mystery which I can neither deny or explain. Here I see nothing human. The nearer I approach, the more carefully I examine, everything is above me—everything remains grand, of a grandeur which overpowers. His religion is a revelation from an intelligence, which certainly is not that of man. There is there a profound originality, which has created a series of words and maxims before unknown. Jesus borrowed nothing from our science. One can absolutely find nowhere, but in him alone, the imitation or the example of his life. He is not a philosopher, since he advances by miracles, and from the commencement his disciples worshiped him. He persuaded them far more by an appeal to the heart than by any display of method and of logic. Neither did the impose upon them any preliminary studies, or any knowledge of letters. All his religion consists in believing. In fact, the science and philosophy avail nothing for salvation; and Jesus came into the world to reveal the mysteries of heaven and the laws of the spirit. Also, he has nothing to do but with the soul, and to that alone he brings his gospel. The soul is sufficient for him, as he is sufficient for the soul. Before him the soul was nothing. Matter and time were the masters of the world. At his voice everything returns to order. Science and philosophy become secondary. The soul has reconquered its sovereignty. All the scholastic scaffolding falls, as an edifice ruined, before one single word—Faith. What a master, and what a word, which can effect such a revolution! With what authority does he teach men to pray! He imposes his belief. And no one, thus far, has been able to contradict him; first, because the gospel contains the purest morality, and also because the doctrine which it contains of obscurity, is only the proclamation and the truth of that which exists where no eye can see, and no reason can penetrate. Who is the insensate who will say *No* to the intrepid voyager who recounts the marvels of the icy peaks which he alone has had the boldness to visit? Christ is that bold voyager. One can doubtless remain incredulous. But no one can venture to say, *It is not so*. Moreover, consult the philosophers upon those mysterious questions which relate to the essence of man, and the essence of religion. What is their response? Where is the man of good sense who has ever learned anything from the system of metaphysics, ancient or modern, which is not truly a vain and pompous ideology, without any connection with our domestic life, with our passions? Unquestionably, with skill in thinking, one can seize the key of the philosophy of Socrates and Plato. But to

do this, it is necessary to be a metaphysician; and moreover, with years of study, one must possess special aptitude. But good sense alone, the heart, an honest spirit, are sufficient to comprehend Christianity. The Christian religion is neither ideology nor metaphysics, but a practical rule, which directs the actions of man, corrects him, counsels him, and assists him in all his conduct. The Bible contains a complete series of facts and of historical men, to explain time and eternity, such as no other religion has to offer. If this is not the true religion, one is very excusable in being deceived; for everything in it is grand and worthy of God. I search in vain in history to find the similar to Jesus Christ, or anything which can approach the gospel. Neither history, nor humanity, nor the ages, nor nature offer me anything with which I am able to compare it or to explain. Here everything is extraordinary. The more I consider the gospel, the more I am assured that there is nothing there which is not beyond the march of events, and above the human mind. Even the impious themselves have never dared to deny the sublimity of the gospel, which inspires them with a sort of compulsory veneration. What happiness that book procures for those who believe it! What marvels those admire there who reflect upon it! All the words there are imbedded and joined one upon another, like the stones of an edifice. The spirit which binds these words together is a divine cement, which now reveals the sense, and again veils it from the mind. Each phrase has a sense complete, which traces the perfection of unity and the profundity of the whole. Book unique, where the mind finds a moral beauty before unknown, and an idea of the Supreme superior even to that which creation suggests. Who, but God, could produce that type, that idea of perfection, equally exclusive and original? Christ, having but a few weak disciples, was condemned to death. He died the object of the wrath of the Jewish priests, and of the contempt of the nation, and abandoned and denied by his own disciples. They are about to take me, and to crucify me, said he, I shall be abandoned of all the world. My chief disciple will deny me at the commencement of my punishment. I shall be left to the wicked. But then, divine justice being satisfied, original sin being expiated by my sufferings, the bond of man to God will be renewed, and my death will be the life of my disciples. Then they will be more strong without me than with me; for they will see me rise again. I shall ascend to the skies; and I shall send to them, from heaven, a *Spirit* who will instruct them. The spirit of the cross will enable them to understand my gospel. In fine, they will believe it; they will preach it; and they will convert the world. And this strange promise, so aptly called by Paul the "foolishness of the cross," this prediction of one miserably crucified, is literally accomplished. And the mode of accomplishment is perhaps more prodigious than the promise. It is not a day, nor a battle which has decided it. Is it the lifetime of

a man? No! It is a war, a long combat of three hundred years, commenced by the apostles and continued by their successors and by succeeding generations of Christians. In this conflict all the kings and all the forces of the earth were arrayed on one side. Upon the other I see no army, but a mysterious energy, individuals scattered here and there, in all parts of the globe, having no other rallying sign than a common faith in the mysteries of the cross.—*Harper's Monthly*.

Miscellaneous.

QUESTIONS AND ANSWERS BY THE BISHOP.

Q.—A member having property, and having paid a tithe of the same, leaves it at his death to be divided among his children who are also members of the church. Does the law require that this should be reckoned by the children as a part of their property when they pay their tithes?

A.—Yes. The law of tithes and offerings imposes a duty upon individuals, which duty must, to be complied with rightly, be voluntarily discharged. It does not attach to the property on the principal of a tax, as has been asserted by some, and even taught by two or three church societies. The law is a spiritual one, given, as a means of testing and disciplining God's people, and relates to all individually. The church makes no estimate of property tithes, has no record of it, knows not what special property has or has not been tithed. It only deals with the individual who must make his own estimate and render the account as he is able to open his heart and affections to the occasion, and that "without grudging." He is not only to "render an account in time," [here], but in "eternity." The father does not answer for the son, nor the son for the father, but each for himself; and by so doing they "lay up for themselves treasures in heaven." This is one way in which to become "rich toward God."

It is just as much a duty for a son who receives an income or an estate from his father to render an account of this to the Lord, as it is for the son who receives nothing from his parents to render an account upon that which came to him by the labor of his own hands. Each should regard the means as coming to them under the blessings of their heavenly Father, for it is actually Him who giveth to all life, and breath, and all things that are proper for man.

Q. 2.—Does the text, "make to yourselves friends of the mammon of unrighteousness," refer to dealing with individuals, or properties?

A.—It is a statement made by the Savior in illustration of the parable just given by Him touching the manner in which the disciples should regard and use the things of this world which came into their hands. Those things we are given here are only ours as stewards of the Creator. We are not to be miserly and keep things for self, nor be riotous and waste them. We should seek to bless God's children in our deal with them however, and that is the reason that the unjust steward was commanded when he went and dealt leniently with his "lord's debtors" who were stewards and children as he was also.

"The mammon of unrighteousness" is the riches of this world. The "friends are not the mammon itself, nor the people of the world as contrary to Christ; otherwise the everlasting habitations would be unrighteous habitations. The friends are those to whom we will render an account of our stewardship in eternity; hence, the plain thought is expressed: make to yourselves friends of God and Christ by the proper use of the riches of this world, that when ye fail, or, are brought to the time when the account must be rendered in eternity, this proper use shall be reckoned to your reward in eternal riches. Hence God called them friends, not "servants."

"Ye are my friends, if ye do whatsoever I command you."—John 15:14.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."—Matt. 6:20.

"And Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."—Matt. 19:21.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon who will commit to your trust the true riches?"—Luke 16:10, 11.

CHURCH RECORDER'S NOTICE.

Presidents and clerks of districts who have branch reports in their hands which should come to me for record are hereby asked to kindly forward the same without unnecessary delay. Also I hope to hear from the Mission Secretary of England, and from the branches in Australia. Among the hundreds of letters sent to various parts of the United States are some which have not yet been answered, therefore I ask those written to for corrections that they reply as soon as possible. It will save a rush of business the last of March if many others would be prompt besides those that now are so.

H. A. STEBBINS, *Church Recorder*.

NOTICES.

Mrs. Charlotte Morrison, of No. 252 South 5th East street, Salt Lake City, Utah, wishes to learn of the whereabouts of her sister Sarah Mc-Tear Brown, who with three children and without her husband, James Brown, emigrated from Glasgow, Scotland, to Salt Lake City in 1863. Any information of her or any of the children will be gratefully received at the above address.

CONFERENCE NOTICES.

The conference of the Massachusetts district will meet in Dennisport, January 28th, at 2:30 p. m. Brethren Briggs, Sheehy and Bond are expected to be present. The question of a reunion of the district of Maine and ours, will come up for consideration. Excursion tickets will be sold on the Old Colony road at the points mentioned below: To North Harwich and return, good from January 28th to 31st, providing five or more persons leave one depot. Attleboro, \$2 52; Fairhaven, \$1 95; Bowenville, \$2.28; Brockton, \$2 22; Plymouth, \$2.75. We can not secure any special rates from Boston, but the Boston Saints can procure tickets at Brockton as the train goes through there. The fare from Boston to Brockton is fifty cents each way. Any further information can be obtained by applying to

JOHN SMITH, *President*.

I was authorized at last district conference, held at Philadelphia, in August last, to appoint our next conference, therefore I appoint it to be held in Brooklyn, commencing February 25th, 1888, at 6:30 p. m. We wish all to attend, who possibly can, and make it an enjoyable time. The Saints of the Brooklyn branch will make ample provisions for all that will come. All the officials of the district who can not attend will please send written reports. Those that would like to come who do not belong to the district are invited. Those coming must take the Elevated road at Brooklyn bridge and get off at Alabama Station, East New York, and then enquire for Henry Avenue or Hinsdale Street. I live opposite Miles' brush factory. Any of the traveling ministry are invited to call and give us all the help they can.

JOSEPH SQUIRE, *SEN.*,
Pres. of Dist.

HIGH PRIESTS' QUORUM.

The brethren of the quorum will please remember the rule that the quorum desires to hear from every one, either in person or by letter, at the annual meeting. Therefore please write in season and not delay till the last.

H. A. STEBBINS, *Quorum Sec'y*.

CHURCH SECRETARY'S NOTICE.

All Elders, Priests, Teachers and Deacons, who have not yet sent in their names for the purpose of being placed in quorums are again notified that the order of the General Conference has been that none shall be so enrolled except by their own request. There are vacancies in the five quorums of Elders and the one quorum of Priests that are organized, and if enough are present at the coming General Conference to organize other quorums, it is probable that it will be done. Therefore all who desire to be thus enrolled are hereby requested to send or authorize the sending of their names at an early date.

H. A. STEBBINS, Church Sec'y.

MARRIED.

LEFLER—MUNSON.—At the residence of F. C. Warnky, Independence, Missouri, January 15th, 1888, Mr. John Lefler and Sr. Mary J. Munson. Elder F. C. Warnky officiating.

O Lord do thou in heaven seal
The solemn pledge these two have made,
And may they still be blest to feel
The obligations on them laid!

ROGERS—HOWES.—At the residence of the bride's parents, Providence, Rhode Island, January 12th, 1888, Mr. John F. Rogers to sister Eva Howes. Elder Wm. Bradbury officiating.

"Quench no flame of pure affection,
Place a guard around its urn;
Give to it the right direction,
May its sacred incense burn."

DIED.

STANDEVEN.—At the residence of his son, Joseph H., 1311 Cass street, Omaha, Nebraska, Thomas S. Standeven, favorably known in America and England as a Saint in deed as well as word. Father Standeven was born at Rochdale, England, on February 26th, 1813, and died October 31st, 1887, being then in the 75th year of his earthly life. In the years 1866-7, he filled a mission to his native land, and there, as here, wherever known, he was beloved for his sterling worth. About four years ago, his life-partner passed on before, and added to his great loss by Death having stricken down his noble-hearted and estimable wife, he was made to feel the bitterness of his solitude more keenly by a paralytic stroke that deprived him of the use of those faculties through which, by reading and by conversation, the mind may thrive though the body fades. During these four years of trial he has resided with his son, our honored city Boiler Inspector and his daughter-in-law, Bro. and Sr. Joseph H. Standeven, who carefully nursed him, and provided for his needs with an affection whose spontaneity needed no promptings from without. Nobler than a granite monument, and of more worth than one of parian marble, was the tribute paid him over his coffin by his more than dutiful daughter-in-law, "I never heard him murmur, however he suffered, and can truly say of him, I never saw him commit a serious fault." Thus love in kindness manifest by deed was silently answered by love manifest in enduring patience. The writer, in his boy-hood days, opened the town where our Father in Israel was born, by first unfurling the gospel banner there—the banner carried by the church the deceased loved—and at urgent requests, with tenderest feeling, attempted to preach the word of consolation to the sorrowing ones left but a little while behind. Father Standeven's earthly body rests on the hill-side at Forest Lawn cemetery, near Florence, and his burial site overlooks the valley where so many thousands of modern Israel have rested since expelled from the goody land. Farewell. We shall meet again.

M. H. FORSCUTT.

STANDEVEN.—At Omaha, Nebraska, on July 9th, 1887, Charles, son of brother and sister Joseph H. Standeven. Deceased was born on November 9th, 1886, and was the hope and promise of Love's young dream fulfilled. It however became the duty of their friend, M. H. Forscutt, at the funeral and at the last resting place of the earthly home, to recall the better hope of spiritual love's awakening, and encourage that spirituality of mind and purity of life which alone can make joyful and continuous the reuniting of the several branches of the family tree in the land of

unfading light and amid the perpetual bloom of new unfoldments. He is gone, but "Of such is the kingdom of heaven." His body rests in the quiet shades of Forest Lawn.

SHEEHY.—At Lisbon Falls, Maine, December 8th, 1887, Daisy R., daughter of F. M. and Orilla Sheehy, aged 3 years, 2 months and 14 days. Her death was caused by being struck down by a blow from a swing which produced a concussion of the spine. She was an interesting child, of much promise. Funeral sermon by Elder F. A. Potter, of Providence, Rhode Island. The choir of the Baptist church assisted in the song service. The following lines were written by some friend and published in the local paper, the *Lisbon Observer*.

Lines written on the death of Daisy R., daughter of Elder and Mrs. F. M. Sheehy.

Oh! where is little Daisy gone?
We miss her smiling face,
We miss her blithe and airy form
In its accustomed place.

We miss her merry singing laugh;
Her bright and beaming eye—
Alas! that one so young and fair,
And beautiful, must die.

I seem to see her even now,
As still in death she lay,
I thought that I had never seen
So fair a piece of clay.

Within her father's home on high,
She claims a mansion bright,
A crown of gold, a glorious harp,
And a robe of white.

Yet we hope to meet our Daisy,
When the toils of life are o'er,
When we're called from Earth to Heaven,
She will meet us on the Golden shore.

S. F.

BISHOP.—At No. 550, John Street, Elmira, New York, January 4th, 1888, at 11:45 a. m., Edith Maud, daughter of brother and sister Alma N. Bishop, of diphtheria. She was born in Swansea, South Wales, December 19th, 1881; was blessed by Elder John R. Gibbs of the Lansamlet branch. She was an unusually bright and intelligent child, and after six days' sickness passed calmly away. The doctor remarked that he never saw so peaceful a death from such a dreadful disease. Funeral services by Rev. Dr. McKnight, of the Episcopal Church.

HILL.—At Stanbury, Missouri, January 6th, 1888, of measles, Benjamin Silas, infant son of brother R. F. and sister E. L. Hill, aged 13 days. Funeral services at the house by Elder J. W. Johnson.

"Fare thee well, thou fondly cherished,
Dear, dear spirit, fare thee well.
He who lent thee, hath recalled thee
Back with him and his to dwell."

GEORGE.—At her home, East End, Pittsburg, Pennsylvania, November 27th, 1887, of erysipelas, Alma O., beloved wife of Bro. William C. George, aged 30 years, 7 months and 13 days. She was the youngest daughter of Elder Richard Savory, born at Steubenville, Ohio, April 14th, 1857, and was baptized at Pittsburg, Pennsylvania, while yet in her childhood. She was kind and winning in her disposition and endeared herself to all the Saints and others acquainted with her. No language can describe the desolation of this once happy home. A devoted husband and five lovely children, the oldest eight years, the youngest three months old, are left to mourn this irreparable loss. No mother was ever more devoted, no wife more watchful of the comfort of her companion than she. The floral offerings were very beautiful; a large pillow with the name "Alma," and a pure white dove, couchant, the tribute of clerks in the office with Bro. George; a large wreath of cut roses and a white dove with outstretched wings, the offering of the messenger boys employed under Bro. George; a large pillow of roses, the gift of the widow of one of Pittsburg's most prominent merchants; and a casket lined with flowers, all testified to the high esteem in which the deceased and husband were held in the community. Services were conducted by Elder W. H. Garrett, assisted by apostle J. H. Lake, and this beloved Saint was laid to rest in the Homewood cemetery, Pittsburg, to await the morn of the first resurrection.

"Blessed are the dead which die in the Lord
From henceforth: Yea, saith the Spirit,
That they may rest from their labors;
And their works do follow them."

Conference Minutes.

WESTERN MAINE.

A special conference convened November 26th, 1887, at Green's Landing, at two p. m. Bro. E. C. Briggs was called to the chair, Bro. John Smith to assist, U. W. Greene clerk *pro tem*. Elders W. G. Pert, Geo. Eaton, S. S. Eaton, John Smith, E. C. Briggs; also Priests U. W. Greene, J. B. Knowlton, Wm. Hawey; and Teacher J. H. Robbins, reported. Branch reports: Green's Landing, Bray's Mountain, Brooksville, (2 baptized). Bishop's Agent reported on hand last report \$15.88; received since \$12.50; paid out \$6.12; balance on hand \$22.26. Appeal of Bro. Ames was referred to Bro. Briggs. Committee from Massachusetts and Western Maine on reunion meetings reported the feasibility of such a plan, and recommended the appointing of a committee to whom will be entrusted the power of appointing such meeting, F. M. Sheehy, G. W. Eaton, U. W. Greene to represent the district. Resolved, that we request all officers in this district, who are not, and do not intend, laboring in their respective callings, to surrender their licenses to the church, and that we enforce the above resolution. All officers are requested to labor in the district as circumstances will permit. The district president, clerk, and bishop's agent, Elder E. C. Briggs and the general officers of the church were sustained in righteousness. At seven p. m., preaching by John Smith. Sunday at nine a. m., met for prayer meeting, after which E. C. Briggs addressed the Saints. At two p. m. Bro. John Smith gave an object lesson on the temporal law, which we trust reached the hearts of the Saints assembled. Preaching at seven p. m. by Bro. Briggs, on the "marvelous work and a wonder." Adjourned subject to the call of Bro. F. M. Sheehy, he to act with district president.

SENSITIVENESS.

We have heard people talk about their sensitiveness sometimes as if it was a particularly meritorious quality—something to be proud of, indeed—until we have longed to undeceive them; for by sensitiveness they only meant that they were extremely quick to take offense and uncommonly apt to fancy hidden meanings where none existed.

Such sensitiveness has other names not quite so flattering to its possessors, as touchiness, suspicious temper and even self-conceit. Few people are more uncomfortable in every day life than these sensitive ones; and too often they exhaust the patience and alienate the love of their best friends.

To be explaining or smoothing over is a wearisome task and when we must stop to measure our words and adjust our phrases continually, the constraint becomes irritating as well as tiresome and we feel like that Rhode Island woman who used to say of her son, "I don't know what to make of my Sammy; he is so sensible I don't know what on airth to do with him."

A little good, wholesome self-restraint and homely common sense would greatly improve these "sensible" people, who seem to think the world revolves around them and that everybody is thinking of them, or speaking of them, or intruding on them. When they learn the lesson of their own littleness and find how small a place they occupy in the universe, they will be less self-conscious and much more peaceable and comfortable.—*Self*

THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAID IT BE ONE WIFE, AND COMMITTES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN A MAN IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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No. 5.

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The Saints' Herald.

JOSEPH SMITH EDITOR.
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, Feb. 4, 1888

FEAR? OR MALICE?—WHICH?

WE note the fact for present and future reference, that only the *Enquirer*, of all our Utah Mormon exchanges, has given the least notice of anything pertaining to President Joseph Smith's recent three weeks visit in Salt Lake City. Not that Bro. Joseph or his friends are in the least offended about it, for such courtesies are not really essential to their present or future progress and happiness; but it is well to display the fact that some of the Utah leaders who claim to have so much of the knowledge of God and so much of the love and light of Christ, and who profess to have such profound reverence for Joseph the Seer, are too wise (?), too holy (?), too angelic and godlike (?) to descend so low as to mention in their multiplied organs, big and little, that Joseph, the eldest son of Joseph Smith the prophet, had come to Salt Lake City, or was tarrying there, or had left there for California. If he had been a commercial "drummer," a stock-breeder, a fish culturist, a stock gambler, a quack doctor, a musical crank or a theatrical dead-beat, these same papers would have curtsied politely, mentioned his advent, tarrying and exit, in labored paragraphs and with studied journalistic amenities. But it happens that he is veritably Joseph, the eldest son of Joseph Smith the prophet, founder and wise master builder of the church up to 1844; and it happens also that he is president of the rapidly increasing Reorganized Church of Jesus Christ of Latter Day Saints, and is calling the people to build their faith and hope for time and eternity on the doctrines set forth in the Bible, Book of Mormon and Nauvoo edition of Doctrine and Covenants; and it further happens that he teaches that plural marriage, disloyalty, union of church and state, Adam-God, oppressive tithing, and taxation to build costly temples and to support the chief priests in luxury and in evading and resisting the laws of the land

are all unwise, harmful and heretical, and should be honestly abandoned at once. He is generally reputed to be a pure hearted gentleman, an active reformer, a model citizen, and a large-brained and large-hearted Christian, by those who know him well. And why should the Utah leaders fear him? They know he would not corrupt the *morals* of their people. Are they afraid of their craft! Dare they not let their people hear him! Are they afraid to have him discuss in their midst the doctrines of the Saints! Are these leaders the victims of servile fear! We have read of those whose fears, like fancied ghosts, were their un pitying tormentors and "cow'd their better part of man."

If these leaders ignore Joseph out of malice toward him, then they lack the very first and most essential elements of Christian grace, and therefore are utterly unfit to lead any one, no, not even themselves. Joseph differs with these men most radically in respect to what constitutes the religion of Christ—and that is his God-given privilege, and his natural and guaranteed right—but he has never harmed them or theirs by word or deed, and yet they treat him in such ways as indicate both bitter hate and vengeful spite. These men should remember that they are making history which they can not blot out at will, and that it will confront them both here and hereafter. This class of men, from 1860, have done all in their power to prevent their people learning the doctrinal and historical facts touching the Reorganization, and to prevent its ministers from reaching the ears of their people. They will, by and by, find out that in this they have been "cunning" simply, but not wise. Joseph Smith is making his record, and that, too, most publicly, as in the sight of God and angels and men, that it may be known and read of all, leaving its issues with heaven and all fair-minded people.

WE take the following from the Salt Lake *Tribune* of the 19th inst:

"PRESIDENT SMITH SUNDAY EVENING.

"Rev. Joseph Smith, of Lamoni, Iowa, son of the Mormon prophet, Joseph Smith, delivered an eloquent sermon Sunday evening, at the Josephite Chapel, to a full house. He spoke guardedly, but to the point, and his arguments were full of force and power. The speaker cited numerous illustrations of Divine displeasure with polygamy, both in the Bible and the Book of Mormon, and made a strong argument from the fact that section 3 of the Doctrine and Covenants was cut out of the editions used in Utah in 1876. This section is on marriage and began about as fol-

lows: 'Because of a certain reproach against this people we declare that a man shall have one wife, and a woman but one husband, except at death, when the survivor may marry again.' Mr. Smith wanted to know why this section has been excised which had been in the book since 1835. Most of the congregation could have told him why, but they didn't respond. The organization of the Mormon Church under monogamic auspices, and in monogamic States, and how the revelations plainly showed that God intended to build up the Church under and in consonance with the laws of the land, were plainly shown. 'He that keepeth the law of God, keepeth the law of the land,' is one of the principles of the Reorganized Church. If the prophet ever practiced polygamy, the speaker never knew it. Mr. Smith closed by reciting how he had successfully preached Mormonism in the very court room where Joseph and Hyrum were arraigned, and had baptized even in Bear Creek. After the services a number of the Utah Polygamous church members, who were present, shook hands with Mr. Smith pleasantly enough. Among these were Messrs. Woolley, Hatch and Olson, of the Legislature; Patriarch John Smith, and Proprietor Hall, of the Valley House. Mr. Smith goes to California this week."

NOTICE TO THE LATTER DAY SAINTS.

I HAVE made various predictions, which I had printed in leaflet form and sent forth as purporting to come from a Seventy. These have received a somewhat extensive circulation among the Latter Day Saints. I desire to humbly ask the forgiveness of my brethren and sisters in the Church of Jesus Christ of Latter Day Saints for this wrong which I have done. I can only say, in palliation of my offense, that Satan deceived me and actually caused me to suppose I had a mission to circulate these predictions, and I verily thought I was doing the Lord's service in the matter. I now see my folly and wickedness, and wish my confession to be as public and as widely known as my pretended prophecies have been. And I humbly ask the forgiveness of the Lord for this grievous sin of which I have been guilty, and also my brethren and sisters, whom I have attempted to mislead in this way.

Trusting that I shall obtain the desired forgiveness, I remain very humbly,

ABINADI PRATT.

—Deseret News, Jan. 20th, 1888.

We commend Mr. Pratt in his humble acknowledgement of wrong-doing in the matter confessed above, and we are led to think it would have been extremely well for Brigham Young and some of his associates to have made similar public confession in their last days or before. Brigham Young professed to "know" that polygamy was ordained of God, claiming that God "revealed" it to him prior to 1844.

when he was in England; and August 29th, 1852, he declared to the Utah people that he *knew* that polygamy would "sail over and rise triumphantly above all prejudice and priestcraft of the day;" and he said further, "It will be *fostered* and *believed in* by the more intelligent portions of *the world*, as one of the best doctrines ever proclaimed to any people." It perhaps is needless to say that only a very small number among enlightened nations profess to even tolerate polygamy and its like, that the vast majority loathe and detest it as altogether evil and vile while hosts of the Utah polygamists are fleeing from the wrath of our nation or are languishing in prison.

Brigham said further to his blinded people, "Your hearts need not beat; you need not think a mob is coming here to tread upon the sacred liberty which the constitution of our country guarantees unto us, for *it will not be.*"—*Mill. Star*, Supplement, vol. 15, page 31. The very reverse of what Brigham here promised his followers has come to pass in respect to the triumph and popularity of polygamy.

When Brigham led his people into his system of temple building, which has cost not less than \$9,000,000 already, he did so by professing to be inspired and directed of God to engage in that work, and also by professing to "know" all about it. To prove that he had not even the ordinary wisdom of men, to say nothing of the wisdom and knowledge of God, both of which he claimed, we present the following from his teachings, October 9th, 1852, and published in *Journal of Discourses*, vol. 1, pages 209-220:

"You may bring the stone from San Pete, which is a beautiful specimen of rock, and erect a temple here with it; then you may take this sandstone that is found in Red Butte Canyon, and build a temple of that; then you step over to the Emigration Canyon, and get this bastard marble, and build another of the same dimensions as that you have built of red sandstone. . . . Then right beside that, another of adobies, mixed with pebbles—take that clay and these pebble stones that are so abundant here, and mix in with them straw, and build another temple of that composition, besides the three which are built of different kinds of rock, and let them stand together—which do you think will stand the longest? Being a chemist in theory, I should say, according to my mind, when the San Pete rock is washed into the Jordan the other buildings will be standing and be in moderate condition. The red sandstone will go next, and the other two still remain; the bastard marble, or limestone, will be in pretty good preservation; and when that is all decomposed and washed into the Jordan, you will find that the temple which is built of mud, or adobies, as some call them, still remains, and in a better condition than at the first day it was built. . . . The monuments, towers and pyramids that were erected in the days of Joseph, and before he was sold into Egypt, they were built of what we call adobies, clay mixed with straw. . . . They have bid defiance to the wear of ages, and they still remain. . . . I give it as my opinion that adobies are the best article to build it [the temple] of."

These teachings, to say nothing of Brigham's Adam-God doctrine, blood-at-

tonement, and his boast that the Saints would return to Missouri before 1870, also that he would remain Governor of Utah as long as he chose, and scores of other things which have proved fallacious, deceptive and misleading, are a very damaging commentary on his boasted wisdom, and especially on his claim to divine inspiration and guidance. If it is proper to publish Mr. Pratt's errors, then it is ten thousand fold more needful to publish those of Brigham Young. "God is no respecter of persons."

THE following from the *Chicago Tribune* of a late date sets forth so clearly and vigorously the views generally held by anti-polygamists everywhere touching the proposed scheme for state-hood for Utah now introduced before congress, that we deem it best to give it to our readers and also preserve it for the future. The Utah leaders have a great work on hand if they will convince the American people that their present anti-polygamous professions are likely to be enduring. Their past record is sure to be scanned thoroughly and searchingly, and their present professions will be weighed and measured in the light of its general facts. "Uncle Sam" seems both saddened and soured toward the Utah Mormons, and until these conditions are favorably modified, and that for good cause, we may expect he will treat that people with distrust and with severity. As we have often said before, there is but one proper way for the Mormons out of their dilemma and distress, and that is by their returning back heartily to the teachings of the New Testament, Book of Mormon, and Nauvoo edition of Doctrine and Covenants. This only is their remedy.

"THE ADMISSION OF UTAH.

"The November number of the *Forum* contained an article upon the admission of Utah to the Union by Mr. George Ticknor Curtis, the professional and paid retainer of the Mormons in all their contests with the authorities of the United States. The object of the writer is to show that polygamy can be best suppressed by the Mormons themselves, with Utah erected to Statehood under the provisions of their recently adopted Constitution, which declares polygamy a misdemeanor and provides a penalty which shall be operative without the aid of legislation. In discussing this subject, Mr. Curtis makes these three principal points: (1) The United States has in the past been criminally indifferent to the prevalence of polygamy in Utah. (2) It is at present cruelly and unjustly harsh in its efforts to suppress it. (3) Utah ought to be admitted into the Union on the terms proposed by the Mormons themselves.

"To this article Senator Dawes of Massachusetts makes a vigorous and logical reply in the current number of the *Forum*. Of the first two points made by Mr. Curtis he makes quick and summary disposition. Their weakness, indeed, is apparent on the surface, for if the United States has long been criminally indifferent to the prevalence of polygamy, does that constitute a good reason why it should remain so? Or, if the courts have been too harsh in applying penalties,

is that a good reason why no penalty should be enforced? Even Mr. Curtis does not contend that polygamy is not a crime. To the third point, however, which is the material one after all, Senator Dawes devotes the most of his argument. Mr. Curtis claims that 'the matter has now assumed an entirely new aspect,' meaning the adoption of a Constitution as a condition of Statehood; but Mr. Dawes punctures this at once with a reply that 'this new aspect does not consist in any change in the actual condition of the people in respect to polygamy. It does not consist in an abandonment of the practice, nor even in a disavowal that it is still, as ever, a part of the Mormon religion.' Mr. Curtis affirms: 'The real question is whether it will be possible for the Mormons under this Constitution by any contrivance whatever to restore polygamy or to create any *legal* or *constitutional* status of plural marriage.' To which Mr. Dawes replies: 'The *real question* is not at all whether polygamy is to be *restored*. It is already there, and the vital question is, Shall it be abandoned, destroyed, removed as an unclean thing?' He carries his argument still further, quotes the Mormon constitutional clause, about which so much has been said, and demonstrates that polygamy could find no greater legal hindrance under the proposed Constitution than under existing law, in defiance of which it has spread through the Territory. He adds:

"If the 95 per cent of all the Mormons in Utah who voted, as is alleged, for this provision, really, in their consciences, and with sober, honest judgment, believe polygamy to be a crime which ought to be punished by fine and imprisonment, they can, without outside help, banish it from Utah in far less time than they can convince the American people that pretense is as safe as sincerity, or that a belief that polygamy is religion will put it down just as soon as a belief that it is a crime.

"Before leaving this branch of his argument Mr. Dawes deals this constitutional provision another trenchant blow. In spite of all the stringency and effectiveness of the Federal law, and with all the machinery in Federal hands, polygamy has flourished in defiance of its penalties. But the moment Utah becomes a State the enforcement of the new Constitution will fall absolutely into the hands of the Mormons. 'A burglar,' Mr. Dawes says, 'might as well ask to be tried by a struck jury of burglars as a band of polygamists to be permitted, by the means here proposed, to erect themselves the tribunals in which, and control the instrumentalities by which, the crime of polygamy is to be punished, if punished at all.'

"Mr. Dawes concludes his paper with one of the strongest of all arguments against the admission—namely: that under the provision of the Mormon constitution, which sets forth that the polygamy clause shall not be changed except with the consent of Congress and the ratification of the President, the admission of Utah will be a surrender of the equality of the States in the Union, which have come in one after the other 'on an equal footing with the original States in all respects whatever.' If such a condition is binding upon Utah she can not make her own State Constitution and Congress can absorb her local government, and if Congress can do this with one State it can with all. From this point of view Mr. Dawes discusses the possibility that

after Utah is admitted she may violate the condition, and states the situation in the following vigorous manner.

"Utah amends her Constitution in regard to polygamy in the manner every other State does—by the sovereign act of her people. What then? What is the remedy? There is no process by which the State can be enjoined, restrained, or indicted. Nor can the citizen who persists in plural marriage after the change be in any way punished. He has violated no law of the United States nor of Utah. If Utah, by coming into the Union under this condition shall have made, as Mr. Curtis claims essentially limiting her own sovereignty, it is not the individual who makes it, and he can not be punished because the State fails to keep it. Mr. Curtis admits that the State can not be punished, but he would enforce the penalty not upon the State, which made the covenant, but upon the individual who did not make it. When Utah becomes a State it is a State law against polygamy alone which the citizen violates, if any; and the State alone can punish him; and when the State has *repealed that law he no longer violates any law*. If the State has covenanted with the United States that it will not repeal the law, and then repeals it, the State alone can be dealt with, for it alone has offended. And if the United States is without power to reach the State, it is without remedy.

"Putting the whole question in a nutshell, if Utah is admitted as a State it must come in on terms of perfect equality with other states. That it would not so come in is demonstrated by the inability of Congress to change the Constitutions of States. The proposed Constitution is a flimsy, transparent trick. Once in the Union, polygamy and every other domestic institution would be relegated to the control of the State forever. To admit Utah with that Constitution would be a monstrous blunder or something worse. She would at once slip from under the jurisdiction of Congress so far as her domestic affairs are concerned. When polygamy is dead it will be time to admit her, if she wants to come in."

DAVID WHITMER DEAD.

FROM the *Chicago Tribune* of January 24th, 1888, we clip the following:

"DAVID WHITMER PASSING AWAY.

Richmond, Mo., Jan. 23.—David Whitmer, the last one of the three witnesses to the truth of the Book of Mormon, is now in a dying condition at his home in Richmond. Last evening he called the family and friends to his bedside, and bore his testimony to the truth of the Book of Mormon and the Bible. He is past eighty-three years of age. Mr. Whitmer is an old citizen of this town, and is known by every one here as a man of the highest honor, having resided here since the year 1838. He is not and never has been a believer in polygamy. He left the Mormon Church in 1838 on account of their departure from the faith as he believes. His mind is still clear. He is in no pain whatever, but is gradually sinking, and death is expected every hour. During the evening he affixed his signature to several papers in the closing up of his earthly affairs. His hand was wonderfully firm.

"David Whitmer, who played an important part in the translation of the Mormon Bible, and who

was one of the pillars of the church during the lifetime of Joseph Smith, was born in Pennsylvania, January 5th, 1805. During his early childhood his father moved from Pennsylvania up into Ontario county in New York, and settled on a farm in the vicinity of Watkin's Glen.

"It was during the early part of June, 1829, that David first heard that a young man named Joseph Smith had found an exceedingly valuable golden treasure in the northern part of the county. In company with his brother-in-law, Oliver Cowdery, young Whitmer set out to ascertain the truth or falsity of the story. Smith, who was at that time living with his father on a farm near Manchester, was indisposed at first to exhibit his treasure, but was finally persuaded to do so. The treasure consisted of a number of golden plates about eight inches long, seven inches wide, and of the thickness of ordinary sheet tin. They were bound together in the shape of a book by three gold rings. A large portion of the leaves were so securely bound together that it was impossible to separate them, but upon the loose leaves were engraved hieroglyphics which were unintelligible to any person who had seen them. With the tablets was an immense pair of spectacles set in a silver bow. Smith announced that he had been commanded to translate the characters upon the plates as soon as possible, and stated further that the work must be done in the presence of three witnesses, Smith, his wife, Cowdery, and Whitmer then proceeded to the house of Whitmer's father, where the work of translation was carried out, Smith reading the characters by means of the magic spectacles, Cowdery, Christian Whitmer, a brother of David, and Smith's wife acting as amanuenses.

"The work of translation occupied nearly eight months. Smith carelessly tattled to the neighbors of the secrets which they were working out, and as a consequence the plates were taken from him by the angel of the Lord who in place of them gave him a Urim and Thummin of a different shape which he was to place in his hat and on covering his face with the hat he received straightway a direct revelation. After the completion of the translation David Whitmer became an ardent disciple of the new revelation, and for some time preached throughout the neighborhood on its behalf. His efforts, and those of Cowdery and some others met with such success that a Mormon church was founded April 6th, 1830, in which year the Book of Mormon was first published to the world. In the year following the church and its disciples moved to Kirtland, O., where Brigham Young first joined the church. The original manuscript from which the Book of Mormon was printed has been in the possession of Mr. Whitmer from the time it was written. It is stated that the Mormon Church has of late years made strenuous efforts to induce Mr. Whitmer to part with it, but all offers made by them were steadfastly refused.

"Leaving Kirtland, Whitmer set out as a missionary, preaching the truth as he saw it and exhorting all his hearers to come to Christ. He was very successful in this field, making many converts, and assisted in establishing the settlement in Jackson county, Missouri. When the church had been compelled to flee from Kirtland the members came to Jackson county, but trouble soon arising between them and the Missourians,

the Mormons moved to Caldwell county. Whitmer then moved to Richmond, Missouri, where he has since resided."

And in the same journal for January 26th we find these words:

"A telegram received yesterday announced the death at five p.m., at Richmond, Mo., of David Whitmer, 83 years old."

And so "the last of the three witnesses," David Whitmer, has passed into the presence of that God who called him by revelation through Joseph Smith, the translator, in connection with Oliver Cowdery and Martin Harris, to be a "witness" to the divinity of the Book of Mormon, and to the fact that Joseph Smith was a prophet, seer, revelator and translator, called and accepted and approved of God. He from first to last has maintained this testimony unshaken and undismayed, and that, too, under great pressure, temptation and trial. For this, all who are called to be Saints should honor him and hold his memory in veneration.

As to his views in respect to the ministerial labors of Joseph Smith, and as to his own ministerial policy and doings, they are quite separate and somewhat different matters. To us it is painful to think that, almost from his first acquaintance with Joseph Smith, David Whitmer held dissimilar views from him in respect to doctrinal matters and methods of church government, which gradually increased up to 1836-8, when it culminated, first in accusations being laid against him by Isaac Rogers, Artemas Millet, Abel Lamb and Harlow Redfield, before a High Council in Kirtland, May 29th, 1837; and afterwards before the "General Assembly" of the church in Far West, Missouri, February 5th, 1838; and finally in his being disfellowshipped in Far West, April 13th, 1838, after due trial before the Bishop and High Council.

In after times he was persuaded by William E. McLellin (who was expelled from the church by the Bishop's Court at Far West, May 11th, 1838. (See *Mill. Star*, 16: 151) to attempt to lead the church, was baptized and ordained by him, accepting at the same time the strange ministerial work of William E. McLellin and others just previous at Kirtland, Ohio. But this movement failed to make progress. At different times after this, yielding as we believe to the persistent persuasions of disappointed, officious and meddling men, Mr. Whitmer has displayed his views, opinions, explanations and interpretations relative to the teachings of the sacred books of the church in respect to church doctrine and government, and also as to wherein he thought Joseph Smith erred in judgment, in policy, and in personal conduct.

As to the correctness and wisdom of Mr. Whitmer's opinions on these matters, all must judge for themselves. But out of all this seeming disageement and evil, we have confidence that God will bring great good, for none can say that David Whitmer bore testimony to the divinity of the Book of Mormon and the inspiration of its translator because of personal fear, favor,

worldly interest, or those interests and influences arising from intimate church associations. God may have suffered the foregoing conditions to exist for wise and all-glorious ends to the church and the world. If all will carefully study the Book of Mormon with unbiased minds they will readily learn what that book is and is intended for, and there, too, they will learn of the respective and diverse callings of Joseph Smith the Seer and David Whitmer, one of the "three witnesses" to its divinity.

Let all think charitably and speak kindly of David Whitmer. His life-work is ended; and however much we may disagree with his views and opinions and statements relative to church affairs, his steadfast and undeviating testimony touching the Book of Mormon, even up to his dying moments, commands our admiration and our love.

EDITORIAL ITEMS.

A LETTER from Bro. R. H. Wight dated at Flora Vista, New Mexico, December 29th, informs us that his failing health compelled him to seek a more genial climate than Nebraska, and that he hopes he has found it, for many who came to that region invalids have attained good health in a short time. He found a few believers there, some of whom heard father Gurley over thirty years ago, and others who heard Bro. F. C. Warnky ten years ago. Bro. Wight intends to "lift the warning voice" among the people there and hopes for good results. He further says there are relics of the Aztec race in that immediate region, also that there are large tracts of land there which awaits the hand of enterprise and skill to make it "blossom as the rose." He learns that about twenty miles south of where he is, on the San Juan river, there is a settlement of Brighamites, and that the Southern Methodists have an organization where he resides. He will correspond with any who write to him.

We are compelled for want of room in the HERALD to abridge many of the letters we publish, to barely notice some, and others, for reasons, we consign to the waste basket. All should study brevity, plainness, and directness when writing for the HERALD, either letters or articles. None should attempt to write till they have matured in their minds what to write, and never to write until they have something of value to the church generally to publish. Besides this, they should never ask us to publish petty private grievances, nor anything that reflects upon the personal character of any one, whether member or minister. And further, they should not ask us to answer questions through the HERALD that reflects upon the personal conduct of the ministry or the members, for we usually detect those questions as soon as seen. All questions touching the administration and teaching of the ministry should be first referred to the ministry in the locality where the question arises, thus honoring those to whom honor is due. But all questions on doctrine, history,

church government, etc., etc., which are not answered by the ministry at hand will meet with attention at this office when we have time and space to answer. Many questions now on hand will be answered soon.

Bro. and Sr. T. W. Smith reached Sydney, New South Wales, last November 29th, went thence at once to Newcastle, and from there went to Hastings, Victoria, Australia, from whence he wrote us last December 23d. The latter place will be his address until further notice. A letter from him will appear in our next issue, it coming too late for the current one.

We have received, but too late for publication in this issue, a lengthy obituary of the late father David Whiter, published in the Richmond (Missouri) *Democrat*. It will appear in our next.

Bro. L. M. Sollenberger wrote from Moore Dale, Pennsylvania, the 18th inst., that he was seeking to exemplify his faith by his works among those who charged him with being "a disciple of Brigham Young." He says the Dunkard Church in all that region is on the down grade, and he feels sad for them.

Sr. Myers, of Fairbury, Nebraska, renews for the HERALD of late, and says she thinks a faithful, competent minister would get a fair hearing in that place.

President Joseph Smith wrote us from Salt Lake City, the 20th inst., that he would start that afternoon for California. His address for the present will be No. 1801 Polk street, San Francisco.

By letter from Bro. George S. Lincoln, dated the 18th inst., he informs us that the church is prospering there, and that the Saints have great hopes for its future.

Bro. A. H. Parsons requests that Bro. E. L. Kelley meet with them in conference February 25th, at ten a. m., at the Andes' School-house near Elmira, Mitchell county, Kansas.

Bro. E. J. Martindale wrote from Forestville, Michigan, January 21st, expressing confidence in the latter day work and a determination to press forward in the ministry. He exhorts the young ministers to put their trust in God, keep his commands, press forward courageously and humbly, and all will be well.

We hear by way of Bro. F. M. Cooper that the Saints in the vicinity of Lyons, near Burlington, Wisconsin, are having very spiritual meetings and that the gifts abound.

By request of the church secretary, we call the attention of presidents and clerks of districts to the resolution of the General Conference which requires them to make out annual reports of their districts early in each year. There should be given the names of the organized branches in each district, with the total membership in them, and the number of officials with the total gains by baptism, by letter and vote for the year, and the losses by letter, expulsion and death. Those resident in the district, left of disorganized branches, and others not enrolled in branches (providing they are not numbered in branches somewhere else), should be given as a total, together with

a statement of the spiritual condition of the district, the labor done during the past year, etc., and signed with name of president and clerk, all should be sent up to Secretary Stebbins at an early date to be prepared for conference and for the published minutes. Do not leave this matter till the last thing, nor wait to send by some delegate to conference, for it takes too much time during the rush of business to copy for publication at that late date. Blanks are for sale at the Herald Office, two for five cents. The ministry who are under General Conference appointment would also do well to make out their reports as much before the session as they can, so that they may be prepared and read early, all of them together, not scattering along through the session.

We thank the enterprising *Journal* of Leon, Iowa, for its kindly notice of the Herald Office, its editors and its work, in their issue of the 10th instant. The extended and complimentary comments in respect to President Joseph Smith, editor-in-chief of the HERALD, also its flattering statements relative to the Latter Day Saints in this region, are hereby acknowledged and are highly esteemed.

The *Fact*, another one of Leon's papers, not long since gave this office and its work a very flattering notice, for which it will please accept our thanks, if it can forgive our tardiness. Through press of editorial and other duties we deferred acknowledging the courtesy when due, and when we sought for that issue it was *non est*. May the *Fact* remain—and flourish in the land as bright and newsy as ever.

NOT A "BLIZZARD" REGION.

WHILE we read of extremely cold, stormy weather in nearly all places, from Utah, Idaho, Montana and Manitoba on the west and north to Virginia and the Carolinas on the east, and to Texas and Louisiana on the south, the southern part of Iowa and the northern part of Missouri have been notably free from either "blizzard" or very low temperature, and now, as in the past, seem to be outside the great "storm belt" that mark so many regions of the North American Continent. The thermometer, in the region of the Missouri and Iowa line seldom indicates more than twenty degrees below zero, howbeit this year, in January, it ranged for a few days from 18 to 26 below. Snow has fallen pretty abundant, but the "Iowa zephyrs" have swept it into huge heaps in the lanes, hollows, orchards and tracts of timber till the sleighing has been of a somewhat uncertain character and doubtful duration wherever there were smooth and unobstructed surfaces. A matter of first importance during the season of cold storms is plenty of fuel—coal and wood—and of this there is great abundance in the region of the Iowa and Missouri line. Besides this the climate is such that we seldom hear of any considerable loss or suffering among the numerous herds of stock.

In view of these things the dwellers in all this region have many things to be thankful for and to offset its disadvan-

tages. When we take into consideration the prominent natural provisions abounding here in regard to healthfulness of climate, fertility of soil, abundance of fuel, plentifulness of stone, excellence of its well water, its adaptability to stock, fruit and poultry raising, we have very much to encourage and satisfy us in regard to temporal concerns.

QUESTIONS AND ANSWERS.

Ques.—Can a person who marries another who has been divorced by the laws of the land for other reasons than adultery, retain their membership in the church?

Ans.—Yes; provided such divorce was obtained when they were not members of the Church of Christ, and were therefore not under its laws. But if a person has left his or her companion before entering the church, and did so for the sake of adultery, he or she being the offender, such person "shall be cast out," if such companion whom he or she put away is still living.—Doc. Cov. 42: 20.

Q.—Can the crime of abortion be forgiven?

A.—Under some conditions, Yes. But we may surmise conditions under which the church would have no authority to forgive such a deed and retain such an offender in fellowship. The character of such an act should be determined by the motives which lead to it, and by all the conditions connected with it.

Q.—Is it time for the ministry to teach the celestial law? and does the Doctrine and Covenants teach that such is the only law by which the Church is to be governed?

A.—Yes. Read Doc. Cov. 76: 5, 7, with section 85: 4, 5, 6. These texts teach that the gospel, including the law for the government of the Church, is the "celestial" law, and that the Saints possess that law, and that they must be perfected by it if they attain to celestial glory.

Q.—Do the Scriptures teach that the Holy Ghost was ever given before the laying on of hands?

A.—Yes. See the case of Cornelius and his household, Acts 10: 44-47; 11: 15-17.

Q.—Should a minister be supported in the field who spends time and money attending dime museums, theaters and the like?

A.—The church makes no provision for such expenditures. We think the minister could find recreation and employment in far better ways. Whatever tends to vanity, pride, idleness, or needless, profitless expenditure of time or means should be avoided by ministers and members.

Q.—How was the Prophet Joseph baptized, and by whom?

A.—By immersion, by Oliver Cowdery.

EXTRACTS FROM LETTERS.

Bro. Willard J. Smith wrote from Cadillac, Michigan, January 20th:

"I left Ontario, by permission of Pres. J. H. Lake, on the 17th inst., came here to Cadillac and expect to labor in Michigan the balance of the winter. I have appointments here for Sunday afternoon and evening in the Opera Hall. If we can only get people interested we will try and unfurl the gospel banner to the breeze, and do the best we can."

Sr. Ella Myers, of Fairbury, Nebraska, renews for the HERALD and says:

"I think the *Herald* just splendid. Can not

afford to do without it. I am one of the scattered ones and find the *Herald* a great source of instruction and pleasure. The Home Column has been a great benefit to me. We had Bro. Caffall and Dr. Anthony here last August. Think we could now have more to come to hear if some of our ministers would hold meetings here. We will try to have preaching here again soon."

Bro. M. R. Scott writes from Bird's Eye Dubois county, Indiana, the 19th inst., that he was preaching in the Grand Army hall there, with interested and increasing audiences, and had received pretty fair treatment thus far. On the 23d he wrote:

"Our meetings here closed last night with one accession, baptized to-day. Our meetings were well attended. Last night the audience was the largest of any. The men who attacked our faith all skipped when we came. We go this evening to Riceville, by request of some of the citizens of that place. I have enjoyed good liberty and am feeling well."

Bro. William Thompson wrote from Dawson, Dallas county, Iowa, January 24th and says:

"I thank God that my desire is to study the sacred books of the church, and that I have the opportunity to procure them. I am having a time with some of the Methodists of this place who oppose my humble efforts by all the means in their power. But by the assistance of the standard books of the church I propose to defend the cause so far as I can."

Bro. J. C. Carpenter is laboring at Five Lakes, Michigan. He wrote us January 23d:

"I baptized one yesterday, and many more are about ready for baptism. I never saw the time when so many seem ready to hear and receive the gospel. Some who were once our worst enemies here are now believing, and some of them have said they intend to be baptized soon. I go to open a new field to-day."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Man who walketh in a show,
Sees before him, to and fro,
Shadows and illusions go;
All things flow and fluctuate,
Now contract and now dilate;
In the welter of this sea,
Nothing stable is but Thee!"

PARENTAL AUTHORITY.

THE very height of human wickedness is described in the Holy Book as "lawlessness." Subjection to the holy, just, and good law of the Most High God is the essential condition of well-being here, and the essential element of glory hereafter. In keeping with this, human beings come into this world in a state of dependence and subjection, and for about one-half of the average term of human life that is their proper and natural state.

I can not doubt that the great idea of the long pupilage of man is just that the principle and habit of obedience, of submission to authority, may be wrought into his utmost nature, that, taught to obey an earthly parent, even from infancy, he may pass from subjection to the earthly father to subjection to the heavenly one. Reverent obedience of the child to parents is the preparation for reverent obedience of the man to God. The one is the stepping stone to the other. It is asked in the Epistle of John, "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" In the same spirit and with at least equal emphasis it may be

asked, "If a child honor not the father whom he hath seen, how shall he honor his Father whom he hath not seen?" There is rebellion against God in our inmost nature. Well, train up a child in willfulness and insubordination, and what must you expect as the result of nature's tendencies and such a training commingled. Law is everywhere here. There is law in the Bible. There is law in our souls. There are laws written with a pen of iron upon our bodily frames; there are laws upon earth and sky, and to send forth from your home a lawless creature, is to send forth a blind man to walk among pitfalls and precipices; to offer up an immortal nature to the god of misrule. In a religious point of view it seems to me just of the first importance that the parent should exercise over his children a sovereign authority. There must be no permitted resistance to his will. Obedience must be the primary law of the family. Does this have a sound of harshness? But it is the Bible way!

The confidence in regard to Abraham was that he would command his children after him. Children are bidden by the apostle to obey their parents. It is the essential requisite of a ruler in God's house that he should be able to rule in his own house, having his children in subjection. And authority is not tyranny. As the authority of God is not tyranny, neither is the authority of a parent, rightly used. If it is rightly used it will be used under the feeling of tender love and affectionate interest. The children themselves will more and more come to feel that. We parents should rule in love—in Christian love—but we should rule. Parental authority, like all authority, needs a wise hand to wield it. There is needed especially great wisdom in the exercise of it, when the boy is passing into the man. At that stage of human life, when you have the feeling of independence beginning to come—when you have so often the passions of manhood to deal without manhood's checks and sense—no one can tell what the blessing is of having, say, a father to whom a son has been in the habit of looking with submissive reverence, and who has the wisdom to use his influence aright.

But altogether, we may depend on it that there is nothing more ruinous than disobedience allowed in our little ones. I may even venture to say that it is great cruelty and great sin in us to permit it, out of, it may be, an indolent easiness of mind, or an unwise softness of disposition. The parent is to rule in home, the world of childhood, as the great Parent rules in the world, the home of manhood.—Selected by E. Elliott.

Dear Sisters:—I have been thinking to-day of how temptations double as soon as we become wives. It seems as soon as we enter the stage of married life we are given the keys of death and life; and how broad is the road to death, and what multitudes travel it. Let us look and see why. We find pleasure on every hand, and all the time we have is to be spent in the enjoyment of it in any way we choose. There is nothing to keep us at home; no children to deprive us of so much of husband's income, rob us of so many beautiful garments and soil our home decorations. Nothing to keep us awake at night but our pleasures and our own guilty conscience; and after that conscience has become seared it will trouble us no more. But where is the end of all this robbery?

bery of life; or what does it profit us if we gain the whole world and lose our souls? On the other hand we find a very narrow path, very rough and steep, and with but little communion with the outside world; darkened by the scoffs of the world, and with a work for almost every hour, and only an hour in which to accomplish it. And how we are tempted! Sometimes my heart is made to cry out, "Oh that mother Eve ever sipped the tree of knowledge," for if we knew not how to do wrong, how easy it would be for us to do right. But it is not all darkness. There is the light of love; the love of little children the purest affection on earth, innocent and undefiled. The pleasure that we can derive from this is unsurpassed by any thing except the love of God; and as we can enjoy both at the same time, we should consider ourselves truly blessed. Dear sisters, let us give the little ones a welcome; they will repay us in being pleasant and happy, but if the room they occupy in our homes is grudgingly given, they will be fretful and cheerless. Let us hear from more of the sisters.

"Let the lower lights be burning,
Send a gleam across the wave;
Some poor fainting, struggling seaman
You may rescue, you may save."

I am one of the isolated ones, and am very much subjected to neuralgia. If these lines should be read by some elder whom the Spirit may prompt so to do, I should like him to administer to me where he is.

Yours devotedly, SISTER MAY.

WINCHESTER, Tenn., Dec. 14th.

Dear Sister Frances.—I feel it a duty I owe to my sisters to say a few words in the "Column," to tell how much I love the good work we are engaged in. I embraced the truth twenty years ago and can truly say it is more precious to me to day than ever before. I can not express the thankfulness of my whole being that I was led to see the restored gospel, and the only sorrow I have is because I did not live nearer the pattern given by my Savior. I often wish I could have had the good instructions when raising my family that my young sisters have to-day. May the Spirit so impress it on your minds that you may be guided by the same and teach it to your children; then you will not like myself have to look back with sorrow and say, "I wish I had done better." I have had many sorrows and passed through many trials and through deep waters, but my Father in heaven has always left me a dry place for my feet, and has been so merciful to me in so many different ways that I am not able to tell it with my stammering tongue, but am often led to say, "O, that all men would praise the Lord."

For the past five years I have had the privilege of meeting with the Saints. May God bless them and may they keep the faith and magnify their calling, for they know the work is of the Lord. Then why should we grow cold or careless in this good and glorious work? Many times I feel to thank God that I have been spared to see this day; to see the church putting on her beautiful garments and arising to show to the world that it is a city set on a hill that can not be hid. Why shall we fear what man can do if God is for us? He is more than all who can be against us. Truly the gifts are returning as of old; the Lord has blest even me with prophetic dreams and visions; some to instruct, some to

strengthen and some to reprove. I had a vision to reprove me for not praying for a dear brother that was in darkness. Sisters, let us pray for one another, and let us love one another and so fulfill the perfect law.

I had a feast of fat things truly at our late Reunion; but am now far away from any of like precious faith that I know of, but hope to meet again; if not in this world, we may in the world to come. I desire an interest in your prayers that I may be kept meek, humble, faithful and be accepted by the Master when he comes.

Your sister in bonds,
MARY LEE.

"OUR OWN."

If I had known in the morning,
How wearily all the day
The words unkind,
Would trouble my mind,
I said when you went away,
I had been more careful, daring,
Nor given you needless pain.
But we vex "our own"
With look and tone,
We might never take back again.

For though in the quiet evening
You give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning,
And never come home at night;
And hearts have broken
For harsh words spoken
That sorrow can ne'er set right.

We have careful thoughts for the stranger,
And smiles for the sometimes guest;
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah! lips with the curl impatient;
Ah! brow with that look of scorn;
'Twere a curl of fate,
Were the night too late
To undo the work of the morn.
Selected by S^r. EMMA.

PROVIDENCE, R. I., Dec. 3d.

Dear Sister Frances.—I try to tell the glad tidings of the "restored gospel" to my relatives, friends and neighbors. To the former by letter (which takes an amount of time and space), to the latter by neighborly calls and over the fence when no better chance is offered. O, I can not be sufficiently thankful! for once I was blinded by priestcraft and now I can see. O, praise the Lord. I have found the straight and narrow way.

In our "Hymnal," the hymn 1074 tells the whole story in a few lines, and I repeat and explain it when talking about what the straight and narrow way is, and it has helped many to see clearer and has set them to thinking. I have asked many earnest Christians, "Have you found the kingdom of God?" when they have told me they have the Holy Ghost, and I ask them "what is the organization of the kingdom of God?" and they almost always say, "The kingdom is in our heart," which to us who know better, is a most absurd answer, and I can not help but pity such darkness for I was once in the same place. And of the organization of the kingdom they can not answer. It makes me sad to see such darkness among the people.

I attended a meeting of the Holiness people last evening. It was the last one of their convention in this city, and I have since appreciated

the light and truth more than ever. I took some tracts and gave them to some who had gone forward. One poor man threw himself on his face and lay there sobbing until the crowd began to go home, and all they did for him was to sing a piece, "Jesus comes and fills me now." How I wish some of our Elders could have been there to have told those poor souls what to do; they wanted to do more than believe. They seemed to make it a point not to say anything about doctrine. They claimed a man would get to heaven if he did differ in that point, and to illustrate said he knew a man and he believed that man had gone to heaven, and he didn't know for many years before he died and didn't know now what church he belonged to. One of the Reverends who had a seat on the platform stepped down beside a repentant girl, while they sang, "Jesus comes and fills me now," and I heard him say, O, all you have got to do is to believe," then he talked a while in that strain and then he prayed for her and talked and after awhile gave it up for that evening. As soon as I had a chance I asked him, "Is to believe, all you have got to do? haven't you got to repent and be baptized?" He took a good look at me for a minute, (he was a big fellow, but I did not waver) and said, "O, you can if you want to," I replied, "The Apostles always preached 'Repent and be baptized for the remission of sins.'" He said, "Yes," and left me abruptly, but before he left the hall he came up where I was sitting and says, "Baptism is only a sign any way, and not essential," and I answered, "Jesus said it was to fulfill all righteousness." And if we are to follow Him, we ought to follow Him into the waters of baptism, and I would have said more but he began to move on, and said, that's so, and that he had been baptized so he had got that straight. As much as to say he had got it straight to my way of thinking, whether he considered it essential or not. O, let every one of us let our light shine that those who are earnestly seeking for light and truth may find it, and thus glorify our Father in heaven.

SISTER LOTTIE.

HARPER, Missouri.

Dear Sisters in the Lord.—I drop you a few lines to let you know that there are some scattered in the mountains of south-west Missouri that call upon the Lord and think upon his ways, yea and enjoy some of his blessings and are also in hopes of meeting with you all when Zion shall have been redeemed and all the Saints of every age and nation are gathered to receive their everlasting inheritance. Your sister in the one faith,
SUSAN C. LANCE.

EXTRACTS FROM LETTERS.

Sr. Anna Robertson, Hartford, Michigan, writes:—"I can not tell you how much strength I receive from the letters in the 'Home Column.' The *Herald* has doubled in value to me since its introduction. How much strength and patience we need to govern and teach our children. I should become discouraged entirely but for the fresh supply God gives me daily."

Sr. Mary Prettyman, Knox, Indiana, writes:—"I do rejoice in the gospel of the latter day, and that there is more than one way of sowing the good seed of the kingdom. We can distribute tracts and back numbers of the *Herald*. I intend by the help of the good Lord and his Spirit to

guide me, to scatter them far and near as opportunity offers. We have no meetings here at present, but hope to have soon."

Sr. E. Hightower, Beattie, Kansas, writes:—"We are deprived of the society of the Saints, and wish very much that some of the travelling ministry when passing this way would call on us. My health is poor, but I desire to live faithful, for I know there is nothing better on earth or in heaven than the gospel of salvation."

Sr. Mary Gillespie, Kirtland, Ohio, writes:—"I would like to say a few words to encourage those who have often encouraged me. Sisters, be of good cheer, for though the cares of life weigh heavy for a time, it will not be forever. Jesus has obtained the victory, and will give us his Spirit to help us overcome. Let us be brave of heart for our trials all over, we shall at last enter into rest."

Sr. Ruby M. Thompson, Ellsworth, Kaasas, writes:—"I am strong in the latter day work, and my heart rejoices in the Lord. Pray for me that I may be faithful to the end."

Sr. Lizzie Hutching, Richfield, Michigan, writes:—"I have not the privilege of meeting with the Saints and am sometimes very lonely, but I am trying to do my duty and to live faithful to God, and trust that I may be found worthy when the summons shall come."

Sr. Laura S. Cook, of Frederick City, Maryland, writes:—"I wish to bear my testimony to the truth of this work. I know that God hears and answers prayer. I have been healed of the asthma in answer to prayer. There are but four of us here. We wish an elder would come this way and call on us."

A sister writing from St. Louis gives an interesting description of the bazaar given by the Sister's Mite Society of that place to help the branch there in raising money to build a house of worship. All passed off harmoniously and in every respect the entertainment was a success. We would be pleased to give the letter entire, but for the crowded state of our columns.

Sr. Mary Britain, Garden City, Kansas, desires the prayers of the Saints, that her health may be restored to her, if it is God's will.

Sister Jessie writes from Kansas City, Missouri:—"I have been in this work a little over five years. I was opposed by my relatives, but was not left alone, for God was with me. There came to me a time of trial, when feeling that I must know of my acceptance with God, I strove earnestly to obtain a witness for myself. Being in a testimony meeting I was struck with the remark made by a brother that, The Savior was always pleading for us. I earnestly asked myself the question, Can he be pleading for me? To my astonishment I heard a voice answer distinctly, Yes, I am pleading for you. Dear sisters, I shall never forget the sound of the voice nor the words spoken, and I ask you to pray for me that I may prove faithful."

Sr. Katie C. Morrison, Buttsville, Missouri, writes:—"We are still trying to serve God to the best of our ability. We have not had any preaching since Bro. Lambert was here, and we would gladly welcome any of the brethren to declare the good tidings of salvation to us."

Sr. Mary E. Pooler, Central Point, California, writes:—"I can not render praise enough to God for all the blessings he is constantly bestowing upon me. I send in my mite for the Missionary

Fund, and wonder that I do not see more names from Independence, Missouri. I know there are many good Saints there."

HOME COLUMN MISSIONARY FUND.

Sr. M. C. Aldridge, San Bernardino, Cal..	\$ 55
Sr. M. M. Brooks, Essex Center, Ont.....	50
Sr. Ellen M. Evans, Visalia, Cal.....	50
Sr. Isabella Scott, O'Fallon, Ill.....	50
From Solomon, Iowa, (no name).....	50
Sr. N. M. Beckford, Wilton, Ill.....	3 75
Sr. Mary E. Mosfker, Cameron, Mo.....	1 00
Sr. C. A. Bebee, Council Bluffs, Iowa.....	2 00
Sr. Mary Goff and children, Deloit, Iowa...	65
Sr. Deuel, Garden City, Kan.....	1 00
Sr. Mary Britain, Garden City, Kan.....	3 00
Bro. David Brand, Marengo, Ill.....	5 00
Sr. Ella M. Kuykendall, Plum Hollow, Iowa	28
Sr. Sarah Hallam, Lander City, Wyo.....	50
Sr. Mrs. Eliza Jane Grimmett, Lander City,	
Wyo.....	50
Sr. E. B. Edson, Blaine, Iowa.....	8 50
Sr. Emma E. Pelton, Persia, Iowa.....	18
Sr. E. Teasdale, Coalville, Iowa.....	1 00

We wish to state to our readers that we this week received Bishop Blakeslee's receipt for \$240.70 on Home Column Missionary Fund. Don't be weary in well doing, but let us strive to help roll on the great work as those who know the truth of what they are sustaining.

LAMONT, IOWA, JANUARY 25th.

Correspondence.

INDEPENDENCE, Mo., Jan. 19th.

Bro. Blair:—It is a source of pleasure for me to read the letters of my brethren, from far and near, especially those with whom I am personally acquainted. And anticipating that such acquaintances derive a degree of satisfaction in knowing of my whereabouts and spiritual standing, I am constrained to write.

It was three years ago last October when I took upon myself the name of Latter Day Saint. I praise God for the instruments and opportunity that places me where I am. There is no event of my life that was the direct forerunner of so many radical changes, or preceded the turning of so many things bottomsides up. The evil one began very early in my spiritual life to harrass me, and as it appeared, to reverse all my plans of future life. In less than five months the master stroke was made, which was the death of my companion, who united the same hour I did with the church. But the good Father was not slow in preparing me for the blow, by sending one of His angels who stood before me one evening with that heavenly, assuring smile, and grasping my hand said: "You shall prosper and be happy."

The message was short, but sufficient to bear me up and through all trials since. From the beginning, however, we had to meet the scoffs of friends and the frowns of relatives. Not one of the latter, on either side, ever having had any use for the "Mormon doctrine."

My connection with the church was the cause of my removal to a strange land, among a new people; and three years have now almost passed since I took up my abode in the center of Zion, and while the way seemed clear for me to come to this land, there seemed influences at work during the first two years of my sojourn here that caused me a great deal of uneasiness, amounting sometimes to alarm; and I can say like some of my brethren, the way has not all been strewn with roses, and where the roses were strewn, thorns were found also; and through the green

fields, briars and thistles grew along the pathway.

How plain the necessity for the instruction by the Seer when he said, "Let all things be prepared beforehand." I hear many of my brothers say that they sought in vain for many months for labor when they first came here. Every door seemed closed against them, not because they were Latter Day Saints, but circumstances seemed to combine to discourage, and not until the last extremity was reached, with means and patience alike exhausted, did a ray of sunshine brighten and renew their hope; but their faith in the promises of God that they should possess a home in Zion gave them strength and encouragement. From my observation and experience I would advise all Saints whose steps are turned Zionward that they bring with them the means necessary to support their families two years or more after arriving! or better still, sufficient to purchase a home. But above all bring willing minds and hands to labor, and a positive determination to do right, and then pay your tithing; and as the Lord lives you shall prosper.

I am thankful, yes, my heart swells with gratitude that my lot is cast with so good a people as the Latter Day Saints are. I know their faith is founded on a sure foundation; and never at any time, or under any circumstances have I doubted this latter day work being of God; and it never fails to give joy and comfort when applied.

Ever praying for latter day Israel, your brother,
M. S. FRICK.

BIG SPRING, W. Va., Jan. 16th.

Bro. Blair:—I still live, and have been blowing the gospel trumpet amidst the persecutions against the work in this new field. On the 11th I baptized a lady of excellent repute, and yesterday I led six into baptismal waters and will confirm them this afternoon—all heads of families save one. A man by the name of Silas C. Malone gave his name yesterday for baptism next Sunday. I hear of others coming. The Lord has been with me in a marked degree, verifying his counsel to me heretofore. A few nights ago I dreamed of catching so many fish that I could scarcely get them all on one string. Such dreams have always been encouraging to me. May the Lord add such as shall be saved. Good health is returning, and a number of doors are calling "Come and preach for us." I am looking for Bro. Beatty to come to my assistance in a few days. I am pleased to learn that Bro. Joseph has undertaken another mission through the far west. May the Lord prosper his way. Specially remember us in this hard mission.

L. R. DEVORE.

EAST NEW YORK, BROOKLYN.

Bro. Blair:—We consider this branch of the church in fair condition; the Saints are beginning to understand their duty better. Some persons are investigating, and will in the near future join with us. The Saints were very much strengthened by the recent visit of Bro. G. T. Griffiths; our heavenly Father, through his Spirit, having revealed his visit to the branch through the presiding elder in the Saints' testimony meeting, one week previous to his coming. He stated that one of the Twelve would come in the near future by permission of our heavenly Father. Bro. Griffiths, on his arrival one week later, told us that he had come by the word of the Lord to him;

that he had to turn out of his way; and that the nature of his work was, that the Saints here needed encouraging and strengthening. These and many other blessings we receive and feel thankful. We have good hope for the future. Prejudice seems to be giving way, and many seem to be more friendly to the work. Bro. Griffiths' visit was timely; and meat in due season was imparted to all who heard him.

GEO. POTTS.

WESTON, Iowa, Jan. 17th.

Editors Herald:—In the latter part of November I visited Wheeler's Grove, in company with Bro. J. C. Foss, where we held several meetings with some interest; but as Bro. Foss was anxious to commence labors at Underwood according to previous intention, we did not stay long. There is a noble band of Saints at Wheeler's Grove, and they wield an influence for good among their fellow-men. They had the misfortune to have their house of worship demolished by a cyclone some time ago, and have not been able to rebuild as yet. The branch is not so strong numerically as when they first builded, owing to the fact that several have removed to other parts, yet I understand that they intend to rebuild. I hope they will succeed, for they need a house in which to worship. Saints in other localities have a grand opportunity to manifest some of their brotherly love, as well as love for the work, by extending unto them a helping hand.

In the first part of December I went to Fontanelle, in Adair county, where I preached six times in the Christian Chapel, held a few meetings in a private house, and baptized two, a man and his wife. There are only about twelve members at this place, but they seem interested and alive in the work. I think if more labor could be performed there, others would come into the fold. Bro. Briggs Alden, or, "Grandpa Alden," as he is called, is in his ninety-second year, feeble in body, but heart and soul in the work. He says it is Mormonism that keeps him alive. His companion has an affliction on one of her limbs, causing her much suffering and distress. May the Lord comfort and bless them according to their wants. There are other old-time Saints there, some who had been led away during "the dark and cloudy day" that came on the church, but are now indorsing the Reorganization; and when I beheld the interest manifest by them I was satisfied they had not lost the Spirit of the latter day work. It does my soul good to see the old Saints that have stood the severe trial and disappointment and have been tossed about 'til almost discouraged, still clinging to the faith, and now rejoicing that the church is reorganized.

Since my return home I have labored some about ten miles north of here, where there seemed to be a good opening for the presentation of our faith. A few Saints live there, and they are anxious for labor to be performed, while friends outside are willing to hear. The Brighamites have been working there and made a few converts to their institution. One of their missionaries was at our meeting the last time I was there. I endeavored to show the difference between us and the Utah church, which seemingly did not suit him very much. He got the privilege to speak, and complained much of the treatment they received from the "Josephites" wherever they go among them. He claimed we were apostates, while the church in Utah was all

right. I challenged him to discuss the question, but he thought that would do no good. Now I wish to say right here that though this man complained of the treatment received from the Saints, I am satisfied the Saints have treated them well—just as I claim they ought to do. They may close their doors against our brethren in Utah, but we must not retaliate, but do to them just as we would that they should do to us, whether they do it or not.

While at Fontanelle I was presented a copy of "Mormon Portraits," a book claiming to be written by one Dr. W. Wyl, against Mormonism. It, like most Anti-Mormon works, seeks to blacken the character of "the first elders of the church;" but it overdoes the matter, so much so that none but Mormonhaters can begin to believe it. While thinking of the many works of a similar nature that have been circulated, together with newspaper articles and public lectures against the faith of the Saints, the question arose in my mind, How is it that the work has not been destroyed long ago? It surely appears as if God had his hand in it.

This was considered a wise saying by Gamaliel in the days of the apostles, when speaking of the work of the Lord then performed: "If this council or this work be of man it will come to naught; but if it be of God, ye can not overthrow it." Apply this rule to the latter day work and it certainly looks as if the work must be of God, even if we had nothing more to confirm us in the faith.

I am glad to be able to say that the condition of the Pottawattamie district is improving. Some have been added to the church, and the Saints feel encouraged. Calls for preaching come from every quarter—many more than we can fill. The labors of Bro. Foss were highly appreciated, and we hope he will be able to return again soon. Some few of the local elders are doing well; but we need more help. The field is large, and the laborers too few.

H. N. HANSEN.

MCVEY, Ills., Jan 22d.

Editors Herald:—We are happy to say that the gospel sound has again been heard in this part. Elders I. A. Morris and I. M. Smith came here December 30th and preached with good liberty, expounding the word in that way that the sectarian world know not of save as they hear it from those who are chosen and set apart to preach the restored gospel. Although we (husband and self) are entirely alone here, we take courage knowing that the form of doctrine we have obeyed can not be overthrown by the doctrines of men. Bro. Morris remained until January 9th, but suffering greatly with cold he preached but few times, yet he had good liberty. Bro. Smith continued the work until the 13th. His discourses were all good, and the last four were really grand. We thank the great Author of this latter day work that he has chosen such men and defends them while presenting his word. The weather was unfavorable, yet the people turned out surprisingly. The best of attention was given and some are interested; others are prejudiced, yet we think prejudice is fast giving way. We would be delighted if Bro. G. H. Hilliard would hold a series of meetings here sometime during next summer, and Bro. Smith and Morris as circumstances permit. We hold our membership with the Brush Creek branch.

We hope to attend the coming June conference at that place. The *Herald* is a great comfort to the isolated ones, also the Home Column. Mr. McVey, the gentleman for whom this station is named, very kindly tenders us McVey hall free of charge, and Mr. Yawl, who keeps merchandise in the room below the hall, very generously kept up lights and fire during the meetings. Can some of the traveling ministry call here and preach?

MRS. B. A. MORRIS.

HERSEY, Mich., Jan. 18th.

Bro. Blair:—Since I last wrote I have continued to wield the "Sword of the Spirit" till I have begun to see some of my labors in this part of the field. On the eighth instant I led two precious souls, middle aged men, into the waters of baptism. They are heads of families and bid fair to become useful in the latter day work. Several others are believing, and will obey in the near future. Last Thursday my brother Joseph W. Shippy went with me on a short preaching tour to Wilton Junction and vicinity. We had fair congregations, good attention, and good liberty, and blessed two children. Some said they would be baptized before long. The work is onward here and the Saints rejoice in hope. I expect to leave for Canada next week.

JOHN SHIPPY.

KINGSLEY, Iowa, Jan. 13th.

Dear Herald:—After my last communication I continued the discussion, which lasted, in all, fourteen nights. After its conclusion I lectured on the Book of Mormon, and on Saturday night the minister's son lectured on Mormonism, I answering him on Sunday. From certain developments I concluded it would be in keeping with my position to throw out a challenge, and as a consequence proposed to discuss the merits of the respective churches, either between ourselves, or have the liberty to choose—each a representative man. He would not come to time, as to himself or their church, but thought it might be that he could get some one to negative a proposition defending our church. Consequently I corresponded with one of the brethren, who agreed, sending a proposition, which in turn I sent to the minister, who answers back refusing to accept.

Taking the courtesy extended me at the close of discussion as evidence, the church lost nothing by it. A paper drawn by the leading merchant, and without my knowledge, and circulated by one of the leading men, contained an expression of gratitude for the labor performed, and offered the hope that I would return in the near future. To it were subscribed twenty-four names and \$22 90. I believe it to have been an expression of respect for the church which had been assailed, though the question under discussion related only to infant baptism. Why it is that men will entirely turn from the question under consideration and abuse the church, I can not see; and I would be glad in my soul to have these men come to a knowledge of the truth, for I am made sad to know that they are "kicking against the pricks."

Our stay of five weeks at Richland was made pleasant and home-like. Thanks to all. With the length of our stay there, and near four weeks stay here, we are becoming confirmed in the thought that a place should not be left till thoroughly worked.

Please, Mr. Editor, allow us to enter our protest against tobacco. While away out in Dakota we were in conversation with a young man who said that he had come to the conclusion that all our elders chewed, as the three that had preceded me were all guilty of the habit. Brethren, why should we in any way retard the progress of the work! One young man in this place is making the commendable effort to quit the use of it.

Leaving Richland the 19th ult. we came to Sioux City, where, through previous arrangement, we met Bro. J. L. Gunsolly, who is now with us, and is making rapid progress. Next day we came to this place, riding twenty miles of the way by stage, with the thermometer seven degrees below zero! In the old town of Quorn we held fifteen meetings, and from there went to Squash Hollow, where we preached but once, on account of the cold. We then went to the town of Kingsley where we held two meetings in the school building, and, being denied further use of it, we went to the rink. This, through the kindness of Mr. H. B. Jordan, we were permitted the use of free. The inclemency of the weather has again put a dead-lock on our meetings. There is a fair interest in the place, and as the professors(?) are so prejudiced, we are determined to hold forth for some two weeks if we can get a suitable place. J. W. WIGHT.

SWEET HOME, MO., Jan. 24th.

Bro. Dancer:—We could not do without the *Herald* and *Hope*, they contain such good news every week. Christ says the Saints are the salt of the earth, and we are salting this part of Missouri very good. I have ten children; all are in the church but two, and they are too young to be baptized. This is the Church of Christ, therefore I rejoice that I am engaged in such a glorious work. WM. POWELL.

WASHINGTONVILLE, Ohio,
Jan'y 15th.

Dear *Herald*:—You are a welcome visitor in my home. I read your many testimonies of the goodness of God to his children, and I desire to bear my testimony also.

We had about thirty members in our branch, but have been reduced to about seventeen by removals to other places; but though not many in number, the Lord has greatly blest us in our prayer and testimony meetings through the gifts that he promised would follow them that believe.

We have one member—a brother—who was called into the church by the Spirit of God, made manifest through a sister. Two weeks after he obeyed the call we held a prayer meeting at the home of an aged sister, the inclemency of the weather and her poor health preventing her from attending meetings, and he had the gift of prophecy. Oh! what a blessed meeting we had—one ever to be remembered by all present. The Master has truly said "Where two or three are gathered together in my name, there will I be with them," for there were only six persons at that meeting.

In October I had a vision: I beheld a straight, narrow path, stretching away in front of me, and, on each side of the path were beautiful green trees, and I was standing at the beginning of that path, ready to commence my journey onward. I could not tell you, my brothers and sisters, how much that vision strengthened and en-

couraged me to keep on in the good work. In November I was blessed by another vision: I was standing on a steep embankment, about five feet high, when suddenly I saw water gush out of the ground and flow away in a large stream which grew larger and larger until it formed a great river of clear, sparkling water, which still grew broader as far as the eye could see, and I felt that the Lord had truly blessed me. O, that we may be enabled to "work out our salvation with fear and trembling." My daily prayer is that the great latter day work may prosper, that we may all continue faithful, that we may meet where all sorrow and pain will be over.

ROBERT ROBSON.

MALAD CITY, Idaho, Jan. 14th.

Brother W. W. Blair:—At the request of the Saints and friends of this place, and by direction of Bro. R. J. Anthony, I came here the 30th ult., to be present when the Rev. M. T. Lamb delivered his prepared lectures against the Book of Mormon. He would not debate, but consented to let me review each lecture. He gave six lectures, and I followed in six reviews of about two hours each. Excitement ran high, and the attendance was large throughout, all thing considered. The contest was somewhat unequal, for he has devoted his whole time and study to overthrow the Book of Mormon for the past three years, and he therefore knows his "piece" like a school-boy, while I was under the necessity of borrowing every book I used in evidence. Notwithstanding this, I can say truthfully that my knowledge, confidence and love for the book has been increased. Mr. Lamb is a smooth, mild, winning speaker, but, withal, cutting, sarcastic and misleading. Therefore in the very nature of things his method should be studded. I closed the reviews last evening. Perhaps I shall report more fully when I have more time. There is a great deal of snow here, and it is bitter cold.

ROBT. M. ELVIN.

CHASE, Kansas, Jan. 23d.

Bro. Blair:—I have been here doing what I could to enlighten the people on the gospel. It has been very cold since I wrote you last. The 14th and 15th was our coldest. Please say in *Herald* to brother Kelley that we would be pleased to have him with us during our conference, February 25th, at ten a. m., for the Saints could all have a chance to hear him. We expect a large attendance. I go from here to Barton county this week, thence to Ellsworth county.

A. H. PARSONS.

AVOCA, Kan., Jan. 21st.

Brother W. W. Blair:—We are not dead nor frozen in. I have been to the little capital of Kansas and had a good time with some honest souls who have been reading their Bibles until they found the rottenness of old Babylon and her institutions. They seemed to be looking for the old land marks, and when we unfolded to them the gospel that Jesus, Peter, Paul, Joseph Smith and others preached, they had no fault to find, but listened to and received the word with gladness.

I left yesterday for this place, where I am to stop over Sunday. I then go to Horton. Here is quite a number of the Strangite school of Saints; all industrious; some mechanics, farmers and railroad men; all calculate to be called temperance men; but I am sorry some use tobac-

co and strong coffee, while others detest the evils. When will the Saints live by every word that God in mercy has given us. We rather keep the Word of Wisdom and have health, wisdom, and great treasures of knowledge, even hidden treasures. And the Lord says the destroying angel shall pass them by. Now are not these blessings worth living for?

These Strangite Saints are becoming more reconciled to young Joseph. They have come together and held a meeting at which points of doctrine were taken up and compared, and there is a better feeling now than has been for years. They want me to locate out here; but I have not yet decided. There is plenty of missionary work in these parts. I have had quite a good time with the Indians located near here. It has been my daily prayer to do no harm and all the good I can. * * * And here let me say I hear complaints about those long-winded writers in the *Herald*. Shorter articles and written oftener on some other points, would be relished far better. I had rather read extracts from the Bible, sayings of Joseph Smith and Hyrum, etc, etc, than those long articles.

Truly and sincerely,

L. D. HICKEY.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

CHURCH NEEDS OF CITY AND COUNTRY CONTRASTED.

UNDER the above heading, a very ably written article appeared in *Herald* for January 14th, by Bro. W. R. Sellon; the perusal of which was to me, instructive and amusing. 'Tis perhaps well the ministerial question has been introduced, as a free and respectful expression thereon may be followed with good results. There can be no reason why we should feel disconcerted because of a variety or difference of ability, or object to its legitimate utilization, or evidence but superficial thinking in deciding that culture, through natural or acquired ability is the one and only needed qualification in a representative of the latter day work. For while many who would go to hear a cultured speaker that would rather read Shakespeare or perchance Ingersoll's effusions than spend time in listening to one less competent, there are some that could not be effectively reached through the cultured if evidence of other qualifications as essential from their standpoint as culture was wanting.

What the criticism might have been, we have no means of knowing, but certain it is, some one, or ones whose cultured sensitiveness was aroused by hearing some ungrammatical phrases, discovered the apostles to be unlearned, yet the fact stares us in the face of thousands been brought to a knowledge of the truth through their instrumentality, who doubtless thought more of the evidence these unlearned men adduced to substantiate the validity of their doctrine than the manner of its introduction, which might be called common

sense. And the history of the latter day work develops proofs of very similar effects. Paul was wont to inform the Saints that he came not unto them with excellency of speech, or with enticing words of man's wisdom, but in the power and demonstration of the Spirit, and of power, that their faith should not stand in the wisdom of man, but in the power of God.

Of these unlearned men Christ said:—"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake the dust off your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gormorrah in the day of judgment than for that city."—Matt. 10. The above is very pointed, and evinces the fact that Christ was so far from being ashamed of these unlearned men as to give assurance of recognizing acts performed in purview of their calling; such acts to be as effective for weal or woe as his own. Hence the declaration, "He that heareth you heareth me." And in the face of these God-approved facts, there is no reason to believe that God will accuse men for a failure in accepting gospel truths because they may not be made dazzling by eloquence man can acquire. A gospel discourse delivered in an intelligible manner, minus of classical phrases will prove as effective in condemning, if refused, as one made flowery and fascinating with them; otherwise a method to educate with a view to the ministry would be sensible. And yet there is no guarantee of a premium; for neither do I believe it would be seemly to thank God for ignorance, while he who would indulge the thought of having his mouth filled by opening it, without correspondingly striving by dint of perseverance and study, commits a grave blunder, and mistakes the nature and requirements of the latter day work; failing in an appreciation of the teaching of the prophet Joseph, who strictly enjoined studying upon the church. And if those who have or may be so enthusiastic to give or receive ordination with the thought that the mere act of ordination was the only requisite would carefully read and ponder over the 8th, 9th and 10th paragraphs of section 10 of Doctrine and Covenants, they might be stayed in their wild career and evince a moderation consistent with gospel injunctions. I may be told that this was given to Hyrum Smith, to which I don't object; but it is general in its application, and still profitable for study, correction, etc. There are special and general commands, and to discriminate is very essential.

The law of adaptability is wonderfully developed in all God's works, and to doubt the propriety of its observance in the consummation of the latter day work would be as wild and inconsistent as to insist on the possibility of its observance to an extent as is desirable by the Reorganized Church as the present juncture. For from its first inception barriers have arisen to question its right, saying thus far, but no further go. And while barriers of various kinds have arisen, the kind of an antagonism between extremists and non-extremists, would create, has not been

wanting, so that whatever gain has been made, the contest has been continuous and severe. And the end is not yet.

That ministerial labor in populous cities by cultured elders would be effective none need doubt, but that effects would be so astounding as some might be led anticipate, I don't believe, for reasons I might, but are not necessary to assign. And yet I have and still consider it proper to secure and utilize all the help or talent available, and if I knew of hindrances to this essential method, I would think it proper, manly and God-like to legitimately work to remove it, and let the glorious latter day cause have the benefit of all available aid; and if the same responsibility to stay what might hinder the cause does not exist, then I have mistaken the nature of the latter day work; and much prating about discretion, etc., is the veriest twaddle.

With the understanding that diligence culminating in the introduction of the work by the distribution of the printed word opening places for preaching at various points three, four or six nights in the week, and holding forth at one or two more important points on Sunday, and if places could not thus be had in a city, branch out six, eight or ten miles to other points, so divided the time. I should be glad to see as many elders as there are prosperous cities in America as classical as a Beecher or Talmage in battle array to-morrow, and could say God bless them. But if city missionary labor is to consist in the cultured missionary being housed six days, and screened from the pelting storm and the scorching rays of the sun, to prepare two sermons for Sunday, and they to consist of gospel doctrine, or a mixture of what might be called science, or large doses of mine opinion, as the taste or wisdom of the cultured missionary might lead, with the occupancy of costly apartments, etc., I should earnestly and solemnly protest. I believe the work of such magnitude as to think it worthy of man's very best efforts. And if a man gives ten dollars because he has but a hundred, he is equally justified in God's sight as the man who gives a hundred because he has a thousand dollars. And so if one has two talents, or abilities, that two talents might represent, he is doing as much according to his abilities as the one who has five. And if the two-talented brother is to go into the country and get bespattered with mud, covered with dust, wet with rain, scorched with the sun, froze with the cold, and chilled with the wind, held to strict account for the manner he represents the church, by what precedent governing the ministry in the latter day cause would the five-talented brother be justified, applauded and praised, for doing and preaching what and where he might please?

Omaha, Nebraska, and vicinity opens a fine ministerial field for an active, conscientious, competent elder. There is doubtless, as in other cities, a class that could more effectively be reached by being visited at their residences, which might be effected by a system of tract distributing away from the central parts of the city, in

plain, small residences where, doubtless, some are to be found whose humble situation in life, leads them to think they are unworthy to mix with society, whose mind by being properly approached and instructed, might be disabused and in time made useful members. And the cultured are well adapted for such work, being ready to freely and clearly express themselves. I believe a more thorough systematizing of ministerial labor very needful. To illustrate: In Kearney and Franklin counties, Nebraska, a circuit, say within a radius of forty miles, might be formed, with several points, which might be visitable once or twice a month; said points ten or twelve apart; appointments filled regularly, and in such a circuit two elders might labor advantageously; and in six months or a year a good work might be done, or proof developed that nothing could be done, in which event a new field might be sought. Thus with such a system much more might be done at a much less outlay of money than in a few months traveling over a state or two, with labor in but a desultory or unsystematic manner, and reflect credit in that a becoming economy in the use of the money that comes to the coffers of the church would be evinced.

Recent developments seemed to necessitate some labor; three business meetings were held, the most interesting and peaceful I ever saw. Labor attendant upon an effort to adjust trouble is remunerated by delving down to the bed rock or cause of the trouble. To the credit of those concerned, they were willing for this method. And for Omaha branch we hope an era of peace has dawned to continue, with much fruit. We have had their struggles but it is cheering to see struggling ones strive to help themselves and roll back the pestering waves.

JAS. CAFFALL.

THOUGHTS ON CHURCH LITERATURE.

THE old year has passed; the new one has been fairly introduced. Its introduction is not novel, but somewhat customary. It did not take us by surprise, for the advancing days of the "old" suggested the approach of the new. The record of the old has been made; and a peculiar one it was. It contained records of murders, suicides, debaucheries, licentiousness, falsehood, embezzlements, defaultings, thefts, poverty, wretchedness, squalor, famines, earthquakes, floods, fires, wars, tempests, cyclones, scourges, etc. Any thing else? Was its record all of blackness and terror? No. There were deeds of charity, acts of benevolence, vigils with sick and dying, almsgiving, gratitude, thankfulness, tears for the erring, kind words, noble deeds, outbursts of noble impulses, many poor relieved, afflicted comforted, hymns of praise, prayers prevalent, souls born of God!

What of the present year? Who can tell? What has it in store for the world at large? It shall have its share of all things needful. But we leave these generalities and come to specialties. We

wish to glance at the church and its progressive work. In 1852 and after, in southern Wisconsin, I hear the whisperings of waiting souls! I look to Cincinnati in January, 1860, and find a friendly man issuing and editing a paper called the "Herald." In northern Illinois, at Amboy, in April, 1860, I see a small assembly engaged in earnest, prevailing prayer and counsel—and things assume a more definite shaping. The little "Herald," in time is removed to Plano, Illinois; afterward to Lamoni, Iowa. During the passing days and years, the small obscure church increases her strength, enlarges her borders, extends her ministerial ranks, enlarges her periodical, issues a "Hope," a "Messenger," then an "Advocate" follows the latter; then comes a "Sandhedens Banner;" then an "Expositor;" also the "Vindicator," in England, rises to view; and lastly, but by no means the least, "Autumn Leaves" greets us so pleasantly!

Away back in the sixties I find a little corner in the monthly "Herald" headed "Little Folk," if I mistake not. A children's paper was actually demanded; we get it. It does a good work. We needed Sunday School lessons; they come. We want them graded, we get them. The time fully came when the young folk of the church required a periodical for themselves; a clean, pure sheet for the young men and women whose welfare the church seeks, and whose services she must have! "Autumn Leaves" has been long coming, but it is here, and it must stay. There's no evading it. No father or mother of the church can ever consistently let it die. Die? That were a shame too mean to name! What parents in this church, who have a jealous care for their offspring, could be otherwise than solicitous for the spiritual welfare of their own.

Do you care, father? Are you anxious, mother? Yes, of course. You, whose hearts have been touched with a power divine; you, who have become acquainted with the gospel, know—surely know—of how vast importance it is to judiciously seek the eternal good of son and daughter. It is not enough that they live surface lives. There are depths to the work of God into which they should delve; and this can only be done by a prayerful, studious, sacrificing life! and an attendance upon divine services—with home—spiritual duties attended to. A careless, prayerless life never can know of God's eternal beauties; can never feast upon the rich viands that crown the board of our Master's table. The latter day work should be made attractive—enticing to the young. They should be kindly, lovingly taught; but never coerced. "Autumn Leaves" designs leading young minds in that way. Religion is not "dry," "morose," or "sultry." The pure religion of Christ is filled with glittering worth; it shines with an everlasting light; and so happifies the soul that, once enlightened, no darkened desire for retrogression can ever take hold thereon!

"Autumn Leaves" can do a noble work for our youth. The mover in this good

work had no thought of popular praise, or of seeking to be prominently foremost; but evidently it was born of a deep-set desire to see a great, yet painful deficiency supplied. Painful, from the fact that we who constitute the Church of Jesus Christ, had no pure-toned literature prepared for our youth. They need special looking after. They have been too long and too seriously neglected. I have seen them almost spurned. There have been no sermons for them; no lectures for them; no special church services for them; no church literary societies for them, until quite recently.

The writer ventured within the last few years to give to young men and young women something of this, risking adverse comment, and unsavory criticisms, and good resulted therefrom. No one can be a *thinker* that is not a *reader*! Stagnation follows inactivity of mind. The mind that has no care for spiritual, historical matter, is a mind that has lain uncultivated in that direction; and while the world abounds in literature, refined and crude; and while the world is to-day a reading world, so should the church be a reading, studious church; and while other literary matter comes into the hands of our youth, let the Church of God put literature into their hands—and let it come to stay! "Autumn Leaves" should have a wide circulation. It is good, wholesome, readable! It surely should be to day a *necessity*, and it is. It is only waiting to be recognized as such. Such recognition will surely follow a careful reading of the work, for it is self-commending.

We should always be found an intellectual people. Illiteracy is not to be envied. Who, among the thoughtful, desires it? If ignorance ever were bliss, it is not blissful now. "Autumn Leaves" has the impress of intellectual thought upon its fair pages. Its first issue is evidently a model of subsequent numbers. Its opportunities for good are manifold; its harvest, rich and golden. Its first introduction into every home whither it has come, has received an unmistakable welcome. Let every issue be of an increased number. Let every page be studiously read. Blessed be the heart that conceived the idea of such a work; and blessed be the dauntless courage that dared to undertake it. Its real, living importance is not yet realized—but shall be.

We must be a progressive people. Our progress should be found in all *good* works. This magazine works in the right direction, and no one will think of disputing it. There has been, of too long time, an idea advanced of our making progress without means. We can't do it. Money is necessary. No one makes a living on "thank ye's," neither can the church thrive and issue literary matter on that. Money, and money well spent, can be no more advantageously spent than by dropping it in the church coffers, where wise men judiciously dispense it where needed.

Come on with your money for "Autumn Leaves." Who begrudges one dollar and twenty-five cents a year for a work our young people have so sorely needed! May God impress upon every one the actual

necessity of sustaining it. Let no Latter Day Saint's home be without it. Get friends and neighbors to subscribe for it. Young folk, introduce it to your school mates. You need not be ashamed of it, nor anything that belongs to the church.

Support "Autumn Leaves."

J. F. McDOWELL.

WHITMERISM REVIEWED.

DAVID CITY, Neb., Jan. 7th.

Bro. Joseph Smith:—Inclosed you will find a copy of letter written to a friend of mine, pointing out what I believe to be some of the weak points in David Whitmer's doctrine.

Yours in Christ,

J. M. STUBBART.

"Dear Brother:—It has been a long time since I received your last letter, which I should have answered before now.

"I feel to say like Paul, 'I marvel that ye are so soon removed from him [Joseph Smith] that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ.' I do not wish to speak harshly in this matter; but as I love your souls, I would to God you could see this matter aright. I have examined carefully David Whitmer's pamphlet, which I received from him sometime ago. I have been investigating this matter ever since I first heard of his views. And the more I examine them, in the light of the scriptures, the less confidence I have in them; and now I am fully satisfied they are not of God. Since he admits that, 'Some revelations are of God, some revelations are of men, and some revelations are of the devil,' I am forced to the conclusion that his is of one of the latter two classes, or my judgment of the teachings of the Bible, and of language, is entirely wrong.

"I believe I have had some light from the Spirit on this matter every time I have tried to investigate it. The last testimony is as follows: Yesterday and day before I reviewed this matter carefully; and on going to bed I asked God to give me a testimony that I might know his will more definitely, and He did so; for before I awoke this morning I saw that mother and I were at your father's on a visit. Your folks wished mother to stay with them, but she said, 'No; I must return home.' I remained behind, and it was impressed on my mind to go around the house *they* were in and examine its structure. It was then made known to me that where the house stood had been a splendid and substantial building, which had had first a smooth surface for a foundation; and upon this stood, on either side, a row of solid iron pillars. Upon these pillars had rested the building. On account of some internal pressure the pillars had been pushed outward, and they stood leaning in that position. What became of the building I did not see; but upon that same foundation, or ground-work, a certain man went to work and built the house your folks were in. The building was entirely

new, and of different construction than the previous one. He discarded the iron pillars, and built a one story building, which, from a distance, looked pretty well, and had the appearance of being built of cut stone. However, when I came up to examine it closely, I discovered that it had been built entirely of *mud*. To give it the appearance of cut stone, the builder had taken an instrument and marked off the surface in squares. To further help the appearance of the building he had made curves and flourishes at the corners of the squares.

"Now brother, I find this an exact picture of Whitmer's church. It is built on the right foundation, or ground work,—Christ, the Book of Mormon, Bible, and the first inception of the latter day work—but right where the building commenced, the iron pillars that ought to be there were rejected! For these pillars see Eph. 2:20, 21: 'Are built upon the foundation of the apostles and prophets, * * * fitly framed together.' Also Eph. 4:11,—'Apostles, prophets, evangelists, [or high priest], etc.' Gal. 2:9, 'James, Cephas, and John, who seemed to be *pillars*.' Instead of having suitable timbers to 'fitly frame' together the whole structure, it is of one material—*mud*. No beams; no pillars; no corner-stone!

"Christ said, 'Whosoever teaches more or less * * * is not of me.' Whitmer says Joseph teaches more. But it is plain to see that Whitmer teaches 'less.' If he means that Joseph taught more than we have a record of Christ teaching, then the apostles and the Nephites did the same thing. Christ, personally, says nothing of ordaining elders, priests, teachers, deacons, bishops, etc., on either continent, yet we find the church did ordain such officers. To the Jews he spoke of apostles, or disciples; (Luke 6:13); and seventies; (Luke 10:1.) To the Nephites he only speaks of the twelve disciples. Now all of these other 'pillars' Whitmer discards. Elders, priests and teachers were not spoken of till in the last part of the Book of Mormon. Moroni's 'Priests' are not spoken of in the New Testament as gospel ministers, but rather to the contrary. Heb. 7:11, 12.

"Then according to Whitmer's logic, the church could have but disciples for apostles, and seventies he will not accept. But the apostles add to these more apostles than the first twelve. Matthias, (Acts 1:15-26). Paul and Barnabas, (Acts 13:1-4, with 14:14): Titus and others. Prophets, (Acts 13:1; Eph. 4:11; 2:20). Evangelists, or high priests, as in Matthew, Mark, Luke, John. 'Philip the evangelist.'—Acts 21:8. Deacons, (Acts 6:1-6). 'Bishops and deacons.'—Phil. 1:1.

"I believe the evangelists and high priests are the same, because I find their offices to agree. Dungan's Greek Lexicon says an evangelist is 'An ecclesiastical writer. An aid or assistant preacher of the apostles, who went on missions from church to church.' They seem to take the place of the apostles in the established church. The Book of Doctrine and Covenants says the high priests are to travel, (page 230), and perform other duties as councilors (pages

270, 275, 290). The three presidents must be high priests (page 291). So in the established church they have the same authority the Twelve has to the world. This is the only office that supplies the place of the evangelist. The difference in the two appears only in name.

"But Whitmer would 'make a man an offender for a word.' He would say we have no need of 'ecclesiastical writers.' But please note the following: 'Because that I have spoken one word, ye need not suppose that I can not speak another; *for my work is not yet finished; neither shall it be, until the end of man;* neither from that time henceforth and forever.'—Book of Mormon, p. 105.

"If God deals with this generation, they *must write* his word to let the world and future generations know it. Yet before that writing is put in the hands of the world, they should understand their first and second readers—Bible and Book of Mormon—or they will not understand it.

"The office of 'prophet, seer, and revelator,' which is simply three names for one office, has been filled by Joseph, or the latter day work is a failure and a fraud. To translate the Book of Mormon he had to be all that that office implies. It is true he translated the Book of Mormon before he received his ordination, but that was because there was no one holding authority to ordain him till the church was organized. (He was ordained to the Aaronic priesthood in May, 1829. See O. Cowdery's letters, page 3, also *Times and Seasons*, vol. 3, pages 865-6; and *Mill. Star*, vol. 14, p. 15.—Ed.)

"Whitmer says Joseph was to have no other gift but to translate, but that does not agree with the Book of Mormon, for it says, after speaking of his translating the Book of Mormon:—'And again it shall come to pass that *the Lord shall say unto him* that shall read the words that shall be delivered unto him. . . . that Lebanon shall become a fruitful field,' etc.—p. 101. This evidently shows, that with his work of translating he should also prophecy. What good would it do for him to prophecy if the same was not published? We could not tell that Joseph ever translated the Book of Mormon (notwithstanding Whitmer's and others testimonies) if we had not those very prophecies in print so as to prove him a prophet, seer and revelator, and capable to do such work.

"Whitmer objects to Joseph being that 'choice seer.' I believe he was, but that has nothing to do in the case. The facts are, that 'choice seer' has been, is, or must in some future time, be in the church, hence that office *must* be in the church sometime. If it can be in the future, could not Joseph hold the office of a seer, even if not that 'choice seer?' Paul was a 'prophet, seer and revelator.' (See Galatians.) John the Revelator held that office. So did Peter.

"Whitmer objects to the word 'priesthood,' and says it should be authority. Priesthood *is* authority; but authority is not always priesthood. Priesthood is the only word that will express that kind of authority—that of priests. Paul in speak-

ing on the subject of priesthood said that Christ was a 'Great High Priest,' and in Hebrews 3:4, says, 'No man taketh [present tense] this honor [high priesthood] unto himself, but he that is called of God as was Aaron.' That shows me that God called men to that same office in Paul's day. Again; Hebrews 7:11, 12, Paul in speaking of the same matter says, that under the Levitical priesthood the people received the law of Moses, or of carnal commandments, by which perfection could not come. But the perfect law, the gospel law, was to be administered by another priesthood—the Melchisedec—to which Christ was ordained; and hence there was 'a change in the priesthood.' 'For,' said he, 'the priesthood being *changed*, there was made of necessity a change also of the law.' We know the law was changed, and can we not recognize the fact that the Melchisedec priesthood must accompany it? If we have no priesthood we have no authority.

"Read of 'the prodigal son' in Luke, chapter fifteen, and you may discover these facts. The 'certain man' is God; the 'house' is the kingdom of heaven on earth; the 'younger' son is the human family; the 'elder son' is the host of heaven, including Christ. 'Yet learned he obedience by the things which he suffered.'—Heb. 5:8. The human family, through their agency, chose evil. Afterwards they returned to God, and the church or kingdom is established when 'the father meets him.' The 'best robe' given him denotes the highest order of priesthood, the Melchisedec, which extends into heaven, and is 'without beginning of days or end of years.' The 'robe' was always a sign of authority. See Matthew 27:28. The 'ring' is the seal of authority, or 'key of the kingdom of heaven.'—Matt. 16:19. See Esther 8:8, for seal of kingdom.

"The question next is whether one man, three men, or no man, should be at the head of the church on earth. Whitmer objects to the first two, and says, Christ is the *only* head. I find Christ is not the *only* head. God is Father, or head of all. Christ comes next, the Holy Ghost next, after that, 'apostles, prophets, evangelists,' or high priests, etc. Which should we recognize as head on earth? Christ is not here in person, so naturally we must have a head, for nothing can exist without a head.

"Whitmer does not want it said he is the head of his church, but nevertheless everything in his writings show that he is. More than that, he is the 'arm of flesh,' for they are all depending on him; and although he objects to the theory, yet if there is a question raised about important things, his followers, or those leaning that way, will go on long pilgrimages to see him and get his views. There is 'a head.' He is in fact *their* head.

"In the Jewish Christian church, were 'James, Cephas, and John, who seemed to be pillars.'—Gal. 2:9. They were the head. For further proof of this see John 21:15, 17, where Christ gives Peter special charge over the church; and Matt. 16:18, 19, where he gives Peter 'The

keys of the kingdom of heaven.' This is considerable authority for *one man* to hold. Again; in Acts chapter fifteen we read of a question of doctrine arising which demanded authority to settle it, and they had to get the decision of the higher authorities, the head. This is not the way Whitmer says he would have them do. Each party should go to God for himself. But again, he says they will each get an answer according to the desire of his own heart! If so, he would be no better off! These ancient brethren had to send Barnabas and Paul up to the highest council in the church to get its decision. Now hear it. After Paul and Barnabas had explained the matter, James answered, saying: Men and brethren, harken unto me.—Acts 15:13. Next comes a reason for his judgment, and in verse 19 he says: 'Wherefore my *sentence* is, that we trouble not them,' etc. Here is *one man's* 'sentence,' or decision. Will we accept this, or Mr. Whitmer's teaching?

"I wish to make a few remarks on changing revelations. Whitmer's book, on page 58, reads thus: 'For in them [the Book of Mormon], are *all* things written concerning my church, my gospel, and my rock.' Now read it *carefully* and see if you can find room, or use, for the Bible! And what about the rest of the books that are to come forth, if in the Book of Mormon 'are *all* things written concerning my church?' etc. Don't you think *that* needs 'changing?' Doesn't that sound like what the Book of Mormon says the Gentiles would say?—'a bible; a bible; we have got a bible, and we need no more bible.' Whitmer's quotation surely does not mean what it says; still he thinks he is right and wants it to stay so. In the other changes I see no harm done.

A man may make a mistake in giving a revelation; or the one who writes or copies it may make the error. Man is liable to error. All make mistakes..

[God says he will not suffer *his* prophet—one who is his mouthpiece to his people—to give more than one false revelation, for he will destroy him from the earth for that evil lest he should mislead his people. See Deut. 18:20; Ezek. 14:1-11; Jer. 28:15-17.—ED.]

"Mr. Whitmer says Joseph received a false revelation through the 'stone,' and when it was proven false he enquired through the 'stone' and the answer was: 'some revelations are of God, some revelations are of man, and some revelations are of the devil;' and that shortly afterwards he gave away the 'stone.' Perhaps it was best to give it away, if that is the way it did.

"Now who was at fault? Was it Joseph? or was it the stone? or was it the powers behind the veil? Read 1 Kings chapter 22. Here we find 'a lying spirit' coming directly from the councils of heaven and speaking falsely through about four hundred of God's prophets. [Ahab's prophets.—ED.]

"From this we see that God suffers false revelations to accomplish his designs against the wicked. Polygamy, possibly came in this way. Israel got a king in

this manner. Paul said that, 'God shall send them a strong delusion that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness.'—2 Thess. 2:11, 12.

"That Joseph was an erring man, at times, all admit. Peter lied and cursed, yet we accept his writings. Paul said that evil was always present with him, and that he might become a cast away. That choice Seer will be no better than some other mortals.

"The name of the church is another molehill magnified into a mountain. The Book of Mormon, page 471, says: 'Ye must take upon you the name of Christ.' That is right. In acts, chapter 4, the high priests said to the apostles, 'By what name have ye done these things?' Peter answered and said: 'That by the name of *Jesus Christ of Nazareth*, verse 10. And in verse 12, 'Neither is there salvation in *any other*, for there is none other name under heaven given among men, whereby we *must be saved*.' Now what name must we acknowledge or take? Christ? or Jesus Christ? I have as much faith in the Bible as I have in the Book of Mormon. I can not see why the church should not be called by the full name, 'Jesus Christ', which *was* and *is* his name. But in this Mr. Whitmer would 'make a man an offender for a word.' He strains at gnats and swallows camels. Do you not see he is guilty of the offense of teaching *too little*? He wants you to trust in the arm of flesh, (Whitmer), and not in the revelations of God. He speaks thus: 'If you believe my testimony to the Book of Mormon, then believe my testimony in this.' Would it not be just as well and as wise to say, 'If you believe Joseph Smith was sufficiently honored of God to bring forth the Book of Mormon, then believe that his testimony is as good, or better, than any one who might be called to 'witness' his work. But 'Jack wants to be better than his master.' J. M. STUBBART."

FAITH AND WORKS.

"FAITH without works is dead." No sect will object to the truth of this. But when we consider another text equally as true, as well as important, to be put in connection with this, possibly some difference may be seen in men's opinions of true and living faith.

Paul speaks of "dead works," (Heb. 6:1), as all may read. He speaks of the danger of "dead works." What are dead works? This is now the point to be discovered and settled. Dead works and a dead faith stand in opposition to the gospel in precept and practice, as I am now to show. There should be, and there is, a manifest and wide difference between the plain precepts and practices of all the popular sects that I am acquainted with, when compared with the simple method by which converts to Christ were made by those men that God sent to preach and baptize in his name.

I wish I could tell the whole substance of this gospel story in few words so that

all may understand and do the works that the gospel enjoins in Acts 2:38. This answers the question by a God-sent man to those who asked "What shall we do." Not a word about coming to an "anxious seat;" but, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." This was, and still is, the true gospel. None do, or dare, to preach this gospel but the ministry that God sends, lest they should be exposed as false prophets. For the Lord did not promise to go with any whom he did not send. It was, and still is, the Lord himself who works with his ministry, as is said in the written word, viz: "They went forth preaching every where, the Lord working with them with signs following." And as he promised to be with his ministry "even to the end of the world," no doubt but this promise holds good.

Here is the foundation that God has laid. Upon this we rest our unshaken faith. This is not a dead faith, but a "faith that works by love." This faith does not stand in "the wisdom of men, but in the power of God." The wisdom of men says that the age of miracles is past. And were only designed for the purpose of "establishing the gospel." But why should another gospel be established in flat contradiction to this? And this is the "everlasting gospel."

With astonishment we enquire of such wise men, who presume to preach another gospel, with other forms and ceremonies, while they deny the power of godliness which always accompanies the holy priesthood, how shall they escape the curse denounced upon them by the holy priesthood, or apostles.

Again; if there be but one faith that is genuine, and that the faith which was "first delivered to the Saints," and not to sinners or outsiders, then it follows as a logical sequence that the only true and living faith is the "gift of God," as it reads, namely, "By grace, through faith; which faith is the gift of God."

Faith is one of the spiritual gifts; as much so as the gift of prophecy. Faith is a principle of power in proportion to the measure that is possessed, if it be only as a grain of mustard seed. Hence Paul says of faith, "it is the substance of things hoped for."

No man who is in possession of the faith first delivered to the Saints will deny the power of godliness, or give credit to that kind of preaching which denies the ministration of angels in this generation.

J. S. COMSTOCK.

HERE is a fact that shows that the negroes of the South are making material gains. Late statistics of the states of Georgia, South Carolina and Louisiana indicate that since the war they pay taxes on \$48,000,000. This is a cheering fact to patriots and Christians alike. Since the colored people have become citizens—a decided force in the politics of the country, it is of the utmost importance that they have a property interest in the communities where they are; and to good citizenship, thrift and economy and saving are needful, and to see progress in this direction among so many of those who are

usually considered so improvident augurs favorably for the future improvement of the race. And as they acquire land and houses, they will be able to support schools and churches. Intelligence and religion with homes and real estate will elevate and fit them for advancing duties and responsibilities.

Selections.

CRIMES AND CRIMINALS.

WARDEN R. W. McClaughry of the Joliet Penitentiary, Illinois, recently addressed the association of Attorneys of Illinois, in regard to "Crimes and Criminals." His remarks were substantially as follows:

Your experience in the courts and in your practice has familiarized you with the great commercial criminal, with the accomplished and gentlemanly forger or confidence man, with the good-natured, benevolent, frequently pious counterfeiter or dealer in counterfeit money, with the shrewd horse-thief, with the cool, calculating burglar and safe-blower, with the daring highwayman, with the plain, common thief, with the "sneak-thief," with the impetuous unfortunate whom passion and whisky have brought to his down-fall, and the low and beastly despoiler of purity—with all these types you are familiar. But those of you who do not live in our large cities can scarcely be familiar with the meanest, most heartless, most unscrupulous, treacherous, pestiferous scoundrel in the whole catalogue of villains—the receiver of stolen goods, known as "the fence." He is well described by Dickens in his character of "Fagin." He does more to foster and encourage crime than those who commit the felonies. Careful estimates show that 90 per cent. of the average proceeds of robberies and larcenies go to these Fagins. Yet, owing to the peculiar nature of their business and the peculiarities of our criminal practice it is very difficult to secure the indictment of one of these villains, or, if indicted, to convict them. We greatly need a chapter of our criminal code framed for his especial benefit. In dealing with all these offenders the question must have often forced itself upon your minds, "What are we to do with our criminals?"

Statistics, carefully collated, show that there are nearly or quite half a million of them in the United States, and only about 50,000 of these in duration of any kind. We are further confronted with the startling fact that of this half million a little more than one-third are under twenty years of age, a little more than one-half under twenty-one, and something more than two-thirds under twenty-two. In our penitentiary at Joliet—and the same is true of Chester—where only felons are received, sixty-six per cent of last year's receipts were under thirty, and eighty-eight per cent under forty years of age. Thirteen and a quarter per cent were re-committed for from the second to the sixth term. At a meeting in Chicago to devise ways and means to rescue dependent boys and girls from ruin it was stated as a fact, on good authority, that within four years past over 4,000 boys between

the ages of nine and fifteen years, or an average of over 1,000 a year, have been confined in the Cook county jail. You who are acquainted with such jails need not be told what breeding-places of criminals they are. It requires but a few days' residence in such a place for a boy to become thoroughly posted on every variety of crime. There the bad boy becomes worse, the comparatively good boy becomes thoroughly bad, and the lad imprisoned by mistake or for some unpremeditated folly or offense becomes contaminated and inoculated with crime as surely as he would with small-pox if, unprotected, he was confined in a small-pox hospital. These facts show that the army of criminals in this country is being recruited mainly from the young. In three States—taken as samples—Pennsylvania, New Jersey, and New Hampshire, the percentage of increase of crime above that of the general population in fifty years has been 152. Add Illinois to the three States just named, and in the four the percentage of increase of crime above that of the general population for the last thirty years is 104. One of the most reliable statisticians, from whom these figures are obtained, gives it as his opinion, "that there are more than one-third more convictions in the entire country in proportion to the population than there were twenty years ago, at the close of the war."

Do not these facts raise the presumption if they do not prove that there is something defective in our present method of dealing with crime? Do they not tend to prove that punishment in our common legal acceptance of that term, and as it is applied by our courts, is not deterrent, as it should be, as our laws intend it to be, and as, perhaps, it once was?

A prominent and very worthy gentleman was not long since visiting one of our penitentiaries. He wanted to see and talk with a prisoner upon whom steady discipline had produced a reformatory effect, and was referred by the Warden to a prisoner whom he considered a shining example. His record was perfect as regards conduct and faithfulness to prison duties. An interview was granted. "How do you employ your mind during your leisure hours?" asked the visitor.

Said the prisoner: "I review my past life and try to discover what mistakes I have made, so that I may not repeat them when I go out."

"I am delighted," said the visitor, "with such evidence of your reformation. Self-examination is at the basis of all growth in moral and Christian character. Now will you be kind enough to describe particularly the exercises of your mind."

"O, yes," said the prisoner. "I was first detected, arrested, and convicted because I got drunk. I have resolved to drink no more. My next conviction was because I had a confederate and he gave me away. I shall enter into no more partnerships. The third time I trusted my secret to a woman. I shall not fall into that trap again. By sticking to these resolutions I think I shall not be caught and caged again."

Now, I must not be understood as asserting or even intimating that genuine reformation does not take place in a penitentiary. I am glad to bear testimony to the contrary. I could probably name men in every county which is here represented who, though they have served a term in prison, are now leading sober, honest, useful lives. Of the causes of crime there may be named idleness, ignorance, whisky—with all the forms of dissipation that accompany or flow from its use, gambling, lack of home and home influence—dime novel literature, lack of industrial training, of family government.

And as to the cure, it is the opinion of the best authorities that the State should assume control of all young persons under fourteen who are without proper guardianship. That it should delegate the guardianship of such children either to individuals of known fitness, who undertake to adopt them into a family, or to corporate bodies selected by citizens, who undertake the charge of them in home institutions, industrial schools, etc. The State, while delegating parental authority to such persons or bodies, to lay down the conditions which are to be fulfilled by them and exercise such inspection as is necessary. All industrial schools, by whatever name called, to be required to develop so far as possible the conditions of a home. Let such institutions be small, let them be located in the country, let their work be to develop these children into self-supporting young men and women and find places for them. To all objections that may be raised against the cost of this proposed system it may be replied that it is cheaper by far than catching, convicting, and punishing the criminals or caring for the paupers or vagabonds that these boys and girls will make unless cared for. Let the punishment not only "fit the crime," but let it follow promptly the commission of the crime. If it could be arranged that in criminal cases, when an appeal is taken to the higher courts, all other business could be "side-tracked," so to speak, until the appeal is heard and decided, much of the moral effect of such decisions—which is also the deterrent effect—that is now dissipated and wasted by "the law's delay" would be saved for the benefit and protection of society. Let every valid reason for delay be considered and allowed its full weight, but let it be understood that in the matter of punishing crime the State, to use a slang term, "always mean business."

It having been determined by the statutes that a certain number of convictions shall constitute a man an habitual incorrigible, he shall, after reaching that point, receive a life sentence. For the second class a maximum and minimum sentence is recommended, with authority vested somewhere to release or parole after minimum sentence has been served and before the maximum is completed. For the third class—the first offender, the accidental criminal—is recommended the indeterminate sentence, with authority to release on parole or absolutely, according to the tests of labor, rigid discipli-

pline, and education makes manifest to the authorities what manner of man he is, and how much training he needs to fit him for becoming a useful instead of useless citizen. But no prisoner can be released on parole, or in any other manner, until, before he is released, employment outside has been secured for him with reputable people. Now it is further proposed that the authority to thus parole or release, conditionally or unconditionally be vested in a special judge or court, constituted by law for that purpose. That will divest the plan of all objectionable political features. It is further proposed to secure uniform legislation upon this subject in the different States, so that the record of conviction in one State can be used as evidence in another in determining to which of these classes a convicted criminal belongs, and thus determining his punishment.

It is my deliberate conviction that a fixed sentence for one year is a wrong both to the prisoner and the community. In the great majority of cases society is not protected by it, the prisoner is not benefited by it. He is disgraced as much as he would be by a longer sentence, and is, too often, only confirmed and hardened by the short term. Now, if he comes under an indeterminate sentence, knowing that it is possible for him to work his way out in a little more than one year, but that it is also possible that he may be held for twenty years, and very probable unless he comes up to a required standard in labor, obedience, education, and general manliness of conduct, you can easily understand how he will, from the start, address himself to all those things that go to make up a character which will entitle him to release at the earliest day possible. What are called the Elmira system in New York and the parole system in Ohio are based upon the idea of the indeterminate sentence. Each has some excellent features, and some, perhaps, that would not suit in this State. I am not wedded to any particular plan or system, but I am profoundly convinced that our own beloved State needs some better system than she now has for dealing with her criminal classes.

A LITTLE TALK WITH BOYS.

WHEN I meet you everywhere, boys—on the street, in the cars, on the boat, at your homes, or at school—I see a great many things in you to admire. You are earnest, you are merry, you are full of happy life, you are quick at your lessons, you are patriotic, you are brave, and are ready to study out all the great and curious things in this wonderful world of ours.

But very often I find one great thing lacking in you. You are not quite gentlemanly enough. There are so many little actions which help to make a true gentleman, and which I do not see in you.

Sometimes when mother or sister comes in where you are sitting on the most comfortable chair, you do not jump up and say, "Take this seat, mother," or "Sit here, Annie," but you sit still and enjoy it yourself. Sometimes you push past your

mother or sister, in the doorway from one room to another, instead of stepping aside politely for her to pass first. Perhaps you say "the governor" in speaking of your father; and when he comes in at night you forget to say "Good evening, sir." Sometimes when mother has been shopping, and passes you on the corner carrying a parcel, you do not step up and say, "Let me carry that for you, mother," but keep on playing with the other boys. Sometimes when mother or sister is doing something for you, you call out, "Come, hurry up!" just as if you were speaking to one of your boy companions. Sometimes when you are rushing out to play, and meet a lady friend of your mother's just coming in at the door, you do not lift your cap from your head, or wait a moment till she has passed in.

Such "little" things, do you say? Yes, to be sure; but it is these very little acts—these gentle acts—which make gentlemen. I think the word *gentleman* is a beautiful word. First, *man*—and that means everything strong and brave and noble: and then *gentle*. And that means full of these thoughtful acts of which I have been speaking. A gentleman! Every boy may be one if he will. Whenever I see a gentleman I feel so glad and proud! I met one the other day and have been happier ever since.—*Selected.*

CATHOLICISM.

SHALL the Romish religion secure the ascendancy in the United States? Some have thought so from its boasted progress during the last fifty years. But it must be remembered that, though on the surface there are vast gains, underneath influences are at work producing great losses. A late number of *The Catholic Standard* while rejoicing in the marked advance of its church in membership, position, institutions and aggressive agencies, yet acknowledges that neither the present nor the future warrants the claims made for it as the coming dominant religious body in our land. It rests its judgment upon the following counteractive forces:

"The first of these is the constantly occurring losses which the church suffers from the falling away from the faith, and still more from the practice of the Catholic religion of large numbers of the laity. Mixed marriages, the public schools, intemperance, evil associations, too close intimacies with Protestants, indifferentists and skeptics, too absorbing interest in secular pursuits, and other influences and instrumentalities which the world and the devil know only too well how to employ, constantly draw many heads of families away from the practice of their religion, and this results in countless instances in loss of faith on the part of their children.

Then, too, it is to be borne in mind that immigration which did so much in past years to build up the church in the United States, no longer furnishes so vast an annual accession to the numerical increase of the church as it did in former years. Its volume, in proportion to the annual increase of the native-born population, has

diminished. Moreover the proportion of Catholic to non-Catholic immigrants has also greatly decreased.

"Then, too, we fail to see any indications of a really favorable change in the position of the non-Catholic public as respects the Catholic religion."

These admissions speak volumes. They are a cheering revelation. They assure us that if Protestants are true to their mission and opportunity there is nothing to fear in the way of the supremacy of Roman Catholicism. With a pure and aggressive Christianity, a free school, an open Bible and a Christian civilization operative, and a decreasing immigration, Rome will lose almost fast as she gains.—*Presbyterian Observer.*

Miscellaneous.

BORN.

KIRKENDALL.—December 15th, 1887, to Bro. and Sr. A. B. Kirkendall, Creole, Ohio, a son; named Rothbe H. Blessed December 30th, by Bro. T. J. Beatty.

MARRIED.

EDWARDS—MACKENZIE—At No. 275, High street, Providence, Rhode Island, on Christmas Day, 1887, Elder Edward O. Toombs officiating, Bro. James L. Edwards of Philadelphia to sister Jane Mackenzie of Providence.

DIED.

CAMPBELL.—Sister Agnes Campbell, January 5th, 1888, near Sedalia, Missouri, of heart disease, and paralysis. At the time of her death she was on a visit to her daughter. She was brought to her late home, near Camp Creek, ten miles south of Nebraska City, Nebraska. She was born August 25th, 1821, in Scotland, united with the church in her native country when young, came to Nebraska in 1855, and renewed her covenant with God by baptism under the hands of John Jameison, September 16th, 1863 at Camp Creek, and united with the branch at Nebraska City, October 3d, 1876. Her age was 67 years, 4 months and 11 days. Thus has passed away a loving mother and a Saint of God. She was beloved by all who knew her. She leaves five children, all married, three girls and two boys. The funeral sermon was preached by J. Armstrong, assisted by P. C. Peterson, in the United Brethren church, near her late residence. A large audience of friends and mourners were present and followed her remains to their resting place in the Lee's Cemetery, by the side of those of her husband whom she survived but one year and three days. Her Spirit is at rest, and the body awaits the morn of the first resurrection.

BOYCE.—At Lake Station, Clair county, Michigan, December the 19th, 1887, Bro. Foster H. Boyce. He was born March the 1st, 1833, county of Whitby, Ontario, and was baptized and confirmed April 1st, 1882, in East Tilbery, county Kent, Ontario, by Gordon E. Deuel. He leaves a wife and two daughters to mourn his death. Funeral sermon by Elder John Shippy.

BEST.—Near Beaumont, San Bernardino county, California, January 5th, 1888, Arthur L., son of brother Newton and sister Annie Best, aged 14 years, 3 months and 6 days. A bright and promising boy, called suddenly away. Funeral sermon was preached at the residence, January 7th, by Elder Heman C. Smith, to a large gathering of relatives and sympathizing friends.

TO CHEYENNE VIA THE C. B. & Q. R. R.

By a recent extension of the Burlington Route, a new, direct and first-class line is now opened to the public from Chicago, Peoria and St. Louis to Cheyenne, Wyoming Territory. Trains, from the points mentioned, for the entire distance to Cheyenne are under Burlington Route man-

agement, the Burlington being the only line with its own track between Chicago, Peoria or St. Louis and Cheyenne. "The Burlington's number One" of the Burlington Route fast train service, which leaves Chicago for Denver via Omaha at noon, daily, carries through sleeping cars from Chicago for Cheyenne. This through sleeping car arrives at Cheyenne at midnight the second day after leaving Chicago, but passengers are allowed to remain in it until breakfast time. The train carrying the Cheyenne sleeper connects with the C. B. & Q. daily trains leaving Peoria in the afternoon and St. Louis in the morning.

Note that the Burlington Route is the only line running sleeping cars from Chicago to Cheyenne without change, and see that your ticket to Cheyenne reads via the C. B. & Q. R. R. It can be obtained of any coupon ticket agent of its own or connecting lines, or by addressing PAUL MORTON, General Passenger and Ticket Agent, C. B. & Q. R. R., Chicago Ill.

CONFERENCE NOTICES.

A conference of the Nodaway district will be held in the Union church, near Long Branch, Nodaway county, Missouri, the 25th and 26th of February, 1888. We trust all will attend who can.
JAMES THOMAS, *Dist. Pres.*

The conference of the Tennessee and Kentucky district is hereby changed from Foundry Hill to Eagle Creek, and will commence on the second Sunday in March, 1888.

P. B. SEATON, *Pres. of Dist.*

Conference of the South-Eastern Ohio and West Virginia district will be held at Limerick, Jackson county, Ohio, March 17th and 18th, 1888. I have been appointed Bishop's agent for this district, and we are behind in financial interests. I hope the branches will respond at or before the conference, that we may get the books straight and come out ahead if possible—this being our first year on tithing. Saints, come prepared that we may have a good meeting.

T. J. BEATTY, *Dist. Pres.*

The conference of the Northern Illinois and Southern Wisconsin district will convene at Plano, Illinois, February 25th and 26th. Full reports and representation is solicited.

F. M. COOPER, *Dist. Pres.*

NOTICES.

Beware of him! George Brush left his wife in Kentucky, went to Tennessee, married another woman and with her left for the west, perhaps Texas or Kansas. He holds a certificate of baptism signed by P. B. Seaton.

Wanted to know the whereabouts of James and George Huse. When last heard from they were in Iowa. Also, Margaret Crow, wife of Charles Crow. When last heard from she was in Illinois. Any one that can give information of these parties will confer a great favor by addressing Mrs. Sarah A. Karr, Cameron, Marshall county, West Virginia.

IOWA AND MISSOURI.

The last quarterly reports from the missionaries in this field will become due about March 15th. In making these reports out and sending them in, I trust the brethren will be prompt, and fully comply with the published request of last May. If you can keep the field for another year, and are willing to do so, state it in your report, naming the field you prefer, if any. State what will be required to support your family, together with the number who are actually dependent upon you. Most of the missionaries have reported faithfully, but a few have failed. These reports need not, and should not, be lengthy. Report what you *have done*, whether it be little or much, in a plain and pointed way. I trust the brethren will strive to be faithful and conscientious in the performance of this, as well as all other duties with which they have been entrusted by the Church of God.

JOSEPH R. LABBERT,
Missionary in charge.

A CURE FOR GOSSIP.

WHAT is a cure for gossip? Culture. There is a great deal of gossip that has no malignity in it. Good natured people talk about their neighbors because, and only because, they have nothing else to talk about. As I write, there come to me the pictures of different young ladies. I have seen them at home; have met them at the library; coming to and from the bookstore with a fresh volume in their hands. They are full of what they have seen and read. They are brimming with questions. One topic of conversation is dropped only to give place to another in which they are interested. They are interested in art; love to talk about a water color sketch, or a new piece of music just learned.

After a delightful hour with such women one feels stimulated and refreshed, and during the whole evening or hour, as it may be, not a neighbor's garment was soiled by so much as a touch. They had something to talk about. They knew something and were anxious to know more. They had no temptation to gossip because the doings of their neighbors formed a subject very much less interesting than those which grew out of their knowledge and their culture. There are neighborhoods in which it rages like an epidemic. Churches are split in pieces by it; neighbors are made enemies by it for life. The cure is not difficult. We have agricultural papers, religious, scientific, political papers, devoted to every interest, great and small. Surely if reading is a cure (certainly a help) there is food for all tastes in this direction. With the mind and brain bankrupt for the want of something to busy one's self with—about these spring up the temptation to gossip; and there is such a thing as it becoming chronic—practically incurable. Let the young, those just starting in life, beware of it.

A COLOSSUS OF PHARAOH.

THE Egyptian Exploration Fund Society has presented the Boston Museum of Fine Arts with a valuable colossus of Rameses II, Biblically known as the Pharaoh that compelled the Israelites to build the treasure cities of Pithom and Rameses. This colossus was disclosed by Mr. Griffith at Nebesheh which is a few miles distant from Tanis (the Biblical Zoan) and overlooks the "fields of Zoan" where the "wonders" occurred. The colossus, placed at the entrance to the Egyptian Room from the main hall, is the most striking object of the Egyptian antiquities. It is the only colossus of Rameses II in the United States, and the only regret is that a portion of the nose should be wanting.

BIBLE TERMS.

Readers of the Bible will be interested in the following explanation of expressions frequently met with in the Holy Scriptures. They are believed to be entirely correct: A day's journey was 33 and 1-5 miles. A Sabbath day's journey was about one English mile. Ezekiel's reed was 11 feet, nearly. A cubit is 22 inches, nearly. A finger's breadth is equal to one inch. A shekel of silver was about 50 cents. A shekel of gold was \$8.09. A talent of silver was \$1,518.32. A talent of gold was \$23,309. A piece of silver, or a penny, was 13 cents. A farthing was 3 cents. A gerah was 2 cents. A mite was 1½ cents. A homer contained 76 gallons and 5 pints. An ephah, or bath, contained 7 gallons and 4 pints. A hin was 1 gallon, 2 pints. A firkin was 7 pints. An omer was 6 pints. A cab was 3 pints. A log was one-half pint.

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Jan 28

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In January, 1888.

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The remainder of my "Bible Synopsis" will be sold at \$1.25 each, and 25 cents less to all ministers of the gospel, free of postage. Every family should have one. The Synopsis is an arrangement of Scriptures under different headings. The principal passages treating on each subject are arranged to read in connection, with book, chapter and verse. Over sixty subjects are thus arranged, with portrait of the author. I want agents in every branch. Send money by Post Office Money Order, or for single book a \$1 bill and 25 cents in stamps. Good profits to agents. Address,

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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONcure HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"We BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXcEPT IN CASE OF DEATH, WHEN EIt IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 769.

Lamoni, Iowa, February 11, 1888.

No. 6.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, Feb. 11, 1888.

DAVID WHITMER'S SPECIAL WORK.

MR. GEORGE SCHWEICH, grandson of the late David Whitmer, of Richmond, Missouri, sent us for publication in the *Herald* an article printed in the Richmond *Democrat* of the 26th ult., in respect to the birth, life and death of his grandfather, including a statement of his belief in and his testimony to the divinity of the Book of Mormon, and consequently to the seeric, revelating, and translating powers bestowed of God upon Joseph Smith. This will be found in another place in to-day's issue.

With joy we accept this last testimony of David Whitmer as a "witness" to the divinity of the Book of Mormon and to the divine endowments conferred upon Joseph Smith, and we revere his memory for the faithfulness with which he maintained that testimony; but it does not follow by any means that, because he was thus honored of God, and because he continued firm and consistent in that testimony, that we must accept all his opinions, and endorse his judgment and his ministrations in respect to church doctrine, prophecy, and church government, and allow they were always good or infallible.

His most unhappy endorsement of the revelations and administrations of Wm. E. McLellin when seeking to build up the church in 1846-8; his baptism, and his ordination at the hands of Wm. E. McLellin in September, 1847, to be the successor of Joseph Smith the Seer in all the offices, callings and powers said to have been conferred upon the Seer according to the Doctrine and Covenants, testify sharply against the correctness of his judgment in respect to doctrine, church building, and the purity and divinity of spiritual pretensions, and prove it very faulty. The reason for this want of spiritual discernment and this great mistake and misstep, we should not impute to dishonest motives, nor to un-

worthy intentions, but to his having been moved by ambitious, unwise men's advice; to a "zeal without knowledge;" to a misdirected desire to do a work and to fill positions to which the Lord had not called him, all of which this made possible and very alluring by his past prejudices against the revelations and ministrations of the Seer; also by the terrible trials, persecutions, internal heresies, dissensions, strifes and misunderstandings that had previously afflicted the church. He *knew* that the Book of Mormon was divine. He *knew* that God had made Joseph Smith his seer, translator and revelator. And this very knowledge, coupled with his sincere desires and conscientious intentions made it possible for Wm. E. McLellin and others to deceive and mislead him. And that he erred, and confessed it, is made doubly sure by the fact that, after 1847-8, he utterly repudiated the work of Wm. E. McLellin—his revelations and ordinations—which he had previously accepted, endorsed, and submitted to. All this was done when David Whitmer was about forty-three years of age, and in the full flow of life and intellectual vigor.

His judgment in respect to church building, his interpretations of revelation and prophecy, and his opinions as to his being called to set the church in order and preside over it instead of Joseph the Seer, having all proved faulty and delusive, himself afterward being a witness of that fact, who can now, in the late years of his decrepitude, dotage and feeble memory, rely on his opinions and his judgment in these same matters! And may it not be, that God suffered David Whitmer to be blindly and grossly misled by ambitious enthusiasts as a reproof and a rebuke for his rejection and desertion of Joseph the Seer whom God had endorsed and approved to him by His angel, His Spirit, and by His own voice from heaven! It is a grievous thing to reject, abandon, or oppose the Lord's anointed. Joseph, by reason of his peculiar position and calling, needed the constant aid, watchcare, faith and forbearance of the "three witnesses," (Doc. Cov. 15:2), and when they forsook him, that gave great occasion to the enemy everywhere to oppose. And further, may it not be that God suffered David Whitmer to be openly misled as before indicated lest the Saints should "trust in an arm of flesh" and reject the order of God for the government of the church set forth in the revelations of His Seer and revelator, Joseph Smith! God said of such to His ancient seers: "They have not rejected thee, but they have rejected me."—1 Sam. 8:7. And yet we believe the Allwise God will overrule all this for final good.

Some may think us out of place in

mentioning these matters, ^{How} that the patriarch is dead. But the salvation of souls, the peace and integrity of "the church of the Lamb of God," alike demand that the watchmen of Zion be fully awake to the evils of dissension and division; warn the flock of dangerous and misleading paths, and point them to the safe and shining way marked out by the unerring word of God, and to the further fact that every one should learn their own duty, stand in their own office and calling, and not seek the place nor work of others. David Whitmer, during the past nearly sixty years, has testified that both God and angels, amid the blaze of day, in the seclusion of the quiet forest, testified to him, in June, 1829, that the Book of Mormon is true, and that Joseph Smith, by divine gifts constituting him a seer, revelator and translator, had translated that book by the power of God. Here, then, is a solid basis on which to further build. We now turn to that book and learn what it says as to the special and peculiar callings, missions, and differing work appointed of God to both Joseph Smith and David Whitmer; and when we do this, it will not be difficult for unprejudiced minds to clearly discern the very different duties assigned to these men, learn also whose views and counsels relative to church building it is safest to follow, and whose interpretations of prophecy, whose instructions on doctrine, and whose professed revelations from God it is safest to endorse and observe. Here is what the Lord says of these matters by the prophet Nephi:

"And it shall come to pass, that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered. And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world, to the ending thereof. Wherefore, because of the things which are sealed up, the things which are sealed, shall not be delivered in the day of the wickedness and abomination of the people. Wherefore the book shall be kept from them. But the book shall be delivered unto a man, [Joseph the Seer], and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for, behold they reveal all things from the foundation of the world unto the end thereof. And the day cometh that the words of the book which were sealed, shall be read upon the housetops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever

have been among the children of men, and which ever will be, even unto the end of the earth. Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said, that the words of the faithful should speak as if it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his word; and wo be unto him that rejecteth the word of God.

"But behold, it shall come to pass that the Lord God shall say unto him to whom He shall deliver the book, Take these words which are not sealed, and deliver them to another, that he may shew them unto the learned, saying, Read this, I pray thee. And the learned shall say, Bring hither the book, and I will read them; and now, because of the glory of the world, and to get gain, will they say this, and not for the glory of God. And the man shall say, I can not bring the book, for it is sealed. Then shall the learned say, I can not read it. Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof, to him that is not learned; and the man that is not learned shall say, I am not learned. Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee. Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men, that I am able to do mine own work. Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom, to reveal all things unto the children of men. For behold I am God; and I am a God of miracles; and I will shew unto the world that I am the same yesterday, to-day and forever; and I work not among the children of men, save it be according to their faith.

"And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men, therefore, I will proceed to do a marvelous work among this people; yea, a marvelous work, and a wonder: for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid. And wo unto them that seek deep to hide their counsel from the Lord. And their works are in the dark; and they say, Who seeth us; and who knoweth us? And they also say, Surely, your turning of things upside down, shall be esteemed as the potter's clay. But behold, I will shew unto them, saith the Lord of hosts,

that I know all their works. For shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding? But behold, saith the Lord of hosts, I will shew unto the children of men, that it is not yet a very little while, and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest. And in that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity and out of darkness: and the meek also shall increase, and their joy shall be in the Lord; and the poor among men shall rejoice in the Holy One of Israel. For assuredly as the Lord liveth, they shall see that the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."—2 Nephi 11:17, 18 19.

This extract proves that God would begin and carry forward the work of revealing and delivering the plates to the man "not learned"—Joseph Smith,—giving him instruction by revelation, "line upon line, line upon line," authorizing him to obtain "the witnesses" promised, explaining to him the fact of and the reason for the work He was then introducing, declaring it to be "a marvellous work and a wonder," and promising that it should be "not a very little while" after these things should occur until "Lebanon shall be turned into a fruitful field." In all these matters the man "not learned" was to be the chief actor as God's servant, while the "three" are known only as those who should know of the truth of the plates and their translation by the power of God given to Joseph Smith and testify publicly to the same.

This identification of the work of Joseph the Seer as the first and the principal actor in the coming forth of the Book of Mormon and the founding and establishing of the Lord's "marvellous work and a wonder," and this pointing out of the other and subordinate work of the "three witnesses"—of whom David Whitmer became one—is so distinct, and so very plain, that none should confound them together, nor think for one moment that the Lord intended David Whitmer to ever have similar authority or perform similar duties to those He conferred upon Joseph Smith.

If the reader will now turn to 2 Nephi 2:2, 3, 4; 12:12, 13, 14; Book of Nephi 9:11, 12; with Ether 1:11, 12, and 2:1, he will readily perceive further the nature and magnitude of the work begun in and by the coming forth of the Book of Mormon, and he will also perceive the fact, that Joseph the Seer, the translator of the book, was the first, the chief, and beyond all comparison, the leading authorized and

appointed servant of God in founding and carrying forward that work; and he will further perceive that the person next in importance to the Seer in that work was "the spokesman," (2 Nephi 2:3, with Doc. Cov. 27:1, 2), who was Oliver Cowdery. The written history of the church shows that Elder Cowdery was "the second elder" and the "Aaron" of the church from the first, both in respect to calling, authority, and work, also that he remained faithful and in accord with Joseph the Seer up to the grievous internal, as well as outside troubles, of 1837-8, as his own authentic writings also fully prove. These predicted trials shook many, and removed some.

It is now proper to introduce the very revelation, given through Joseph the Seer, by which Oliver Cowdery, David Whitmer and Martin Harris obtained permission to become the "three witnesses" mentioned in the Book of Mormon. And it should be noted also that the only conditions upon which they could become such witnesses, was, that they "must rely," "with full purpose of heart," upon the revelations of God given through the Seer. And it should be further noted, that if they exercised that essential faith, and thereby attain "a view of the plates," etc, and bore a faithful testimony thereof, that then, on these conditions, the Lord covenanted to so keep them that "the gates of hell" should "not prevail against" them, and that the "grace" of God should be "sufficient for" them; or, in other words, that God would, however they might be tempted, tried, and sifted, lift them "up at the last day." Here is the revelation:

"Revelation given to Oliver Cowdery, David Whitmer and Martin Harris, June, 1829, given previous to their viewing the plates containing the Book of Mormon.

"1. Behold, I say unto you, that you must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also of the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

"2. And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God; and this you shall do that my servant Joseph Smith, Jr., may not be destroyed, that I may bring about my righteous purposes unto the children of men, in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith, Jr., has seen them, for it is by my power that he hath seen them, and it is because he hath faith; and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth, it is true.

"3. Wherefore you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine, which I have given you, the gates of hell shall not prevail against you; for my grace is sufficient for you; and you shall be

lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen."—*Doc. Cov., Sec. 15.*

These "three witnesses" remained faithful to their testimony, as found in the preface of the Book of Mormon during their lives and up to their dying moments. Oliver Cowdery died in the midst of his family and friends at Richmond, Missouri, in 1850. Martin Harris died at Clarkston, Cache county, Utah, July 10th, 1875, at the residence of his son, Martin Jr., aged 92 years, 1 month and 22 days; and David Whitmer died at his own home in Richmond, Missouri, January 25th, 1888, aged 83 years and 20 days.

Oliver Cowdery, when the gloom of death was gathering about him, called for his family and kindred to come and bring him a Book of Mormon, and when bolstered up in bed he read from its pages select passages, testified of its divinity, exhorted all to faithfulness if they would meet him in peace in the world to come, and so passed away into the presence of that God who called him to be a "witness" and to be a minister for Christ. Martin Harris, crowned with over ninety-two years of earth-life, dying of old age, begs to have a copy of the Book of Mormon placed within his hand when folded on his silent breast and have it thus buried with his mortal remains. David Whitmer, when "life's fitful fever" was near its close, called his family, kindred and friends to his peaceful couch and then ardently reaffirmed, as in the sight of God and angels and men, that his former testimony to the divinity to the Book of Mormon was yea, and amen. These "three witnesses" proved faithful to that divinely imposed trust. Whatever their foibles, errors, mistakes or weaknesses may have been, let their memory be precious with all the Saints of God. Let their names be ever held and mentioned in honorable remembrance. By their testimony the Book of Mormon will gain credence, will be read and endorsed, and will dispel doubts and darkness from the souls of hosts of earth's children, pointing them upward to that heavenly city whose builder and maker is God, whose light is the glory of God and the Lamb, where "God shall wipe away all tears" from the eyes of his people, and where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

The wonderful record of which they bore such faithful, undeviating testimony, came forth in fulfillment of prophecy; came forth by the power of God manifest to and through a "young man," one "not learned;" it reaffirms the divinity of Christ; it endorses and supports the Bible; it aids in introducing "the dispensation of the fulness of times"—God's "marvelous work and a wonder." The "three witnesses" were honored instruments connected with the founding of that work; therefore we say again, let their memory ever be held dear and sacred by the faithful Saints of God.

NEW PRESS NEEDED.

THE Board of Publication has felt the need for a few years past of having a new press. The chief reason for this lies in the fact that one of the presses, that upon which the HERALD and a great amount and variety of matter has been printed during the past twenty years, is becoming worn, defective, and unreliable. The rapidly increasing demands of the office require that the presses be found equal to its present and future needs, and to effect this, prompt aid must be given by our patrons, and especially by those in arrears for church publications, whether books, papers, or anything else. The Board therefore, by its President and Business Manager, requests all who are in arrears to forward at once what they owe the office, also that all others pay *in advance* for the papers if possible, according to advertised terms, and to remit by Post Office Order, Express Money Order, draft on Chicago banks, or by registered letter—and not by Postal Notes, for they are *not safe*—directing all to David Dancer, box 82, Lamoni, Decatur county, Iowa. Please let there be no unnecessary delay in this matter, for the Board, confident that its patrons will readily lend their aid to this needed work, will proceed at once to purchase the press, relying on them for immediate compliance with this urgent and pressing call. Send up your money—and send at once.

EDITORIAL ITEMS.

PRES. JOSEPH SMITH wrote us from San Francisco, California, the 28th, ult., that he was to preach in that city the 29th inst., and the Sunday following in the city of Oakland.

Bro. Joseph R. Lambert has been preaching of late at St. Joseph, Clarksdale, and Pleasant Grove, Missouri. Unfavorable weather had hindered some, but good meetings and fair interest in those places are reported by both Bro. Lambert and others. Bro. J. F. McDowell is now at St. Joseph, engaged as superintendent for the society of organized Charities of that city, also preaching as he can.

By recent letter from Bro. J. R. Anderson we learn that Elder A. H. Smith is in Becker county, Minnesota, preaching, and that the weather has been so bad that his efforts have been limited. Nevertheless, his work is well received and good is resulting. Bro. Anderson says, "the work is onward up here."

Bro. O. O. Bean, of Van Horn, Iowa, in a recent letter, commends the church publication very highly. He is to take charge of the yards of the C. M. and St. Paul at Ottumwa this winter, and wishes to meet with Saints living in or near there.

Bro. J. T. Williams wrote from South Bethlehem, Pennsylvania, the 30th ult., renews for the HERALD, and expresses deep interest in the welfare and progress of the church.

Sr. E. H. Hillman, of Adams, Nebraska, requests the prayers of the Saints for herself and family.

In his letter of the 1st inst., Bro. J. H. Cameron, of Kenosha, Wisconsin, bears witness of many testimonies he has had in proof of the gospel taught by the Saints and says "he would not exchange that knowledge for the whole world."

Bro. J. J. Cornish wrote from Bay Port, Michigan, the 31st ult., saying that in that region "there is a great desire to hear the truth," also that one had just been baptized at Caseville. A previous letter reports how a cowardly, crafty Rev. Sims refused to discuss with Bro. Cornish at a time and place mutually agreed upon, and how he induced Bro. Cornish to go into a discussion after, among Catholic opposers where he took occasion to slander, revile, and defoul Joseph the Seer and the Saints, paying little or no attention to the questions at issue. We would gladly publish the letter entire, but that, with many others, is crowded out for want of room in our columns. And here we would again suggest, that those who contribute either letters or articles, should make them as pointed, plain, and brief, as attending circumstances will permit.

Bro. Arthur Allen writes of late from Kansas City, Missouri, that Bro. St. Clair had recently held a debate with a gentlemanly opponent named Peter Otto, and that Bro. St. Clair proved to be an able defender of the faith.

Under date of January 24th, Bro. John Smith wrote us from Seneca, Illinois, that he and Bro. Walters from Gardner, had settled there, and should try and establish a branch there. Bro. Smith is a new member, but feels in high spirits. They had held meeting the previous Sunday with fair results. We regret lack of space to print his letter entire. Write again, Bro. Smith. We hope the Mission Saints, north of you a few miles, will hunt you up and aid you in church work.

Bro. T. W. Sherrill writes encouragingly from Peoria, Hill county, Texas. Bro. Nunley had been there in December, baptized one, and others are investigating. He is circulating the Voice of Warning, and now sends for the "Cowdery Letters" to use in the same way.

Bro. E. Marshall wrote us from Lone Rock, Missouri, the 23d ult. expressing his confidence in the church, his determination to be faithful to God, and his ardent desires to be ready to meet Christ at his glorious appearing. He thinks "Autumn Leaves" is excellent.

Bro. E. C. Briggs wrote of late that he intended to attend the conference on Cape Cod. He also had procured subscribers for church publications and forwarded to this office—a very commendable act—for which we thank him. He writes that "all is well," and says his address while he remains in the east will be 46, Waverly street, Providence, Rhode Island.

Bro. C. A. Bishop, of Independence, Missouri, says in a late letter: "The *Herald* is a welcome visitor. I have taken it twenty-five years." He says they are pressing forward building the new church steadily, and that excellent meetings abound with them, and that the church is growing in as uprising manner there and elsewhere.

Sr. Julia A. Waugman wrote of late from Watsonville, California, that she was deeply interested in the church papers." Also that she intends to remove to Los Angeles.

Sr. Mary A. Leeson wrote us January 28th, from Big Springs, West Virginia, that Bro. L. R. Devore had baptized and confirmed seven at that place, had then gone to baptize others; prejudice was giving way to truth, and many were now seeking for gospel light.

Bro. A. J. Layland writes that himself and family are the only members of the church at Montpelier, Bear Lake county, Idaho, but that they nevertheless feel cheerful and hopeful.

Bro. R. W. Hugill of Five Lakes, Michigan, wrote for church publications January 23d, and says: "The work is moving in this place—five baptized lately and more are almost ready.

Bro. T. N. Fields, of Mt. Vernon, Oregon, in a late letter renews for HERALD and says he preaches when he can, but is hindered much.

EXTRACTS FROM LETTERS.

Bro. Duncan Campbell, of Pleasanton, Iowa, wrote us January 28th:

"Bro. Charles W. Prettyman, of Broken Bow, Nebraska, came in on Wednesday night for a visit of two or three weeks. I am to have his aid in gospel work in Mercer county, Missouri, during his stay. He made many friends in that section while preaching there two years ago, and they will be highly pleased to see and hear him again, as well as being benefitted by his ministrations. Pres. Joseph Smith's efforts in that region were greatly appreciated and have materially helped us."

Bro. R. Etzenhouser wrote from Holden, Missouri, 28th ult., and says:

"Am here at work. A neat room is provided by the Saints and the Episcopal Church together. We hope this union in furnishing and using the hall may continue. Had a fair audience and good interest last evening. Shall remain while the interests of the work demand it. Hope to remain permanently in the field if it be found practicable by the Church."

Bro. W. T. Maitland wrote us from Fulton, Iowa, the 24th ult:

"Amid terrific 'cold wave,s' driving snows and other distractions and attractions, our gospel work goes on, interest good and prejudice melts, if ice does not. I find interest is enhanced by the written question method advised by some stirring brother through *Herald*. Bro. J. S. Roth is with us here to the delight of all concerned.

MOSES Q'S REASON.

Moses Q. keeps a barber shop under the savings bank. He is about as black as black can be, and was once a slave.

One morning I stepped into his shop to get my hair cut. There was another man just taking a seat in the chair as I entered. He was the secretary of the — church Sunday-school, and a very fine specimen of a man.

I was not a little amused at the conversation that was carried on between Moses and his customer, for unlike his Hebrew namesake, the darkey Moses is by no means slow of speech.

"No sah," said Moses, very emphatically, "I'se done quit dat dirty business."

"But," said the customer, "you came from a tobacco raising state. You must have used the weed a good while."

"Yes sah," said Moses, "I beginn'd it when I was a pickaninny. I smoked on de ole plantation, and I smoked in de wah times, and after de wah was ober I kept on smokin'. I began wid a clay pipe, but arter I got free and commenced to pick up de dimes, I got shut of de clay pipe and took to usin' cigars.

"Seemed like I was mo' of a gemman wid a cigar in my mouf, 'specially when de little white boys on their way home from school would grab for my stubs, that was as short as my wool, and den go round the streets smokin' 'em for all dey was wurf.

"Dey wouldn't eat wid a nigger nohow, but dey wasn't above smokin' his old cigar stubs. Dey might jes' as well have worn his old clo'es."

"What made you give up smoking, Moses?" said the gentleman in the chair.

"Well sah," said Moses, "dere was a great awakenin' in the Free Methodist Church about five years ago. De evenin' meetin's of dat church used to keep de neighbors awake ebery time.

"De debbil make a big fight for dis yer sinner, but de good Savior stood by him, and I tell you, sah, I didn't git no peace till I went back on de debbil and jined de army ob de Lord.

"One Sunday mawnin' de preacher took for his text dis yer passage ob Scriptur: 'Know ye not that your bodies are the temple of the Holy Ghost?'

"De preacher said de good Lord did not care wheder de body was black or white, if only it was clean on de inside. I had smoked all de way to church de very day I heard dat sermon. So I looked at de matter dis way: I axed myself, 'Moses, is yer clean on de inside? Den I axed myself, 'Did I ever see a smoke house dat was clean on de inside?' and I had seen some dat had mo' bacon hangin' in 'em when I opened de doah dan when I shut it.

"Furdermo,' for some time befo' I heard dat sermon, I had been teachin' in de Sunday-school. Some of de boys was serious like. Seemed as if de Holy Spirit was a strivin' to git into deyer hearts. I thought, suppose de Holy Spirit should come into dat class next Sunday, and smell de teacher's bref, and den say, 'Moses, you ain't clean, and it ain't no use for you to try to lead dese young lambs to Jesus, when you's a wanderin' sheep yourself.'

"And den I thought, can de Holy Ghost live in Moses' heart when dares old cigars stubs lyin' round in ebery corner of it, and I tell you, sah, I jest had to giv in and tell de Lord I was dun quit smokin'.

"After dat I felt as if I was kind o' tidled up inside, and when I stood befo' my class de next time it didn't seem as if dey would say, 'Go away you old hypocrite, what you lettin' on about a clean heart for? De boys used to smoke cigarettes, but when dey heard dat de teacher had dun quit his cigars dey dun quit smokin' too, and I tell you what, boss, I'se got a glorious class."

"Well, what's to pay, Moses?" said the customer.

"Let's see, you've had a shave and a sea-foam. Thirty-five cents, sah. De top ob your head am clean, and I hope sah, you's clean inside."

A day or two after that my friend, to whom Moses had given his reasons for giving up his cigar, took a seat in my office.

"Do you know," said he, "that I have quit smoking?'

"No," said I, "have you?'

"Yes, I have," said he.

"You heard black Moses tell me the other day why he quit, and it occurred to me that if a darkey who has been a slave could take such a position as he takes, for the sake of his influence, and for conscience' sake, then for conscience' sake, I, a white man, and secretary of a Sunday-school, ought not to take a lower one."

There was a roar in the office at this little speech, for several veterans of the weed were making the air blue with smoke.

"So you are a disciple of Moses, are you?" said one of them. "Well, see how long you will hold out."

"A hopeful young convert," said another. "Young converts are generally like young robins, the younger they are the more mouth they have. We all hope you will persevere."

"But I, the listener on both occasions, think that Moses was right. No matter who laughs, I would say to any minister of the gospel, or Sunday-school teacher who reads this sketch, as President Lincoln said to the Marquis of Hartington, when he announced to him a marriage in the Queen's family, 'Go thou and do likewise.' —From "Stories of the March."

The foregoing was sent us by Sr. Viola Short, Bro. M. T. Short's excellent wife, from Millersburg, Illinois, and contains a spicy rebuke to some of our tobacco chewers and smokers. If the mind of a man whose skin is black, can comprehend what cleanliness of heart is, and is assured that he is not clean while his clothes and person are saturated, and his brain befogged, confused and weakened by the fumes and acute narcotic of tobacco, how much more ought a man whose skin is white and who considers himself so immeasurably superior to the black man, because he belongs to the famed and superior race, to realize what true cleanliness of heart and soul are.

We believe to-day more firmly than ever before that tobacco has an effect upon the nervous tissues of the body and brain of the average man, whether believer or unbeliever, by which he is made sluggish and dull, both for work and study, which unfits him in small or large degree from rendering unto family, society and God, in satisfactory measure the service and duty which he owes to them. Our observation and experience during the time we indulged in the habit of smoking and since we quit the use of tobacco altogether, have confirmed us in the opinion that the Lord knew what he said when he authorized his servant to say "tobacco is not good for man."

We lately met a man whom we have known for some years, and always when we met him up to the last time we saw him he had a nice meerschaum pipe in his hand or mouth, smoking; but the last time we met him we remarked how fresh and well he looked. He told us that he had not been so good in health for many years. "I have quit the use of tobacco," said he. We then noticed for the first time the absence of his pipe. "Yes," he continued, "On the 24th of January last, I left my home to attend prayer meeting in the hall where our people met, with my pipe in my mouth. At the foot of the stairs I took my pipe out of my mouth, knocked

the ashes out of it, put it in my pocket, and bit off a generous quid of tobacco, went up the stairway and crept away round to the wood-box so as to have a place to spit while I chewed during service, as I could not bear to think of spitting on the floor. While sitting there thinking, before meeting commenced, I thought about my tobacco habit; and I remembered that at home, my daughter usually emptied and cleaned the spittoon. It nearly always nauseated me to do it, and sometimes made me feel quite sick, so I left it for her. This night I thought how mean I was to make her clean the nasty spittoon, because it made me sick to handle it. And then I thought about how I had crept round to this wood-box to avoid spitting on the floor. And then I thought, Will there be spittoons in heaven to which I hope to go. Who will empty them; and will I help to make them filthy. I tell you, Elder Smith, it made me see myself a good deal nastier than I ever supposed I could be; and I felt meaner and more degraded than I cared to acknowledge. But what can I do. I had tried to quit several times and had always given up after a little while. Finally I prayed, and I said to the Lord, 'If you will take the appetite for tobacco from me, I will never use it more.' The Lord heard me, and from that time I have not used tobacco in any form. It is the Lord's doings and not mine. Only once since have I been tempted, and I suppose that was from habit, for, coming down the stairs from the hall I took my piece of tobacco from my pocket, put it to my mouth to bite off a piece, when as quick as a flash it occurred to me, 'No, I don't care for any just now,' and so I put it back, and that is the last of it; I really have no appetite for it. I sleep sounder and enjoy my food as I have not for years."

This man is not a member of the church, but may belong to some one of the ruling denominations, or may be to none of them. He evidently believes that God heard his prayer and took the desire for tobacco from him. What reward, if any, is he entitled to? He asked the Lord to take a gross appetite from him, that he might overcome a nasty and evil habit, instead of facing the self-restraint necessary to overcome. One thing is certain, however, whether the Lord took the appetite away, or he overcome it by dint of self-control, the blessing of a peaceful mind and increased soundness of a relieved and renewed body are his, as the direct and positive results of emancipation from the long continued indulgence.

Those of you, brethren, who are desirous to be free from this pernicious habit, may do as did this gentleman above referred to; ask the Lord for help, and he may in response to your call, take the appetite for tobacco from you. But our opinion is that if in this way you get rid of the habit, while you will certainly reap the physical benefits to be derived from abstaining from the use of tobacco, you will not be entitled to that cheering plaudit, "Well done good and faithful servant, thou hast been faithful over a few things,

I will make thee ruler over many." We think further, that while some of you may have the craving, gnawing hunger for tobacco taken from you, there are many others who will suffer the pains of sacrifice and have to overcome by rigid will and the exercise of continued self-denial. True Latter Day Saints ought not to ask the Lord to do for them what they can and should do for themselves. We clamor for new revelation when we are neglectful of the old.

THE following clipping from the *Toronto Mail*, of Toronto, Ontario, was sent us of late by Bro. J. A. McIntosh. We think the statement is lacking in one essential element—that is, truth. We know of no Latter Day Saints who teach in the manner indicated. And we hope that it is not true that "citizens" in Michigan propose to "force" anybody out from among them because of crankiness. If any party violates the laws of the land, apply legal remedies. But if they are simply peculiar, funny or fanatical in their religious notions, don't make the matter worse by persecution. Common sense, if not Christianity, should govern in such cases.

"LATTER DAY SAINTS.

"MORLEY, Mich., Jan. 17th.—A blind preacher came into Bruce district, about three miles southwest of this village, something like a year ago. He began to preach from house to house. Soon his labors collected a band of followers about him, and they advanced the work with considerable zeal. They called themselves 'Latter Day Saints.' Early last fall the blind preacher went away, and when he returned he brought with him another advocate of his faith, and the man's wife also. They denounced all other denominations, and called their workers hypocrites and workers of iniquity. They advised women to put off their clothing and jewelry. A considerable following was again secured, and the excitement, which was not great at first, has grown to such proportions that domestic difficulties have been bred in several families. One woman has left her husband because he won't follow the evangelists. Their belief seems to be much like the Mormon, except they have not advocated polygamy. Citizens in that neighborhood are talking of organizing to force the missionaries out of the district."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The gospel of a life like hers
Is more than books or scrolls.
From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives."

"BUCKLE ON YOUR ARMOR AND STAND TO YOUR INTEGRITY!"

How the words thrilled through and through us as they fell from the lips of the speaker, and swift as thought, memory carried us back; and while we were present in the body, apparently attentive in Spirit to the conclusion of the sermon, we were in reality far away in Spirit, and kept repeating from time to time as if talking to those

who had been conversing with us, "Buckle on your armor and stand to your integrity." Perhaps this may seem enigmatical to some who are reading. Let us explain by introducing here some quotations from letters recently received.

"Sister Frances, will you give us something, in either *Autumn Leaves* or the Column, on the subject of the older Saints going ahead and making the Sunday School and church attractive to the young folk, thus causing them to feel that they have an interest in the work of God and humanity. Can't you urge the older ones to feel the necessity of going ahead and encouraging the young in various ways? Oh, I can see so plainly where so many of our people fail in this respect. They seem to feel that all they have to do is to go to church. They don't try to get the young interested, but seem to think that after they have obeyed the gospel that there is a royal highway opened up upon which they and their families will walk to paradise. They look with a kind of pitying contempt upon the efforts put forth in behalf of the young by other Christian denominations, and when they wish to shirk their duty, there is such a convenient way of branding it, Sectarian! There was a class of people in the days of Christ who esteemed themselves especial favorites of heaven. The rest of the world were not exactly Sectarians, but 'Gentile dogs.' To this class of people the Savior upon one occasion said, 'The publicans and harlots go into the kingdom of God before you.' Now, sister Frances, don't think me harsh or severe in my judgment, but I can not help wondering how it is that any people, who are enlightened by the good word of God and have really tasted of the powers of the world to come, can hug to themselves such a delusion as this; and moreover, I often wonder if the watchmen upon the walls of Zion are entirely guiltless—have no responsibility for the existing state of things. It seems to me, (and I can not help the feeling), that we in reality have no pastors. I have yet to hear the first sermon in this church relating to the duty of the Saints in regard to their own families, the Sunday School, amusements for the young, the obligations of parents to bring up their children in the nurture and admonition of the Lord, or in fact anything intended to give encouragement to this work. I hope and trust that my experience is an exceptional one, but this is what it has been. The circumstances which surround me cause me to speak feelingly upon this subject, and just as truly as I know this to be the work of God, so truly do I know that we never can as a people be blest of God, while such a state of things continue to exist. There will be faithful ones who will be blessed because of their faithfulness, but I believe with the apostle, and believe too that it has a broad reference to the church as a family—the *household* of faith, if you please—that the who provides not for his own household has denied the faith, and is worse than an infidel.' Why worse? Because he is sinning against greater light. Where much is given much will be required. I was, and am not ashamed to confess it, before I united with this church, a sectarian; and while my soul rejoices in the gospel and I know it to be the power of God unto salvation, there are times when I actually long for the strengthening support which was given us in all good works by the pastors of the church to which I belonged. This may seem to you a strange

confession, but it is true, and the time will come—it must come—when our elders will realize the absolute necessity of feeding the flock, beginning with the lambs, and of taking the oversight of the people in a way in which it is not done now. I had not thought to have said or written so much upon this, but I see such an indifference upon the part of parents and those far older in the work than I am, to take part in Sunday-school or in anything in fact, calculated to interest and benefit the young or bind them to the church, that I feel much as Paul must have felt when he saw the Athenians and their city given up to idolatry. His soul was stirred within him. If you do not write yourself, I can but trust that God will raise up some one to put this matter before the church in such a way that they can not help feeling it, and if they once do feel it—once awake to the fact of its existence, I feel sure that they will arouse and put it from them; for I know that as a people we love the truth and will follow its teachings when they are made clear to us."

We will not apologize for using this letter, because we are led to believe that the desired result will be better obtained by so doing than by anything we could say. We had intended to have given extracts from other letters, but upon second thought we publish them entire, letting them speak for themselves. In conclusion, what can we say that we have not already said, to awaken the Saints upon this matter. In the words of the speaker to-day—the words at the heading of this article, let us entreat you, "Buckle on your armor and stand to your integrity,"—integrity before God and man. You are called to be a light to the world, a city set upon a hill can not be hid. The eyes of the world are upon you, and if indeed the ministry are at fault, let us entreat you as Paul exhorted Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. * * * Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." We entreat you because we feel that the time is coming when these very children, these young people of the flock for whom our sister has been pleading, will enter into a reckoning with the church—the church which should be to them a fostering mother, a bulwark of defense between them and the evil in the world, and not with the church only, but with parents as well. Let none of us suppose that by weakly yielding to the wishes of our children and refusing to restrain them from following the evil ways of the world, we shall gain their respect; far from it, for the time will come when they will demand a reckoning with us.

We remember a young sister telling us, when speaking of the Sunday School at Independence, Mo.:—"We can not get the fathers and mothers to come out and take an interest in the school. It is left almost entirely to us young people." This sister (God bless her) is now a wife and mother, and we venture her boy will never say this in reference to his mother. She will remember too well how keenly she felt this neglect upon the part of those whose duty it was to act differently, and she will set a better example to her children. Let us stand by our integrity, for the steady tramp of the advancing host is heard! Let us buckle on our armor—the whole armor of righteousness, lest we fall in the wilderness and this army—the children whom God has giv-

en us, march in alone to take possession of the promised land. Let us stand by our integrity for the day of reckoning is surely coming. Let us buckle on our armor for we can not escape the conflict, and cowardly as well as unworthy is that soldier who tries so to do.

Home, January 15th.

Dear Sister Frances:—Do you hear my faint knock at your door, and may I enter and join the happy workers who are tolling for Zion's cause? I desire to come in the strength of Israel's God, not in my own, and I pray for wisdom. My plea for entering is that I have received so much benefit and such pure instructions from the Mother's Home Column, that I feel like casting in my mite, small though it may be.

When I read your appeal to the young, my heart leaped for joy. Oh! if the young could but realize their situation and the responsibility that rests upon each one who has taken upon them the name of Christ, it seems they would awake from their inactivity, and putting on the armor of righteousness follow after Christ, caring not for the vain, foolish things of this life; for what are all the pleasures of this world compared to the robe and crown we shall receive and the joy we shall have with our Savior if we are but faithful. Only think what will be our feelings on that great and eventful day should we be found wanting, and be shut out forever from the presence of our loved ones who have gone on before, and know that it was our own deeds that condemned us. Truly there will be weeping, wailing, and gnashing of teeth. Let us be prepared, having oil in our vessels, our lamps trimmed and burning; so that when the midnight cry shall go forth we may be prepared to meet the bridegroom with joy. As time rolls onward we are nearing the goal, and 'tis but a few short years at most before those to whom we look to be our instructors and teachers will have joined the silent army, and we who are now the pupils will have to fill their places; and it stands us all in hand to ask ourselves the question: "Are we doing our duty?" I know of young Saints, who when they first engaged in this glorious gospel "brought forth fruits," but when they were just entering into manhood and womanhood, the time when the young are most liable to be led astray, became cold and indifferent, took no part in Saints' meetings, ceased to bring forth fruits, and now where are they? Can we not trace a great deal of their backsliding to their home training? 'Tis oftentimes the case. So, parents, look well to the example you set and the language you use before your little ones. Make the home too sacred a spot for defiled language to enter; banish it as you would a deadly serpent. Teach them to obey, not through fear but by love, for "love rules her kingdom without a sword;" gather them about you at the close of the day and instruct them in God's law. Teach them to love and read the Holy Bible; and, above all, teach them to pray. Let their voices be heard mingling in your evening devotion, and then, when they are grown up and gone out into this wicked world to battle for themselves, they will have a safeguard to shield them from the buffetings of the evil one. Then will you see the fruits of your labors; then will your children rise up and call you blessed. Hoping my own experience may prove a warning to many, I give it.

I was baptized when between nine and ten years of age. Whether I understood what I was doing it for I am unable to say, but I know this, that I had not been instructed in the principles of the gospel; knew nothing about it. Well I brought forth no fruit. Tares sprang up, and I went on in the same way as before. We were not instructed in God's law, not taught to love and peruse the precious book, not taught even to pray; and, must I say it, Father was an elder, and mother a member. For years I went on in my blind sinful way, until now that I have entered womanhood, I have resolved, by the strength and aid of my Redeemer, to forsake my evil ways, take up my cross and follow him. But what of all those years spent in sin? Dear Saints, shall your children have a like confession to make?

I love this work and feel thankful that its light has ever dawned upon my benighted mind; and can truly say I faithfully believe it to be the work of God, for I have indeed seen the signs follow the believer, for I have seen the sick healed, have heard tongues and interpretations of tongues, and also heard prophecy and seen it fulfilled. If these words penned in weakness shall do good to but one soul, I am content. In your prayers remember your weak an wayward,
SISTER NELL.

STEWARTSVILLE, MO., Jan. 25th.

Dear Sisters:—Since I last wrote to the Home Column we have been called upon to give up another one of our dear ones—a son eighteen years old. Oh, how hard it was to part with him; but still harder to think that he had not united with the church. He was a kind and dutiful son, always willing to do anything he could for the cause; but did not see the need of going forward in obedience until he was taken sick and then it was too late. But we take great comfort in knowing that God is just; and I would say to the young, Do not put off till to-morrow what can be done to-day, for to-morrow may not be yours. And I do know if you will go forth and obey the commandments of God with a pure motive, you will never regret it, no never. I am thankful that I can tell you that my only daughter has gone forth in obedience to the will of God.

I still rejoice in this work, and I, like many others, am very thankful for the *Herald* and *Hope*. To me they have become a necessity. I often say to some that do not take them, that I would sacrifice one meal a day to get them, if I could not get them without. I was much edified in reading Aunt Patience' letter in December 10th, and would say, "Come again, dear sister Fannie."

Ever praying for the welfare of Zion's cause,
ANN SUMMERFIELD.

The letter given below was not intended for publication, but we have asked and obtained the writer's permission to publish it, believing that it will comfort and admonish more than one heart among those who will read it.—Ed.

December 28th.

Sister Frances:—I thought I would write you a few lines to tell you how much we are pleased with *Autumn Leaves*. I think it is just what we have been wanting all these years. The young people in the church will be delighted with it; the spirit of it is so quiet and kind, one is soothed while reading it. Just here I will tell you about Lottie. Annie sent her one for the year, and

when she went to see her she asked her how she liked it. Lottie replied, "Very much; I have read it all through, and do not know why, but I had to cry at every piece I read."

I hope that none of the dear sisters who know me will think that I am lacking in faith because I never bore any testimony while I was in Lamoni. The thought of speaking in an assembly of people always made me tremble, and I simply could not speak. My heart was all right, and my faith in the gospel as firm as the rocks and hills, but I have always lived away from the society of the church; still I thank the heavenly Father that he has kept the faith alive in me. I have never doubted, even for one moment. I suffered much in my early days, more than most children do, because of my own nature being very sensitive, and I always knew more than those around me thought I did. I remember very plainly, although I was only five years old, when the elders first came into Canada and father and mother came into the church. Then they left me in Canada with my grandparents. Now the trouble came to me which I have before told you of. I thought father and mother were right, and grandmother was of a different faith; and as I was young it cost my little mind many deep thoughts, so many that I was not very happy; but after two years we came to join my parents in Illinois.

We went to Nauvoo and there I saw our dear prophet Joseph, who is now in heaven. I shall always remember his fine personal appearance. Nauvoo was a very new town at that time. I afterwards saw it when it caused my heart to ache to see it, but you know all about that as well as I do. But the day that the prophet was slain I shall never forget. Father came in and told us. It seemed that the blackness and darkness of death was over us all. We were like a ship cast adrift in the ocean. After this we were tossed and driven about without mercy. We went this way and that way, with none to guide or direct. Our sorrows seemed too great to bear. Father prayed constantly for some help to guide us, and had we known all things and kept together even in a family capacity, much sorrow might have been averted, but it was otherwise. Just here let me say, our young people should marry in the church. Neglect of this has been the cause of much bitter sorrow to many; but the kind Father remembered his scattered ones and sent brother Joseph to gather them together, and again they meet and rejoice in the goodness and mercy of their God. My sister and myself were baptized by brother William Smith when I was sixteen and Mary was fourteen years of age; although we knew that our first baptism was sacred, we had a wish to be rebaptized and become real members of the Reorganized Church.

And now there is another point I want to mention. I have always had to defend my faith, and I have always been able to do it, still I never commenced the subject myself in my life. My friends always knew that I was a Mormon, but they were my friends still. I never forgot at any time that the honor of our church was in some degree in my keeping. I have lived so that none could cast reproach on the church through me. The world outside of the church has been very good to me.

Your sister in the bonds of the gospel,
C. S.

HOME COLUMN MISSIONARY FUND.

Sr. Margaret J. Fisher, Chill, Ohio.....	85
Bro. and Sr. Faucett, Deseret, Utah.....	1 00
Sr. Esther Taylor, Valley, Neb.	45
Sr. Amanda Oehring, Newaik, Dakota ..	2 00
Sr. Sarah M. Sullivan, Biddeford, Maine ...	50
Bro. Thomas Chambers, Spring Valley, Ill. 5	00
Sr. Catharine Steadman, De Pue, Ills.	1 00
Sr. Josephine Wright, North Forster, Aus- tralia (for little sister).....	1 20
Sr. E. Chapman, Hanover, Kan.	1 25
Sr. Maggie Powell, once of Cleveland, Iowa, now in the paradise of God	1 00
Oscar Anderson, Lamoni, Iowa	16
Clinton and Coral Carpenter, Vilas, Wis....	20
Sr. G. Walmsley, Dayton, Nevada.....	1 00
From a little girl (no residence given).....	15
W. K. & Elizabeth Elston, Waterloo, Neb....	2 00
Bro. C. Walton, Green Ridge, Manitoba ...	75
Sr. Sarah Thompson, Moorhead, Iowa	75
Sr. H. K. Aldrich, Burlington, Wis.	75
Sr. Abigail Y. Alley, Jaffa, Palestine.....	1 00
A sister, Hannibal, Missouri	1 00
Srs. Josi and Jane Carlisle, Underwood, Ia..	2 00
Sr. Elizabeth Ainly, Newton, Iowa	1 00
Sr. S. Hays, Fair Play, Nevada.....	1 00
Lousia Agenstein, Omaha, Neb.....	1 00

LAMONI, IOWA, February 2d.

Correspondence.

CHOTEAU, I. T., C. N., Jan. 26th.

Editors Herald:—Please say to all those who have written to me about this country, that it is out of reason for me to answer all who have asked questions, but that will now say through the *Herald* that this land is owned by the Indians, and that a white man can not own, neither improve, nor cultivate the land, nor live in the Territory, only through a citizen of the Territory, and that at this time of year all the farming land is rented. The country is healthy, plenty of timber and water and range for stock. The rent of land is one third to the owner, and six dollars a years for a permit to farm in the Territory. We expect Congress to pass laws this winter to sectionize the land. If that law passes, then there may be a chance for many. I am to baptize some next Sunday.
S. MALONY.

BAY PORT, Michigan, Jan. 24th.

Bro. Smith and Blair:—With pleasure I write concerning how I came to hear and obey the gospel. I had been a member of the M. E. Church for seventeen years, and for the last few years, at least by times, I felt like giving up in despair, from the fact that the church was so far from the pattern laid down in the Bible. And seeing that their preaching had no effect on the people, I prayed that the Lord would send some one that would stir up the people to a sense of their duty. In February last my prayers were answered, Bro. J. J. Cornish coming with the gospel of Christ. When the word began to take effect, many of the devout people began to cry, "Delusion!" Still the work went on, and as many as gladly received the word went forth in obedience until the list has neared one hundred, and still the cry delusion is heard. On the sixth of March I was baptized, and on August 7th I was ordained a priest, and have been trying in my weak way to present the truth; but having a very limited education, I desire the prayers of all the Saints that I may grow in grace and in the knowledge of the truth. I am most thankful that I have lived to hear and obey the gospel, and for the blessings it has brought to me and my family. We have been blest with able defenders of

the gospel since the work began here, in the persons of elders Cornish, Kelly, John Shippy, Davis, Salyards, Phelps, and Barr, besides several of the lesser priesthood, and above all, with the spirit of the Master. Bro. Robert Oehring is laboring among the Germans in this vicinity.

WM. DOWKER.

SALT LAKE CITY, Utah, Jan. 23d.

Bro. W. W. Blair:—Joseph left us on the 20th inst. for California. His sojourn in the city was appreciated by all, and his discourses were just elegant—and highly instructive. The more the people know of him, the better they like him. We all felt sad when he left. Bro. R. M. Elvin has returned from the conflict with Rev. Lamb. He feels perfectly satisfied with results. Bro. H. R. Evans wrote me the people were well pleased with Bro. Elvin's effort. We have thought it would be good to have Lamb's "Golden Bible" reviewed and published in book form. What do you think of that? Could it be done without to great an outlay? I have thought from the first it ought to have been done. If you think it practicable, Bro. Elvin will essay the task. I presume Joseph kept you posted while he was here, so I will wait for new developments. I will leave this city to-morrow for the south—how far I may go depends on circumstances. I intended to spend the latter part of this and next month in Montana, but the extreme cold weather has made it impracticable. If I can secure a place in Provo, I, with Bro. Elvin, will hold some meetings there and any of the settlements south as far as Springville. Yours,
R. J. ANTHONY.

INDEPENDENCE, Mo., Jan. 24th.

Editors Herald:—A good time was had all through our late conference. The Lord was truly with us. Our conferences are becoming more and more interesting. The church we now occupy is too small to seat the congregation at times. The work is progressing on our new church, and when finished, it will be a credit to the church. It will be the only stone church in the city. If some of our old brethren here fifty years ago should drop in and see Independence now, they would see a great difference. Electric lights are being extended in all directions over the city; gas on all the prominent streets; street railway and a dummy railway line between here and Kansas City and many other improvements too numerous to mention. We have also natural gas and two veins of coal close together, one four feet and one three feet and a half feet, close to Independence. The land around Independence is very high. I have been detained at home for some months on account of sickness in my family.
S. CRUM.

GOOSE CREEK, W. Va., Jan. 25th.

Mr. D. Dancer:—Some time ago a man by the name of Devore, a Latter Day Saint, from Jackson county, Ohio, came into this country and held meetings and has stirred up the people the most that any man that was ever here. Some wanted to egg him when they heard he was to preach, but by the advice of a few coolheaded men, they were persuaded to go and hear him, and now some of his worst persecutors have become his best friends.

I always went on the plan of giving a man a trial before passing judgment on him, and I had

a good deal to do in getting Mr. Devore a hearing. And have to say I never heard the gospel preached until I heard Mr. Devore. I think the Saints have the pure, unadulterated gospel; but a good many of the people will not accept it, and I have had some very warm debates, and I want some help. I thought I would ask you to send me some tracts and help me in that way as much as you can. I have four that were handed me by a friend—"The Good Shepherd," "The Kingdom," "Laying on of hands," and "Who then can be saved." If you have any more as good as those, I would like to have them. I want the Book of Mormon. Let me know where to get it and what it costs. I would like to see a copy of the Saints *Herald*, and if it suits I may subscribe for it. Send me a price list of the books you have. If Mr. Devore would come back here he could organize a church. I don't know where he is. He did not get any one when he was here; the people wanted time to investigate.

W. W. CROSS.

NEWCASTLE, N. S. W., Australia.
Dec. 13th, 1887.

Dear Brother Joseph:—We reached Sydney from Auckland, New Zealand, on the 29th of November, having left Auckland on the 24th. We found Bro. Ellis' place in Sydney without much trouble, and received a cordial greeting. We remained till forenoon next day and then came on to Newcastle, for we could go on the steamer *Te Anau*, without cost, as we came on it from Auckland, and it had to go to Newcastle for coal. We reached the latter place in the evening, and after Elder Broadway had taken our things by a dray to Bro. Dixon's, we called on old Sr. Webster in Newcastle, and on Bro. C. R. Davis, a colored brother, who is an American, born in Portland, Maine. We came on to Islington, a suburb of Newcastle, under the guidance of Bro. Clark, a young man of promise—one of Bro. Burton's children in the gospel. It was half-past ten at night when we reached Islington. There we found a welcome from Bro. and sister Dixon, who have not been long in the church. We found a comfortable and convenient room prepared for us; and since we have been here Bro. and Sr. Dixon have done all that they could to make us comfortable and contented.

Early next morning we were visited by the branch president, Bro. J. G. Dickenson; and by the branch priest, Bro. Purvis; and by brother Broadway. At night we held a meeting in the house where we stay, and all took part. Sr. Smith spoke in prophecy, which was much appreciated by the Saints. Next day we went with Bro. and Sr. Dixon to Wallsend, a distance of about eight miles, where we met Bro. Gregory, the branch president, and his family, also Bro. and Sr. Haworth, and Bro. and Sr. Lewis and their sons, Amaron and George. Bro. and Sr. Gregory have four daughters in the church; Alice, Maria, Rachel, and Esther. Bro. Lewis' sons Amaron and George bid fair to become useful in the church. Bro. Haworth also has a son, a young man of promise in the church, and also a younger one. These young people take quite an active part in the meetings and do exceedingly well. They are quite good singers as might be expected, being of Welsh and English blood. Here all the brethren are not so fortunate as at Wallsend, in having their wives with them in the

church. Brethren Dickenson, Purvis, and Penfold's companions are truly excellent women, yet they have not succeeded in getting them into the church. I hope that they may soon see their duty clear in this direction. Bro. Dixon, Broadway, and Davis, are one in the faith with their companions, as well as in the flesh. Bro. Broadway is an excellent musician and singer. He has been saved from the Salvation Army, as was also Bro. Dickenson. The brethren have been troubled here by an old (formerly Brighamite) elder, who, although baptized by Bro. Rodger, claims that the church is all wrong, (and he, of course, alone is right), because we teach that the priest of the branch is to take the lead of the meetings in the absence of the presiding elder. He seems to be anxious to argue the question with every one. I made short work of the case by simply informing him that the decision of the body was, that the branch priest had the right to lead the meetings in the absence of the presiding elder, and that he could do just one of two things, either keep his opinions to himself, and neither teach them publicly or privately to the Saints, or give up his office and step down and out; and that this rule will apply to all the ministry, and to all matters adopted as the faith and order of the church by the body in General Conference assembled.

We had a very interesting meeting at Wallsend on Thursday night. The gift of tongues and interpretation were enjoyed. Last Sunday afternoon and evening I spoke in the hall used by the Saints here; but one outsider was present. However, the notice was not put in the papers, and had only a few handbills posted late on Saturday. I learn that Bro. Burton never had more than a dozen outsiders to hear him at a time here, and often but one or two. Crowds assemble on the Public Domain, and will listen for a little while to a speaker, especially if they think he would likely be opposed by some one ambitious to display his wisdom (or folly) in argument, so-called. They assemble to hear controversy, and not for the sake of receiving any light, or of learning the truth, but to be amused. They care not for what is said, except merely to enjoy the spectacle of a couple of men debating a question, no matter what the subject may be. A cock-fight, if allowed on Sunday, would suit them much better. But here our elders must either cast the good seed among thorns and in stony places, with faint hope of a grain or two dropping into the little good ground accessible, as out-door preaching presents opportunities, or else preach to Saints alone in halls or other public buildings. This applies to Sydney, Newcastle, and the towns and villages around in New South Wales.

I learn that in Queensland north and Victoria south, the situation is different, and the people more willing to hear. But I am satisfied of one thing, that if one-tenth the labor bestowed here had been spent in New Zealand, it would have resulted in ten-fold more good fruit. I attended a number of meetings in Auckland, held by different sects, who everywhere else are unpopular, and I was astonished to see the crowds of intelligent, earnest, and orderly people who turned out to these meetings; and I believe from what I could learn that we could raise up churches all over that land. I believe that the masses of the people in New Zealand are mentally and morally superior to those of this colony at least, and they certainly are much ahead in physical, personal ap-

pearance; for the New Zealanders are much more robust, healthier, and better looking than those here, as a rule. In Auckland, the women, almost without exception, are clear-skinned, rosy-cheeked, and symmetrical, but here they are sallow and shrivelled, and seem to grow old fast. Of course there are exceptions; and perhaps other colonies than New South Wales may present a different picture. For some six or eight years I have had that field in my mind, and one certain elder has always come before my mind in connection with it, and now having seen something of the people, I am confirmed greatly in my previous impressions that it is a field that ought not be longer neglected.

I had thought of going to Forster and Nambucca before going south to Hastings, but receiving a letter from Bro. Burton, in which he states that he is quite sick with bronchial affections and congestion in the lungs, and that a brother Stewart, who is lying very low with cancer is anxious to see us; we have concluded to go on there this week, and expect to leave on Friday, to reach Hastings by next Tuesday night or Wednesday morning. We will probably return here in a couple of months to hold a conference and form a district in this part of the field. And we shall also form one in Victoria. The climate is very changeable here. This is the beginning of summer, and is verging on to the hottest period. We are glad that we did not come here in winter. I do not want to see any colder weather than we have already had.

I do not feel near so well as in Tahati. Helen is as well as when there. If personal comfort were all that we had to consider here, we would never leave the South Sea Islands. I never desired to come to this land, but I knew that it was my duty to come before I left America. Many will remember that I said often that I had no desire to go to Australia. But from what was shown me in vision, or dream, years ago, I knew that I had to come here, as well as to go to Tahati. And if all is fulfilled as the dream indicated, we shall return to Tahati before we will be free to return to the States. We may be required to spend a year or more here.

Now a word about missionary labor for this part of the world. There ought to be a clear understanding by the church at home that it is positively important and necessary that some one shall be sent to New Zealand, and to the Society Islands, also here. Or if it can not be otherwise arranged, some one should be sent to New Zealand, to come here after a year's stay there. And some should be sent to the Islands. We had some fresh cherries yesterday, and have had strawberries often. Flowers are in full bloom, and we are having our June in December.

T. W. SMITH.

RICH HILL, MO., Jan. 25th.

Bro. Blair:—I came to this place on Saturday the 14th, in company with Bro. Emsley Curtis. We found this country covered with a sheet of ice, and almost impossible to travel, the streets were so smooth and slippery. We went to Shobe to speak on Sunday, but no one dared to come out. We met with a few Saints at Sr. Holmes' house, and we had a very good prayer and testimony meeting. I left Bro. Curtis there, and came back to this place, as I was directed, feeling that I could not get any of the several churches or halls in the city.

I made up my mind I would hold a series of sermons in a dwelling house. I found two families of Saints here: John Ferry and family of Lucas, Iowa, and S. S. Black and family. We made Bro. J. Ferry's house the place to invite the neighbors in. We gave notice that on Wednesday night we would commence our meetings. The first night we had thirteen, the next night eighteen, next twenty-four, and the increase has been so great that last night the house was packed full. I. N. White, H. H. Robinson and E. Curtis have visited this place before. Bro. Robinson tried to get the Christian church, but all in vain. Bro. Daniel Donavan, of Independence, was with me a few days, and tried to obtain the Christian chapel for me to speak in; they told him they would like to accommodate him, but could not. Well did Jesus say, and ye will not come to the light. Bro. Curtis is now at Taborville. On Monday I baptized one, Thomas O'Neal, once a Catholic, and then for a long time in the Presbyterian church. Little Tom, as he is called, says: "I lost my father and mother when but a small boy, and I had to bring myself up. I always had a strong reverence for God, and sought for God's truth, and now I have found it." Many remarked after I had confirmed him, what a blessing Tom got. His wife, who has belonged to the Presbyterian church all her days, begins to see things in a different light. I am looking for her with others soon to obey. Last night the eyes of many in the house were wet with tears, as I preached from Isa 55: 17-25. We are glad when we get the *Herald* and *Autumn Leaves*, for they bring us such good news. May they live long, and be well supported, is the desire of

Your brother in Christ,

JOHN C. FOSS.

RICHMOND, Mo., Jan. 27th.

Editors Herald:—I have just sent you the *Richmond Democrat*. It contains the most accurate account of the death of Elder David Whitmer yet published that I have seen. I was going to Carrolton last night, but could not for, to me, some unaccountable reason, and came to Richmond to attend the funeral of the last witness of the divinity of the Book of Mormon. Through the kindness of Mr. Snyder I went to the late home of Elder Whitmer, and on entering the door I found a stand, about twenty inches square, with a sheet of paper on which was written "The table on which the Book of Mormon was translated." The mortal remains of the aged witness lay in the front room; a calm and peaceful expression rested on the wasted face. Here I was introduced to a Mr. Short, and to David Whitmer the younger. I had hoped to hear something at this professed spiritual fountain regarding the great work that God had selected the deceased to perform, of his testimony, the angel's visit, and how faithfully he did his work as a "Witness" down to his latest breath. But not one word of that kind did I hear regarding that eventful portion of his life, upon which millions in the unknown future will hang their faith. My soul burned within me when I saw the chief opportunity of a life lost in a community in which the aged patriarch had lived an esteemed and honored citizen. But it passed without one mention of the greatness, the grandeur and the honor that will attend the name of David Whitmer. A short exhortation was made,

also a statement of his life spiritually and his fitness for another world. A hymn was sung—"Gates Ajar"—and prayer was offered by John Whitmer, (I suppose he is an elder). Mr. Snyder read the first fourteen verses of the 22d chapter of Revelations, the fourteen verses being read at the request of the deceased. After an exhortation by John Whitmer a son of David's brother, we followed the remains to the cemetery, on a high hill commanding a fine view of the Missouri valley, and there the last of David Whitmer on earth was laid to rest. His reward will be for his faithful testimony. He does and will rest in peace.

The Whitmerites feel very shy of any of our people. But any who feel that light is there that is not in the Reorganized Church, are most welcome to it. For "two year olds," as are some of them who stopped a few months with us, to get up and with their little brains condemn our organization and the great work of the inspired Seer of Palmyra, and with their shallow conceptions condemn the glorious revelations of God, through that Seer to the organized kingdom upon earth, in the entirety of its organization and government which was not fully carried out during the short time that "the last witness" was with the church, and because they know nothing about it oppose the great Prophet, Seer, revelator and translator of the latter day dispensation, this, to me, is the very height of what I call self-conceit and self-righteousness. David Whitmer filled his calling, and has entered upon his reward. His calling was not to be a principal actor and leader in the great work of restoration, but to be a "Witness." And for those people to try to make him a principal is an error, and evil, and adding that to the work of the Almighty which he did not call them to perform.

J. A. ROBINSON.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

GRATITUDE.

GRATITUDE is that quality of the heart that leads us to give prompt, due, and proper acknowledgments for favors received or blessings bestowed, and as the favor, gift, kindness or blessing is absolutely voluntary on the part of the giver, so is gratitude the voluntary expression of appreciation on the part of the receiver.

This quality is not peculiar to man; it is found in the lower animals, as has been proven in ten thousand instances, with this seeming difference. In the latter it seems almost spontaneous, or, in other words, the natural outburst of their feelings at receiving the kindness shown as though interested in them, while in man it must often be the result of culture. Perhaps this difference is only seeming, for we may meet with instances in both classes where the degree of gratitude varies, and where it appears to be largely the result of culture; but as we can hardly attribute self-culture to the lower animals, we must conclude that the difference in degree of gratitude in them is largely the result of culture by man in the treatment

they receive. Undoubtedly the conditions for the growth of gratitude are inherent in both species, so that the proper cultivation of both natures would develop this quality to a greater or less degree. And while we are not prepared to absolutely deny that there may be a degree of self-culture in what is sometimes called the brute creation, we are satisfied that this quality is more spontaneously manifest in them, under favorable conditions, than it is in man under like conditions. In this particular man seems to have fallen beneath "The beasts that perish."

Gratitude is no more inherent in the human mind than any other excellence. Pope erred when he wrote, "An honest man's the noblest work of God." Men were not made honest, nor yet rogues—they were created *men* and endowed with powers of mind to be honest or dishonest; grateful or ungrateful; good or evil, as they were pleased to elect; and when good and evil were set before them they were free to make their choice with an understanding of the consequences resulting from either course, and hence the justice of the judgment that should follow.

If any should disagree with the idea that "gratitude seems to be inherent in the beast," upon the ground that upon that hypothesis the beast was created better than man in that particular, I answer that therein is manifest one evidence of the care of the divine Father over man; for had the brute creation been entirely destitute of all sense of gratitude, many of them being physically stronger than man could easily have destroyed him from the face of the earth. I know it is generally thought that fear is the ruling power in the beast which prevents him from exerting his superior strength against man. This no doubt is one great cause, but I question its being the only one. The beast was to be subordinate to man of necessity; but man alone submissive to God by choice. Hence the quality of gratitude in the former would render them more docile and tractable toward man, and much more susceptible of control than fear would make them. Moreover, the beast fills the measure of his creation here, and, for aught we know attains to his highest excellence; but while man may, if he chooses, fill the measure of his creation here, the height of the excellency intended for him to reach is not attained until the great hereafter. The crown is after the conflict.

I know "comparisons are odious," but if man suffers by comparison with the brutes in this particular, the fault is with man only; for the power of appreciation is given to him that, understanding the nature of the favors received, he may not only give expression to the gratitude he feels but proves himself in harmony with the giver and worthy of the gift. Gratitude is one of the holiest qualities of the heart, the grandest expression of a noble soul. It is indeed the voice of love in its sublimest strains of praise. It has inspired the good and true in all ages and lands, man and angels; cherubim and seraphim; nor was it beneath the Redeemer of the

world to bow in holiest, humblest reverence and acknowledge the boundless love of "Him who is all in all." And when earth is subdued to his will, man's redemption made complete, all the powers of darkness beneath his feet and the whole universe acknowledge his sway, then his glorious and triumphant voice will lead the universal choir in gratitude, praise, glory and honor to him who hath given him the victory.

With this truth before our minds, shall we, the workmanship of his hands, the creatures of his care and objects of his love be silent? Shall our hearts be dead to the influence of kindness so boundless and love so infinite as that which created the earth for our abode, gave us existence here, provided us with every needed joy? And after the forfeiture of all these on the part of men he condescended to our low estate, was made sin for us, bore our shame and suffered for our sins, redeeming us by his precious blood from the power of death and hell and revealed unto us the fulness of his gospel that by obedience thereunto, we might become "heirs of God and joint heirs with Christ" and finally be prepared to enter into the celestial kingdom and be crowned upon with his glory; if after all this we are found ungrateful, then indeed we shall be unworthy of *the least* of God's mercies and be found forever unfitted for eternal life.

One of the grandest inspirations of gratitude that ever moved the heart or fell from human lips was that chanted by Moses after the deliverance of Israel from Egyptian bondage; yet that work of deliverance, great, grand and glorious as it was, pales into utter insignificance before the redemption of a lost and ruined world from the thralldom and slavery of sin and death. One was the deliverance of a nation from human bondage; the other the redemption of a world from chains that must have been eternal had not the love, the wisdom, and the justice of Omnipotence been exerted in their destruction through Jesus Christ our Lord. Hence our gratitude should be infinitely greater, and our praise sweeter and loftier than that which inspired Moses and attuned the timbrel of Miriam.

As the goodness of God to us endureth for ever, so our lives should be one continual hymn of praise. Every thought should be pure; every word an echo of the gratitude we feel, and every act a song of praise. This calls for the consecration of our entire being to his service; and if we are wholly consecrated to God we shall have nothing that we can withhold from him, whether houses or lands, gold or silver, husbands or wives, parents or children, flocks or herds—we must yield them all and ourselves also to him; for we "are Christ's, and Christ is God's."

Our gratitude will be measured by our willingness to yield ourselves and that which we have to his service. Empty professions will not do. Unmeaning assertions of professed love will not be accepted as the expressions of gratitude, for they bear the brand of falsehood, and "The liar shall have his portion in the ake."

The three records of Holy Writ abound with exhortations to gratitude. "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of his holiness."—Ps. 29. "Wherefore be ye not unwise, but understanding what is the will of the Lord. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—Eph. 5:17, 20. "In everything give thanks; for this is the will of God in Christ Jesus concerning you."—1 Thess. 5:18. "Behold, my beloved brethren, remember the words of your God; pray unto him continually by day, and give thanks unto his holy name by night. Let your hearts rejoice, and behold how great the covenants of the Lord, and how great his condescensions unto the children of men."—Book of Mormon, p. 75. "Being commanded of God to pray without ceasing, and to give thanks in all things."—Book of Mormon, p. 195. "And that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits or doctrines of devils, or the commandments of men; for some are of men and others of devils."—Doc. Cov., p. 157. "Thou shalt thank the Lord thy God in all things."—Doc. Cov. p. 180.

By these and scores of other texts are we instructed to shew forth our gratitude to God for all his wondrous love and unremitting kindness. And shall we withhold our praise, or fail to give him the honor due unto his holy name? Let that be far from every one of us. To-night the year 1887 closes forever. The evidences of our gratitude or ingratitude are written by an unerring pen on the records of time; they will be reproduced in the eternal records. *We must meet them.* Shall we gaze upon them with joy? or turn from them with shame? We can not alter the past; we may repent and improve the present and the future; but the past has gone from our reach. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil."—Eph. 5:15, 16. In my retrospect I count forty years since I was ordained to God's ministry. In the record of those years I see some things that I could wish undone; words I would have unspeaken; thoughts that should have had no place in my heart; but I thank God I can write that they were not the result of determination to do wrong. Still they were wrong; and the causes that led to them are known in the bosom of Him who seeth all things. Those wrongs mar what might otherwise have been a pleasant picture. But my heart swells with gratitude to God for all his love and tender mercies over me in permitting me to be numbered with his children, and to serve as one of his ministers at his sacred altar; and I pray that the divine flame of

gratitude may ever illumine my life, that while I minister to others the word of life, my example may stimulate them to confess the hand of the Lord in all things. And in everything to give the praise due unto his holy name.

Dec. 31st, 1887.

CHARLES DERRY.

CIRCUMCISION.

WE do not present this subject simply to get into print; but with the hope that if wrong in our views, we may be set right by some one better acquainted with the subject.

In our recent discussion the minister claimed that the Mosaic circumcision merged into baptism under the Christian dispensation, hence the necessity for baptizing infants. As a counter claim, we argued that under the new covenant the circumcision of the heart took the place of the covenant in the flesh, hence there was no necessity for the baptism of infants. The following are a part of the Bible proofs produced:

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with Him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:11, 12.

Here we discover that under the gospel law there was a circumcision which was to be obtained by "putting off the body of the sins of the flesh." John 3:5 taken in connection with the passage just referred to, shows that through the ordinance of baptism are we made pure, and our hearts are circumcised with the circumcision of Christ; and that what before was a token and a seal of a temporal promise made to Abraham, (Gen 17:10, 11), now becomes the seal of our adoption into the higher or spiritual law, by which seal we become heirs to the blessings promised under the gospel; and that inasmuch as the schoolmaster was a law of types and shadows pointing forward to the reality, or substance, circumcision must of necessity find under the law of Christ its antitype.

Again: "Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings."—Jer. 4:4. By reading the contexts to the above, we learn that the prophet was speaking of a time future and subsequent to the gospel dispensation, as will be learned by a perusal of verse seven. And here is plainly pointed out what is to be expected of us under said dispensation. It is also shown that God *commands* it, so that his fury might be stayed; and it points out the fact as already cited, that it is a seal of our adoption as citizens of the kingdom.

In Acts 7:51, we read: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." When we consider that Stephen was so filled with the Spirit that, just after the above declaration (which

speaks for itself) he was permitted to see heaven opened, it makes it all the more binding, if such were necessary. Here it is noted, that they who are not circumcised in heart do always resist the Holy Ghost. And who among us want to be in such condition!

Paul, he who received the gospel "by the revelation of Jesus Christ," (Gal. 1: 12), seems to have the same idea, as witness his declaration in Rom. 2: 28: 29: "For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of man but of God." Here is plain evidence that the covenant in the flesh is of no avail under the new law; but that circumcision is still a necessity, is plainly shown in verse 29; also that it is that of the heart is just as plainly pointed out.

It seems to me that the only logical argument to be deduced from Paul's teaching of the matter, is, that the Abrahamic and Mosaic circumcision has found its reality under the higher law, in the circumcision of the heart; and was not as the adherents of infant baptism would fain have us believe, merged into baptism. And further; to become an Israelite indeed, we must undergo the change which this covenant brings about, else we are not conditioned to become "citizens of the kingdom," and can have no promise of the praise of God, the indwelling of the Spirit—not being in any way made a receptacle therefore—and hence we are not Jews, not being so "inwardly."

By turning to Rom. 15: 8 we discover the fact that "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the father." One of the promises made to the "father" was that, "In thee and in thy seed shall all the families of the earth be blessed." And in order that the "truth" of God might become effective it was necessary for Jesus to become a "minister of the circumcision;" also that all, "both Jew and Gentile," without any distinction as to race, color or condition, might, through obedience to the law of God become heirs of the "glorious promises."

But the key to the situation is found in Phil. 3: 3: "For we are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Taking it for granted that Paul, who was a special minister to the Gentiles, knew whereof he affirmed, and that such knowledge came to him by special revelation, he is truly a good witness. Here we learn that it is only those that worship God in the Spirit that are of the circumcision under the higher law—the law of Christ.

This worship in spirit can only be through a broken heart and contrite spirit. Hence we conclude that the argument as herein presented was that understood by the ministers for Christ.

Another argument presented by those who believe in infant baptism, is, that the law of circumcision belonged to a *spirit-*

ual covenant, and was the seal of spiritual adoption into citizenship. To this we object, claiming that it was only a token of their faith in the temporal promises, and, especially under Moses, was a seal of their citizenship under the *temporal* laws. Had it been, as is claimed, that it was a seal of their adoption into a spiritual covenant, then there had been a necessity for the females, as well as the males, to be circumcised, and only those having the authority of the priesthood could have officiated. Whereas, under that law, even the women had the right to administer, as witness the case of Zipporah. And that it was understood by the Jews themselves as a means of attainment unto temporal citizenship is learned from Josephus, Book 13, c. 11, par. 3. "Aristobulus compelled the inhabitants, if they would continue in the country, to be circumcised, and to live according to the Jewish laws."

That it could not possibly have been a *spiritual* law, is seen in the fact that faith was not a prerequisite, for the servants were to be circumcised, and the child of the most impious Jew was as much under the law as that of the most pious. Even reason, or any degree of intelligence, was not demanded under the law, as there is no command given, or in any way expressed, not to circumcise the idiot; but on the contrary *all* male children were to come under that covenant.

From the foregoing, as well as many other reasons, we conclude that the circumcision of the heart is the anti-type of the Abrahamic circumcision, and as such it is now a necessity, and hence binding on all who obey the gospel law.

J. W. WIGHT.

CHANGING BOOK OF RULES.

I BEG leave to submit a few thoughts on the committee's report on chapter 13, "Book of Rules," and appeal which, as per action of general conference of 1887, (see *Herald* for May 7th), is pending. Sec. 2, of the above report permits the offended to seek redress, if sought within one year of the time an offense shall have been committed; which I think should be so modified as to leave the limiting of time, for redress, etc., to those authorized to hear and adjust difficulties. For in the course of human events one may desire, and be justly entitled to redress, and yet, perforce of circumstances be prevented seeking it within the limits. Furthermore, Christ's authorized method of adjudication as to limits in which redress should be sought, is silent. And the limiting or extending rights or prerogatives through the method of common consent which Christ's law neither grants or denies, may need sober thought.

Still further. A branch having power to regulate its own affairs, only to be called in question when violating some known law, and dealing with unruly members being one of its works, it would seem that when necessity compels action in this matter, the officials would be more competent to act as the nature of the trouble should necessitate, than that a general conference could pass rigid measures to

meet an emergency that may or may not arise. Besides all this, the body exists in integral parts, and efforts to make each integral part mighty in its sphere, is to secure the success of the body. In view of which fact, all should seek to prevent rather than pass measures at a general conference that might hamper, instead of helping the integral parts in their respective sphere.

There can be no doubt but promptitude is most essential in all gospel imposed works. But a branch could better detect a lack in this, and act accordingly in cases properly coming under its jurisdiction. And when a tribunal or government is left to do its appointed work, and dissatisfaction exists, redress may be sought in a proper way. And it is better to foster legitimate work than encourage the fractious in essaying to modify existing rules as fancy may lead.

From sec. 85: pars. 8, 9, 10, Doc. Cov., we learn, 1. That which is governed by law is preserved and perfected thereby. 2. That which abideth not by law, etc. becoming a law unto itself, willing to abide in sin, etc. can not be sanctified or perfected by law; but must remain filthy still. 3. To all laws there are bounds, and also conditions. We learn from page 114 that nothing shall be appointed to the church contrary to the church articles; while on page 148 is found a command to the effect, that the elders shall instruct each other in the law of the church, etc. and are explicitly told on page 192 that a failure to act as the law directs will be offensive to Him who is our lawgiver; and are positively told on page 145 that a failure to do as the scriptures directs will bring condemnation; the legitimate result of violating law, whether human or divine. And turning to page 65 we are told that these commandments were given to God's servants in their weakness, after the manner of their language, that they might come to understanding.

Thus we find, in entering the sacred precincts of God's divine economy, its positiveness, and non-flexibility confronts us, and its occupancy made more solemn in the portrayal of consequences to follow disobedience.

The first clause of sec. 5, of the report seems to recognize a district conference, and Bishop's court, as courts of appeal. The latter being incompetent, if the Bishop was present, at the trial of him who seeks the appeal, in which event, if the case has been tried by the district authorities appeal can be made to the High Council.

From page 79, "Book of Rules," we learn that presidents of districts are authorized to appoint elders courts, according to the nature of the complaints, where no branch organization, or district, has been perfected. An understanding of law, prerogatives, etc. is very necessary, and though cautiously approached, one is liable to have his motives attacked. That the motives in preparing the "Book of Rules," and its acceptance by conference, were good, I believed and still believe, but think subsequent examination of that received by

conference permissible. If provisions to constitute a district conference a common, or court of appeal, or, both, other than custom exists, I would be glad to examine the evidence and submit, if valid. But the investment of power by a vote of general conference seems a grave question, opening the way, at least for effects to dispossess, or limiting power law has, or may impart.

The consummation of God's purposes through the gospel necessitates the inauguration of measures incurring labor and expense that all should, through the order or method of common consent, be privileged to acquiesce or not in assuming these responsibilities is consistent, but it can not be that the right of common consent authorizes the erasure of that made inflexible by a "Thus saith the Lord" and a substitute in view thereof. To human rights there must be a limit, or power to regulate, otherwise the supremacy of law were a myth.

Special endowment obtains through special provisions. Thus from page 296, Doc. and Cov., I learn that if the president transgress, he is to be tried by the common council, assisted by twelve councilors of the high priesthood. What would save me from censure, were I to insist in the event of a necessity, the president should be tried according to the pattern given in Doc. Cov., page 46. The bishop, on page 295, is called a common judge among the inhabitants of Zion, etc. And whether this would justify a conference in declaring the Bishopric an appeal court, in our scattered condition, I would hesitate to decide, and think the matter should be approached by a general conference with sober thought and becoming gravity. That our predecessors anticipated and provided, so far as practicable, rules, etc., for governing stakes of Zion, is clear. With a revelation of the duties of the First Presidency, quorums of Twelve, Seventies, Elders, Priests, Teachers, Deacons, members, and by a "Thus saith the Lord," the Seer defined the duties of high priests, saying they might travel if they chose, but rather be ordained to preside over stakes abroad.

Page 314, Doc. Cov., we learn that high priests were to be ordained by the direction of a high council or General Conference, as necessity should demand, of course. For ordination is not to be conferred as a compliment, or to rush into power a superabundance of officials to dispute about honor, etc. The high priest were under the president. Hence the power of appointment was lodged in the president to appoint the high priest where, and to the work the law assigns them.

And how far teachings and rules to govern stakes of Zion, high and common councils within their borders, may be applicable, in our scattered condition, is a matter for thought. Measures for districts between the periods of 1830 and 1838 seems by our worthy predecessors in the latter day work not to have been provided; yet in carrying the gospel into foreign lands, as in our scattered condition, the necessity for them or similar

arrangements must be apparent, as the preaching and spread of the gospel must be the primary object. The use of time and space for proof that the scattering was through a departure from recognized law were superfluous, as the fact is conceded. Therefore a love evinced for accepted law while toiling to spread the gospel will hasten a restoration of that forfeited through a disregard of the same. For as Christ sought not to change, but to teach and practice his Father's appointed economy, it can not be that He would hold man guiltless in essaying such a forbidden work.

And now that amending a part of the "Book of Rules" is awaiting final action, the necessity of reaching a definite conclusion on note (a) as found in "Book of Rules" pages 101-102, which leaves the right of a negative vote in the presentation of a decision of an elders' court an open question, will, I think, hardly be questioned. I herewith insert two items of law in juxtaposition, with a confession that logic, or reason, to uphold the literality of one, and rendering the other flexible, is unknown to me.

"Thou shalt love thy wife with all thy heart, and cleave to her and none else."

"And the elders shall lay the case before the church, [members], and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God."

It might be said that the two items treat of different matters. But law is supposed to govern in each case; and law being the rule of action, therefore the action in each case must be imperative. The law says baptism by water is for the remission of sins, and the laying on of hands is for the gift of the Holy Ghost. But should I be allowed to say the church had not decided on the former or the latter? If not, why not? They are different items, but the law authorizes and imposes both; therefore they are not susceptible to change or modification by common consent. If they were, common consent would be superior to and above the law. That all law is arbitrary in a sense, is too well known to need comment. But none complain of this but the lawless; for all lovers of law and order, if suffering through maladministration, will patiently, though determinately seek redress by a law imposed procedure; and resisting or setting aside an authoritative decision never finds encouragement from them, the imperativeness of law being one thing, and abuse of power to administer it another.

In the method of adjudication given by Joseph Smith, and accepted by the church, I find the following: 1. Those who fail to be reconciled, are to be "delivered up to the church, not to the members, but the elders;" which serves to show that the elders are authorized to act. And the members are forbidden, unless law further directs them, only to act as directed, neither more or less. 2. Those arraigned before the elders are condemned in the mouths of two or more witnesses, which fact, together with the fact of the authorization of the elders by law, makes them a

competent tribunal to decide for or against, the evidence given being the basis for decision. 3. The elders having reached a decision, as an authoritative tribunal, that involves a necessity for the acceptance of said decision by all parties concerned. Its rejection, therefore, or modification, save in a legitimate manner, would be a gross violation of law and order, there being but two ways in which a decision reached by an authoritative tribunal, can be changed or modified, first by itself; second by a higher tribunal, for good and substantial reasons. 4. As of necessity there must be a point, at which controversy must cease, and that authoritatively, and the submitting of the case, or decision, by the elders to the branch, and the branch accepting the same being the end of law proscribed work; they, the branch members, are thereby relieved from further responsibility, leaving the aggrieved party (if there is one) to seek redress by a legitimate procedure; all of which may be seriously interfered with and prevented by granting the right of a negative vote, besides generating much strife, which can scarcely be prevented in a departure from the literality of law to foster common consent, or what might be thought individual rights. That which is governed by law is preserved by law, etc.

4. Should the right of a negative vote obtain because of parliamentary usage, then parliamentary usage is made above and superior to the law, and law, said to be the rule of action, a misnomer. But it may be asked, Is a branch expected to raise their hands as evidence of a willingness to abide by a decision without a knowledge of the evidence on which the decision is based? Yes; most decidedly. Why? Because the law so commands. But it might also be asked, Is, or could a branch be justified in rejecting a decision without knowing the basis of rejection to be valid? Here is a dilemma from which the [law] offers an escape.

5. In my understanding, an elder's court, is not a court of inquiry merely, to hear evidence for another court to pass upon, or set aside. Nor do I believe that a branch is authorized to modify, or set aside a decision of a lawfully authorized tribunal. Then again it is possible a branch may be the accuser; and the establishment of a precedent that would invest the accuser with power to pass sentence against the accused, would be monstrous! It would be at variance with the jurisprudence known in civilization. We have all gained something by experience; and I have found that motions by a General Conference which but appear to collide with local authority, are readily seized upon to justify, under the pretext that, "a General Conference knows best."

To wit; since the motion of conference in 1886, some who hesitated, have grown bold; others, fond of promiscuous dancing, somewhat defiant, saying, "General Conference does not strictly forbid dancing; branches therefore have no right to." The motion obtained in lieu of one, to visit and labor with members, etc., who should indulge in the practice of dancing. And

while there might not have been the remotest intention to encourage the practice, there appears nothing to prohibit, but is susceptible of being construed as being advisory only. To visit and labor with those who transcend the bounds of propriety, or evidence a departure from the high moral rectitude the gospel imposes, is quite compatible with the genius and spirit of the gospel economy. And why reference thereto, with a recommend to practically observe it when necessary, should so alarm the advocates of liberty, and at once bring to their astonished vision the terribleness of expulsion, leading to an outburst of eloquence in the portrayal of the sweets and grandeur of liberty, is passingly strange, but serves to show that a governing policy, or procedure, of branch officials towards members at one point of the compass may be non-effectual at another. Some branches have good reason to know that taking a positive stand against the practice of promiscuous dancing is of the highest importance. That many have participated in the whirling, and, to them exhilarating exercise, with no evil design I can well believe. But the tempter has been there; and ere they have been aware some have been deceived, disgraced, perhaps lost. Think of an elder "standing in the way of sinners and sitting in the seat of the scornful," a sister, a wife, a mother, a maiden being whirled around in the embrace of whoever may solicit the privilege according to ballroom etiquette, inhaling the fumes of tobacco, with a little whiskey to render the above fumes more effective, with frequent outbursts of profanity, in an illy ventilated room, and let the stalwart advocates of liberty tell how such a procedure is to be made compatible with the injunction to "abstain from the appearance of evil," if they can, or how God-fearing branch officials could see a member, young or old, about to be inveigled into such debasing practices, without efforts, by visiting and labor, with a view to point them to the yawning precipice below them, if persisting, and while such labor should be respectfully and patiently performed, a positiveness impressing the erring one, that a repetition of such practices would not be tolerated should not be wanting; for to this end are branch officials raised up. And a discretion between rights and prerogatives of a general conference, branches, etc, is most essential.

I have thus written as of, and for, myself. And these may be thought small matters, but I understand if God's written laws are small matters, then these small matters should be a constant study and practice, and God will see to the big matters in His own way.

Should action be had on, and the right of a negative vote obtain in the presentation of decisions of elders' courts, it is to be hoped for the sake of consistency that one more step may be taken, abolishing elders courts. And in the event of any one being charged with wrong-doing, adjust it by vote of the branch; for the work of an elders' court (consuming time and per chance money) to be interfered with or set

aside by a vote of seven to six, would be supremely ridiculous. I believe a general conference could do one as well as the other, but believe neither can be legitimately done. But when once an entrance is made within the limits of established law, with a view to change, one method is as good as another.

I am of the opinion that the action of general conference preventing expelled members entering, save by baptism should be revoked—or those violating it be held to account. Of course, those complaining of unjust dealing should be heard; but the thought, much more the act, of a definite decision being reached by *ex parte* testimony should be declared monstrous. Crookedness between church records revealing legislative acts, church law and discipline, and representatives in expounding or administering the law, would be as distasteful as snow that was once white, but now saturated with filthy water.

JAS. CAFFALL.

A REPLY.

In a *Herald* of recent date an article appears under the title of "Woman the weaker vessel," in which the writer attempts to prove from the Bible, woman's inferiority and man's right to rule over her; not because man has proven himself less fallible, but simply because "She is the weaker vessel." We are indebted to the Apostle Paul for the passages occurring in the New Testament regulating a wife's conduct toward her husband, who, though a bachelor himself, felt able to explain her duty to her. We read that in the beginning God made man in his own image, "Male and female created he them," and gave them (not him) dominion over every living creature. In the article referred to, the writer puts great stress on the passage in Genesis, which reads: "And thy desire shall be to thy husband and he shall rule over thee." But it does not sound quite so conclusive when we turn to the next chapter, and find the same language addressed to Cain regarding his brother Abel: "And the Lord said unto Cain, why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door; and unto thee shall be his desire, and thou shalt rule over him."—Gen. 4:6, 7.

Are we to suppose the Almighty intended Abel to be subject to Cain the rest of his days? No; common sense forbid!

If we are to take everything in the Bible literally, then as a church are we committing some grave mistakes, for we read in 1 Cor. 14:34, "Let your women keep silence in your churches; for it is not permitted unto them to speak." In Christ's government there is no distinction of sex.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."—Gal. 3:28. And the fact that "Adam was not deceived" proves nothing in his favor; Eve was tempted through her ambition for wisdom; while

Adam meekly followed her example without a word of objection or remonstrance. And surely God does not need disobedience on the part of his creatures in order to carry out his designs. I admit the sentence pronounced on woman does sound a little severe; but as God is merciful as well as just, we find in 1 Tim. 2:13, a promised recompense. And let us remember one woman was honored above all the human race—the mother of Christ. Also Christ appeared first to a woman when he arose from the tomb.

A great deal more might be said on the same subject; but I will leave the citing of farther proof of woman's right to stand by man's side his acknowledged equal, to abler pens than mine.

ONE OF THE WEAKER VESSELS.

Selections.

DAVID WHITMER.

DAVID WHITMER, one of the original Mormons and a sketch of whose life was printed in Tuesday's *Times*, died at his home in Richmond, Missouri, at five o'clock yesterday afternoon, the news reaching here last evening in a dispatch to Mr. Vancleave, of the city clerk's office. A Chicago man, on hearing of Mr. Whitmer's death, related the following incident:

"Some sixteen years ago I chanced to ride across the state of Missouri, from Hanibal to Kansas City. There were but few in the car in which I rode, and the seat directly in front of mine was occupied by a very tall, quiet, elderly gentleman, with whom I had some conversation. Some things in his dress, manners, and talk caused me to think that he was a prosperous Pennsylvania Quaker, journeying west to look after his investments. I soon found, however, that he was possessed of much information about the land over which we were passing, the various resource of the same, and of its early history. About noon a gentleman in the car asked me into the smoker to enjoy a cigar. He asked me if I knew the man with whom I had been talking. I informed him that I did not. He then stated that it was David Whitmer, one of the 'testifiers' of the Book of Mormon, and one of the early associates of Joseph Smith. I asked him if he was well acquainted with Mr. Whitmer, and he stated that he was, having always lived in the same county with him. As I now remember he said he was brought up on a farm, but had for several years been practicing law or performing the duties of sheriff of the county. At my request he gave an account of what he knew of our travelling companion and his estimate of his character.

"He said he was a small boy when some patriotic citizens proposed to drive the Mormons out of Missouri, the leading charges against them being that they were 'Yankee abolitionists and prohibitionists, who spent more time in going to meeting than most persons thought there was any need of.' He was on horseback behind his father when they were driven out. The leader of the party, he said, dismounted,

took a stand on the stile in front of David Whitmer's house, and, producing various firearms and dirks, declared that he should stand guard over those premises. He declared that he would kill like a dog any man who ventured to molest David Whitmer or his brother or to take any of their goods. The Whitmers continued to reside on their places after their old companions had left, and were always highly respected. At the breaking out of the civil war, the narrator continued, most of the people in our county were secessionists, and it was proposed to notify the union men that their room was much better than their company. A meeting was accordingly called, at which the sentiment of the community was to be expressed. Some speeches were made and a committee was appointed to draft resolutions expressive of the feeling of the members present. At this point in the proceedings David Whitmer arose, walked to the platform, and delivered a short but very telling speech. He stated that no resolutions or threats would cause him to run away. He declared that he was a citizen of the United States, and should remain such. He proposed to live or die under the old flag. If anyone desired to shoot him then was a good time. The resolutions were not passed, the meeting adjourned to a given day, but did not convene. In the opinion of this gentleman, no man in Missouri possessed greater courage or honesty than this heroic old man. 'His oath,' he said, 'would send a man to the gallows quicker than that of any man I ever knew.' He then went on to say that no person had ever questioned his word to his knowledge about any other matter than finding the Book of Mormon. He was always a loser and never a gainer by adhering to the faith of Joseph Smith. Why persons should question his word about the golden plates, when they took it in relation to all other matters, was to him a mystery."

Chicago Times, Jan. 26th.

Conference Minutes.

INDEPENDENCE.

This district conference convened in the Saints' chapel, Independence, Missouri, December 31st, at ten a. m., with Pres. I. N. White in chair, S. Crum, secretary. Branch reports:—Independence 538; 9 baptized, 2 received by certificate, 8 by letter, 3 removed by letter, 1 died. Eldorado Springs 45; 7 baptized. Clinton 53; 5 received by baptism. First Kansas City 29. Holden 18; 4 removed by letter. Reports:—Elders C. Curtis baptized 14, J. C. Foss baptized 9, F. C. Warnkey baptized 6, I. N. White baptized 3, C. St. Clair baptized 3, Joseph Luff baptized 15, H. H. Robinson baptized 13, J. W. Brackenberry, A. White, B. Myers, S. Hogue, F. G. Pitt, J. H. Lee, S. Crum, J. S. Loar, M. Shaw, H. H. Holdsworth; Priests:—E. Winn, A. J. Cox, J. H. Clemenson, J. J. Vickery, J. Allison. Teachers:—J. A. Kennedy, M. S. Frick, J. A. Burnham; Deacon, J. A. McGuire. Bishop's agent's report:—On hand last report \$888.12, received for six months \$599.28, paid out \$715.25, balance \$772.15, holding one note bearing interest \$116.33. Auditing committee reported the above correct. Committee discharged. Letter from Armstrong asking for a committee to investigate some business; granted and committee appointed. Moved and seconded that we rescind the motion at

our last conference in regard to Bro. J. T. Clarke's case. Carried. When this conference adjourns it does so to meet at Independence, Missouri, 24th March, 1888, at ten o'clock. The president was authorized to organize a branch at Rich Hill, when he deems it wise. A committee was appointed to take into consideration the advisability of voting by representation, at our district conference and adopt a system and report at our next conference. Officers for next six months:—I. N. White, president, E. Curtis vice president, S. Crum, secretary. A committee of three was appointed to assist the district secretary to do the necessary work on district records and purchase new books. The church authorities were sustained in righteousness. T. W. Chatburn was tendered a vote of thanks for past services as secretary. In the evening preaching by J. A. Robinson. Preaching on Sunday forenoon by I. N. White. Sacrament meeting in the afternoon in charge of F. C. Warnkey and H. R. Mills; the good Spirit was there and many souls made glad. Preaching in the evening by Joseph Luff. The ministry to labor under the direction of the president.

Miscellaneous.

THE LAST WITNESS DEAD!

For many days past our aged fellow citizen, David Whitmer, lingered on the very brink of the grave waiting for the summons, but it did not come until yesterday evening, at 5 o'clock, when his spirit winged its way into the infinite.

David Whitmer was born in Harrisburg, Pennsylvania, January 7th, 1805, consequently was in his 83d year. He possessed a remarkably robust constitution which, added to his habit of activity and temperate living, prolonged his life beyond four score. He lived in Richmond about half a century, and we can say that no man ever lived here, who had among our people, more friends and fewer enemies. Honest, conscientious and upright in all his dealings, just in his estimate of men, and open, manly and frank in his treatment of all, he made lasting friends who loved him to the end.

When a youth he moved to Ontario county, New York. He was married to Julia Ann Jolly, on January 9th, 1831, in Seneca county, New York. In 1832 he moved from that place to Kirtland, Ohio. In 1834 he came to Jackson county, Missouri, and in 1837 moved to Far West, Caldwell county, Missouri, and from there to Richmond in 1838, where he resided to the day of his death. He leaves a wife and two children, two grand children, and several great grand children.

It is well known that he was a firm believer in the bible, in the divinity of Christ and in the authenticity and divine character of the record of the Nephites, better known as the Book of Mormon.

He was the last to go of the three witnesses to "the divine authenticity of the record of the Nephites," and as the history of this Book of Mormon is not much known, we think this a fitting occasion to repeat what Mr. Whitmer has often said on the subject, taken in part from an article written by Joe Johnson of the Plattsburg Democrat.

When he was twenty-four years of age and working on his father's farm near Palmyra, New York, then all that section of the country was more or less excited over the reported discovery by Joseph Smith of the gold plates from which the Book of Mormon was translated, Oliver Cowdery, the village school teacher, mentioned the matter to him and announced his determination to visit Smith and investigate the matter for himself, promising Mr. Whitmer, at the latter's request, to advise him of the result. A few days later he received a letter from Cowdery, urging him to join him, which he did, being received by the "prophet" with open arms. After remaining long enough to satisfy himself of the divine inspiration of Smith, the three returned to Whitmer's home, where it was agreed that the work of translation should be prosecuted.

Shortly after his return, and while he was

plowing in the field one afternoon, he was visited by Smith and Cowdery, who requested that he should accompany them into the woods on a hill across the road for the purpose of witnessing a manifestation that should qualify he and Cowdery to bear witness to the divine authenticity of the Book of Mormon, Smith explaining that such procedure was in accordance with explicit instructions he had received from an angel of the Lord.

Repairing to the wood they engaged in prayer for a short time, when suddenly a great light shone round about them far brighter and more dazzling than the brilliancy of the noon-day sun, seemingly enveloping the wood for a considerable distance. A spirit of elevation seized him as of joy indescribable and a strange influence stole over him which so entranced him that he felt that he was chained to the spot. A moment later and a divine personage clothed in white raiment appeared unto them, and immediately in front of the personage stood a table on which lay a number of gold plates, some brass plates, the "urim and thummim," and the "sword of Laban." All of these they were directed to examine carefully, and after their examination they were told that the Lord would demand that they bear witness there of to all the world. These plates were engraved with characters termed in the Book of Mormon "reformed Egyptian," characters unknown to the linguists of the present day, which is claimed as a fulfillment of the prophecy of Isaiah:

"And the word of the Lord has become unto them as the leaves [words] of a book which are sealed, and which is delivered unto him that is learned, saying: Read this, I pray thee, and he sayeth, I can not, for it is sealed," etc.

A slip of paper containing a fac simile of these characters, traced by Joseph Smith, was submitted to the celebrated Professor Anthon and others and all confessed their inability to translate them, recognizing in them characteristics of several ancient alphabets. This slip is still in Mr. Whitmer's possession, and is cherished with the same sacred care that he bestows on the original manuscript of the Book of Mormon, which he also has.

While describing this vision to us, all traces of a severe cold from which he was suffering disappeared for the time being, his form straightened, his countenance assumed almost a beautiful expression, and his tones became strangely eloquent. Although evidently no studied effort, the description was a magnificent piece of word painting; and he carried his hearers with him to that lonely hill by the old farm, and they stood there with him awed in the divine presence. Skeptics may laugh and scoff if they will, but no man can listen to Mr. Whitmer as he talks of his interview with the angel of the Lord, without being most forcibly convinced that he has heard an honest man tell what he honestly believes to be true.

The result of this vision was a proclamation setting forth the facts enumerated. The "urim and thummim," mentioned in the account of the vision were a pair of transparent stone spectacles. Smith would put on the spectacles, when a few words of the text of the Book of Mormon would appear on the lenses. When these were correctly transcribed by Cowdery, who acted as his amanuensis, these words would disappear and others take their place. When one hundred and sixteen pages were completed, Smith entrusted them to Martin Harris, to take to his home with a view to convert his family to the new faith. They were placed at night in a bureau drawer and next morning were missing, having been stolen. They were never found and never replaced, so that the Book of Mormon to-day is short that number of pages of the original matter. As a chastisement for his carelessness, the urim and thummim was taken from Smith. But by humbling himself, he again found favor with the Lord, and was presented with a strange oval-shaped, chocolate colored stone, about the size of an egg but more flat, which it was promised should answer the same purpose. With this stone all the present book was translated. The prophet would place the stone in a hat, then put his face in the hat and read the words that appeared thereon. This stone is the only relic of

the prophet's work in existence which is not in possession of Mr. Whitmer. It was confided to Oliver Cowdery and preserved by him until his death in 1852. After that event Phineas Young succeeded in getting it from Cowdery's widow and it is now among the sacred relics preserved at Salt Lake City.

He bore his long illness with great patience and fortitude, his faith never for a moment wavering, and when the summons came, he sank peacefully to rest with a smile on his countenance, just as if he was being lulled to sleep by sweet music. Just before the breath left the body, he opened his eyes which glistened with the brightness of early manhood. He then turned them toward heaven, and a wonderful light came over his countenance, which remained several moments, when the eyes gradually closed and David Whitmer was gone to his rest.

On Monday last at ten o'clock A. M., after awakening from a short slumber, he said he had seen beyond the veil and saw Christ on the other side. His friends who were constantly at his bedside claim that he had many manifestations of the truths of the great beyond, and which confirms their faith beyond all shadow of doubt.

On Sunday evening at 5:30, January 22d, 1888, Mr. Whitmer called his family and some friends to his bedside, and addressing himself to the attending physician, said: "Dr. Buchanan, I want you to say whether or not I am in my right mind, before I give my dying testimony."

The doctor answered: "Yes, you are in your right mind, for I have just had a conversation with you."

He then addressed himself to all around his bedside in these words: "Now you must all be faithful in Christ. I want to say to you all, the Bible and the record of the Nephites, (Book of Mormon) is true, so you can say that you have heard me bear my testimony on my death bed. All be faithful in Christ and your reward will be according to your works. God bless you all. My trust is in Christ forever, world without end.—Amen."

It is proper to state the Book of Mormon, the manuscript of which Mr. Whitmer retained to the day of his death, strongly condemns polygamy and the practice of Utah Mormons. In 1879, Orson Pratt and other [Utah] Mormon Elders came here and attempted to buy the manuscript, but Mr. Whitmer would part with it for no consideration, as he considered it his duty to retain it.

In the spring of 1887, he published a pamphlet, setting forth his religious views, in which he strongly condemns polygamy and forcibly argues by giving scripture quotations, in favor of the Church of Christ, which is the name taken by all true believers in the record of the Nephites.

His remains will be laid to rest to-morrow at the new city cemetery in Richmond. Mr. Whitmer was a very plain man and it was his desire that no display of any kind be made at his burial, hence the only ceremony will be a few appropriate remarks at his late residence.—*Richmond Democrat, Jan. 26th.*

BORN.

HOLENBECK.—At Elmwood, Nebraska, September 21st, 1887, to brother and sister John Holenbeck, a daughter; blessed January 8th by Elder Charles H. Porter, and named Ruby Ethel.

JEMMETT.—At Collinston, Box Elder county, Utah, April 24th, 1887, to Mr. Henry G. and sister Eliza Jemmett, a daughter. Blessed at place of birth, January 20th, by Robert M. Elvin, and named Eva.

SORRENSEN.—To brother Marce and sister Lizzie Sorrensen, Lamoni, Iowa, January 5th, 1888, a son.

GAULTER.—To brother William and sister Mabel Gaulter, Lamoni, Iowa, December 3d, 1887, a son, named Loren William.

DIED.

POWELL.—At the residence of her parents, at Cleveland, Lucas county, Iowa, January 22d, 1888, of typhoid fever, Sr. Margaret Jane, beloved wife of Bro. Lorenzo Powell, aged 31 years, 7 months and 21 days. She was the oldest daughter

of Bro. John and Sr. Sarah Watkins. She was born at New Tredegar, Monmouthshire, Wales; was baptized at same place, April 1st, 1867; she emigrated to this country, with her parents, and settled first at Canton, Illinois, after which they removed to this place. She was kind, affectionate, and gentle in her disposition, and endeared herself to all, and especially to the Saints. Words can not portray the extent to which the whole community sympathize with the bereaved parents and husband, whose loss is great, and where nought but time and the assistance of God's Spirit will enable them to endure the desolation which has come over their once happy home. She was truly a child of God, ever willing to bear her testimony to the world of God's goodness to her. Her faith was unshaken even to the last, and during her illness she did not trust in human aid or medical skill, but placed herself in the hands of God, to do according to his will. Funeral services were conducted by Elder John R. Evans. For further particulars concerning her death, please notice "Home Column."

She's gone! Her work on earth is done;
Her battle's fought, her race is run:
Blest is the path she trod:
For she espoused the glorious cause,
In prompt obedience to the laws
Of the Eternal God.

A CALL.

Saints of the Kent and Elgin district:—Brethren and Sisters:—Thanking you for the liberal manner in which you have contributed your tithes and offerings in the year that is past, we hope your record will not be lessened the present year. We trust all feel the need of means being placed in the Bishop's hands, that the ministry may be so sustained, that the gospel may be preached; and in order to accomplish this we all have to make some sacrifice. The ministry have to sacrifice the comforts of home, leaving those who are dear to them, and in many cases go forth and face a frowning world, their families having to do without their support and company. It is very evident from what the Lord says in the fiftieth Psalm that we have some sacrifice to make, for he says: "Gather my Saints unto me; those who have made a covenant with me by sacrifice." Now it is clear from this that we can not "do nothing" and receive blessings as those who make a sacrifice for the work. In Malachi, third chapter, we find that the Lord promised great blessing to his people by their bringing their "tithes" into his "store house." And as God is unchangeable, will he not bless his people the same to-day? Prove him and see. May all who read this be impressed with the great need of obeying the whole law; and let us all ask ourselves the question: "What sacrifice are we making for the cause we love so well?" And if we find we are not doing our part, let us determine that we will do it from this time onward. God does not compel us to pay our tithes and offerings, but has promised great blessings to his Saints when doing so. May the Lord bless us with his Holy Spirit, so that we may be able to learn our duties and perform them with an eye single to his glory.

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RICHARD COBURN, Bishop's Agent.
Box 48, Blenheim, Ontario, Jan. 30th.

FIFTH QUORUM ELDERS.

If any of you have changed your address since last report, drop me a card immediately, so I can send you blank report. So far our quorum has made a good record. Let us keep it up. The money on hand, over all expenses, last report, was \$11.56. Why may not the quorum have a stone in the new church at Independence, Missouri? Should the dues be as liberal as last year, there would be \$20 over expenses. Let every one report and send their dues, and be as liberal as they choose. The quorum will use it wisely. Do not send stamps where other methods are available. Money Orders are safe. Brethren in England and Wales, please use only the "International Money Order."

Blank reports will be sent you on February 25th. Please fill them out from 1st to 10th of

March, giving account of labor since last report and prospects for the coming year, and address R. ETZENHOUSER, box 452, Independence, Jackson county, Missouri.

Several brethren have applied for admittance into the quorum since April, 1886, the last convening when there were sufficient present to do business. These who wrote me thus will please renew application through Bro. H. A. Stebbins, as per his late notice in *Herald* for January 23d, stating if they choose having previously applied to the Fifth Quorum. Any business with secretary should be addressed W. S. Loar, Lock Box 203, Independence, Missouri.

R. ETZENHOUSER.

CONFERENCE NOTICES.

A conference of the Decatur district will be held at Pleasanton, Decatur county, Iowa, beginning at ten o'clock on Saturday, February 25th. The branches are requested to send reports. Let none fail, for the annual report will be made up from them. Let all branches be represented, as delegates to General Conference will be chosen at this session. H. A. STEBBINS, *Dis. Pres.*

The Southern California district conference will convene March 2d, 1888, at ten o'clock, near the corner of Main and First streets in A. O. U. W. Hall, (Opera House Building), Los Angeles, California, and continue three days. President Joseph Smith, and Elder E. L. Kelly of the Bishopric will be present. We hope to have a full representation. Come determined to work, and pray for the success of conference. Los Angeles is the principal city of southern California, and to make a good presentation is to the interest of all. Make the sacrifice to come, and you will be blest.

HEMAN C. SMITH,
Missionary in Charge.

The conference of the Pittsburg and Kirtland district will be held at Wheeling, West Virginia, on the 3d and 4th of March, 1888. Commencing at half-past ten o'clock on Saturday. Delegates will be appointed to represent the district at the General Conference, April 6th, 1888, also the present district president will resign; hence it will be necessary to appoint another. Let all officers and clerks of branches send in their reports in ample time to R. S. Salyards, No. 4728, Jacob street, Wheeling West Virginia.

G. T. GRIFFITHS, *Pres. Dist.*

A conference of the Pottawattamie district will be held at Underwood, Iowa, commencing on Saturday, February 25th, at half-past ten o'clock. Business of importance may come up, as this will be the time to choose delegates for the Annual Conference. Reports sent by mail should be sent early, and addressed to Thomas Scott, Underwood, Iowa.

H. N. HANSEN, *Pres. Dist.*

BISHOP'S NOTICE.

In consequence of the resignation of Bro. C. C. Reynolds as Bishop's Agent for the Eastern Iowa district, and Bro. Warren Turner being recommended by their last quarterly conference as Bishop's Agent, I therefore appoint him for the same, and for said district, and would recommend him to all the Saints. Ever praying that they may uphold him by their prayers and sustain him with their means that we may carry on this great work that has been committed to our trust.

Ever your co-laborer in the one faith,
G. A. BLAKESLEE, *Presiding Bishop.*

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"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concu-
He shall have none."—Page 116, Book of Mormon, chrp. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when ei-
is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 770

Lamoni, Iowa, February 18, 1888

No. 7.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ
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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, Feb. 18, 1888.

COMMON STOCK.

It is rumored in some quarters that "Elder W. W. Blair favors common stock rather than the law of tithing." To this we reply, 1st, that he never has in the past; 2d, that he does not now; and 3d, that he is not at all likely to do so in the future.

The Bible everywhere, from the garden of Eden down to the Isle of Patmos, teaches that man is and is to be personally responsible to God and man for his individual efforts and the management of his own earthly stewardship; first in respect to his duties toward God; and second, in his duties as a citizen. This too, we find the Book of Mormon to teach—also the Doctrine and Covenants.

Common Stock systems tend to lessen individual effort, to confound and destroy personal responsibility, and to shut out those incentives that heaven has ordained, in nature and in grace, to move the individual forward in the achievement of personal good works and the attainment of man's best conditions. Whoever will carefully read Luke, chapter 12, and Matthew, chapter 25, need not be told that God will make each individual account for his own personal conduct and the stewardship committed to his trust.

It is true the Scriptures say that the Christians in Jerusalem, immediately after the crucifixion, when persecution ran high, and before suitable organizations were effected, "had all things common." But in no place do we find the apostles to endorse that state of affairs as the proper and permanent order of the church. The Saints in those times (mentioned in Acts 2: 44; 4: 32-34), were sorely persecuted, had no certain dwelling place and no permanent system of business, and herein we can find readily a reason for the policy—if such we may call it—that was practiced temporarily and only till proper organizations could be had.

It must not be thought that everything

which was done, or left undone, by the apostles and their fellows was ordained and appointed of God, or that we have a full and detailed account of general church affairs in those times; for the facts are, that a history of the details of a city of twenty thousand people, including the laws and usages touching its government, for even ten years, would make a book much larger than the entire New Testament, while that of the Christian Church for seventy years would no doubt be vastly greater. We have in the latter only a small, fragmentary, and in many things a closely abridged statement of church history and church government. In that we have only a part of the writings of less than one half of the apostles. But enough is given in it to enable us to see that, as years were added and the church increased and developed, needed organizations were had and the kingdom took on that systematized and organic form typified in the teachings of our Savior in Matthew 13: 24, 31, 33, 44, 45, 47; John 10: 1-16; 15: 1-7; Luke 12: 32; and also in 1 Timothy, 3: 15; 1 Peter 4: 7; Ephesians 2: 19-22; 4: 16, etc., etc.

As for tithing, it was established by the will of God as early, at least, as the times of Melchisedek, who was both a fellow minister with, and a type of, Christ; (Gen. 14: 18, 20; Alma 9: 6, and 10: 1, 2); it was cheerfully observed by Jacob at "the house of God" and "the gate of heaven;" (Gen. 28: 17, 22); it was enjoined by the Lord upon Israel with great promise, (Malachi 3: 7-12); it was endorsed by Sinta Paul, who testified that Christ "received them;" (Hebrews 7: 8); and it has been given in our day through that man Joseph the Seer, whom the Lord called authorized and empowered to plant and organize the Church of God in this dispensation; (2 Nephi 11: 17-19; 2: 2, 3; Book of Nephi 9: 11, 12; Book of Mormon 4: 2; Doc. Cov. 1: 4, 5; 3: 1, 2; 17: 1; 19: 1, 2, etc); and it is the lawful, practical means by which to systematically, and equitably furnish aid, temporally, in building up and bearing off the Church of Christ till he comes. Doc. Coy. 64: 5; 94: 3; 106: 1, 2; with 42: 8, 9, 10.

Furthermore, we hold and have held, that when God builds up Zion and her stakes according to His own will, their temporal concerns will be established after the manner set forth in Doc. Cov. 42: 8, 9, 10; 106: 1, 2, as interpreted by the Seer in his letter to Bishop Edward Partridge, found in *Times and Seasons* vol. 6, p. 801.

As for Common Stock, the "Choice Seer" repudiated it in these words:

"The latter part of January, in company with brothers Sidney Rigdon and Edward Partridge,

I started with my wife for Kirtland, Ohio, where we arrived about the first of February, and were kindly received and welcomed into the house of brother N. K. Whitney. I and my wife lived in the family of brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from sister Whitney. The branch of the church in this part of the Lord's vineyard, which had increased to nearly one hundred members, were striving to do the will of God, so far as they knew it; though some strange notions and false spirits had crept in among them. With a little caution and some wisdom I soon assisted the brethren and sisters to overcome them. The plan of "common stock," which had existed in what was called "the family," whose members generally had embraced the everlasting gospel, was readily abandoned for the more perfect law of the Lord; and the false spirits were easily discerned and rejected by the light of revelation."—*Times and Seasons*, vol. 4: page 368.

In July, 1833, "The Elders stationed in Zion" sent forth an epistle "To the Churches Abroad," from which we take the following valuable items in respect to the order of the Church touching its temporal and financial affairs as they were then being established under the law given for the building of Zion and her stakes. In this "Common Stock" is disallowed, and the fact that each person had and will have his personal inheritance in all property affairs, sole and separate, and be held accountable to God for his own personal work, is clearly stated. We commend it to the careful attention of our readers with the assurance that we heartily endorse it, and have ever done so:

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

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

"This might have been done, had such as had property been prudent. It seems as though a notion was prevalent, in Babylon, that the Church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has any thing to consecrate to the Lord for the benefit of the poor and the needy, or to purchase lands, to consecrate it according

to the law of the Lord, and also according to the law of the land; and the Lord has said, that in keeping his law, we have no need to break the laws of the land. And we have abundant reason to be thankful that we are permitted to establish ourselves under the protection of a government that knows no exceptions to sect or society, but gives all its citizens a privilege of worshiping God according to their own desire.

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

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

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

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

"For the disciples to suppose that they can come to this land without aught to eat, or to drink, or to wear, or any thing to purchase these necessaries with, is a vain thought. For them to suppose that their clothes and shoes will not wear out upon the journey, when the whole of it lies through a country where there are thousands of sheep from which wool in abundance can be procured to make them garments, and cattle upon a thousand hills to afford leather for shoes, is just as vain.

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

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

and under whose auspices we all have protection.

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

"Do not conclude from these remarks, brethren, that we doubt in the least that the Lord will fail to provide for his Saints in these last days; or, that we would extend our hands to steady his ark; for this is not the case. We know that the Saints have the unchangeable word of God that they shall be provided for; yet we know if any are imprudent, or lavish, or negligent, or indolent in taking that proper care, and making that proper use of what the Lord has made them stewards over, which is their duty to do, they are not counted wise; for a strict account of every one's stewardship is required, not only in time, but will be in eternity.

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

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

"The disciples of Christ, blessed with immediate revelations from him, should be wise and not take the way of the world, nor build air-castles, but consider that when they have been gathered to Zion, means will be needed to purchase their inheritances, and means will be needed to purchase food and raiment for at least one year: or, at any rate, food: and where disciples, or churches, are blessed with means to do as much as this, they would be better off in Zion than in the world, troubled as it is, and will shortly be, with plagues, famines, pestilences, and utter destructions upon the ungodly."—*Evening and Morning Star*, vol. 2, ps. 219, 220.

About this time Joseph the Seer and his counsellors wrote to Bishop Edward Partridge in respect to the administration of temporal affairs in Zion as follows:

"Brother Edward Partridge, sir, I proceed to answer your questions, concerning the consecration of property: First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the church, to consecrate to the Bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he can not be acknowledged before the Lord, on the church book: therefore, to condescend to particulars, I will tell you that every man must be his own judge, how much he should receive, and how much he should suffer to remain in the hands of the Bishop. I speak of those who consecrate

more than they need for the support of themselves and their families.

The matter of consecration must be done by the mutual consent of both parties; for, to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishops. The fact is, there must be a balance or equilibrium of power, between the bishop and the people; and thus harmony and good will, be preserved among you.

"Therefore, these persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must shew reasonably to the Bishop that he wants as much as he claims. But in case the two parties can not come to a mutual agreement, the Bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve High Priests; the Bishop not being one of the council, but he is to lay the case before them."—*Times and Seasons*, vol. 6, p. 80r.

These quotations utterly exclude all "Common Stock" systems and support tithing and consecration; and these we fully endorse.

EDITORIAL ITEMS.

ELDER R. J. ANTHONY wrote us from Provo, Utah, the 4th instant, and assures us that remarkable changes are going on in all that region among all classes, especially the Utah Mormons. The sentiment is rapidly obtaining with them that "polygamy must go," also that the people will hear and judge for themselves and vote for whom they will, free from the dictation of the priesthood. He reports bad weather and bad roads, but feels greatly cheered with present and future prospects touching the work of the Reorganization in all that mission-field. He does not now expect to attend General Conference.

Sr. Adelia Mosher, of Watterville, Le Sueur county, Minnesota, in a late letter asked that ministers be sent there and expresses confidence that a branch could be raised up readily. This county is southwest of St. Paul, and is easily reached by railway. Our Minnesota Elders should look after this call and supply it soon.

Bro. W. M. Goreham wrote us of late that the Saints at Beeler, Kansas, and vicinity held regular meetings in the town, have good attendance, and that a good feeling prevails.

Bro. John T. Davis, of Pittsburg, Kansas, wrote us of late that he had been preaching as occasion offered since the first of last December, and that he hopes to continue permanently in the field, and he hopes at no distant day to visit his large circle of relatives and friends in Utah. He also says his eldest son would soon make a trip to the Indian Territory with Bro. John Hawley.

Bro. Moses Turpen, of Keighley, Kansas, renews for Church publications, and he says "the Saints at this place, as a rule, are trying to live their religion."

Bro. A. H. Parsons writes of late from Barton county, Kansas, and says: "I am wanted in Rice county to administer baptism to a man and his wife where I had spent four weeks presenting the good word. I feel well in the work."

Bro. William Leeka, of Plum Hollow, Fremont county, Iowa, reports that Elder J. D. McClure, of the Christian Church, would deliver four lectures in the M. E. Church at that place against the Latter Day Saints, beginning the 6th instant. Those having charge of that mission field should be on the watchtower, clad in the armor of the Lord, and see that no harm comes to "the flock of God, over which the Holy Ghost hath made them overseers."

Sr. Margaret J. Braden writes from Monmouth, Ontario, that she *knows* the work is of God, and that she intends to faithfully endure to the end when Christ comes to claim his own.

Bro. J. S. Roth wrote from Clinton, Iowa, the 3d instant that the local press had kindly presented the teachings of the Saints, thereby removing much prejudice, the editor remarking that such teachings had much good sense in them. Brother Roth further states that many school-houses and one church had lately been offered him to preach in Jackson county, also that that quite a number in Clinton and vicinity were investigating.

AID CHURCH PUBLICATIONS.

BRO. R. J. ANTHONY, wrote us encouragingly again, the 6th instant, from Provo, Utah, sending the names of new subscribers for church publications, and he says:—"I expect to get some more new subscribers, both here and in other places. I shall do all I can for the office."

In behalf of the cause of God and His saving truth; in behalf of the progress of His church; and in behalf of the Board of Publication, we thank Bro. Anthony for his interest and his efforts. What he proposes is no new thing for him, for he has ever been an active worker in the interest of the Board of Publication, sending up much help in the way of subscriptions for its publications, thereby aiding in disseminating the teachings and the influence of the church. Some other ministers, and still others not of the ministry, have been excellent helpers in this direction. The works of this class are known and very much appreciated. Others there are who seem never to make an effort to aid in this direction—but we are glad they are not numerous.

How any person can conscientiously think himself a worthy member (and especially a representative of the church, enjoying its blessings and support), and still do nothing, or but little, to encourage and aid a great earthly "arm" of the church—the Board of Publication—is strange and past finding out on common sense and Christian principles.

Every member of the church is bound by the very fact of membership to aid as he or she may find or make opportunity, and to the extent of his or her ability, in

building up every department of the church, and especially those of first importance. This is more especially true of the ministry, the presiding and traveling ministry in particular. Whoever will not aid in building up the kingdom of God, when they can, are not worthy of membership in it. And whoever loves the church and work of God will show their faith by their works. "By their fruits ye shall know them." The members of the Board have the right to expect the aid of their fellow Saints, and they look for it.

NEW PRESS NEEDED.

THE Board of Publication has felt the need for a few years past of having a new press. The chief reason for this lies in the fact that one of the presses, that upon which the HERALD and a great amount and variety of matter has been printed during the past twenty years, is becoming worn, defective, and unreliable. The rapidly increasing demands of the office require that the presses be found equal to its present and future needs, and to effect this, prompt aid must be given by our patrons, and especially by those in arrears for church publications, whether books, papers, or anything else. The Board therefore, by its President and Business Manager, requests all who are in arrears to forward at once what they owe the office, also that all others pay *in advance* for the papers if possible, according to advertised terms, and to remit by Post Office Order, Express Money Order, draft on Chicago banks, or by registered letter—and not by Postal Notes, for they are *not safe*—directing all to David Dancer, box 82, Lamoni, Decatur county, Iowa. Please let there be no unnecessary delay in this matter, for the Board, confident that its patrons will readily lend their aid to this needed work, will proceed at once to purchase the press, relying on them for immediate compliance with this urgent and pressing call. Send up your money—and send at once.

"AUTUMN LEAVES."

Number three of this magazine for March, embraces the following table of contents:—Frontispiece: the Woodland Path. With the Church in an Early Day. Home Influence upon Heredity. The Minister's Daughter. "Neither pass me by, O Lord." Letters to Young Men. In the Sierras. Under the Lamp-light. "For I know that my Redeemer liveth." March Cluster of Memory Gems. The story of the Book of Mormon. "Be you a Lady." The Minutes. Autumn Leaves from the Tree of Poetry." Doing ordinary things in an extraordinary way. The Jews under four dominions. Through the storm. News from Palestine. The woodland path (illustrated). Plato. My friends Household Decalogue. Be patient with the living. Helpful Hints and Suggestions. Dat Boy Fritz. A cable character. Little Orphans. Drift-wood. Editor's Corner. Round Table.

Joseph Dewsnup, Sen., No. 42 York street, Cheetham, Manchester, England, on 25th January, wrote Sr. Walker, as follows:—

"I have received in due course the three dozen *Autumn Leaves* ordered, but find the supply unequal to the demand. I shall be much obliged if you will forward me another dozen copies of the first issue, and please increase my monthly order

from three dozen, as per original order, to four dozen copies per month. I believe this will fall short of our actual requirements, as the work only requires to be seen to be appreciated. I am delighted with the first number, and can assure you that it has exceeded my most sanguine expectation. I consider the frontispiece alone worth double the cost of the whole paper. In its sphere *Autumn Leaves* bids fair to become as much appreciated as the *Herald* is by the bulk of the membership of the church.

Number one is now being re-printed, and will be ready for delivery early in March.

MR. J. H. KENNEDY, a member of the Cleveland, Ohio, Library Board, writes for information relative to the temple at Kirtland, the doctrine and history of the Church, and says:

"It is curious, that while a year or so ago all calls for literature concerning the Church of the Latter Day Saints were upon the *anti* side, people are now asking for the *pro* side, and we find ourselves lamentably short."

Replying to this, we have sent the gentleman what he requests, so far as we find it practicable. Mr. Kennedy's statement is but an added proof that a favorable change is taking place toward the latter day work abroad in the world.

QUESTIONS AND ANSWERS.

Ques.—After a person has been baptized, if they feel that they have not lived right in the sight of God, and have never received the gift of the gospel, (or Holy Ghost), to their knowledge, is it right to be baptized? and would they then receive the Holy Ghost?

Ans.—If they were properly baptized—that is, if they were truly converted and were then regularly baptized by an authorized minister, they, if they fall into transgression, or become lukewarm, have no need of further baptism. See 1 John 1:9; 2:1, 2; Eph. 5:14; Rom. 8:34; Isa. 53:11, 12; 1 Pet. 2:24, etc, etc. But if, after faithful seeking God in prayer, (Luke 3:21; Matt. 7:7-11, etc, etc), the Holy Ghost is not given, then the person should be baptized as in Acts 19:1-6.

Q.—In Revelation the 11:4, where it mentions the "two olive trees" and "candlesticks," does it mean the same as the two olive trees mentioned in Zechariah 4:3-14?

A.—Yes; both relate to the anointed prophets of God.

Q.—Will the two prophets mentioned in Revelations 11:3, 10, prophesy at Jerusalem before the coming of the Lord in glory?

A.—Yes; read "Concordance" to Doc. Cov. p. 32.

Q.—What is meant by the "seal of the living God?"—Rev. 7:2; 9:4. The Adventists claim it is the Seventh Day Sabbath? Please explain.

A.—That "seal" we understand to be the special endowment of the Holy Ghost. (2 Cor. 1:22; Eph. 1:13; 4:30, etc., etc.) which imparts confirmation, divine knowledge, authority and power. See also "Concordance" to Doc. Cov. p. 31.

Q.—Is it proper for an elder to go and preach out of his own state, unless he is sent by conference, on his own or his friends willing expense?

A.—Yes; by first having the consent of those branch, district or mission church officers in charge where he intends to labor.

Q.—If a woman desires baptism (without

"persuasion") and her husband notifies the elder of whom baptism was desired that he objects to it, would the elder be justified in administering the ordinance against the husband's will? If so, by what law or principle?

A.—No; the elder would not be justified, for the law of the church says: "It is not right to persuade a woman to be baptized contrary to the will of her husband." (See Doc. Cov. 111: 4). If it is not right to persuade a woman to be baptized contrary to the will of her husband, then it follows, of course, that it is not justifiable for a minister to baptize under these circumstances.

Q.—Is not the principle or right of "common consent" reserved to the church in its legislative assemblies the same as that involved in branches and districts of the church in reference to their local governments?

A.—The principle is the same, but the application of it may not extend to the same objects.

Q.—Are branch and district assemblies of the church bound to "raise their hands" in support of the finding of an "elder's court," provided they are convinced that the said finding is either unlawful, malicious, or without "legal process?" If so, then where is the agency of man and liberty of conscience when members are thus compelled to vote for that which they do not approve?

A.—The "Rules of Order," adopted by the General Conference of the church, must govern in this matter so long as they remain in force, and they provide that the court of "elders shall lay the case before the church, and the church shall lift up the hand against" the convicted transgressor. Book of Rules section 159, (with Doc. Cov. 42: 22; and Matt. 18: 15-18). We do not understand this to be directly a "vote" on the merits of the case, but simply an action on the adoption of the findings of the court. Where a "vote" is had, there must be the free exercise of individual choice, for or against. Besides this, it is not permissible for the membership to "vote" on the merits of a case of personal transgression, for they are not supposed to either *know* the law governing the case, nor to possess *authority* to administer it even if they did know it. Furthermore, the law provides that transgressors are not to be tried before the members, and that, therefore, the members, except such as are witnesses, are not to know the facts, real or supposed, in such a case, at least not before said case is finally disposed of, if ever. For the law provides that the transgressor shall be delivered "up unto the church, *not to the members*, but to the elders;" and that, too, "not before the world." Doc. Cov. 42: 23. The manifest object of this is to prevent scandal and reproach, and to shield the accused from improper influences so far as practicable, leaving the matter under trial solely in the hands of a competent court whose duty it is to try the case on its merits according to the law and the testimony touching it. These are some of the reasons why members who "lift up their hands against" the transgressor do not thereby "vote" for or against the person according to their private, individual opinions and views of the relative merits of the case, but simply and only as publicly and formally accepting and adopting the authority of said court and its action in the premises. Inasmuch, then, as transgressors are to be delivered up for trial "to the elders," and "not to the members," it follows therefore that the said

"members" are not qualified nor legally competent to "vote" individually, as to the guilt or innocence of the accused. It follows, then, that either branches or district assemblies may "lift up their hands against" a transgressor convicted before a competent court, even though they may think such conviction "unlawful, malicious, or without legal process," and they still retain their "agency" and liberty of conscience. The law, as before stated, requires them to "lift up their hands" in such a case, not as expressive of their personal opinions as to the guilt or innocence of any individual, nor as to the regularity or legality of the elders' findings, but as their acceptance and endorsement of the authority of the court and its proceedings.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Falsehoods which we spurn to-day
Were the truths of long ago;
Let the dead boughs fall away,
Fresher shall the living grow."

SAN LUCAS, Cal., Jan. 8th.

Dear Sisters:—A few days since, while reading in the *Herald* of December 31st, an article headed, "Woman the Weaker Vessel," my spirit was stirred within me, and I was constrained to write a few thoughts upon that same subject, which I have often pondered over in my mind. It seems to be the opinion of many men, that of necessity man must rule over the woman and that she is not capable of governing herself. Well, he has never given her a trial as yet. Let us see how it was in the beginning, in the morn of creation, when all things which God had made were *very good*; (the women included). God first made Adam, and placed him in the garden of Eden. Adam being alone and without a companion, God created another, and placed her also in the garden, that they might be mutual companions for each other, and thereby be happier: (howbeit God made all things spiritually before he did naturally upon the earth; (see Inspired Translation, 2d and fifth verse).

And when God created man he said, "I God created man in mine own image; in the image of mine Only Begotten created I him; *male and female created I them*." There He calls them both man—"and I God blessed them and said unto them, Be fruitful, multiply and replenish the earth and subdue it." So we find that they were commanded to multiply before the fall; however we have no account that they did, until afterward. God formed Adam of the dust of the ground; but Eve was made of a rib (finer material); and God brought her to Adam and Adam said: "This is now bone of my bone and flesh of my flesh, she shall be called woman, because she was taken out of man;" (Adam was first to call her woman, not God), "therefore shall a man leave his father and his mother and shall cleave unto his wife, and they twain shall be *one flesh*." So we find that in the morn of creation God made no distinction. He did not say to the man, You are the head and to the woman, you are the weaker vessel, etc. Neither did Jesus, but when talking to the Pharisees he said, "Moses, because of the hardness of your hearts, suffered you to put away your wives, but in the beginning it was not so; they twain shall be one flesh;" counseling to-

geth, and agreeing to disagree in peace if not of same opinion; no usurping of authority one over another.

And thus it should be; but oh, how different the picture since the fall! We find that Satan beguiled Eve, deceived her, told her that she would become wise; there's wherein lay the chief temptation. She like we desired wisdom. She did not try to deceive Adam, "but gave unto her husband with her, and he did eat;" 3 chap. 11 verse. So we find that he was with her when she took of the forbidden fruit. Why didn't he manifest his strength then and say, "No; do not touch it, for God hath so commanded;" but no, he manifested his weakness in hearkening to the voice of his wife and she hers by hearkening to the serpent. She did not know that it was Satan speaking by the mouth of the serpent. The article in *Herald* says that Adam was not deceived, and knew what he was about. It seems to me that if Adam sinned knowingly and willingly that his sin, to say the least, was as great as hers. The authors (of *Herald* article) say, "that this shows plainly to their minds that man here showed his strength and nobility in not deserting his weaker companion in transgression, knowing that there would be no salvation for her without him." That there would have been no salvation for her without him I am sure I can not say, although I verily believe that God was perfectly able to make a plan whereby she might be saved or restored. It seems to me that man would have manifested his strength and nobility a great deal more if he had said, "no; I will not disobey God if you do." He would then have been in better plight to save his wife, (that is if her salvation depended on him). Then we could have given *him* the glory; but as it is we feel that we must give God all the glory. But verse 7th says, "and the eyes of *them both were opened*." If Adam's eyes were not opened before, how could he know all those things? God in pronouncing the sentence upon the woman, said "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." Surely his word has been fulfilled. Man has done the ruling; the reins of the government are in his hands and will be, I suppose, until He comes, whose right it is to reign; and when He comes we shall be redeemed from the curse, as well as our brethren and restored to our former position, even side by side with the man, equal with him in every respect, enjoy all the rights and privileges that he enjoys; and we will occupy no fourth place in the scale of importance then, though we may now. There will be neither Jew nor Greek, bond nor free, *male nor female*, but we shall be *one in Christ*; no more lords and handmaidens, but brothers and sisters.

The love of liberty and freedom and patriotism are just as great in the heart of woman as in that of man, and she instills the same into the minds of her boys and thereby fits them for rulers and governors.

As to the ministry God hath put that in the hands of the man, for he is better able to meet the storms of persecution. He has reasons to be more brave, while she may take care of the home and children, and, if need be, labor for means to sustain him in the preaching of the word, while we instruct our children at the fireside, and bring

them up in the nurture and admonition of the Lord, and with God's help fit and prepare them for the work of the Lord.

And now sisters, if we perform our part well, will it not be said unto each of us, as unto our brethren, "Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee"—no, I must not quote the balance, lest my brothers break the vial of wrath upon my head! But we beg pardon; we do not look for these things until our Emancipator comes; then shall the curse be removed, and we shall be free. Lift up your heads and rejoice as ye see the day approaching. "But," says one, "you are clear off the track; doesn't Paul say, 'Wives, submit yourselves unto your husbands? Yes; havn't we been submissive? But God made man first and did not make man for the woman but woman for the man. Does that make man of more importance? If woman is of the man, is not man of or by the woman? I claim that one is not perfect without the other; what is lacking in one is made up in the other. Man is physically stronger, more austere and coercive in his manner of governing; woman is more patient, more persuasive and sympathetic. Who will say that both dispositions are not necessary in raising a family of children? The father fills his place, the mother hers. Those who know me best know that I am a devoted wife and mother; am the mother of ten children, seven boys and three girls—two have gone to God who gave them. I love my family and serve them willingly; yes, love to serve them, so long as they appreciate my service; but should they cease to appreciate me, and begin to talk of woman's weakness, of her non-importance, and that she was made to serve man and for him to rule over, then my forbearance would cease, my spirit revolt, my womanhood be crushed: I would no longer serve willingly and life would become a burden. Let those who write upon this subject handle it tenderly lest they cause the weak to stumble. We entreat you, fathers, to educate your girls equally with the boys; give them every chance to improve; let them increase in wisdom, and it will be better for the nation, better for the church."

Now may the good Father bless all the works of his hands, and help us to keep his commandments by loving and serving each other. Not esteeming ourselves one above another, but in lowliness of heart seek each others welfare and good. Some may differ with me in opinion; I ask that they take no offence, as none has been intended. I only thought to offer a few words for the encouragement of my sisters.

Yours in hope of eternal life,

E. J. HOLMES.

There is a bit of private history connected with the above letter to which we wish briefly to refer. When it came to us, we gave it a careful reading and then, not thinking best to publish it we so wrote sister Holmes, stating the fact that we had always carefully guarded the "Column" from anything like controversy; and really feeling in our soul like Nehemiah, who when invited to cease his work upon the walls of Jerusalem and meet his enemies, replied, "Why should the work cease while I leave it, and *come down* to you;" for we confess to you that it is really a coming down from the great work of the gospel which demands the energy and time of every follower

of Christ, to take the least notice of any one who while professing to be enlightened by this great latter day work, yet hesitate not to display in public print a spirit so diametrically opposed to the pure gospel of the Son of God. With this feeling in our mind and never realizing that any intelligent Latter Day Saint could possibly be tried by anything so crude, and seeing that Sr. Holmes was abundantly able to defend herself, we dismissed the subject from our thoughts; and it might never have recurred to our mind again but for what we are going to tell you. Upon the great western plains, passing our letter to Sr. Holmes, was one coming to us; and upon reading it we discovered to our utter astonishment that for weeks this same "Herald Article" had been trying the faith of one of the most refined and best educated sisters in the church, (not that refinement and education make this trial more to be sympathized with, but the more to be wondered at); and at the same time she says, "I can but feel in all my struggle that I am finding fault with a misinterpretation of God's will rather than his will itself." We are of the same belief and we hope to be able to give a reason for our faith.

John in writing to the Saints says, "Beloved, believe not every spirit, but try the spirits, whether they be of God." . . . So say we to you dear sisters, Try them by the word of God, and mark this: "Every spirit that confesses that Jesus Christ is come in the flesh is of God; and every spirit that confesses not that Jesus Christ is come in the flesh is not of God."—1 John 4: 1-3. Now to confess that Christ came in the flesh, implies more than to say, Lord, Lord; it implies a full and free acknowledgment of the work he came to do, and not only this, but a perfect obedience to his commandments.

Lay the letter of Sr. Holmes side by side with the article to which she refers, and see which spirit will bear the test. In the article the assertion is plainly made in regard to the knowledge of Adam, "knowing that there would be no salvation for her without him." And this assertion in the face of such passages as the following:—"But when the fulness of time was come, God sent forth his Son, *made of a woman*, made under the law, to redeem them that were under the law, that we might receive the adoption of Sons." The earth might indeed never have been peopled had not Adam fallen, but if man had any part or lot in the matter of Christ, the Savior of the woman as well as of the man, being born, we would be pleased to be informed what that part was? We need only to refer to this fact, for it is matter of sacred history that whatever share man may have had in the fall, Christ was born of a *virgin*; and had Adam remained in the garden of Eden to this day, the salvation of Eve or any of her daughters could in no wise have been effected thereby, for there is no other name given under heaven in which there is salvation, save the name of Jesus Christ. Which Spirit is leading us to Christ in the flesh. Again, it is asserted by those who have so boldly declared that there would have been no salvation for woman without man, that the true strength and nobility of man is best displayed in violating with a high hand and open eyes the commandments of God, because *his wife wants him to*. If Adam displayed his nobility by this act of knowing violation of the law of God and (as according to these writers) a true gentleman and true husband could

not do otherwise, why condemn Herod for delivering the gory head of John the Baptist to the dancing daughter of a wicked mother? According to the standard of right and wrong placed before us, Herod was a true gentleman and true husband. Does this spirit confess Christ as come in the flesh? Verily I say unto you it is not every one that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."—Matt. 7: 30. Again: "If ye love me, keep my commandments." Does it not seem that it is high time men professing to write or speak by the Spirit of the living God should have a little more care in what direction their teachings lead? The political huckster or the circus clown may afford to sacrifice truth for the sake of a facetious jest, but we have yet to learn where the Spirit of God ever forgot the solemnity of the message which is a savor of life unto life or death unto death. Again let us analyze the passage quoted from Eph. 5: 22, 23:—"Wives, submit yourselves unto your husbands, as unto the Lord." We confess that we see no hardship in this. We are required to submit *as unto the Lord*, not as unto man. This limits the submission to that which is right in the sight of God, tested by his infallible word as the standard of evidence; for if this command be not limited, then is a woman no longer a free agent, but by the will of her Creator she is the mere tool or creature of man. Is this the case? Is this the gospel plan of salvation! Shame, that the question should be asked in the Church of God! "For I live saith the Lord. And every knee shall bow to me, and every tongue shall swear to God. So then *every one of us* shall give account of himself unto God. Rom. 14: 11, 12; and it might do no harm to read the 13th verse in connection.

"For the husband is the head of the wife, even as Christ is the head of the church." Here again is this headship limited. Christ when upon earth taught most plainly that his commandments were of no value only from the fact that the Father gave them to him, and he delivered them to men (the church included) just as he received them from the Father. Mark with what jealous care the Lord guards the rights of his children, not suffering even the Son of his bosom to declare any terms of salvation other than those received from him. And herein is the test and limit of the authority of anything which the husband may do or say in regard to the wife. Even Christ, Son of the living God as he was, supported his teachings by constant reference to the word of God, to the "Thus it is written." Think you, my sisters, that when our husbands shall maintain the same holy relationship to Christ which he maintains to and with the Father, it will cause any sense of humiliation to submit to them? And this is the only submission required of us, and the attempt to teach or establish any other is the Spirit which denies the coming of Christ in the flesh, takes from us our agency and dethrones Christ by proving him to have taught *falsely* when he asserted that he taught *only* as he had received commandment from the Father. "And *he* is the Savior of the body."

Is this a strange assertion? Certainly not, for we know that he is; and furthermore we know that the body, the church, is composed of men and women, and the blindness which could so pervert this passage of scripture to mean that man

was the Savior of woman, could come only from a Spirit denying that Christ had come in the flesh; because it denies the work which he came to perform and gives to man, who had no part in that work of redemption, the honor which belongs to Christ alone, as the angel declared to Mary: "His name shall be Jesus, for HE SHALL SAVE his people from their sins."

"I will redeem them," said one in the morning of creation, "and the honor shall be mine." I will redeem her said many even in these latter days, "for man is the savior of woman," and lo, there followed that corruption which has been a stench in the nostrils of all christendom from that day to this. "Mine honor will I not give to another, neither my praise to graven images."

And now for a few thoughts, or asides, if you please, in reference to what Paul has said. We know that God never ordained woman to minister at the altar. Priest at the altar, but priestess at home. Sister Holmes has referred to this in a plain and lucid way. Does this signify that her priesthood is inferior to that of man? Can the fountain rise above its source? Show us the brave, the noble, the talented men of any age or generation, and we will show you the men who most honor and reverence the name of woman. "Weaker vessels," you say. Perhaps the delicate china cup is not as strong as the vessel made of iron; but one shall grace the board, the other find its place on the kitchen range. Both useful in their place. We have never found it in our heart to quarrel with Paul for what he has said, but, with what to our mind, is the blundering interpretation many have put upon his words. In writing to the church at Corinth he says, "Let your women keep silence in the churches . . . for it is a shame for women to *rule* in the church."

If there ever was an occasion for analyzing a passage of Scripture this is one. Paul was not writing to Jews, well instructed in the law, but to those who were but lately converted from idolatry and whose temples had been served by profane and corrupt priestesses. What more natural than that these should not understand the law of God in regard to his service and should be inclined, as Paul expresses it in another place, "to usurp authority," or to act in the Christian church as they had been in the habit of doing in the temples of their idols? (that they had been idolators see chap. 12:2). The very degradation to which their heathenism had condemned them would be likely to strip them of that modesty natural to woman when not oppressed by man, and they most probably thought it no shame to openly contend in the church for what they esteemed to be their rights. If there can be a doubt left in mind of any one as to the light in which Paul esteemed the help of woman in the gospel (when rendered in its proper way) let them read the following, "And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also and with other my fellow laborers, whose names are in the book of life."—Phil. 4:3.

"Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity."—1 Tim. 5:2. (Mark here if you please, that Timothy, a bishop of the church, is instructed by Paul to render honor, even the honor given to a mother, to the sisters of the household of faith).

"I commend unto you Phoebe, our sister, which is a *servant of the church*, which is at Cenchrea; that ye receive her in the Lord, as becometh Saints, and that ye assist her in whatsoever business she hath need of you * * * Greet Priscilla and Aquila, my *helpers* in Christ Jesus."—Rom. 16:1-3.

That this last declaration of Paul's may stand in its true light let us see how they had helped Paul. Turning to 18th of Acts we find the history given of a certain Jew, who was instructed in the way of the Lord and was also fervent in spirit; an eloquent man and mighty in the scriptures. This man spake boldly in the synagogue, but he knew only the baptism of John, "Whom when Aquila and Priscilla had heard, they took him unto them and *expounded unto him* the way of the Lord more perfectly." This then is how *they*, not *he*, had been Paul's helpers in the gospel; not by any act of usurpation, but as *helpers* in Christ Jesus; and we can not help thinking that it would be a good thing for the church today if some, like this eloquent man, were willing to be taught.

One other point and we drop this subject, at least for the present. If we ever resume it it will not be the humiliating task which this has been (for it is humiliating to even refer to a principle so derogatory to the gospel of the Son of God), but it will be that we may seek to incite you, my sisters, to fit yourselves for any sphere of labor which God may have in store for you, and to assure you that the best, truest and most enlightened men in the church stand ready to say to every daughter of Zion who is truly worthy, as Paul said of Phoebe the servant of the church, "I commend unto you our sister."

In answer to the *graded theory* which labels woman fourth class and seems such a pleasant morsel when rolled under the tongue of ignorance, let us refer you to the words of the Great Teacher at whose feet the whole world must yet bow the knee. "That they all may be *one*; as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one."—John 17:21-23.

Christ the great head of the church, who thought it not robbery to be equal with God, and those who are joint heirs with Christ to an inheritance incorruptible, undefiled, and which fadeth not away, prepared for all those who love his appearing.

We would like to intimate that if the Inspired Translation had been brought forward as proof in regard to the time of Cain's birth, instead of following Bible commentators, we might have learned that there had been time enough between the fall and Cain's birth for many children to be born to Adam and Eve and grandchildren as well.

CLEVELAND, Iowa, Jan. 30th.

Sister Walker:—A great many readers of the *Herald* will remember Sister Maggie Powell, formerly Sister Maggie Watkins. She died at Cleveland, Lucas county, Iowa, January 22d, 1888, on Sunday, at ten minutes past twelve. And she having been unusually blessed with a fore knowledge of her near departure, I wish to state some remarks she made just before she

died. When first taken sick she was with her husband at a place called Zero, but not being satisfied, as there were no elders there, she came home to her father's, John Watkins, to be administered to, thinking to go home in a few days; but as she did not get any better her husband, Lorenzo, came up here and stayed with her. She frequently made the remark, after being administered to and not receiving the blessing, "*If it were not for Lonie and Willie I would not care how it ended.*" She continued to get worse, and on Saturday morning she turned her face to me and said, "Sister Birchell, this is Saturday?" I said yes. She said, "I will die on the morrow (Sunday), but do not let them bury me on Monday, this will be too soon. Have them keep me until Thursday." She had a sister and relatives living at a distance, and I think this was her reason for desiring to be kept so long. She kept asking for them to be sent for as soon as she was dead. She then went on and told what dress to put on her; how to fix her body, what kind of a casket she wanted, and where to bury her. She made mention of two elders she thought of, but said she did not care who preached her funeral sermon. During the day she saw her mother standing in the room, and she said: "There is my poor old mother. She will be sixty years old her next birthday, while I am a young woman thirty-one years, seven months and twenty-one days (just her exact age), going to die first. 'Well,' she said, 'that is all right.'"

But that which I take the greatest pleasure in telling, is how firm her faith, her trust, her confidence was in her God. In the darkest time of her sickness, while her family and the elders were consulting together whether to continue with the ordinance or send for a doctor, she made the reply to them: "I will trust in the Lord let it end as it will," and "I am not afraid of God, and I am not afraid to die," when she was almost too weak to speak. After taking some nourishments she said, "I am so glad I have not filled my stomach with medicine, and God will reward me for it. She asked her husband during the day, if he thought they would know her on the other side of the river? He told her Yes; and then she plead with him to be faithful and they would meet again beyond the valley of death. Her only trouble was in leaving her companion. She requested me to send a dollar to the Missionary Fund for her, saying she had intended sending it, but had put it off until now it was too late. She mentioned it again a short time before she died. When she realized she was passing away she said, "O, it is sweet to die; I am so glad I can die, and I will die so sweetly." And so she died; not a groan nor murmur; not a muscle twitched while in death, but she folded her hands across her breast and quietly passed away. Her last words were, "We have a God in heaven, and a Jesus Christ." Angels were there to waft her spirit home; and at her funeral, while they were singing her favorite hymn, "Shall we meet beyond the river," it seemed as though the windows of heaven were opened.

I have seen a great many sick and dying persons, but I never saw nor heard such a thing as this before. All the time during her sickness God's spirit attended the administration of his ordinance; and although our desires were not gratified as we would have had them, yet it has not weakened my faith in the church, nor

caused me to doubt the efficacy of prayer with God's people in administering his ordinance to the sick.

Thus has passed away our sister. We will miss her in our mite society, in our Sunday School, in our prayer meeting and in our home circle. We all will miss her, but most of all her mother, her adopted son and her husband.

Ever your sister in the bonds of love and truth,
H. E. BIRCHELL.

HOME COLUMN MISSIONARY FUND.

Sr. R. Austin, Belleville, Cal.	50
Sr. Joseph Clapp and children.....	50
Sr. Emma Ochsner and children, Clitherall.	35
Sr. A. Bidler, Carson, Nev.	1 00
Sr. O. Bailey and daughter Martha, Davis City, Iowa	68
Robert Spillman, Agency, Mo.	25
Sr. Harriet A. Roberts, Bernardo, Cal.	75
Sr. M. J. Cazaly, Lamoni, Iowa	1 00
A sister, Lamoni, Iowa	1 00
Sr. Almirie Heide, Fulton, Iowa	50
Sr. Rhoda Goreham, Beelersville, Kan.	1 00

LAMONI, IOWA, February 9th.

Correspondence.

LAMONI, IOWA, February 6th.

Bro. W. W. Blair:—Returned home last Friday, after having been gone seventeen days; preached five times at St. Joseph, five times at Pleasant Grove branch, which is about twenty miles from St. Joseph, and three miles from Clarksdale. Bro. H. C. Brunson had commenced a series of meetings in St. Joseph, having spoken twice before my arrival. Bro. J. F. McDowell spoke twice during the series, to the edification and instruction of his hearers. The first of these meetings were not well attended, but the attendance and interest grew better till the close. Just why the Saints allow themselves to become lethargic, at times, is not always easy to tell; but as a rule, it is much easier to determine the causes of this abnormal condition, than it is to remove them.

Bro. McDowell is now on probation as superintendent of the "St. Joseph Society of Organized Charities." This new arrangement, which renders his former appointment to labor in Little Sioux and vicinity nugatory, was entered into and completed by brethren Robert Winning, W. W. Blair and himself, together with the society above referred to. The Society is evidently a good one, and its objects philanthropic and highly commendable; but a disposition to look on all sides of a matter, so far as possible, gives some people a good deal of trouble in this world. Bro. McDowell seems to be fully impressed that the movement was a proper one, and is all alive to his work.

At Pleasant Grove, the Saints, with the assistance of their friends, have built a neat little church, which is nearly paid for, and is proving a wonderful incentive for good. The Pleasant Grove branch is coming up nicely, and I trust it will continue to rise. We had a good, spiritual time, while there, and left them all feeling well.

The building of this little church shows what can be done where there is a united effort put forth, with the blessings of God upon the work. Times were hard, crops poor, and yet this church went up as if by magic, and before their friends and neighbors were hardly aware of it, they were meeting in their new home, with the Spirit and

blessings of God resting upon them. In addition to this, they discovered, while feeling so well, that they could, and it was their duty, to pay up on *Herald* and *Hope*, renew subscriptions, and give "Autumn Leaves" a little lift. Twenty-seven dollars of Herald Office money was paid over, and three dollars and seventy-five cents for "Autumn Leaves!"

JOSEPH R. LAMBERT.

WHEELOCK, Texas, Jan. 24th.

Dear Herald:—I am still in the land of the living, but am doing very little in the Master's cause in the way of preaching. One reason is, the weather has been unfavorable. We have had a great deal of cold and snow here this winter—more than I ever saw in this section of country. I hope to commence preaching as soon as circumstances will permit. Our branch was made sad a few days ago by the death of Bro. Lee Hartman. He was young and promising, the son of a widow, one upon whom she depended in a great measure for support. Our loss is his great gain, so we humbly submit to God's will, with the hope of meeting him in the morning of the first resurrection. My heart rejoices in the prospect of having part in that, for over such "the second death hath no power."

I greatly desire to be the means in God's hands of saving many; but it seems I am doing so little in that direction since I came into the church which has been nearly two years, yet I am anxiously waiting for the way to open up for me to devote my entire time to the ministry. I am inclined to believe that my work is among the Lamanites, or at least much of it. Let that be as it may, I desire to do the Master's will, now, henceforth and forever.

In gospel bonds,
E. W. NUNLEY.

CUSTER, Mich., Jan. 25th.

Bro. Blair:—The work of the Lord in this part of the Lord's vinyard is onward. There are calls for elders in all this part of the district. I am laboring under direction of the president of the district since last General Conference. I baptized four before our last district conference, one at Juniata and five at this place since in Black River, on the 19th inst. There are others that say they will be baptized at an early date. I have much opposition in this place, but it does not stop the work. Pray God that his Spirit may be with me and then I have not anything to fear.

ROBERT DAVIS.

BURNETT, Neb., Jan. 20th.

Bro. Joseph:—I am trying to do what I can to help to spread the glad tidings of a restored gospel as far as I can. I have been in Boone county twice, it is thirty miles from here; there is one sister living there, her husband did belong to the church, but has fainted by the way—has got discouraged and given it up. Sister Randall is strong in the faith; her eldest girl came down here thirty miles from her home to be baptized last summer. I think there are some fish there if some elder would go. I held some meetings twelve miles north, among the Christians, and one of their members told me that he heard some of the other members say that it would not do to let the Saints preach there, for it would break up their church.

OSCAR BEEBE.

HAMILTON, N. S. Wales, Nov. 28th.

Bro. Joseph:—As I read so much to encourage me from your valuable columns from the different branches and fields of labor and many sowers and reapers of life's harvest, who spread the glorious news of the gospel in the latter days, I feel to rejoice that the God of Israel has given me the knowledge that this work is his work, and that we will if faithful, live with Christ and all his redeemed, when we will know as we are known and see as we are seen. I ask an interest in your prayers, that I may have part in the resurrection with all the faithful in Christ.

There are many changes in this life, so that it behooves every Latter Day Saint to watch and pray, and be sure that they are lead by the Spirit of God, for there has many false spirits gone out into the world, and would deceive the very elect.

There are a few Saints here who are trying to keep the law of God in doing what they can to spread the gospel, but the people here are so fond of the world and its pleasures, that it is only one in fifty that will give heed to the truth. There are a few that know and acknowledge the work to be true, but will not obey. I hope that when Bro. T. W. Smith comes here there will be much good done. We have been praying for his coming this long time, and may God speed him on his way. I heard from brother Burton in Victoria lately, he is doing a good work there—in fact he has done good wherever he has been in Australia. He is well worthy of the prayers of the Saints, and may God bless him with the Spirit of his office continually.

JOHN G. DICKINSON.

GRAND VALLEY, Ont. Jan. 23d.

Bro. Blair:—I am doing all I can in the way of preaching, and am kept busy. Prospects are brightening at Riverview. I also feel a little better disposed towards future prospects at Alliston, as there are hopes of three or four coming in there in time. The work is by no means done at Masonville and north of there, and in Garafra and vicinity there are good prospects of quite a gathering in the near future. Bro. Smith and I have done considerable preaching there, and now Bro. J. Shields holds the fort and has baptized ten, Bro. W. J. Smith twelve, and others at the door. I will go north to Bruce county about March 1st, to open the work there by request of late.

J. A. MCINTOSH.

PLUM HOLLOW, Iowa, Feb. 4th.

Bro. Blair:—I herewith enclose notice of four lectures to be delivered at the old M. E. Church in Plum Hollow, Iowa, commencing February 6th, by Elder J. D. McClure of the Christian Church, from which you may learn that the claims of Joseph Smith as prophet, seer and revelator, and the Latter Day Saints priesthood are likely to be brought in question.

From what I can learn, however, by report as to the calibre of the lecturer I shall only expect to hear declamations, quotations from the Rev. Clark Braden, harsh epithets and slander, instead of scriptural argument. Be this as it may, I am glad to see the question raised, for it may give an opportunity for proper investigation.

Many persons who were present at our camp-meeting express themselves well pleased with most of the preaching, but fail to see wherein Joseph Smith should be called upon to figure so

conspicuously in preaching the gospel, and in organizing a church.

If the elder succeeds in awakening sufficient interest we shall try to secure an elder to represent the latter day work and show up the mission of Joseph Smith in all its bearings in the restoration of the gospel, to prepare a people for the second coming of Christ and the ingathering of his people from the four quarters of the earth.

May the good work go on,

WM. LEEKA.

HAMILTON, Ontario, Feb. 9th.

Brothers Joseph and William:—I have been much benefitted through the letters in the *Herald*, and wish to add my testimony. It is just one year to-day since I was born into the kingdom, to participate in the promises and advantages which as children, if we are faithful, we are to expect and which I have realized; for before, not being very strong, it cost me at least two dollars per week in medicine, while since it has not cost me one cent that I remember.

On looking over the past year I think I have made poor progress in the cause of the Master, nevertheless I thank our dear Father that he ever showed me wherein I was walking and gave me strength sufficient (for it required not a little) to carry out my convictions on leaving the Methodist Church and kind friends, in which church I was a constant attendant for forty years with my family.

I enclose you Postoffice Order for *Herald*; also two dollars for Missionary Fund, saved by quitting the use of tobacco.

CHARLES KING.

GALENA, Ind., Jan. 30th.

Bro. Joseph and William:—While I was holding forth at Birdseye, Dubois county, there came a delegation from Riceville, Crawford county, consisting of Messrs. P. J. Sinclair, A. B. Tinsley, F. R. Leonard and H. H. Meredith, business men of that place, and requested me to visit their place and hold some meetings. In complying with their request I reached Riceville the 23d inst.; found a crowded house of attentive listeners, and continued services every night until the 28th, and then did not stop for the want of an audience; but I got so hoarse I thought it best to rest a few days, as I had then spoken fourteen nights in succession. I was cared for by Mr. Sinclair and his amiable wife, who are the proprietors of the hotel at that place. Thanks to the above gentlemen for aid and kindness while at their place. The outlook was never better than now in the south-west part of this district. Thank God for the liberty I enjoyed.

M. R. SCOTT.

CEDAR POINT, Va., Jan. 24th.

Dear Herald:—Since writing last I have been reading and visiting friends and relatives in the hilly country of Virginia. The weather is very disagreeable for holding meetings, yet the people have turned out in mass. I have more invitations to preach at different places than I can possibly fill. I have scattered a number of tracts; they are doing a good work. There is a large scope of country here that is open to us for preaching the gospel. I have visited twenty-two families of my own relatives, and have many more to visit yet, before I return to my mission in the south-west. I hope and pray that this

part of the country will not be neglected, for I am satisfied there is a harvest of souls here. I wish I could stay here to enjoy the ingathering. The people are very much surprised to hear a poor, ignorant boy like me preach the gospel in such power and plainness. Truly the good Lord is with me in power. The hired priests look at me cross-eyed, and say but little. Any one wishing to correspond with me will please address me at Cedar Point, Page county Virginia. Ever praying for Zion's triumph, I am as ever your brother in bonds,

I. N. ROBERTS.

HICKSVILLE, Ohio, Jan. 25th.

Editors Herald:—As opportunity presents itself I will send a few lines from this part of the vineyard, and will preface it by stating that since I wrote last I have been on the "war path" to advocate "peace," in St. Joseph and Hillsdale counties, Michigan, and at Clear Lake, Indiana, and am able to report that prospects are favorable to the success of the cause. I came here on the 19th instant, and immediately began operations, found that there was still a spirit of enquiry growing among the better class of minds, and the spirit of opposition and persecution commensurate with it in another class. A Methodist revival was in full blast when I arrived here, but I hear it will close to-night. The preachers are very much incensed against us, even going so far as to tell our brethren they were not wanted there. They say hard things of us, and consequently a great deal of pious lying is indulged in. One of the sanctified preachers said none but fools would attend my meetings to hear the devil preach. I sent him a challenge to meet me in discussion five nights, and offered to pay him \$5; but it seems he does not wish to earn money that way.

Bro. and Sr. Emrich, of Clear Lake, accompanied me here, but returned home yesterday. I was sorry to lose them, for they assisted me greatly. On Sunday last I ordained Bro. John Erter to the office of a priest, and organized a branch and called it Maumee, with Bro. Erter president; and sister C. Erter clerk; after which we partook of the sacrament, and all the members bore a faithful testimony to the truth of this great latter day work. I felt proud of that faithful little band who had entered into covenant with God through my weak labors. The Spirit of the Master seemed to brood over us, and to permeate every heart. I preached twice, assisted by Bro. Emrich. To-morrow I commence a series of meetings at another point. There are still other good openings awaiting me, which I will attend to as soon as practicable. The field is widening, interest increasing, while the heathen rage and the people imagine a vain thing.

Well, the revival, above alluded to is over, and now that the thunderings have ceased, and smoke of battle cleared away, we count the souls saved, and we find in round numbers 0,000. Oh, what a waste of eloquence and other delicacies. The preachers claim to be filled to the brim with the Holy Ghost, warned the people to steer clear of the Mormons, saying that they ought to be driven out of the country. One of the leading characters seemed to manifest the same spirit that in other days gave rise to the cry of, "Away with him, crucify him." He seemed to have all the points of identity to be recognized as a "stand thou there, I am holier than thou," kind of a man. Poor soul; verily he itcheth and knoweth not where to scratch. Let us rather, who have re-

ceived the ministry of reconciliation, strive to make full proof of our ministry and become workmen approved of God; let devil-making and hoofs and horns go, and He for whom we labor will fully qualify us for the work assigned us.

B. V. SPRINGER.

KENT BRIDGE, Ont., Jan. 30th.

Bro. Blair:—One year ago I united with the Reorganized Church of Jesus Christ, having been convinced through the preaching of Elder R. C. Evans that the Latter Day Saints were a chosen people. Great is the responsibility resting upon them; but with the promised Comforter as our guide and the books of the church for our study, we should rejoice, knowing that Zion is soon to be established in the earth. The Book of Mormon, Doctrine and Covenants and Inspired Translation of the Bible I prize, as they are harmonious in their teachings, of Christ-like purity and piety as advocated by the Nazarene over eighteen hundred years ago.

Yours for the truth,

CHAS. W. SIFTON.

OLIVET, Dakota, Jan. 25th.

Bro. Joseph and William:—The fates were somewhat against Bro. J. W. Wight when here. But the sermon he preached in Olivet removed much prejudice, and many are asking when he is coming again. Quite a number that did not hear him scolded us for not bringing him to see and talk to them.

After reading Bro. R. W. Sellon's article in the *Herald*, touching the right man in the right place, we have been constrained more than ever to write, for we believe Bro. Wight could accomplish more towards the spread of the gospel here than any elder we know of. He is well adapted to "breaking the sod." We feel safe in saying to the next General Conference that it would be for the benefit of the church to send Bro. Wight to labor here again. We will do all lies in our power to convey an elder from place to place.

Two elders and one sister paid us a visit last spring. The elders preached twice in our school-house, once at Olivet in the Christian Church, and held one social meeting at our house. We had a good time though all were busy and prejudice ran high. Good attention was paid. Bro. I. Hogaboom, was here last August, stayed over Sunday, preached once in our house with apparent good liberty. My wife and I were administered to by the elders with good results, for which we thank our heavenly Father.

J. F. & N. M. PATEN.

SILVER HILL, Ark.

Dear Editors:—On June 3d we left Seligman, Missouri, and next morning arrived at Van Buren. In the forenoon we left for Conway and arrived there in the evening. There was no one to meet us, so we hired a hack to take us nine miles. We arrived at Mr. A. S. Sowell's about dark, and was made welcome by him and his lady. June 25th, Mr. Sowell and I went to a Baptist meeting. Before the time arrived for them to begin, I was busy telling the people what my business was. After their meeting dismissed it was announced (by some Baptists) that I would preach for them at four p. m. We met a large crowd. Before we commenced services, a kind of dummy singing teacher tried to sing me out, but the people promptly voted him out,

and I tried to break to them the bread of life, and was truly blessed in the effort. When done, I dismissed the audience without saying anything about my meetings. Several persons asked me if I would preach for them again. I told them I would. Others asked me if I would preach at a church three miles from there. I told them I would, provided there was no objection. They assured me there would not, and before the crowd had dispersed there were two appointments for me. With each appointment came large crowds, and invitations to go to new places. Oh what mingled feelings of joy and sorrow prevailed my soul, as I stood there and listened to the earnest solicitations of those around me to come and preach for them. I rejoiced because God had restored the "everlasting gospel" with all its power and attendant blessings, and that I had become a recipient of the same, and was there to tell the people how they could be saved—how they could prepare to meet their Redeemer in peace and reign with him on the earth a thousand years. Then sorrow, because of the blindness of the people, and their rebellious disposition toward God.

Appointments are kept up as often as circumstances will permit, and I have invitations to go to six new places. At their next meeting the missionary Baptists voted us out of their house. On the following Sunday I went to hear their minister, and he spent most of his time in warning his hearers against false prophets, false teachers, &c. When he dismissed I asked him if he would affirm what he had said in public debate. He said no; his brethren would not endorse him as a representative of their faith. I told him I would not preach for them if they would not endorse me. A short time after, one Rev. McPike sent me word that he wanted to debate with me, and when I heard from him again, a Mr. Kirkland was to do the talking. Arrangements having been made, we met on the 19th of July, under an arbor that the people had prepared for me to preach under when I was turned out of the house, and began the discussion of the first proposition, namely: "The Baptists in this country teach all that is necessary for the salvation of the people." Kirkland affirmed. Two days were occupied in this proposition, and during and after the discussion, Baptists told me that they did not know they had so near nothing to save them. He was not ready to go on with the discussion of the other two propositions, namely: "The Book of Mormon is of divine origin, and that the Reorganized Church of Christ of Latter Day Saints is the Church of Christ." I had to wait two weeks for him to get ready, but the time was not lost, for I put in all the time in public and private preaching.

When the time arrived, August 1st, we met and spent one day and a half in the discussion of the last proposition, and during that time I had to listen to more dirty, filthy and unmanly expressions than I thought it was possible to get in a man (?). He had to be called to order several times, and one time when he was called to order, a gentleman (?) in the audience thought to call the moderator to order, saying "we want to see fair play." I proposed that we let the moderator settle the matter. A Mr. Cox then started towards me, and a Mr. Hook stepped in ahead of him then their friends began to gather around them; and I was told afterward that the ominous

"click" of the revolver and jack-knife could be heard in several pockets.

When we dismissed for dinner, my friends advised me to stop the discussion, or somebody would get hurt, for a majority of the people had determined not to listen to any more of his filth. When we assembled after dinner, the matter was left to the people, and a large majority voted to stop the debate; so I had to succumb. Notwithstanding the debate was brought to a close so abruptly, it was another victory for the truth—it strengthened those who were favorable to us, and removed a great deal of prejudice from others—in fact all were our friends except a few that did not have an idea of their own.

On the 4th I reluctantly bade adieu to the people of Faulkner county and started to Sevier county. We stopped in Little Rock with a cousin, until the 17th, and arrived at Bro. Wolf's on the 19th, and after the usual greeting, I began to enquire for the *Herald*, as I had not seen one since the first of June, and oh how hungry I was for the precious fruits of its pages. I can not understand why it is that some of the Saints don't take the *Herald*, and why some that do take it do not read it.

Yours in bonds,

A. J. CATO.

INDEPENDENCE, MO., Jan. 30th.

Bro. D. Dancrr.—We have received both numbers of *Autumn Leaves* and are highly pleased with them. I think it should be taken by every family of Saints in America—such a publication is a necessity. Our boys and girls are rapidly coming to the front in their intellectual attainments in school and college. They, in common with all other American boys and girls, have keen appetites for reading, which if properly controlled and directed will develop in much good. That is if parents rightly appreciate their desires, and lay before them a food class of literature. A magazine that affords abundance of moral, intellectual and spiritual good for the young should meet the hearty endorsement of every father and mother in Israel. *Autumn Leaves* if well supported by the Saints, I am satisfied will, judging from the tone and quality of the first two numbers, fill the bill quite satisfactorily. I certainly wish the editor and publisher abundant success in so worthy an enterprise.

Very truly yours,

H. R. MILLS.

MALAD CITY, Idaho, Feb. 1st.

Bro. W. W. Blair.—The Lamb-Elvin discussion here lasted twelve nights. Weather very severe and snow deep, yet had a full house almost every night. Bro. Elvin commanded the largest crowd. Rev. Lamb, about the fourth or fifth night showed the cloven foot and said that Bro. Elvin was a minister of the gospel of blasphemy. I can not in my heart condemn him—his "bread and butter was at stake, he was rapidly losing ground, his every argument was refuted by masterly strokes." Bro. Elvin at first had no books, but at last found what he wanted. The third night of Rev. Lamb's lecture he drew the case pretty tight, and Bro. Elvin to prove the Book of Mormon of God, had to prove that iron, steel, glass, horses, sheep, gold, silver, copper and brass were had in ancient America, and no books at his command. When we came home I could see that Bro. Elvin was in trouble—and I was no

better myself. I do not think he slept much that night, I know I did not, but was praying and thinking. Bro. Elvin before retiring, said, "In the name of the Lord he shall not get away with it!" The following morning books were found from which he proved that from steel, glass, gold, silver, copper, brass, horses and sheep existed in ancient America since the glacial period.

The last night of the discussion Rev. Lamb stayed in the Prosecuting Attorney's room and did not make his appearance in the lecture room, but Rev. Godsmen came before the close.

I think the Book of Mormon came out victorious with all except those that would sacrifice all—even their reputation—to make it false. May God ever bless Bro. Elvin, for he by the help of God saved the Maladians. I think that every minister ought to make the Book of Mormon more of their study. I will try to by the help of God, that I may be able to meet the "small fry" around here.

In the gospel of peace,

JOHN LEWIS.

FARMINGTON, Iowa, Feb. 7th.

Editors Herald.—I have been holding meetings lately at Montrose and Rock Creek. We had good liberty, and all seemed edified, but that seemed the only effect manifested by the large audiences at these places; yet we hope the seed sown may grow and sheaves be harvested by and by.

Yours respectfully,

JAMES MCKIERNAN.

MULBERRY, Cal., Jan. 22d.

Bro. W. W. Blair.—I herewith mail to you a San Francisco *Weekly Examiner*, thinking that some of the contents marked on second page may be of interest to some of the readers of the *Herald*, and especially to ministry, for it behooves us as a people and church, to collect and preserve all we possibly can of every available means of proof of the divinity and authenticity of the Book of Mormon. And without flattery, but willing to render to each their honest dues,—I know of none more willing than yourself to support the claim made for that, to us, sacred record. And it causes my heart to rejoice to see the evidence of the discoveries of antiquities which are almost continually being made, thus strengthening our faith and confirming our hope in the glorious promises contained in the gospel of salvation. Truly we are permitted to live in the most noted of all the different periods of the world's history! For it is the beginning of the "fulness of times," "When he [God] will gather together all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1: 10. I am glad that Pres. Joseph Smith is out at Salt Lake, and hope that people will profit by his visit, which they will do if they hearken to his council. I hope to see and hear him when he visits our coast.

I trust the good Master will hasten his glorious work, that much may be done in the near future. I am trying at intervals to do a little preaching, it is not much that I can do at the best; but I have a desire to bear my testimony to the Lord's glorious doings, for the benefit of the children of men. I spent last Christmas near San Juan, twenty-five miles north-west of here. I had the privilege that day of preaching to a few interested listeners at the Zahelan school-house in the forenoon, and at my uncle Jasper Twitchell's house

in the evening. Within the last three and a half months I have preached some twenty times, and at times have been greatly blessed in presenting the word. O that my work may be done in such a manner that if it does not make but little show here it may be approved of by the Master.

J. H. LAWN.

BEVIER, Mo., February 6th.

Bro. W. W. Blair:—My last communication to the *Herald* was from Scranton, Pennsylvania. While there I endeavored to stimulate the Saints to duty, though circumstances of a peculiar nature prevented me from doing much in the way of regulating. I found the Saints in a bad condition, spiritually. A good work could be accomplished in that region, did the Saints but live according to the privileges of their religion. The writer is grateful for kind treatment by the Saints while there.

From Pittsfield I was directed to Brooklyn, New York. Here I found a little band of Saints under the watchcare of Brn. George Potts and Joseph Squires. By the impression of the Spirit I was made to realize that they were accepted of God. I am of the opinion that a grand work could be wrought in that city if the necessary efforts could be put forth. Oh, what a pity we have not the requisite means to keep able, talented ministers in all the prominent cities! Saints, awake to the fact that it is "a day of sacrifice." Why should we be backward in paying tithes, and offerings to the Bishop. Do you not know that the future success of the church depends upon the efforts put forth by all in that direction? The coming General Conference will send out missionaries in proportion to the amount of means there will be in the church treasury. Therefore, if we are interested in God's work, in the souls of the people, it is absolutely necessary that we observe the temporal law as well as the spiritual, for one is as dead without the other, as the body is without the spirit.

My family and I started westward the latter part of December last, stopped a few days at Sandwich, Illinois, and had a very pleasant visit with Bro. and Sr. Rogers. Went from there to Lewiston, thence to this place. I start this week on a tour through north-east Missouri and perchance the southern part of Iowa.

My address for next two months will be Bevier, Macon county, Missouri, box 56.

G. T. GRIFFITHS.

PROTON, Ontario, Jan. 22d.

Bro. Blair:—I send you an article I clipped from the *Dundalk Herald*, written by one McDonald, of Horning's Mills, a Presbyterian minister, who has done all in his power to hinder the work of the Master in that part of the country; but he did not succeed very well, for now there is a large branch flourishing there, which is known as the Masonville branch.

Mr. McDonald agreed to meet Bro. Evans in debate last October, which he failed to do. After having put his name to a proposition he backed down like a mean coward, after which he gathers up culmy and scandal from bitter enemies of the Latter Day Saints, and tries to throw reproach on the Church of Christ by inserting it in the *Dundalk* paper. After having occupied its columns for a few issues he was refused room for such trash, and the editor asked for something original on Mormonism, and Bro.

Willard J. Smith wrote an article which is to be published in the *Dundalk Herald* and will commence this week. I am sending you the paper for three months and also the article that McDonald wrote. Bro. Willard J. Smith has written a fine piece. It will take about twelve issues, a column each. I think it will do good in breaking down prejudice against the Saints.

Bro. Willard left for Wexford county, Michigan, last Tuesday. He is a good defender of the faith.

I am taking "Autumn Leaves" and think it very nice, for both old and young. May the choicest blessings of heaven attend Sr. Walker in her labor of love.

JAMES MCLEAN.

McFALL, Mo., Jan. 31st.

Bro. Blair:—Sunday, the 29th inst., we organized a branch here with seven members, known as the McFall branch. When the Saints pass this way we would like to have them stop and see us. We are hunting down the whiskey traffic now in our county. We vote on local option February 2d.

J. M. JOHNSON.

BENNETT, Neb., Jan. 25th.

Dear Herald:—The Southern Nebraska district has just closed at Nebraska, one of the best conferences that the writer has ever had the pleasure of attending. The official attendance was large, and a goodly number of brethren made this the occasion of a friendly gathering. Among the brethren from the Iowa side of the river were brethren George and Henry Kemp. The attendance at the services, before and after conference, was good. A prayer and testimony meeting was held in the afternoon of the Sabbath, at which the gifts and blessings of the Spirit were manifested in a goodly degree, to the comfort and strength of the Saints. Two business sessions were held on Monday, in which the officials made an earnest endeavor to promote the good of the work in the district. Great interest, and much good-will were manifested, and although some slight differences of opinion were held by the officials in regard to the necessities of the work in the district, yet they labored to preserve that unity of spirit which is essential to the accomplishment of the best results in the vineyard of the Master.

The brethren were somewhat disappointed in not meeting Bro. Mark H. Forscutt at the conference. It was expected that he would be present, but he stated in his report that neither his circumstances nor his health would permit his being present with us. The familiar face of Bro. R. M. Elvin was missed in the conference, and to the writer, and we presume to many others, the conference hardly appeared complete without him. We hope he may be highly successful in his new field of labor. The preaching was by Henry Kemp and Charles H. Porter, assisted by Levi Anthony and J. E. Malcom.

The Saints separated with expressions of good-will and love to each other, and with the avowed intention of prosecuting the work with renewed vigor. The writer in participating in the spirit of love that was truly manifested to us on this occasion could not do other than look forward to that happy time when we shall all meet to part no more; when we shall, if we are faithful, have a part and lot with Christ at that time when they shall not hurt nor destroy in all the holy mountain of the Lord, and when "the earth shall be

full of the knowledge of the Lord, as the waters cover the sea." We shall open up the work to-night in the town of Bennett, and if the interest proves to be as good as we have reason to expect, we shall stop here a few days, and longer if necessary.

May the Lord grant unto his people wisdom and understanding is the prayer of

Your brother in Christ,

CHAS. H. PORTER.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

PUBLIC PREACHING OF THE GOSPEL.

IT may, to some, seem presumptuous for a layman to attempt to discuss this subject, but since public preaching is chiefly for the benefit of the people as distinguished from the ministry, it may do some good, and can do no harm, to present the subject from the stand-point of one who holds no official position in the church and who would not dare unless by what purported to be the command of God, accompanied by manifestations leaving no shadow of doubt upon his mind, to assume so fearful a responsibility, who is yet earnestly desirous to promote its interests and increase its influence for good, whose associations, both before and since his admission within its sacred portals, have of necessity been much more with the "world" than with the "church," and to whom it has seemed that in our enthusiastic devotion to that which all of us believe and many of us profess to *know* to be the truth, we are sometimes too prone to condemn those who do not patiently listen to and accept these truths regardless of the manner in which they are presented.

When men are called to, or assume the position of public teachers, their motives, qualifications, methods and manner are fair subjects of discussion, and if such discussion be conducted fairly and honestly, with a view to extended influence and increased usefulness, the result can not be other than beneficial; and without undervaluing the services of those noble men who have heretofore devoted themselves to this work, and to whose self-sacrificing labors are due the growth and influence of the church and its present favored position in the public estimation as compared with its former condition, we may with propriety enquire whether in the present age and under existing conditions there are any means by the use of which still greater results may be attained in the public preaching of the gospel. To this end let us first enquire:

What is the object of public preaching? One object is, undoubtedly, to encourage and strengthen the Saints in their desire and ability to serve God acceptably; to instruct them more perfectly in the truths of the gospel and to point out, earnestly, intelligently and impressively the influence which the study of these truths should have upon our lives, purifying and

strengthening all the faculties of our nature, spiritual, intellectual and physical; to awaken latent zeal; to enjoin obedience to his holy laws; to point out faults and to exhort to more earnest effort to overcome besetting sins; to promote harmony and unity of thought, feeling and action; to inculcate love for and sympathy with each other, without which we can not be said to have "fulfilled the law."

For these and many other reasons it is essential to the healthy growth of the church that we should not neglect the assembling ourselves together for public worship and to listen to the preaching of God's word.

And there is another and no less important reason why, as often as practicable, there should be public preaching.

All desire that others should think as they think and believe as they believe on all subjects which they deem of importance, and especially if convinced that such belief is essential to happiness even in this world, and we, even if animated by no higher motive, naturally wish to prove to the world that our belief is based upon and in accordance with the word of God, and, if it were possible, to convince all mankind of the validity of our claim. And when we say that we not only believe but that we "know of the doctrine" that it is of God, how much more earnest should we be in our efforts to disseminate the grand truths of the gospel, especially in view of the fact that He who is the author of all law has given the command to "preach the gospel to every creature." If we do so love our fellow men that it is the most earnest desire of our hearts that they may be persuaded to follow Him through whom, only, can salvation be attained, how zealous should be our endeavor to devise, by the assistance of His Holy Spirit, the best possible means to induce attendance on the preaching of His word; for "how then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" And since preaching is perhaps the principal "means of grace"—the means by which it is designed that men shall be brought to "a knowledge of the truth," it is important that this truth be so presented as to both attract and retain hearers, and it will therefore be proper to consider the qualifications and duties of those to whom is to be entrusted this most important work. And it must be distinctly understood that it is not within the scope of this article to enquire into qualifications for the performance of other duties of the ministry.

The first requisite is, of course, that the individual be "called of God;" and the honest man will seriously and prayerfully determine whether he is indeed "called of God" or whether in his zeal he has mistaken for such call his own inclination in connection with the wish of the branch or the utterance of some individual, perhaps professing to speak "by the spirit," in the absence of that internal evidence—that positive assurance—without which the assumption of the sacred duties of the ministry is a terrible mistake.

Assuming that a man is truly "called," it by no means follows that he is, immediately upon his ordination, if ever, fitted for the promulgation of the gospel at all times and in all places, however zealous and devoted he may be. Indeed, a not very extended study of the bible would rather lead to the conclusion that careful cultivation of the intellectual as well as of the spiritual faculties is as necessary to success in preaching as in other vocations. That "God helps those who help themselves" is as true of this calling as of any other; though it is not denied—is, indeed, to be devoutly and thankfully believed—that God does sometimes suspend or vary the operation of natural laws—His laws—and, when the emergency demands, may and undoubtedly will supply any deficiency whether of education or of intellect. And little study of the bible will be needed to learn that God has always selected as his instruments men specially adapted to the object in view and given them opportunity for preparation for their work.

When a man was to be provided to lead the children of Israel, the infant Moses was committed to the care of the Egyptian princess, and many years of his life were spent at the court of the monarch of the most powerful and learned nation of the world, until he became "learned in all the learning of the Egyptians," after which he had some forty years of experience in desert or pastoral life, thus becoming thoroughly familiarized with all that would be necessary for the successful prosecution of the great work for which he was born; and when at length the Israelites, under his guidance, went forth into the wilderness, God, in his infinite wisdom, chose, instead of exercising His miraculous power, to require forty years in which to transform a nation of slaves into an army of disciplined soldiers by whom alone could the warlike nations of the promised land be displaced.

When a prophet was required to stand before the Babylonian king, to warn him of the downfall of his mighty empire, to prove that God alone reigneth omnipotent upon the earth, to foretell the fate of nations yet unborn, God selected a prince of the house of Judah, to be carefully nourished and educated at the court of this mighty monarch, thoroughly conversant with its customs, and learned as became one destined to occupy positions of earthly honor second only to his king.

When God decreed that a king should reign over Israel under whom and his immediate successor that kingdom should assume a commanding position among the nations of the world, He chose a man whose early life, it is true, was devoted to peaceful pursuits, but the superiority of whose peculiar qualifications is abundantly proved by the history of his life which has come down to us, as well as by the literary excellence of his inspired writings preserved in holy writ, and placed him in circumstances where, of necessity, were developed and cultivated that military skill and that far-reaching statesmanship indispensable in the brilliant part he was to play in the world's history.

It is true, indeed, that there were undoubtedly thousands of others of whom we have no account and whose names were perhaps never heard beyond the limits of the villages in which they lived and labored, who were just as truly called and just as surely afforded opportunity for preparation commensurate with the work to which they were assigned as were those illustrious men whose names have been handed down to us; and it is also true that all these men, of high or low degree, were doubtless faithful servants of the Most High God, that all were imbued with His Holy Spirit, and that all habitually looked to Him for that guidance without which their natural and acquired ability would have availed them nothing; and these few examples from among the many which might be cited, are given to justify the expression of the conviction that not only does God select fit instruments to carry out his purposes, but that he requires of his servants that they strive diligently to avail themselves of all the means at their command for *preparation* for the work committed to their hands, and that He does not require of any one services for which they are not, or may not become competent.

So, when Christ entered upon His mission upon earth, He, with the same wisdom which marked the selection of his ministers in past ages, knowing that the poor and comparatively uneducated, the "common people," would form by far the greater portion of His followers, selected, for the promulgation of his gospel, men who were of the same station in life, and who, in social relations, manners, habits, modes of thought and expression, would be fully in sympathy with those to whom they were to be sent, and so soon as some of these had been sufficiently instructed He sent them out to teach to others these grand yet simple truths and endowed them with all the powers needful for their mission; but those to whom was to be confided the leadership of the church, to whom the people, including the ministry, were to look for guidance and counsel after he should have ascended to his Father, He kept almost constantly with Him during the whole period of His mission upon the earth, and who can doubt, if salvation is for the entire man, physical, intellectual, moral and spiritual, that, in addition to what may be termed their theological and spiritual education, He who was the author of all law, the Creator of all things, imparted much of other knowledge, both of his own volition and in answer to the many questions which would be asked of Him whom they looked upon as the fountain of all knowledge, by these men who, however uneducated, were keen, intelligent, observant; so that at the end of those three years of intimate association with Him they must have been at least fairly educated in the best sense of the word, since they had the best teacher the world ever knew or will know, although in all probability retaining many, if not all, the peculiarities of language and expression incident to their surroundings, and which perhaps would tend to increase their influence with

those among whom they would be mainly called to labor.

And yet when Christ, knowing that not many of the so-called "higher classes," not many of the noble and rich and powerful and educated would accept the truths that He came to teach, with that all-embracing love which includes all mankind, would bring home to these classes those truths, so that perchance at least a few might be saved; when he wanted a man who should "stand before a king," who should present the gospel to the refined and intellectual citizens of Athens, who should preach "Christ crucified" in the imperial city of Rome, the center of power and wealth and civilization, He chose Saul of Tarsus, a Roman citizen, the associate and equal in culture and refinement of those before whom he was to appear, a man of influence, evidently widely known and esteemed not only for his honesty and zeal in the advocacy of what he thought to be right, but also for his learning; and although he has said that his preaching was not "with enticing words of man's wisdom," we are by no means justified in assuming that he deliberately refrained from availing himself of his mental superiority and intellectual training, or that he did not even sometimes use arguments, if not language, difficult of comprehension, to some of his hearers or readers, since for the latter assertion we have the authority of Peter; and we have his own admission that he was "made all things to all men" that he might "by all means save some;" and all will agree that his "great plainness of speech" is not incompatible with great power or with correctness of language, and, indeed, that the more correct the language, the greater the certainty that it will be correctly understood.

With but a passing reference to the reformers of the middle ages, who certainly possessed peculiar qualifications for their work, and whose mission it was to prepare the world for the bringing forth the gospel in the latter days, we come to him to whom we believe was committed this great responsibility. Here we find no deviation from God's law. He chose a youth, poor, uneducated, without social position or advantages, but with a tender conscience, an indomitable will, a loving heart and a strong intellect, subjected him to the peculiar influences necessary in his case, associated with him for the immediate necessities of the time men of greater educational attainments, upon whom he did not, however, long depend, but earnestly and successfully strove to remedy the defects incident to want of early educational advantages, and not only this, but impressed upon all whom he could hope to influence, and especially upon the ministry, with all the authority of divine inspiration, the necessity for the acquisition of knowledge and the careful cultivation of their intellectual as well as of their moral and spiritual nature.

Beyond a reasonable doubt his servants are, with perhaps a very few remarkable exceptions, required and given opportunity for special preparation, though but few have to bear so heavy a load of responsi-

bility as those referred to in the preceding paragraphs. To many, and perhaps to most, will be assigned humble positions; their names may never be heard outside of the little communities in which they have lived and labored, until the roll-call of those who have "fought the good fight of faith" and have "won the crown;" yet each needs preparation for his work, and he who is assured that he is indeed "called of God" to be a preacher of the gospel, should not only seek spiritual gifts, but should also diligently cultivate all of the natural ability with which God has blessed him, not only that he may do good in his present position but that he may become fitted for still greater usefulness.

Plainness of speech there may be, and often the plainer the speech the more effective the preaching; inelegance of expression there may be; ungrammatical language there may be; awkwardness of manner there may be; and yet the preaching may be both attractive and convincing; but "knowledge and understanding" (Jer. 3: 15) there must be. "The priest's lips should keep knowledge" (Mal. 2: 7). There must be ability to "teach others," (Tim. 1: 5), and "aptness to teach," (Tim. 2: 24). The minister without these qualifications, however well he may be fitted for usefulness in other directions, can hardly be said to possess the requisites for effective preaching; and if all who have been ordained to offices in the church authorizing them to preach have been truly called, the conclusion can hardly be resisted that many have failed to take advantage of their opportunities for preparation, or that they were called to work in some direction other than preaching.

That some are called for other purposes would seem to be indicated, among other passages of scriptures, by Eph. 4: 11. "He gave some, apostles" to govern and guide and counsel the church as well as to preach; "some, prophets," who might or might not be preachers; "some, evangelists," men authorized to preach but not having charge of a particular church or congregation, who must be preachers and need not, necessarily, have special qualifications for other work; "some, pastors and teachers," whose special duty, as the terms indicate, is the care of particular congregations, or as we call them, branches; each of these positions requiring special qualifications, all of which are seldom combined in the same person.

Nor are all preachers blessed with equal intellectual ability or endowed with equal facility of expression. Granting that all are equally sincere and, as we must believe, assisted by the Spirit in proportion to their faith and faithfulness, one may be peculiarly fitted to address refined and critical audiences only; another, while equally acceptable to such hearers, may be able to adapt himself to all classes and to all circumstances; others, with less of natural and acquired advantages, may be especially successful with certain classes or in certain localities. To all equal honor is due. No one man, however able and devoted, can of himself effect very much; each one, however limited his ability or

opportunity, can do something; and the more carefully each selects his field of labor, and the more thoroughly he prepares himself for his work, the greater the probability that his preaching will be like seed sown upon good ground and that he will have much reason to rejoice in the results of his labor.

It is also worthy of consideration whether the preacher should, if he can avoid it, ever enter the pulpit without a definite aim, and whether, consequently, this preparation should not extend, so far as practicable, to each sermon or address, although circumstances may, and undoubtedly will sometimes require a total abandonment of the intended subject, in which case he may, of course, safely rely upon the inspiration of the Spirit, and the question may well be asked whether, ordinarily, the selection of a speaker from among the preachers present at the moment immediately preceding the opening of the services, is just to the preacher, to the audience or to the cause to be advocated, although circumstances may *sometimes* justify such choice.

Least it may not have been made sufficiently plain it may be necessary to repeat that there is no intention to place too high an estimate on intellectual attainments, or that they can in any way take the place of humility, prayerfulness, devotion and reliance upon the promised assistance of the Holy Spirit, but that those who are engaged in this most important of all avocations should neglect nothing which may tend to increase their usefulness.

If the foregoing suggestions shall encourage any in their efforts for more thorough preparation for the grand and responsible work to which they have devoted their lives, or if they shall do anything, however little, to counteract the impression, happily becoming less and less prevalent, that calling and ordination, with zeal, prayerfulness and reliance upon the inspiration of the Spirit, but without special effort for intellectual cultivation, is all that is necessary for effective preaching, their object will have been attained.

W. R. SELLON.

THE DISPERSION.

"THESE are the three sons of Noah: and of them was the whole earth overspread."—Gen. 9: 19.—Blatant doubt has assailed the plain statements of the scripture on all topics in respect to science or ancient history, and that monumental tenth chapter of Genesis has caused scientist to follow the race lines around the globe, like the bloodhound his prey, or the savage his victim. The results reached by learned ethnologists, philologists and archaeologists, are well told by many writers who have spent almost a lifetime on these themes. Taylor Lewis says: "We find that the soundest and most learned philosophers honestly carrying on their investigations in history, philology and physics, all arrive by their different methods at the same conclusion, identical with the statement of scripture. This is as when, starting on any portion of the tire of a wheel and passing down the nearest spoke, all these diverse spokes lead to one axle." Thus, M.

Balli, and Sir Wm. Jones, "reach their conclusions of a common origin for man by studying the traditions, the myths of all known races. These myths exist in a remarkable similarity among all peoples, except a few fragments of humanity, who, in adverse circumstances, have lost their original light. These common traditions point to a common stock." See *Bricks from Babel*, page 13. "Students in man's physical structure have learned that however in some or many minor points man may differ, they are descendants of one sole species." See *Cosmos*, vol. 1, and *Bricks from Babel*. "While a large proportion of people accept this belief solely on the authority of revelation, others obtain it in its entirety from researches into the history of organized creation."—*Prichards P. H. of mankind, vol. 1*. "If we were to be guided by the mere intersection of linguistic paths, and independently of all scripture records, we should still be led to fix upon the plains of Shinar as the focus from which the various lines radiated."—*H. R. Bampton lectures, 1859, and B. B. page 16*. Wm. Osborne, "A prince of Egyptologists" says of America: "A country which the unanimous voice of all ancient authority declares to have been the cradle of the whole human race after its destruction by the flood."—*Antiquities of Egypt*.

The sacred historian informs us that, "they were divided in their lands; every one according to his tongue, according to his family, and according to his nation."—*Gen. 10:5, 20*. The dispersion seems to have been regulated by providence. See *Book of Ether*. Shem also moves by commandment.—See *Josephus' Antiquities*. Paul in speaking to the learned Athenians refers to the dispersion as a well known decree, and says God made of one blood every nation of men to dwell upon the whole face of the earth; having appointed the predetermined seasons and boundaries of their dwellings.—*Acts. 17:24-27*. This was conformable to their own geographical allegory, that "Chronos, the god of time, or Saturn, divided the universe among his three sons, allotting the heaven to Jupiter, the sea to Neptune, and hell to Pluto; but Chronos represents Noah, who divided the world among his three sons, allotting the upper region of the north to Japheth, the middle of the earth to Shem, and the lower region of the south to Ham."—See *encyclopedia of R. K. page 467*. Abulfaragi records the Armenian tradition, "that Noah distributed the habitable earth from north to south between his sons, and gave to Ham the region of the blacks, to Shem the region of the tawny, (*fuscorum*) and to Japheth the region of the ruddy, (*rubrorum*). And he dates the actual division of the earth in the hundred and fortieth year of Peleg, B. C. 2614, or five hundred and fifty-one years after the flood, and one hundred and ninety-one years after the death of Noah, in the following order: To the sons of Shem was allotted the middle of the earth, namely, Palestine, Persia, Arabia, Syria, Assyria, Samaria, Singar (Shinar) and Babylonia—To the sons of Ham, Teimen,

Africa, Nigritia, Egypt, Nubia, Ethiopia, Scindia, and India, (or India west and south of the river Indus). To the sons of Japheth also, Garbia (the north) Spain, France, the countries of the Greeks, Sclavonians, Bulgarians, Turks, and Armenians"—*Encyclopedia of Religious Knowledge, page 467*.

These migrating sons of Noah left their family names to some of their original settlements, hence we read of the "land of Ham," "land of Nimrod," "land of Canaan," and "Tarshish," Phut, Ophir, Cush, Ethiopia, Elam, Pathros, Madai, Magog, Ammon, Moab, Midian, Chittim, Gomer, Tubal, Israel, Joseph, &c. Isaiah says: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan."—*Isa 66:19*. Again he says: "The Lord shall set his hand again the second time to recover the remnant of his people . . . from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath,"—*Isa 11:11*. Ezekiel, lamenting in chapter 27 for Tyrus, names the countries that traded there. We see there the old family names of Noah's immediate descendants; for instance: Chittim, Lud, Phut, Tarshish, Javan, Meshech, Togarmah, Dedan, Kedar, Sheba, Ramah, Asshur, and Chilmad." These Bible countries are often a stumbling block to our feet, and we wonder why they did not write so we would understand.

Ham had four sons, namely: Cush, Mizraim, Phut, and Canaan. *Gen. 10:6*. Cush had seven sons, Mizraim seven sons. Phut is counted in one family, Canaan eleven. (Verses 7-18.) Cush had one son named Ramah. Ramah had two sons, named Sheba and Dedan. Cush's seventh son is Nimrod. Shem had five sons, namely, Elam, Assur, Arphaxad, Lud, and Aram. Aram had four sons, namely, Uz, Hul, Gether, and Mash. Arphaxad one son, Salah; and Salah one, Eber; and Eber two sons, Peleg and Joktan. Joktan had thirteen sons and we see among them, Shebah and Ophir. Japheth had seven sons, namely, Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. *Gen. 10:2*. Gomer had three sons, Ashkenaz, Riphath, Togarmah. Javan had four sons, Elishah, Tarshish, Kittim, and Dodanim. We see at once that the Bible names of countries, at least many of them, were the names of the immediate descendants of Noah. Where are these countries and these families?

Ham goes to Egypt, *Psalm 105:23*. See also *Osborn's Antiquities of Egypt*, and *Bricks from Babel*, page 35. He, with the families of Cush, Mizraim and Phut, are believed to have gone there even before the confusion. We see that Moses, in speaking of Ham's families, says of Canaan: "Afterward were the families of the Canaanites spread abroad."—*Gen. 10:18*. See also *Rawlinson's five great monarchies, vol. 1*. This, however, is disputed by *McNair Wright*. See *Bricks from Babel*, pages 40 and 55, also *Prof. Smyth on equal surface protection*.

Mizraim settled in Egypt: "Hither they came, these fathers of ancient Egypt, at the first dispersion of mankind, and the civilization of the Nile land derived from the banks of Euphrates," *Ibid*, also *Encyclopedia of Religious knowledge, page 468*. Cush settled Ethiopia, (Abyssinia) the "land of fiery heats." See *Bricks from Babel*, page 35. Phut settled west of Egypt in north Africa. See *Ency. of R. K., page 800*. Of Canaan's land we read at school, also of "Jordan's river banks."

Egypt is called "the land of Misr" (Mizraim) to this day in the east. *Ency. R. K., 468*. "Land of Pathros" is south of Egypt, and comes from Pathrusim, son of Mizraim. The famous Libyans were west of Egypt. Phut and Lud (Libyans). And Cush, (Ethiopeans), are mentioned together by *Jeremiah 46:9; Ezekiel 30:5*. Jerome notices a district in Libya, called Regis, Phutensis, or "land of Phut." See *Ency. R. K. page 468*. Shem's son "Elam, settled not far from his brother Asshur, on the east bank of the Tigris at Susa."—*Ibid*. "Out of Elam grew the great Persian Monarchy."—*Bricks from Babel p. 52*. "Ashur to the north."—*Ibid 49*. "Asshur planted the land thence called Assyria."—*Ency. of R. K. p. 468*. *Josephus* tells us that Asshur founded Nineveh and the Assyrian Kingdom. *Antiquities, chap. 7*. "The Shemitic origin of the Assyrians have never been questioned."—*Bricks from Babel p. 45*, also *Hist. III. of O. T. and Five Great Monarchies, vol. 1, chap. 5*. Arphaxad seems to have taken no part at Babel, he being at Uz. *Josephus* says Shem was with this branch of his family, and thinks that his speech was not confounded. Lud settled in Asia Minor.—*Josephus' Antiquities*. "Aram settled the fertile country north of Babylonia."—*Ency. of R. K. p. 468*. Hence we read, "Aram between the rivers called Mesopotamia by the Greeks. Joktan, the great grandson of Arphaxad, "Was the prince of thirteen tribes—brother to Peleg. Joktan possessed many of the nomad instincts of the race of Arphaxad. Asshur, his kinsman, led out a host full of ambition, hot in war, luxurious in tastes, avaricious of the conquerors power, fathers of great cities, and renowned palaces." "Joktan headed an emigration less brilliant, but far more enduring. To him the breath of the desert full of quivering fire was life and delight; his were the traders, and the caravans slowly creeping over the long wastes of sand; his were the shepherds with their flocks; his the granite fortresses of Arabia the rocky; his the fragrant spices of Arabia the happy; his Sheba and Ophir. . . . As there were Asiatic and African Chusites, so there were Shemitic or pure Arabs, *i. e.* the Joktanidae, and Chusite Arabs, who probably entered the peninsula at a later day. These later were the hosts of another Seba and Dedan. The last mentioned descendants of Cush."—*Bricks from Babel, p. 50*. "Several of the sons of Cush wandering along the coast established settlements even so far as Raamah and Dedan on the Persian gulf. These became noted among the nations of old for wealth and luxury. Sheba had

kings. Psa. 72:10. Queen of Sheba visits Solomon. 1 Kings 10. Had troops. Job 6:19. And traded in Tyrus in spices, precious stones and gold. Ezek. 27:22. Dedan is in the utmost corner of Arabia. Jer. 25:23. As neighbor to Esau, Jer. 49:8. He traded in Tyrus in precious cloths for chariots, Ezek. 27:20.

"We find in India two distinct races of men; the first settlers pressed into the mountains while Persia and Media were in their cradles, and the first Chaldean Empire was in the febleness of childhood. . . . In the Asiatic researches, we find an earnest article maintaining the Cushite descent of the first settlers in India."—Vol. 3, Bricks from Babel, p. 85. "Supposing them Cushites from Babylon; and in support of this theory, the ancient intercourse between Egypt and India is brought forward; also that India was called Oriental Ethiopia, and that the earliest Indians held the Nila a sacred river in Cushdewip holy."—*Ibid.* Also that the names of Cush, Mizr, and Rama remain unchanged, and revered by the Hindus. Thus it is argued that early Chaldeans went into India, making a primary Hamitic stratum, and that this emigration was overlaid by a superior people of the Median—Japhetic—stock, with a mingling of the Persian Shemites. In support of this theory it may be alleged, that the aborigines of India are to this day a distinct race, with Hamitic features, and that their language in its purity is not related to the Sanskrit, while that wonderful tongue pervades nearly all the European and Asiatic languages."—Bricks from Babel, p. 85. "The aboriginal mountaineers of India were foreign to the Indian race."—Pritchard's Nat. Hist. of Man, vol. 1.

Japhet's son Javan settled in Hellas (Greece). We have read of Grecian proverbs older than Japetus, denoting remote antiquity. "Javan found his home in Ionia, called from his name of Ion."—Bricks from Babel, p. 109 and 110, also Ency. of R. K. p. 467, also Kalisch Commentary of Genesis. Tarshish, his second son, settled in Tarsus, Cilicia. His descendants are thought to have settled in Spain. Spain in ancient times was called Tartessus. The river Tagus was called Tarshish. Starling's Atlas, and Ency. of R. K. p. 800.

There has been much disputing among the learned about Tarshish. Eusebius places Tarshish in Spain, Josephus in Cilicia, Knoke decides for Tuscany, G. Rawlinson leaves him at Tarsus. *Bricks from Babel* p. 110. Hiller will have Tarshish to signify the country of the Celts in Gaul, Spain, etc. Ency. of R. K. p. 1109. But Brown says, "There must still be another Tarshish, to which Solomon traded from the Red Sea, and for which Johoshaphat fitted out his fleet." Bochart proves by Diodorus, Pliny, and Stephanus, that Tartessus in Spain was the ancient Tarshish—it furnishes the metals said to have come from Tarshish. Ency. of R. K. p. 1124. But Watson suggests: "As Cornwall (England) in very ancient times was resorted to by the Phœnicians for this metal bedil (tin), some have thought that

to be the Tarshish of the Scriptures."—Ency. of R. K. p. 1124. David speaks of the Kings of Tarshish, Ps. 72:10. They are at the Isles—a commercial nation. 1 Kings 10:22; and 2 Chron. 9:21; 2 Chron. 20:36; Jeremiah 10:9; Psalms 48:7; Isa. 2:16, and 23:1. Isaiah in speaking of the gathering of Israel says: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." Also Isaiah 66:9. What does Ezekiel mean—"The merchants of Tarshish, with all the young lions thereof?" Elishah, his first son, "found his satisfaction in the Peloponnesus" (western Greece).—Kalisch Com. on Genesis; also Monteith's Atlas, Comprehensive course, p. 91.

"Isles of Elishah."—Ezekiel 27:7. "We find there the province of Elis, and a country called Alisium by Homer."—Ency. of R. K. p. 498; also p. 673 on art. Javan. Kittim, the third son, takes the Isles of Cyprus. Bricks from Babel, p. 110. And he settles along the coast and islands of the Mediterranean."—Ency. of R. K. p. 356. He moves still west to Italy.—Starling's Atlas.

Dodanim, Javan's fourth son, otherwise called Rodanum, went to Rhodes. And Calmet says, "Several Hebrew manuscripts read 'Rhodanim' and believe that he peopled the Island of Rhodes."—Ency. R. K. p. 470. "There are those, however, who find in Dodanim the earliest occupation of Italy."—Kalisch, Crit. on Genesis. "Rome, mistress first of all Italy, and then of the world, was a true son of Greece."—Bricks from Babel, p. 113. They learned their letters from the Shemites.—Keightley's Hist. of Greece. From the foregoing testimonies, sacred and profane, it appears that Javan and his descendants settled the isles and southern coast of Europe.

Gomer: "Hitherto we have found the sons of Japhet lingering in their way, clinging to Asia Minor and the banks of the Euxine sea. We must follow in Gomer that broad belt of migration which filled all central Europe, and passed into the British Isles."—Bricks from Babel p. 96. "When Gomer was dispossessed from his earliest abode, he probably retreated first into northern Armenia." Smith's Bible Dict. vol. 3: also Thomas Starling's Atlas of primitive settlements, in Ency. of R. K., p. 800: also art. on Gomer, p. 576. "Here Togarmah (Gomer's son) became the ancestors of the Armenians." See Eudoxus, Strabo, Herodotus, also Rawlinson's Herodotus. "Ashkenaz gave his name to the country first peopled by him in the north and north-western part of Asia Minor, answering to Bithynia." Ency. R. K., p. 130. Jeremiah mentions the Kingdoms of Ararat, Minni, and Ashkenaz, with the Kings of the Medes. Jer. 51:27, 28. About eighty years later Ashkenaz did follow that captian (Cyrus) and took part in that famous siege of Babylon of which the prophets had spoke. See Isaiah chapters 13 and 14 also 45:1-4; also the orders issued by Cyrus to his troops on the march

to Babylon. Xenophon Cyrop, B. 5, C. 3, 38. When Belshazzar saw the handwriting on the wall, Ashkenaz, under the leadership of Cyrus, was preparing to go through the "gates of brass." Herodotus 1:191.

Riphath, Gomer's second son, was "the dwellers of the most northern mountains known to the ancients," and following Josephus, of the Paphlagonians."—Bricks from Babel. These Gomerites were late in finding a final resting place. Babylon and Egypt had seen their best days, and Gomer was yet in "bands." See chapter on "Gomer," Bricks from Babel; also Ezekiel, 38:6.

"Among all these struggling barbarians two families of Gomerites emerge, and take clear shape before us—the German and the Celt." Bricks from Babel p. 101. "The Celts were an ancient race of people, who formerly inhabited central and western Europe. Their descendants now inhabit Ireland, Wales, the Highlands of Scotland, and the northern shore of France." Monteith's Com. Geog. p. 62.

Madai, Japheth's third son, "was the father of the Medes." Ency. R. K. p. 766. "We have seen him setting up a great kingdom in Asia, north of Persia." "The early historians represent Madai as first dominated by Assyria, then in anarchy; then ruled by its own kings; next overrun for a number of years by the Scythians; after that emerging grandly from obscurity, giving a wife to Nebuchadnezzar, and uniting with Babylon for the overthrow of Nineveh."—Neibuhr, vol. 1, lect. 4; also Rawlinson's Five Great Monarchies. Afterward the Median seizes Babylon (under Cyrus, Dan. 5:31), the Medes and Persians uniting under Cyrus. Neib. Lect. on ancient Hist., Vol. 1, Sect. 11; Xenophon Cyrop, b. 5, c. 3, 38, also Hist. of Books of the Bible p. 532 to 535, also Bricks from Babel p. 88, also Herodotus 5:9. "But these realms—Media and Persia—were the gates of another empire." The arms of silver. Dan. 2:31.

Magog, Japheth's second son, "directed his march north-west from Babel, and established himself above the Euxine (Black) and Caspian seas."—Bricks from Babel, p. 93. Starling's Atlas, Rawlinson's Geog. of the Hebrews, and Major Renol's Geog. of Herodotus, Ency. of R. K. 467, also the Bible Atlas, published by the American Tract Society with the Bible Text Book.

Meshech and Tubal are noticed together with Magog, by Ezekiel, as settled in the north. Ezek. 38:2, 14, 15. "And as the ancestors of the numerous Slavonic and Tartar tribes, the first (Magog) may be traced in the Mongolians, Monguls, and Moguls; the second (Meshech) in the Mesechi, or Moscow, in the Moschici, Moscow, and Muscovites. The third, Tubal, in the Tobolski. We catch the first glimpse of these three families "south of Caucasus, where were the Montes, Moschisi, and wherein, in after times, were the Iberi, Tibareni, and Moschi. There appears also to have been in the same neighborhood, namely, in Armenia, a river and country termed Rosh; for so Bochart says the river Araxes is called by the Arabs; and

that there was a people in the adjoining country called Rhossi. There Rhossi, and Moschi, who were neighbors in Asia, dispersed their colonies jointly over the vast empire of Russia, and preserve their names still in those of Russians and Muscovites. Ency. of R. K. p. 798. That passage in Ezekiel, chapter 38, "The chief prince of Meshech and Tubal," is in the Septuagint, "the prince of Rosh, Meshech and Tubal." Close critics give it, "Gog of the land of Magog, the prince of Rosh, Meshech and Tubal."—See Smith and Clark's Bible Atlas. "This word 'Gog' is frequently used in the Old Testament as the name of a line of princes over Magog, as Pharaoh is over Egypt."—Bricks from Babel, p. 93, also Kalisch, Com. on Genesis. "Only a little later than this, Magog saw an extension of his boundaries in Rosh, his descendant, who pushed his uncle Gomer out of his habitation; and when Gomer yielded to the aggressions of his nephew, Rosh sat down in his room."—Bricks from Babel, p. 94. "Here enters Rosh, who becomes the dominant or naming tribe."

"Tiras, the last named son of Japheth, has been generally accepted as the ancestor of the Thracians; these found their home widely extended between Halys, the Drave, and the Save. Out of Tiras, thus viewed, rose the mighty Goths and the Dacian's. Tiras was in league with his eldest brother, Gomer, in many a wild sweep of warfare and panic of migration. Strabo tells us that when the Kimmerii went to ravage Asia Minor, the Thracians went with them. The Dacians and the Goths thundered, under Alaric, at the gates of Rome." Tiras' home, thus viewed, was Turkey in Europe.

W. WOODHEAD.

Miscellaneous.

REQUEST.

To those who subscribed to aid in the erection of the Independence church upon the list in my possession, and have not paid, I would very respectfully ask that on or about the 1st of April, 1888, you send to my address at Independence, Missouri, the amounts you subscribed, as I wish to make a final settlement with the committee about that time. I wish to turn over the list *all paid up*.

R. M. ELVIN.

SECOND QUORUM OF ELDERS.

I will send a blank report to each member of the quorum to fill out and return by the 1st of April. If the address of any member is changed from that of the last circular letter, please notify me at once. We desire to hear from every member this coming conference; let no one think that because they have not done as much as desired that they have nothing to report; tell us what your desires are if nothing more.

F. C. WARNKY, Secretary.

INDEPENDENCE, MO.

CONFERENCE NOTICES.

The Southern California district conference will convene March 2d, 1888, at ten o'clock, near the corner of Main and First streets in A. O. U. W. Hall, (Opera House Building), Los Angeles California, and continue three days. President Joseph Smith, and Elder E. L. Kelly of the Bishopric will be present. We hope to have a full representation. Come determined to work, and pray for the success of conference. Los Angeles

is the principal city of southern California, and to make a good presentation is to the interest of all. Make the sacrifice to come, and you will be blest.

HEMAN C. SMITH,
Missionary in Charge.

FIRST QUORUM OF PRIESTS.

The address of secretary of the First Quorum of Priests is Clarksdale, DeKalb county, Missouri, it formerly was Stewartsville.

CHARLES P. FAUL.

DEDICATION.

It being deemed necessary by the members of the Logan branch that a house should be built unto the Lord, in which his people could worship before him, and also to which they could invite their fellow travelers to eternity to come and learn the way of the Lord more perfectly, President P. Cadwell made out a deed of a valuable lot in a desirable portion of the town of Logan, Harrison county, Iowa, in the name of the church and forwarded it to the Bishop of the Church, as a portion of his subscription toward the erection of the contemplated building. A building committee being appointed, plans were examined, and the kind of structure determined upon, Bro. John Baker was awarded the contract for the sum of twelve hundred dollars. The building, completed, it was determined to dedicate it to the Lord of Hosts on the 29th day of January, 1888. Elders Joseph Luff of Independence, Missouri, and J. F. McDowell of Little Sioux, Iowa, were invited to be present; Elder McDowell to preach the opening sermon at eleven a. m., and Elder Luff to preach the dedicatory sermon at 2:30 p. m.; Elders Crabb and Derry were also invited to be present.

On Sunday morning, the 29th, the house was well filled, but a cloud of disappointment hung over the audience, and was felt, as the two brethren who were engaged to perform the services were not present, and none knew the cause. But a very good substitute was found for the morning service in the person of Elder James Crabb, president of the district. Elder P. Cadwell took charge of the services; sister Pearl Derry presided at the organ. A suitable portion of Scripture was read, and the opening prayer was offered by Elder Whiting of Deloit, Crawford county, Iowa, after which Elder Crabb read a long chapter, (the writer thought he was hoping Elder McDowell would come), but the chapter being read and no McDowell appearing, he delivered a logical gospel sermon, very satisfactory to the Saints, and, I trust, not offensive to the strangers. After singing and prayer, the meeting adjourned until 2:30 p. m.

Dedicatory service opened by singing by the choir, then reading the sixth chapter of 2d Chronicles by President Cadwell, and prayer by Elder Crabb. After which the dedicatory sermon was preached by Elder C. Derry, who also offered the dedicatory prayer. There was a full attendance and good attention. Bro. Cadwell gave the history of the work done, stated that the entire cost of the building, lights, stove, seats, papering, painting, etc., was sixteen hundred dollars. The Sisters' Aid Society, of Logan branch, had contributed about one hundred dollars of the above, besides what they individually contributed other ways. Aid was acknowledged from other sources, such as the "Magnolia Sisters' Aid Society," and the citizens of Logan outside of the church had contributed liberally to the work, which was properly acknowledged. The members of the Magnolia branch had lent their kindly aid, apart from what the Sisters' Aid Society of that place had done.

But to none is greater praise due than to Bro. John Baker, a good mechanic, but a poor and weakly man, who erected the building at a sacrifice to himself, for the small sum of twelve hundred dollars. He spared not pains nor expense; his purpose was to rear a house suitable to invite the sacred presence therein, invoke his blessing, and in which his people could "worship in the beauty of holiness." This work he accomplished, for it would be hard to find a more solid structure, or a more neat and beautiful one than the house of the Lord at Logan. A baptismal

font is one of the necessary appendages to the building, snugly stowed away under a portion of the platform for the choir, which platform can be readily removed, and the font will be supplied from the city water works. May it be often needed, and many souls be "born again," of "water and the Holy Spirit," in that temple of truth. Only two hundred dollars are owing on the building, and that is vouched for by competent parties. One item must be stated, there was no collection which must have seemed strange to the members of other churches present, and the writer is not sure but the neglect of this was a mistake; for I think all had come expecting to give something. One little boy, a church member, insisted upon leaving his gift with Bro. Cadwell to help defray the expenses. His name is Trumbull Emerson, about eleven or twelve years old. "If the boy is father to the man," we may expect Trummy to grow up to be a noble and generous man.

In conclusion I must state that Elder W. W. Whiting preached at night, and the day passed off very pleasantly; but it is possible, that disappointment marred the pleasure of some, but we are sure the brethren invited did not intend to disappoint. The Saints in Logan cared for the visitors in a generous manner. The prayer of the writer is that the branch at Logan may indeed be as "a city set on a hill," a beacon "light to the world," and that their "light may so shine before men, that they seeing their good works may be led to glorify our Father which is in heaven."

President Cadwell has been indefatigable in his labors, as well as the other members of the building committee, in securing means and forwarding the good work. I am not certain who were the committee, having had no official report to copy, but I think it consisted of Phineas Cadwell, Wm. Davison, and Wm. C. Cadwell, and they have the proud satisfaction of having a house reared and dedicated to the Lord, of which they can not be ashamed.

May temples spring all o'er the land,
And God's unsullied truth be taught,
While millions yield to his command,
And own His gracious, loving hand,
As to His kingdom they are brought.

May Holy Fire upon them rest,
Shedding its glorious light afar,
To guide the wanderers east and west,
To that sure goal of blissful rest,
Where God and Christ our Savior are.

CHARLES DERRY.

CORRECTION.

Elder T. W. Smith requests us to say that, in his "Defense of Investigator," or in his "Reply," where it reads A. D. 1838, it should read A. D. 1834; and where it reads "Americans" it should read Armenians and Abyssinians.

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FRANCIS SCOTT

Vol. 35.—Whole No. 771.

Lamoni, Iowa, February 25, 1888.

No. 8.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

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The Saints' Herald.

JOSEPH SMITH EDITOR.
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, Feb. 25, 1888.

PATIENCE IN PERSECUTION.

Just now, when persecution lifts its afflicting hand against the Saints in parts of West Virginia, Ontario, Michigan, Ohio, and at some other points, it seems needful that we remind them, and especially the ministry, to be patient, humble and forbearing, to pray for their enemies and seek to bless those who persecute them. Do not indulge in bitterness, harsh words, railery nor ridicule, but in all meekness and gentleness seek to render good for evil.

When the Saints are placed under severe temptations and trials, when they are cruelly assaulted on every hand, and become a spectacle to the world, if they then endure as good soldiers for Christ, they are indeed His "living epistles;" for by their conduct they teach, most publicly and effectively, the saving and exalting principles of the religion they profess.

Faithfulness to duty at the sentinel's post or on the raging battlefield, where dangers are thick and toils and watchings and duties are multiplied and pressing,—that is what wins honor and fame and renown and evolves the patriot and the hero. This is equally true of those called to be disciples of our Lord Jesus Christ. He is "the captain of our salvation," and his followers are his "army." Unyielding faithfulness is indispensable, and on it depends success. The Saints have accepted Christ Jesus as their "leader and commander," (Isa. 55:4; Heb. 2:10; Rev. 6:2; 19:11-16, etc.), and their safety and success depend on their exact and constant faithfulness to him, heeding both his precepts and example. As Jesus did when sorely tempted and tried, so they should ever do, for God giveth us the victory through our Lord Jesus Christ.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, in-

asmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."—1 Peter 4:12-19.

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."—1 Peter 2:19-25.

And Saint Paul said:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:1-8.

In the foregoing are essential principles which must be put in practice by all the worthy children of God, and the ministry should be first in this wonderful work.

It may be true that the enemy pours forth reproaches and falsehoods and slan-

ders "like a flood" to befoul and destroy the work of God; but this is no new thing; for, from time immemorial, similar things have befallen every reformer in almost every department of society. Slander let loose his slimy tongue to degrade and destroy Jesus and the early Christians. And when the Reformation dawned on a benighted world, this vile fiend went forth to his wonted work and filled all Europe with the emissaries and instruments of his horrid wrath, till the mourning and weeping and lamentation of his victims moved the heavenly powers, and those of earth likewise, to expose and stay his diabolical work.

Socrates, Galileo, Luther, John Huss, John Wesley, George Fox, John Bunyan, Robert Fulton, George Washington, Abraham Lincoln, James Garfield, and hosts of others too numerous to mention, have suffered in their time at the hands of Slander. And it is nothing strange nor wonderful that the name and fame of Joseph Smith and the Saints of these latter days should likewise suffer at his hands. He comes in ministerial garb, sanctimonious as Satan when seeking to tempt Jesus; he comes with "suborned" witnesses and pretended or real affidavits, seeking to defile and destroy personal character and blind the minds of the people to the authorized and accepted standard works of the Church of God and the exalted and divine principles taught therein. He once charged that Jesus was a bastard, that he was a winebibber and a glutton, that he was guilty of treason to the government, that he was a servant of the prince of devils, also that his disciples were nearly or quite as bad as he and that they offered their tender infants in bloody sacrifice to Christ, etc., etc., and they found no difficulty in proving all this on the testimony of bigots and their dupes. The answer of all sensible people then, and since then, was and is, that persons disciplined under such pure and exalted principles as those enjoined in their sacred writings could not be guilty of the evil deeds charged. And this is our answer to the bigoted slanderer and ready affidavit-maker of to-day who seek to befoul and malign the life and work of Joseph Smith and the faithful Saints; it is not consistent that Joseph and the Saints should have and teach the ennobling and exalted principles found in all their sacred writings and at the same time be living in open and avowed violation of them.

Professing Christians should apply similar rules when judging Joseph Smith and the Latter Day Saints that they find necessary for others when judging of Jesus and the early Christians; and that is, that they should be judged by what they them-

selves taught and did as recorded by themselves!

Every nation, every society, and every so-called Christian church demands that it shall be judged by its own authentic records *written by its friends*, and not by what may be written by its open and avowed enemies! In keeping with this, let Joseph Smith and the Saints be judged by their publicly avowed doctrines and teachings, and by their own accepted history, and not by the false, contradictory, and idiotic vaporings of Slander, whether found in the garb of a priest, a mercenary bookmaker, a lying correspondent, or a revengeful apostate. The Latter Day Saints know their own doctrine and teach it better than their enemies are capable of doing. They know their own history better than their enemies do, and are better qualified to judge of it than they are. Let right and sound reason govern.

EDITORIAL ITEMS.

ELDER H. A. STEBBINS left the 10th inst. for Allendale, Missouri, on the pressing calls of brethren Joseph Hammer, E. M. Carr and others. Bro. Stebbins has baptized about twenty there in times past, and the people have a high opinion of both his ability and his Christian worth. We earnestly hope he may yet baptize scores in that place and vicinity, and thoroughly plant the good work of the Lord in the hearts and homes of many.

Bro. J. A. Robinson came to us Saturday, the 11th inst, smiling like a May morning, and tarried over till Monday afternoon. He preached to a full congregation in the evening, who him gave their undivided attention as he displayed the gospel order in his characteristic and graphic manner, weaving into his discourse very much of interest from his early experiences, and especially those relating to his first-acquaintance of the latter day work and his conversion. Come again, brother John.

Sister C. West writes from Highland county, Ohio, rejoicing that she has found "the Pearl of great price." Elders Devore, Beatty, and Moler had labored some there since one year ago, a few united with the church, and many are believing. She says the gospel plan is now very plain, whereas it formerly was an unexplained and incomprehensible mystery to her.

Bro. Thomas Ranson wrote from White Rock, Michigan, the 6th inst., saying Bro. Levi Phelps had been preaching in that region since New Year's, having fair congregations, good interest, though an effort was made to break up his meetings, and at one place the people shut the school house against him. But this resulted in his having private houses offered him to preach in, and now there are some near the waters of baptism and many are investigating.

Elder Albert Haws was at Independence, Polk county, Oregon, the 6th inst., preaching and visiting as circumstances and weather permitted. He baptized a man and his wife on the 5th "who," he

says, "are keepers of the Word of Wisdom from a common sense and hygienic standpoint.

Bro. D. O. Stites, formerly of Union, Jefferson county, Indiana, wrote us the 9th instant from Plainville, Daviess county, subscribing for HERALD, and exhibits love for the church and the work it has in hand.

Bro. Samuel W. Tomlinson writes from Petrolia, Ontario, that the Saints there are striving to be faithful and that they have the gifts of the Spirit, confirming their faith. An aged sister Nickerson, baptized when a girl by Joseph the Seer, in Lower Canada, had come to them, and the Spirit in prophecy testified to her that "young Joseph" was called of God and had taken his father's place at the head of the church.

Bro. E. Delong wrote us the 9th instant from Juniata, Michigan. He had been holding meetings there nearly two weeks, had baptized one and others were almost persuaded. There are twenty seven members there. He further says: "I am greatly encouraged in this latter day work."

Bro. Asher Allen writes from Birkner, Illinois, that the Saints there were alive to the work. They had been favored of late with Elders Gillen, Robinson and Cooke. He also says: "I thank God for a knowledge of the truth, of which I was ignorant until the last three years, although I was brought up in the church." He exhorts all to avoid the use of strong drink and tobacco, and to resist all "conversation in the lusts of the flesh."

As usual of late, we have to lay by some letters sent us, make extracts from others, and "trim down" still others.

THE "GOSPEL TRUMPET."

A FRIEND sends us two numbers of the above paper, published at Grand Junction, Michigan, and edited by D. S. Warner. It seems to be the organ of a body of "come-outers" who claim to have escaped from "Mystery, Babylon," and are lustily calling on all others to likewise "come out of her."

But how is this, Bro. Warner? We see you have at "the head and front" of your paper a *female* angel with a huge pair of wings and blowing a trumpet to "All ye inhabitants of the world and dwellers on the earth." Is not this a Babylonish angel! Did you ever read in the Scriptures of a *female* angel? Do the angels of God have wings? Is not all this a mere pagan, anti-christian, Babylonish conceit? The Cherubim have wings (Ex. 25: 20); the Seraphim have wings (Isa 6: 2); but the *angels* of God are advanced and highly perfected "men" (Gen. 18: 2; 19: 5, 8; 32: 24; Judges 13: 3-13; Dan. 10: 5-21; 12: 5-7; Mark 16: 5; Luke 24: 4, with John 20: 12; Acts 1: 10; 10: 3, 30; Rev. 19: 10; Heb. 13: 2.

We blame no one for thinking that woman is an angel (minus the wings) in this life; but when we find men, professing to be teachers in Israel, exhibiting female angels having wings and blowing the gospel

trumpet to the nations, we think they are still tipsy and befuddled with "the wine" of "Mystery, Babylon the great," and don't know it.

It is true that angels sometimes "fly;" and so do men, (1 Sam. 14: 32; 25: 14; Matt. 24: 20; Heb. 11: 34; Isa. 11: 14; 60: 8); riches fly (Prov. 23: 5); so does the arrow (Ps. 91: 5); and so do other things that move with celerity, and yet none of them have the wings of a Babylonish angel.

If Bro. Warner and his co-religionists were clean escaped from Babylon, they would hardly have taken with them one of its broad-winged female angels.

Now, we are interested in this angel question, for Jesus promises that the resurrected Saints shall be "equal unto the angels." Hear him:

"And Jesus answering, said unto them, The children of this world marry, and are given to marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20: 34-36.

Matthew records his promise thus:

"Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."—Matt. 22: 29, 30.

Inasmuch as man, when redeemed of God through the resurrection, is to be "equal unto the angels," and "as the angels of God in heaven," it is very proper that while seeking for that glorious condition he have the correct faith, and the scriptural "one hope" touching that matter. And certainly, having "the faith once delivered to the Saints," and the genuine "one hope" of the gospel of Christ, also having that "one Spirit" by which God's people are ever taught the things of God, the man of God will not think to have for himself or his fellow Saints a ponderous pair of wings in the resurrection.

SPIRITUAL GROWTH AT LAMONI.

WE are happy in being able to state, that at no time in the history of the Lamoni branch has it enjoyed such unity in doctrine, principle and work as during the past six months; and at no time has its spiritual condition been so good as of late. Sunday after Sunday for months past the Holy Spirit has mightily sustained the ministry in preaching the word, in administering the ordinances, and also in blessing with great light and power and edification those attending the prayer and testimony meetings. These seasons have been most gladsome, and have done much to cheer, confirm and build up the Saints in their most holy faith, bearing witness that the work they have espoused is both authorized and approved of God.

Trials and temptations have come and have fiercely assaulted some, but, like the passing cloud that hides the sun for a mo-

ment, they have fled away, giving place for the light in renewed strength and glory. The gifts and graces of the Spirit have been manifest in a notable degree, joy and gladness have followed, with thanksgiving and the voice of melody in tongues of men and of angels. Here is a prophetic and exhortative song, given in tongues and interpretation through sister Sarah Bailey in the assembly of the Saints, Sunday afternoon, the 4th instant, which was attended by such an universal manifestation of the Spirit upon all present that every heart was sensibly touched with its holy, heavenly fire. This manifestation, with others occurring in the same meeting, especially a thrilling, edifying prophecy, made the occasion one like that on the day of Pentecost in some degree:

It is even now as day-break,
And the night not fully gone,
When the sky is tinged with crimson
Ere the coming of the morn.
Then awake, ye Saints, and labor—
Labor while in life you may;
Gather out the honest hearted,
Bring them in the narrow way.

Yes, the clouds are fast dispersing,
And the darkness well nigh spent;
Then go forth, ye faithful workers,
Saying unto all, repent;
For the work is all majestic,
And the Spirit is divine;
Then arise, and work together,
And, behold, the sun will shine!

SPURGEON AND THE BAPTISTS.

The following brief telegram from London, England, dated January 30th, occurs in the foreign news of the day.

"Rev. Charles Spurgeon, in a letter to the Baptist Union, says that every union, unless it is a fiction, is based on certain principles. The doctrine of baptism by immersion will not suffice as a ground work. There are other doctrines besides which are essential. He is unable to fellowship with a man merely because of his adherence to the doctrine of immersion, if in other matters he is false to the teachings of scripture."—*San Francisco Chronicle*, for January 31st, 1888.

This is virtually the position of the Re-organized Church, following the precepts of the church as at first established. It is not enough that men shall subscribe to the belief in baptism by immersion and found a church union on that alone; for there are indeed other principles found in the "teachings of Scripture," equally as essential, and without which there can be no perfected union in Christ.

The bond of union in the economy instituted by Christ, and upon which he proposed to build his church, was the revelation, by divine means, of the fact that Jesus was the Christ. "Upon this rock" the church was to be built. Against the church so built the "gates of hell" should not "prevail."

Mr. Spurgeon has made an important discovery, but has made it very late in the history of religious development. It would have been better, much better for the Baptist Church, if some other than Charles Spurgeon had many years ago made this discovery, and with it had taken all that the

Scripture teaches as essential to the success of the Christ-idea in the plan of redemption and salvation. Had such discovery been made and the discoverer heeded it might have been that the world would not have been troubled with Joseph Smith and Mormonism.

Alexander Campbell came near making this discovery. Sidney Rigdon came much nearer. But there are reasons for belief that the mystery hid from the world was not to be developed by human discovery unaided by divine interposition; and hence the "revelation" of God's will in these last days.

It is a grand thing to be able to pray, in fervent accord of spirit: "Thy will be done on earth as it is done in heaven." Can such a man as Mr. Spurgeon, with the full meaning of his words—"there are other doctrines" besides immersion "which are essential"—forced upon his attention with the doctrines of Paul's letter to the Hebrews, then pray this prayer without committing himself to the propagation and defense of all found there? We think not; and yet how many have done so in the past, and how many, alas, will do so in the future.

It is possible for Rev. Charles Spurgeon, able man that he is, to gather to himself a large following; and he may do so; and it will be interesting to Latter Day Saints to watch what course he and they will take in selecting from the Scriptures the doctrines which will compose their creed.

EXTRACTS FROM LETTERS.

Sr. S. Brown, of Birmingham, England, bears testimony in a late letter to us, of her knowledge and rejoicing in the gospel, and is very grateful for her "deliverance from men-made doctrines." She further says:

"My husband was raised up to health and strength after a two years illness with dropsy, when he was baptized into this church. He had been given up by several doctors. This is well known in the English mission."

Bro. N. N. Cooke has this to say of late in regard to the St. Louis (Mo.) district:

"Am happy to say the work in this district is on the improve. The Saints are beginning to see the need of closer union. Brethren Gillen and Robinson are still laboring here, and the Master is blessing their labors. The Spirit of peace characterizes our meetings, and ere long we hope to see this district bloom."

Bro. Frank Allen writes from Independence:

"Bro. Joseph, I have been a slave to tobacco for ten or more years. After reading your article against the use of tobacco I quit it. It is terrible thing to be a slave to the practice. I hope to live and die with a clean mouth and an honest heart."

Bro. F. M. Cooper wrote of late from near Piper City, Illinois:

"In conjunction with Bro. Hougas I organized a branch containing sixteen members, on the 6th instant. Lars Lewis, presiding priest and Bro. Ben Bergerson, teacher, were respectively called to these offices by the Spirit of prophecy. We held about twenty-five services at the following points: Emington, Kempton and Campus. Bro. Hougas departed for home on the afternoon of

the 6th. I closed the present effort at Kempton, on Monday evening, speaking upon the prophetic character of Joseph Smith, and upon the Book of Mormon, to a packed house, with unusual liberty. The Saints are alive; the people are being moved by the Spirit of the work. Some will be baptized in the spring, if not before, while many are believing the gospel."

The leading papers of San Francisco, California, have given President Joseph Smith very fair and respectful notices thus far. Here is what the *Call* of the 30th ult. had to say:

The little hall at 71 New Montgomery street, where those in this city who hold to the tenets of the Mormon faith are accustomed to worship, was pretty well filled last evening by the regular congregation and others who were attracted by curiosity to see a son of the original Mormon Prophet, Joseph Smith, and hear his exposition of Mormon doctrines.

During the devotional exercises which preceded the discourse Joseph Smith, Jr., sat with the congregation, but up at the front, so that until his abrupt appearance on the speaker's platform those who did not know him by sight were dividing between the two comparatively young men who conducted the preliminary service the honor of being the son of a prophet.

At the conclusion of a prayer by Elder Elkins Mr. Smith stepped, almost with a bound, from where he was sitting to the speaker's desk, and at once commenced speaking.

SMITH'S APPEARANCE.

His personal appearance was that of a man between fifty and fifty-five years of age, possessing a fine physique and strong vitality, with steel-gray hair, rather short and cut in the ordinary way, and a flowing beard, the color of which was a mixture of blonde and gray. There was nothing strikingly clerical in his attire, and his features were more indicative of strong will than a high order of intellectuality. His enunciation was vigorous and distinct and by no means unpleasant, and while his sentences were apparently extemporaneous and without strict conformity to grammatical rules, he spoke fluently, as of a subject to which he was not a stranger.

In commencing, he said that whatever differences of opinion there might be among religious denominations with regard to doctrines, he presumed that all were agreed upon this one point—that those who could show the best right to be called the Church of Jesus Christ were entitled to the better salvation. He was not going to apologize for God or Christ. He took the New Testament and preached Christ as he found him there. The central thought of the first part of his discourse was baptism.

A CARDINAL DOCTRINE.

They had been challenged to prove that baptism was for the remission of sin. This, he said, was one of the cardinal doctrines of the church of the Latter Day Saints, and he read from the gospels of St. John and St. Luke and from the Acts of the Apostles to prove that it was taught by Christ and his disciples. How is it, he asked, that Joseph Smith, Sidney Rigdon and Oliver Cowdery put the Bible into the hands of the people if they are to be counted imposters? When Smith, Rigdon and Cowdery began in 1830 to preach Jesus Christ they did not, like the Jews

in their dealings with the Samaritans, claim that they had, to use a commercial phrase, a corner in the kingdom of God.

He said the Book of Mormon was in no particular in antagonism with the New Testament. On the contrary it was a co-witness with the New Testament for Jesus Christ and stood side by side with it. If there is any such antagonism it was only necessary for those who are opposed to them to show it, and that would end the matter. But failing to show a conflict they fall back on the argument that the testimony of the Book of Mormon is simply cumulative and therefore not needed. He said that they only offer the Book of Mormon as secondary testimony.

POLYGAMY.

With regard to the statement that this branch of the Church of Latter Day Saints is anti-polygamous, he had said nothing, because it was aside from doctrine; but whosoever teaches it, was not taught by Christ, is not of Christ. Therefore, said he, we reject polygamy, no matter by whom it may have been proclaimed. He next proceeded to show, from both the Old and New Testaments, that the "laying on of hands," which is practiced by the Mormon Church, is by divine authority. By the laying on of hands the Holy Ghost is conferred, and whoever preaches Jesus Christ must preach the Holy Ghost.

It was as competent for Joseph Smith and Sidney Rigdon to receive a revelation as it was for Alexander Campbell to preach a new light, or for a Catholic prelate to promulgate a doctrine which divided that church in Europe.

He then, for the gratification of many in the audience who did not belong to the Church of Latter Day Saints, gave a personal statement concerning himself and his views with regard to polygamy.

A PERSONAL STATEMENT.

"My father," said he, "was killed in 1844. When I grew to manhood's estate I felt it my duty to become religious. I took up the statement just where my father left off, after preaching for fourteen years. He and his co-workers had made 150,000 converts. Afterward polygamy crept into the church, and in forty years there were only about 160,000, scattered north, east, south and west. Then it was the province of myself and perhaps some others to oppose polygamy. In Utah we are called apostates.

"I did there and do now here proclaim myself opposed to polygamy. It is contrary to law, and the Government laid its heavy hand only upon transgressors. It has been said that polygamy originated with my father. Of this I do not know; but I have inquired diligently in all parts of Utah for issue by him from polygamous marriage, and I have found none, and that is to me physical evidence that the statement is not true. But true or not, I do not stand responsible for any of my father's faults.

"He never told me to do anything that was against the laws of the country. I am satisfied to answer for my sins, and he has gone to his reward or punishment—time will tell which—and when the final arbitrament shall come it may then be said of us: 'They were right upon earth, and they ought to receive the better salvation.'"

The *Chronicle* speaks of him in this manner:

Among the distinguished arrivals from the East during the last week was Joseph Smith,

eldest son of the Mormon prophet of that name and President of the Reorganized Church of Jesus Christ of Latter Day Saints, sometimes called Josephites, though they do not favor that name. Mr. Smith's home is in Lamoni, Decatur county, Iowa, where there is a large congregation of that faith, and where he edits a paper called the *Herald*, which is the official organ of the denomination. On his way hither he spent several weeks in Salt Lake City, and he intends to remain on this coast several months looking after the interests of the various congregations, and publicly presenting the principles and doctrines for which they stand. He was found yesterday at the home of Elder George S. Lincoln, the leader of the congregation in this city, and readily consented to speak of his views and his recent observations in Salt Lake City.

President Smith is a man about fifty-five years old, of medium height and stoutly built. He is large-featured, and his face has altogether an intelligent and benevolent look. In manner he is affable and unpretentious, and he bears about him none of the marks of a zealot or fanatic.

With regard to his visit to Salt Lake City he said he lectured to good houses in the chapel there eight times, and was much better received by the Mormons than on his previous visits. Most of the Mormons with whom he conversed were of the younger and non-polygamous members, and they seemed to be sincere in their disposition to conform to the requirements of the law and drop that most objectionable feature of the Mormon faith. The polygamists were in a bad way—greatly demoralized. Scores of them were under indictment and a great number were in hiding to prevent being arrested. From what he saw and heard he believed the law would be triumphant in the end and polygamy would be stamped out. Not more than one-fifth of the Mormons were practical polygamists and there was an increasing feeling against the practice, particularly among the younger portion of the community.

Mother's Home Column.

EDITED BY SISTER "FRANCES."

"I know not where his island's lift
Their fringed palms in air,
I only know I can not drift
Beyond his love and care."

HOME COLUMN MISSIONARY FUND.

Srs. Marie and Minnie Rainbolt, Galesburg, Missouri.....	1 00
Chas. King, Hamilton, Ontario.....	2 00
Srs. Mary and Amelia Meyers, Bay Port, Michigan.....	2 00
Sr. Mirtie L. Richards, Jonesport, Maine...	25
Sr. Emily Wilcox, Shenandoah, Iowa.....	75
Sr. Mary E. Pace, Shenandoah, Iowa.....	50
Srs. Ticia, Fannie, Ida and Hellen Gurwell, Fanning, Kansas.....	1 00
Sr. Ina McCord, Manteno, Iowa.....	25
Sr. Emma Silver, Lamoni, Iowa.....	1 00
Bro. Jacob Brown, Utah, Illinois.....	1 00
Sr. E. Adams, Crescent, Iowa.....	1 00
Sr. Agnes Lapworth, Crescent, Iowa.....	1 00
Sr. Annie Scott, Lamoni, Iowa.....	50
Sr. Sadie Pitkin, Viola, Iowa.....	50
Sr. M. Beaugard, Boston, Massachusetts..	50
Sr. John Johnson, Harrison, Montana.....	65

LAMONI, IOWA, February 16th.

Dear Sisters:—The time for the meeting of the General Conference is near, and we trust that our Missionary fund will not fall below what it

was at the last conference. See the encouragement which the Spirit is giving us upon every hand, let us not forget that all depends upon our own faithfulness. If we are not faithful in the use of the unrighteous mammon, put into our trust while upon this earth, the word of God is pledged, that the *true riches* will never be intrusted to us. The needs of the ministry are great and the cries of the poor are coming up before God as a witness against us. We own nothing in this world—only hold it in trust as stewards of a just God. Our God is no respecter of persons and can never look with complacency upon those who are trampling upon his laws and wasting his substance in selfish pandering to depraved appetites and the vanities of life, while his children by creation and by redemption—whose souls are just as precious in his sight as are our own, are dying in ignorance of that gospel which has been entrusted to this church—to us as a people to carry to the ends of the earth. If sacrifice was necessary upon the part of the Son of God is it not upon ours? If necessary for the elders, is it not so for us? Read carefully what the Lord said to us here in Lamoni (see Bro. Blair's article), and ask your soul if it is not time to arise and trim our lamps?

PRAYER AND FAITH.

PRAYER is the earnest desires of the heart, the inmost cravings of the soul; for if only from the lips it is mockery, and can not be called prayer. It must flow from the recesses of the heart, sinking to the very depth of our nature; and is one of the greatest privileges bestowed upon the human family. What an unestimable blessing! What comfort and joy it affords, to draw near in close communion with our Maker, as children who are shut out from his divine presence through disobedience. It matters not how few the words or the simplicity in which they may be uttered; if clothed in humility and decked with faith, they must and will have effect. If we ask for bread, will he give us a stone? Nay; his ears are ever open to our cry, and his hands are filled with blessings, and he is ready and willing to bestow plenteously in mercy; but justice demands confidence, integrity and obedience to his commands, then no good thing will be withheld. Prayer is the rock of strength. Before its shrine mountains become small hills; clouds of blackness speedily disappear before its radiant light; sorrow is turned to joy; the sad and lonely are comforted; the tempted receive power to resist temptation, while the enemy is filled with wrath, turning sorrowfully away; knowing it to be the wall of sure defence, the key to unlock the treasures which are incorruptible and fade not, the root of preservation which will grow in beauty, in faith, power and height until it brings us to that beautiful city to join the faithful and blest, those who have fought manfully and overcome through the blood of the Lamb. "Pray without ceasing" was wisely given, and is very appropriate to-day; not that we are to be bowed in the attitude of prayer all the day long, but our hearts and minds can be lifted on high in praise and gratitude, asking assistance even amidst the daily avocations of life. Experience teaches that no trial can be overcome, no evil habits conquered, no sinful passions subdued, no haughty spirit quelled and brought in subjection without prayer. It is the sweetest balm to soothe the aching breast, heal the broken

hearted; and the secret weapon to conquer foes. Through the prayers and faith of an honest youth, angels have visited the earth and restored the fulness of the gospel for the salvation of mankind. Truth long concealed has been made manifest. The God of Abraham, Isaac and Jacob, has revealed himself, also his beloved son; visions of glory and splendor have been open to view; the blind have been made to see, the deaf hear, the dumb speak, the lame walk; evil spirits cast out, and many with incurable diseases been healed. Prayer and faith must join hands; for without the latter, the former would be like a bubble, without substance naked and void. We need, then, a heart to pray, faith to feel and know if we seek aright we shall obtain; for the promises of the Father never fail. Heaven and earth shall pass away, but not one jot or tittle of his word shall pass until all be fulfilled. With such precious promises as these our faith should be strong, believing in Him in whom we trust; knowing he is not an imaginary being, without body, parts or passions, beyond all bounds and space, but one that hath ears to hear and mouth to speak, who formed man after his own image, dwells in a tabernacle not made with hands, by his matchless power created all things, both in heaven and earth, visible and invisible, condescended to give his only begotten son as a propitiation for the sins of the world, who knows our wants before we ask. Then let us seek him diligently in prayer and faith, and all our needs will be well supplied.

C. ACKERLEY.

We owe an apology to the writer of the following letter, which should have appeared several weeks ago, but for the original of which this is a copy, having been misplaced.—Ed.

St. Louis, Mo., Feb. 8th.

Dear Sister Frances:—The Saints here are endeavoring to raise money to erect a building in which to worship God and call it our own. To raise means for the same the Mite Society of our branch, assisted by their friends and the Saints in general, gave an entertainment, supper and bazar, at our hall, 1447 Broadway, on December 15th, 1887, which proved a great success. Many strangers present requested to be notified when we gave another, as they wished to attend. The entertainment consisted of singing and recitations, in which sisters Samuel Burgess, Thomas E. Taylor, Angie Remington, Patience Cook, Belle Molyneaux and Sadie Bradshaw, brothers Iver Davis, F. C. Molyneaux, Samuel Burgess, Mr. Crocker and others participated. The recitation by F. C. Molyneaux on Woman's Rights, created much laughter, as it was very humorous. The display of fancy work at the hall, on the occasion, did great credit to those who executed it; and it would be very hard to equal, much less excell it. Mr. John Dawson, a member of the building committee, worked most energetically for the affair, and deserves great praise for the same. At the bazar several articles were voted for at five and ten cents a vote. A beautiful red plush album was voted to the most popular married man present; Brother Gillen was the recipient. A beautiful pin-cushion to the most popular young lady present; Miss Belle Molyneaux; a beautiful doll cradle and doll to the most popular little girl; Ethel Taylor; a nice sled to the most popular little boy; Master William Cowlshaw; a pair of slippers to the

most popular single gentleman present; Mr. Crocker; this voting caused considerable amusement, as all present were anxious for his or her favorite to win and almost all the articles realized a good price and increased the proceeds of the bazar, which was really the object of the arrangement. About \$200.00 was cleared at the affair, and all were well pleased, which latter was satisfactory to those who labored for its success.

ONE IN THE FOLD.

THE BURDEN BEARER'S SONG.

"I'll drop my burden at his feet,
And bear a song away."

Over the narrow foot-path
That led from my lowly door,
I went with a thought of the Master,
As oft I had walked before.
My heart was heavily laden,
And with tears my eyes were dim;
But I knew I should lose the burden
Could I get a glimpse of Him.

It was more than I could carry.
If I carried it all alone;
And none in my house might share it—
Only One on the throne.
It came between me and pleasure,
Between my work and me;
But our Lord could understand it,
And His touch could set me free.

Over the trodden pathway,
To the fields all shorn and bare,
I went with a step that faltered,
And a face that told of care.
It had lost the light of the morning,
With its shimmer of sun and dew;
But a gracious look of the Master
Would the strength of morn renew.

While yet my courage wavered,
And the sky before me blurred,
I heard a voice behind me
Saying a pleasant word.
And I turned to see the brightness
Of heaven upon the road,
And sudden I lost the pressure
Of the weary, crushing load.

Nothing that hour was altered,
I had still the weight of care;
But I bore it now with the gladness
Which comes of answered prayer.
Not a grief the soul can fether,
Nor cloud its vision, when
The dear Lord gives the Spirit
To breathe to his will, Amen.

Oh friends if the greater burdens
His love can make so light,
Why should His wonderful goodness
Our halting credence slight?
The little sharp vexations,
And the briers that catch and fret,
Shall we not take them to the Helper
Who has never failed us yet?

Tell him about the heartache,
And tell Him the longing too;
Tell Him the baffled purpose,
When we scarce know what to do.
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

Sunday School Times.

KINGSLEY, Iowa, Feb. 4th.

Dear Sisters of the Home Column:—I have been but six months in the work of Christ, but I have seen many pleasant hours since I united with the Saints. I love to see the work progress, for I know it is true. The brethren who have been holding meetings here, left us February 2d. May the Lord be with them wherever they may go. Brother Wight while at this place baptized five. The Latter Day Saint's Church surely is right. I

do not know of any other church but what does away with the gifts, and deny the power of God. My prayer is that God may give me strength to do my duty. May heaven's choicest blessings be with the Saints, so when the Son of Man cometh we can stand before the judgment bar of God and hear the words, "Well done thou good and faithful servant; thou hast been faithful over few things, I will make thee ruler over many."

I remain your sister in Christ,
MAGGIE JORDAN.

EXTRACTS FROM LETTERS.

Sister Maria Rainbolt, Galesburg, Missouri, writes:—"I realize that the work we are engaged in is of God and that each one of us has a work to do in helping it on. I have long been alone in the work, but thanks be to God one of my daughters is now with me, though my husband is still out of the fold. I feel that he is convinced of the truth of the work and has had testimony that God is with us. When our little girl was sick and nigh unto death, he saw God's power manifested in healing her in answer to prayer. Dear sisters, remember me in your prayers that I may prove faithful to the end."

Sister M. A. Christie, Akron, Iowa, writes:—"I rejoice in this great work, and I know it is God's. I am trying by his help to assist in spreading the gospel, that others may learn and obey it. I try to sustain all who are laboring for it, by my faith and prayers, and I praise God that secret prayer is denied to none, neither the glorious promise that 'He who seeth in secret himself will reward openly.' I often say, 'Precious Herald, my only preacher most of the time. I can not do without you!'"

Sister Julia Lloyd, Eldorado Springs, Missouri, writes:—"We have been taking the Herald for a long time and could hardly get along without it. I am a young mother, with two little boys to bring up, if the Lord spares them to me, and I ask the Saints to pray for me, that I may have wisdom to bring them up in the fear and admonition of the Lord. I realize deeply the need of patience. We as a branch are having a time of rejoicing. Bro. I. N. White, of Clinton, and Bro. Emsley Curtis, of Independence, came down on Friday and held meetings. On Sunday we had three meetings, and times of refreshing they were, long to be remembered. We will gladly welcome the brethren again—whenever they can come. We have a flourishing little branch of forty-three members. Three were added by baptism last Monday. I ask the prayers of the Saints for my mother, Mrs. Mary Miller. She is afflicted with sore eyes, and is isolated from the church."

Sister D. Bates, Bayport, Michigan, writes:—"I rejoice in this latter day work, which I know is of God, and earnestly desire to so walk before, and so train my little children in the fear and admonition of the Lord, that we may stand firm to the end."

Sister America Thompson, Beebeville, Kansas, writes:—"I was baptized by W. W. Blair, in the year 1870, at Eden, Indiana. I was badly afflicted at the time, but had the promise of the Spirit that the Lord would bless me, and the promise was fulfilled; for which I thank my Father in heaven. The greatest desire of my heart is to so live that I may have his grace to help me bring up my little family, that they may grow up

to honor his name and be instruments of doing good in the world."

Sister B. A. Nunley, Wheelock, Texas, writes:—"We are the only family of Saints living here, and you may believe that the *Herald* is a welcome visitor. The nearest branch, which is the Central branch, is fourteen miles away. My husband preaches there twice a month. We have our lessons every Sunday morning from the *Hope*. It is quite a small school, but we are not at all discouraged."

DERBY, Miss., Jan. 30th.

Dear Sisters:—As one of the other dear sisters has said, the *Herald* is my only preacher, and I can not tell you how much comfort it brings me. The letters in the Home Column are a source of great enjoyment and profit to me. If we can not meet and converse, how blessed that we may thus communicate with each other. We have not resided here long, and at present our family circle is quite broken. We have no church privileges where we now reside, and I have not attended divine worship for five years. Where we formerly lived I had a class of young and old, as many as could gather together, invited to my house, and we had a little Sunday School on Sunday mornings, and studied God's holy word. It was very little to do, but it was a mite for the Master. I wish it were in my power to do more, yet I know I am where God has placed me, and I am much blessed. I beseech you, dear sisters, to pray for me and mine. I desire above all things to bring up my children in the fear and love of God, and that I may say at the last great day, "Lord, I bring the treasures thou did'st give me, all to thee."

Your sister in the faith,

CATHARINE LIVINGS.

ANACONDA, Mont., Dec. 21st.

Dear Sister Frances:—Enclosed please find one dollar and twenty-five cents for the "Home Column Missionary Fund," for my son and self; I feel so sorry that the fund is decreasing in amount, instead of increasing. I derive great pleasure weekly, from the letters written by the sisters, they are full of good instructions; and if we will only follow them, we shall reap our reward. I have received such a testimony of God's mercy to me, that I thought I would write to the Home Column. I have been a great sufferer for over ten years from liver and kidney disease. In times past I have tried medical aid, in fact anything I thought would relieve me, I became very ill. I had no rest day or night. My suffering was fearful. No elder nearer than Deer Lodge, twenty miles. I had oil in the house but not consecrated. I had received a letter from a sister during this time, saying Bro. Mills was going to administer to her, and she had oil (not consecrated), that she should pray, as ask God to bless it. The thought came to me instantly, if God will bless the oil for her, he will for me, and stop those violent pains in my back and loins. That night I prayed and asked God to bless the oil, and to remove the pain. I believed he would, and I knew he could. The next morning the pain was not so severe. The next night I used the oil, and prayed again. The next morning I was still better. The same evening I thought, Why don't the pain leave altogether; there is something left undone! I prayed and asked what

it was. The Spirit directed me to a letter I had received from sister Helen Smith, written me by the Spirit. With the rest that was written was this, if I would fast and pray, I should have health and strength; and the time would come, when I would be wise, and put it in practice. I then commenced to fast and pray, continuing till next morning and the morning after; and praise his Holy name, I arose in perfect health; all pain had left me. A week after the pains returned. I thought there still is something I have not done. I fasted and prayed again, asking what it was. The Spirit told me I had taken no oil internally. I did this, and the following morning all pain was gone. I continue in health and strength, and to my Eternal Father be all the praise.

Dear sisters, I wish to say, If we will only live faithful, and put our trust in the Lord, we shall neither want good health nor any good thing. I have proved this so often. I am a widow and have not much of this world's goods. If I need anything very much I go in prayer, asking God to grant it, fully believing he will, and I have never been disappointed yet; and I feel I never will. That I may prove faithful to the end is my constant prayer. Asking God to bless you.

Your sister in Christ,

ELIZA DINGLE.

SHENANDOAH, IOWA.

Mothers in Zion:—I would speak a few words to you. There is a building going up. When finished, Christ our Savior, is going to present it to his Father; and every stone in that building is to be a polished one. The lessons in the *Hope* are one of the means to polish. See to it that your children, old and young, take interest in them. You help them; or, if father has his evenings at home, let him, if he has the most time. One take the Bible, another take the lesson leaves and see what these lessons are about. Give the children some knowledge of their lessons before Sabbath School hour arrives, and you will find if this is done, your Sabbath Schools are a might power for good. You may think the schools are good now, and so they are, but they will be better; and, as sister Walker says, there is a "work for the young, a great work." I too feel this strongly, and I am anxious that your children become fit stones for the building and an example to their associates. Parents, I know you need all the assistance you can get to keep your children in the straight way. Take the "Autumn Leaves," if possible, for them to read.

I felt I wanted to write this to you all. Let us all be in earnest in keeping the commandments of God, and we will be polished stones in the building.

M. P.

CHURCH RECORDER'S NOTICE.

Presidents and clerks of districts who have branch reports in their hands which should come to me for record are hereby asked to kindly forward the same without unnecessary delay. Also I hope to hear from the Mission Secretary of England, and from the branches in Australia. Among the hundreds of letters sent to various parts of the United States are some which have not yet been answered, therefore I ask those written to for corrections that they reply as soon as possible. It will save a rush of business the last of March if many others would be prompt besides those that now are so.

H. A. STEBBINS, *Church Recorder.*

Correspondence.

EMINGTON, Ills., Jan. 31st.

Bro. W. W. Blair:—Northern Illinois and Southern Wisconsin is a splendid missionary field, but what is needed is the missionaries. Bro. M. T. Short has done some effective preaching in Wisconsin, and he has been laboring in the northern part of our district, in this state. But the labors of twenty elders would not be adequate to supply the demand; and if the interest increased in ratio to the added misisterial force, the demand would rise to twenty twentys. I enjoyed the pleasure of holding a series of meetings near Custer, assisted by Priest Joseph Kahler. It was a new point, and the word Mormon was a "pandoras box" replete with all of the vices known in the calender of human depravity to many of the good people of that community. But the way the thing turned out they were disappointed, and I have grave fears that some were unhappily disappointed, especially a hard shell Baptist minister. Mormonism did not sound as they expected. It did not endorse libidinous Utah. It stuck too close to the Bible and apostolic Christianity. In fact it intruded itself upon the people as the gospel of Christ, as certified to by himself and his apostles more than eighteen centuries ago. The Baptist pastor was present each evening, with one exception. Our expositions so filled him with theological combustibles that we gave him one of our appointments, and was present to witness his explosion; but it proved to be quite an innocent affair, and resulted very favorably for the truth. We found many friends, especially among the United Brethren, who opened their doors and bade us welcome to their pleasant homes. At the close of the last service, unexpectedly to me, a Mr. Smalley passed the hat, and several dollars were contributed to help me on the way. We left many noble hearted and earnest investigators of our faith in that section of the country, and believe that the foundation of a good work has been laid.

Taking dinner recently with a Mr. Palmer, one of Elder Green's flock, he stated that after my departure from their neighborhood, that their pastor started a revival service, but the effort came to an ignoble focus, with a congregation of three besides the preacher. Green's failure was followed by a Methodist minister, who was greeted by empty seats. United Brethren preacher anxious to upset Mormon influence, over his flock, began a revival effort, with the same result as the rest. The verdict at Custer is that there is a premium on Mormon preaching, while orthodoxy is below par.

Bro. T. Hougas conjointly labored with me in this country for some time. We preached at the Chase School-house, and at Emington, in the Congregational Church, to large and seemingly interested audiences. After Bro. Hougas' departure I labored for a few evenings in a school-house near Bro. Lars Lewis'.

More recently I began an effort in Kempton, in the upper story of the large village school-house, the room was well filled the first evening, and a number of chairs were brought in to furnish seats for those standing. The last evening the house was densely packed, with a number of additional chairs brought into service. We tried to entertain the people the first evening on Mor-

monism, in its theological and ethical character; the second evening we introduced the restoration of the gospel.

This week up to date we have been holding forth at the Close school-house, and at the Congregationalist church in Emington again. Though the weather and roads are against us, yet we had a good house last evening, including the little pastor of the church, whose diminutive physical form is greatly in excess of his moral manhood, as he has been laboring hard against our faith, by misrepresenting it both publicly and privately. He told one lady, who has subsequently joined our church, that the Mormons substituted Joe Smith for Jesus Christ. If the plea of *non compos mentis* don't help such fellows hereafter, theirs will be a critical case. We occupy the church against the will of the pastor, but it meets the endorsement of the people and the majority of the trustees. Rev. Kelsey is doing a good work for our cause in this country, though he proceeds at it negatively, yet the reaction of public sentiment from his little selfish, prejudiced, narrow, contracted attacks, demonstrates the truth of the apostle's declaration: "Ye can do nothing against the truth, but for the truth."

There are a number of families of excellent Saints living in this country, who occupy an influential position in the world, morally, socially, and financially,—and with their influence enlisted upon the side of earnest ministerial effort, good will be accomplished, and a branch can be organized here in the near future. The growth of the work may not be very rapid, or superficial, but it is to be hoped that it will be permanent, and it will if it is developed according to the immutable laws of moral and spiritual life, which places the lives of those who embrace the gospel above the selfish and narrow feelings of a wicked world, and places their regenerated feet upon that exalted plane of life, where every controlling thought is to make ourselves and the world around us better.

The demands for ministerial labor is more than I can handle, so Bro. Howard telegraphed for Bro. Hougas to return to our aid. I do hope he will come. I renew our effort at Kempton to-morrow evening, continuing if the Lord will until Saturday, then speaking in the evening at Campus in the Methodist Church. I ought to go to Piper City, to Mayfield, to Wisconsin, to Custer again, to Twelve Mile Grove, and no doubt but the Saints in the branches think it about time for me to put in an appearance; but when they consider the extent of territory comprised in my field, the many places where no preaching has been done, they may be inclined to excuse my seeming tardiness. Many places I am compelled to neglect for want of time to visit them. Catlin, in Vermillion county, is one. Excellent attendance and interest greeted us there last Winter, while Bro. J. S. Keir and myself made a short visit to Bro. Charles Thomas', an old timer, who had not seen a Latter Day Saint for near thirty years. I hope if the Northern Illinois and Southern Wisconsin district fail to receive any additional aid from General Conference, that the local authorities will see to it that the work in the district be persecuted with greater vigor in the future, and that so many urgent calls will not be made in vain. I do not think there is a single complication in the district; peace seems to prevail throughout with

but little if any exception. The Spirit of the Lord blesses the congregations of the Saints in many places; while young members who have but recently embraced the work are being blest with the gifts of the gospel. The local brethren have been faithful in attending branch duties so far as I know. Bro. Southwick, president of the branch at East Delavan, Wisconsin, has done ministerial labor outside of the branch. The same should be said of brethren Hougas and Vickery. I feel greatly indebted to the Saints everywhere for kindness and hospitality shown me; also to many not of the church, whose conduct towards us gave evidence at least, that they believed we were trying to do good. That we all may live to do the Master's will, and at least reach the better life and rest beyond, is my prayer.

F. M. COOPER.

HORTON, Kan., Feb. 5th.

Elder W. W. Blair:—I see by the *Herald* that some of the Saints have bothered you (as well as me). Times too numerous to mention, I have been questioned as to whether I belonged to the Reorganization. And it has been so often that I have got tired of it. And now I will send you a few lines setting forth my former, present and future standing. God be praised that I was baptized into the Church of Jesus Christ of Latter Day Saints in February, 1842. Shortly after, I was ordained an elder and directly began to preach, hold debates, etc., etc. I stood by Joseph Smith as the Prophet, Chief Pastor, until he was taken. I then took up the claims of Brigham Young and Mr. Strang. I found Mr. Strang's claims were the only ones that compared with the order of the priesthood as set forth by Joseph Smith. I accepted him as the direct, and only direct successor of Joseph. I stood by Mr. Strang until he was taken. But in accepting Mr. Strang I had no occasion to be baptized again. At the death of Mr. Strang I had occasion to search the law on priesthood to find who held the presiding authority over the church. I was just as successful in my researches as at the first, and have stood to my post, and intend to, until this earthly house falls. Since my first adoption into the church I have had no occasion to be baptized over. At the present I hold that "young Joseph" Smith was duly anointed and ordained into the Presidency, etc., as was his uncle—Hyrum. And I propose to hold him in that Presidency until God removes him or me.

As the friends in Kansas and Michigan wish to know my standing they will please see by the foregoing, that they be not be misled. If my baptism and ordination under the martyr, will not justify men of America or the whole world, in fellowshiping me, they can do as the Jews did with Jesus, Peter, Paul and others. I shall only move on in the line of duty as God by the prophets has marked it-out, risking my all with him who first called me into his fold, set me in his church as a minister of the everlasting gospel.

As to my holding theories, doctrines and principles at variance with the Reorganization, I don't take much pains to publish the differences, only when it becomes my imperative duty. And even then I show up the differences in all plainness and charity. I find some of the elders who are in the Reorganization differ materially; yet all that does not change my faith in the general work.

The editor thinks two can't walk together

unless agreed. It seems the Democrats and Republicans have walked together and sustained brother Cleveland, and will until Grover's time is out. So with us; we can sustain President Smith in the Presidency, though he differs in some points with us.

Please excuse my long letter; but as I don't write often the readers will pardon. I have baptized some and will send their names up to the Church Recorder, and he can do as he pleases about recording them. I keep a record of all my official acts.

Truly and sincerely,

L. D. HICKEY.

SYRACUSE, Ohio, Feb. 6th.

Bro. Blair:—Since my last to the *Herald* I have been preaching in Vinton, Jackson, Athens, and Hocking counties; have baptized two, both heads of families. Others would have been baptized but were afraid of the icy water. I have had good liberty by the Spirit of the Master in presenting the way of life to the people. I am happy to say that the work of the Lord is on the onward march in this part of the vineyard. During the latter part of last September, in company with our noble brother, T. J. Beatty, I was at Sand Run, preaching for a short time. The only family of Saints living there then was sister Hannah. Since that Bro. Beatty returned and labored several weeks and baptized nineteen and organized a branch with Bro. Charles Cooper, priest, Bro. D. J. Hannah teacher, and Bro. Wm. Cooper deacon. This is a noble band of Saints. They have organized a Sunday-school with Bro. D. J. Hannah superintendent. A good club of Zion's Hope is coming to the school. May the good work go on in this direction in the churches of the Saints. I stayed there preaching for two weeks, baptized one, leaving others almost persuaded. I met a man who claimed that he was acquainted with the Josephite Church and some of its apostles, naming J. W. Briggs, and others which are not nor ever have been apostles of that church, and said they were very rich, telling this story to a crowd of people. When he got through I told him there was a great mistake somewhere; that he had mentioned names that was not of apostles nor ever had been, of the Josephite Church, as he called it. At this he said no more, but left. A man standing by said, "You served him right." What next! Will be off to my work in a few days.

THOMAS MATTHEWS.

BOSTON, Mass., Feb. 7th.

Bro. Blair:—I met Prof. Benner, of the Salt Lake Academy who spoke in Tremont Temple in our city at the close of Rev. Joseph Cook's lecture, which you will find underlined in the Boston *Herald* of the 6th inst. The Professor said, in substance, that he had lived in Utah ten years, and that the Mormons had no thought of leaving their faith in plurality of wives, and that when convicted of that crime they were asked if they would have their sentence remitted by taking an oath to discard polygamy, and they went to prison rather than give up their faith, and that they expect to finally win all Gentiles to their faith.

I made myself known to the Professor, and he seemed pleased to meet me. He said he was personally acquainted with our mission in Utah, and that we had done a noble work; also that

"Little Joseph," so-called, was a gentleman and was making friends everywhere.

You will also find in the Boston *Herald* a sermon of a Rev. Divine on faith-cure. My candid opinion, based on the law of God, is that that man is a good specimen of very weak faith in any of God's promises and will rank favorably with the infidel of our age. As to healing ministrations, we are well acquainted with them and their workings. No genuine, no counterfeit. We are well acquainted with the pure gift that comes from God to heal the sick, and the prayer of the faith that prevails with the living God. The genuine is wickedly counterfeited—and will be.

A. N. HOXIE.

SALT LAKE CITY, Utah, Feb. 6th.

Dear Herald:—Something near two months ago, on a beautiful afternoon, I took my leave of home and loved ones for this mission field, having been duly appointed thereto by the First Presidency. En route here I formed some very pleasant acquaintances who were very kind to me during my first ride in an immigrant car. Upon my arrival I found a resting place with Bro. Ethan Barrows. One days rest, and in connection with that whole souled missionary, Bro. R. J. Anthony, commenced holding meetings in the chapel. Attendance was small, but the attention, order and interest good. We continued for two weeks, when duty and the demands of our work, called me to Malad, Idaho, where I withstood the matured and cunningly devised attacks of Rev. Lamb on the Book of Mormon. I am not ashamed of the defence made, and it was with humility of heart that we gave thanks to our heavenly Father when it was manifested by the Spirit through the gifts that God was well pleased with our efforts in defending His work. I am fixed in my conclusions that those who shall seek to intelligently, faithfully and humbly strive to serve God, and keep the commandments with a pure motive, will never be forsaken, neither put to shame. How all-important, therefore, that the ministers of the covenant of eternal life should live Godly, and ever be diligent in gaining knowledge pertaining to all the requirements essential to obtain the full fruition of Saintship, that citizenship may be assured in that kingdom which shall "be given to the Saints of the Most High," which kingdom shall "never be destroyed, or given to another people."

I preached once in the Presbyterian Chapel and several times in the Saints' Chapel, with a growing interest and an increasing attendance, and it was simply astounding to see the people continue to come out, night after night, while the quicksilver indicated 44 below zero, the most severe weather I ever experienced. I wish to say that the Saints and friends, in a handsome manner remembered me with substantial aid, for which I render sincere thanks.

I returned back to this city, the 20th ult., and on my way met Bro. Joseph, at Ogden, on his way to California. He was cheerful seemingly and in good spirits. Our conversation was limited, and mostly upon my labor at Malad. Soon after my return Bro. R. J. Anthony, left for a trip to the southern part of Utah, and left me to "hold the fort" in this place. The meetings are somewhat better attended at present than upon my arrival. Perhaps Bro. Joseph's three weeks sojourn is largely the cause thereof.

Here as elsewhere there seems to be an endless variety of attractions to satiate those who delight in pleasure and vanity than in the gospel. Some few seem to be deeply interested in the salvation of their souls, and it is quite probable they may cast their lot with us; but at the present I see no immediate prospect of any very great work, however this to me is not a valid excuse for the cessation of faithful and continued labor upon our part to redeem the fair name of the church, from reproach, even in Utah. Our duty is to patiently abide in hope, while we seek for good, and leave the results to Him that doeth all things well after the counsel of His own will.

I am almost led to believe that my coming here will prove a blessing in furnishing a golden opportunity for me to increase my store of patience, charity, brotherly-love, forbearance, long-suffering and endurance; and only by the grace and mercy of God can I expect to attain unto any degree of success. Should I fail or perish in the attempt to show forth a life sanctified in Christ, it will be the weakness of the head, and not the fault of the heart that desires only righteousness, and to obtain which I feel willing to endure sacrifice.

I wish to record in conclusion, that at my departure from home and the dear ones, I felt a more calm, holy, peaceful spirit permeate my soul, than upon any former occasion when leaving home for mission duties. To me this was a good omen that if I continued trusting in and was faithful to the gospel work, God would accept and bless my humble efforts. I therefore will still strive to work and wait, trusting in my heavenly Father.

ROBT. M. ELVIN.

SANTA CLARA, Dakota, Feb. 2d.

Dear Herald:—Over two years ago you became a weekly visitor to our home and have grown very dear unto us. You are the first thought of when the mails come in. Many times have I sat by the lamy-light reading the testimonies of truth which you bring, till the old clock on the shelf strikes the hour of twelve. As I read the testimonies of those who have grown old in the service of the Lord, and of those who have just put on the gospel armor and have gone out to fight the adversary of the truth, the thought has pressed itself upon me, "Why do you not give in your testimony?" I have kept putting it off with one excuse and then another, but now I have concluded to tell you how and why I become a Saint.

In the fall of 1884 I was at the house of a neighbor, a book was upon the table, and being quite a hand for reading, I looked at the book, and when starting for home I asked permission to read it. I found that it was a history of the pioneers of the west. It gave a history of the "Mormons," in which I grew quite interested. One day two gentlemen stopped with us to dinner. I showed them the book, saying that it gave quite a history of the "Mormons," showing clearly that Joseph Smith was an impostor. The conversation drifted on, and I found to my surprise, that there was a settlement of Saints about fifteen miles north of us, and that a little German who had stopped with us over night a few weeks before was a "Mormon preacher." I told them that I would like to see him answer that book and prove that Joseph Smith was a prophet of God. The book, to my mind then, took the whole

foundation out from under the church and left it to fall.

Time wore on and I had almost forgotten the conversation, when, one day, as I drove up from the field and was feeding the horses, my father said that there was a Mormon preacher out by the house that wished to see me. I went out, hardly knowing what to expect in the way of argument from him. I thought I had a clear case. Well, after about half an hour's talk with him, I concluded to let the book stay in the house. I found out that he did not believe in polygamy, and that it was not a tenet of his church and was not taught by Joseph Smith, but was a false and corrupt doctrine taught by Brigham Young, who led a portion of the church to Utah, but that the faithful Saints had no connection with that church whatever, and was sending missionaries there to bring them out of darkness and back into the light. He proved to my entire satisfaction that the Reorganized Church was the continuation of the original church, but he had yet to prove that the "original church" was the Church of Christ. When I talked upon Bible matters I was willing to take the Bible as proof, and the end of dispute. So after careful study for a year and having frequent conversations with those of other denominations, I concluded that it was in reality God's Church. But to make sure that I was not misled, I went to God in humble prayer, knowing the promise was, "If any man lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not, and it shall be given him."—James 1:5. I received the testimony asked for, and on the seventh day of November, 1886, the "little German," Robert Oehring, lead me down into the waters of baptism. We had to drive about fifteen miles from Bro. Oehring's to find sufficient water. But that was no hindrance. I had made up my mind to obey God's commands, and had it been twice that distance we would have went. I was confirmed by Brn. Robert Oehring and Frank Hackett. On the 1st of December, 1886, our branch was organized. I was ordained a priest under the hands of Brn. Hackett and Oehring. The Spirit was present in prophecy, part of which is now fulfilled, and that was that my father should come into the church. He at that time was a strong Methodist, and had been for over thirty-three years, and was doing his best to lead me out of what he called "a delusion;" but, thank God, I had the pleasure of baptizing him and two others, August 21st, 1887.

The day after the branch was organized, Brn. Oehring and Hackett were called to administer to a boy about seven years old who had been taken with what the doctors called Saint Vitu's dance. Some weeks before his parents procured medical aid, but to no effect, he grew worse, until at last he lost his speech. The evening we arrived at the house I sat down on the side of the bed, took one of his little twitching hands in mine, but could not hold it still. He could not turn himself, lift his head, or even lift his arm. That night they administered to him. The next morning he spoke the first he had in two weeks; and in a few days he was perfectly well. There has also been other cases of healing. My father had a large open sore under his arm, and had to cover it with silk, as he could not bear the least touch of cotton or woolen upon it. It was growing larger, and he was afraid it was a cancer. When I led him up out of the water, I touched

it with my hand, and he said it pained him. On the way home he thought of the sore, put his hand to where it was, but felt no pain. When he got home he looked, and lo, he was healed!

I might give other testimonies of prophecy and their fulfillment, tongues and their interpretation, but this is sufficient at present. The work is of the Lord and will triumph. Let us hold up the gospel banner, and in that great day when the Lord gives each man his reward, may it be said of us, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

E. DAY BENNETT.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

RESURRECTION.

THOSE professed believers who claim that the redemption wrought out by Christ pertains to the spirit alone, deny the possibility of the resurrection, on various grounds. First they claim that "the human body undergoes an entire change every ten years at most, and in consequence of these changes a person having lived seventy years has had ten new bodies;" and they ask which of these bodies will rise again, or will they all rise again and constitute one resurrected body?" and then sneeringly point to "the monstrosity," which they picture as rising from the dead as a man. Another form of the objection is that our bodies being laid in the grave decay and return to original elements, and these elements enter into the composition of plants, forming food for animals or other generations of men, and thus constituting bodies of animals and other men through successive generations, and then they picture the confusion they suppose would result from each individual man claiming his own body in the resurrection. To the first of these claims I would simply reply, that whatever change is going on in the human body it must be very gradual, and the waste, or dead matter passing off at any instant of time very small, and as any part is not equal to the whole, and as the entire change of all the particles does not take place at any one period of the human life, until the moment of the separation of body and spirit, there is only one body for one person, though he lives a thousand years, because that body retains its identity through life, and the particles of dead matter that pass away are not a body proper when they pass off, nor do they ever unite again in that relation, as a whole, while the body of which they once formed a part is entire. Again, if a man receives a new body every ten years, what is it that grows old? Surely the immortal spirit is not old at seventy years of age! Yet something grows old, but ten years is not old—and if the body is renewed every ten years its youth and vigor would be renewed, and man could never die from old age.

To the second form of the objection we reply, the resurrection is not the work of man but of God. Man will have no more

to do to hunt up the particles or portions that once formed his body, than Adam had in the creation of his body, the same Power that created the body has pledged himself to restore it, and it seems inconsistent for men who teach that God "created all things out of nothing" to doubt his power to restore to being those bodies that he created when they have decayed and gone to their original elements, seeing those elements are still in existence. And while there are difficulties that loom up before the mind of the creature, as impossibilities, it is folly supreme for us to undertake to measure Infinite power, and set bounds to the possibilities of the Almighty.

We may talk loudly of reason, and treat every thing with contempt that does not accord with our notions of reason, but every Bible believer knows that it is written, "The wisdom of the world is foolishness with God."—1 Cor. 3:19. Again, "I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent."—1 Cor. 1:19. Will some of these wisecracks who doubt the power of God to raise the dead, and yet profess to believe in him, tell us how Jesus fed the five thousand people with five loaves and two small fishes, and after the multitude had eaten and were filled, the fragments left amounted to twelve baskets full? John 6:1-13. Will they say it was not done, simply because finite reason can not comprehend it? "Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26:8. He has pledged his word to do it, if that word has any meaning, and "He hath given assurance unto all men, in that he hath raised him (Christ) from the dead." "For since by man came death, by man came also the resurrection of the dead."—1 Cor. 15:21. "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live."—John 11:25. "Marvel not at this: for the hour is coming, in the which all who are in their graves shall hear his voice, and shall come forth; they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust."—John 5:28, 29.

"But this I confess unto thee that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:14, 15. Thus we find the scriptures plainly teach the resurrection of the dead, not a redemption of the Spirit merely, but of the whole man, and we may safely leave the seeming impossibilities in the hands of him who has promised. "He who created all things by the word of his power," has perfect control of all the elements, nothing is beyond the reach of his omniscient eye; and if the winds and the waves on the tempestuous sea of Galilee obeyed his voice while he was not yet glorified, and ere he had conquered death, shall not all the elements be subjected to his command, who could say, "All power is given unto me

both in heaven and on earth," "Whom God hath exalted and given a name which is above every name; that at the name of Jesus everything should bow, of things in heaven, and things in earth, and things under the earth?" Surely his power is equal to his purpose, and his purpose is that that "Death shall be swallowed in victory."—1 Cor. 15:56. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we [who live] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15:52, 53. But incontrovertible as the testimony of the Bible is upon this, and every other part of God's eternal purpose, it is not the only witness he has given. The Book of Mormon, bears testimony to the same truth, as follows: "O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead, which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies, and the spirits of all men will be restored one to the other; and it is by the power of the Holy One of Israel."—Book of Mormon p. 71. "Behold he created Adam; and by Adam came the fall of man. And because of the fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man. And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord: yea this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoke by the power of God, when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is the temporal death."—Book of Mormon p. 498. "Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and there shall not so much as a hair of their heads be lost, but all things shall be restored to its perfect

frame as it is now, or in the body, and shall be brought and arranged before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good, or whether they be evil.

"Now behold I have spoken unto you concerning the death of the mortal body. I say unto you, this mortal body is raised to an immortal body; that is from death; even from the first death, unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption."—Book of Mormon pages 235, 236.

From the foregoing we can see plainly the justice of God. That as man has sinned in the body, and is determined to remain in sin, so he must be rewarded in the body, and receive the reward according to his works. On the other hand, if he forsakes his sin and continues in righteousness during the mortal life of the body, he shall receive, in the body, raised to immortality, the fruit of righteousness, which is celestial glory.

We now quote from the Doctrine and Covenants which God has given as a third witness for the establishment of His truth. "But, behold verily I say unto you, before the earth shall pass away, Michael, mine Arch angel shall sound his trumpet, and then shall all the dead awake, for their graves shall be opened, and they shall come forth, yea even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father."—D. C. p. 117. "And truth will I send forth out of the earth, to bear testimony of my Only Begotten, his resurrection from the dead; yea, and also the resurrection of all men."—D. C. p. 133. Thus we have seen from the testimony of the three records, that God has decreed the resurrection of *all men*, both the holy and the unholy, and that resurrection consists of the reunion of body and spirit. And inasmuch as he has resurrected Jesus Christ as a surety for the resurrection of all men, he has given proof of his power to accomplish all that he has promised; and his believing children look forward in full faith in the accomplishment of his glorious promise, and wait with earnest expectation for its complete realization.

From certain passages which we have quoted from these three records, we have seen there is more than one resurrection, and a great difference in the nature of those resurrections. Paul foreshadows this truth when he says, "But every man in his own order; Christ, the first fruits; afterward they that are Christs at his coming. Afterward cometh the end, when he shall have delivered up the kingdom to God, even the Father."—1 Cor. 15: 23: 24.

Having proven from the Scriptures that all men, good and bad, must rise from the dead, and be judged according to their works, let us now examine the order of the resurrection, or resurrections, for the Scriptures plainly teach two resurrections, dif-

ferent as to their nature; and different as to the times in which they shall take place. We will first consider the difference in their nature. The angel told Daniel, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. 12: 2. Christ distinguishes these resurrections thus: "They who have done good in the resurrection of the just—They who have done evil in the resurrection of the unjust."—John 5: 29. Or as the common version reads, "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Solomon says: "The wicked is driven away in his wickedness, but the righteous hath hope in his death."—Prov. 14: 32. Isaiah says: "Say ye to the righteous that it is well with them; for they shall eat the fruit of their doings. Woe unto the wicked! for they shall perish; for the reward of their hands shall be upon them."—Isa. 3: 10, 11. The prophet Jacob, speaking to the wicked, says, "Know ye not that if ye will do these things, that the power of the redemption and the resurrection which is in Christ, will bring you to stand with shame and awful guilt before the bar of God?"—B. M. p. 128. Alma shows that the righteous "are raised to dwell at the right hand of God, in a state of never ending happiness."—B. M. p. 281. Nephi says:—"If they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of God."—B. M. p. 26.

Abinadi says, "Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works, whether they be good or whether they be evil. If they be good to the resurrection of endless life and happiness, and if they be evil to the resurrection of endless damnation."—B. of M. p. 174. "And thus did I, the Lord God, appoint unto man his probation; that by his natural death, he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not unto eternal damnation."—D. C. p. 118.

The foregoing is sufficiently plain to show the difference between the nature of the two resurrections, and also to show that our own lives determine which of these resurrections we must receive. We shall dwell more largely on the resurrection of the just in a future paper, and also point out the difference as to the times when these resurrections shall take place, and in the conclusion of this paper, I would call the attention of the reader to the fact that our destiny is, to a great extent, in our own hands. Our lives will determine whether we shall come forth in the resurrection to endless life and glory, or to shame and everlasting contempt; and in view of this fact what are all the pleasures of the world, its honors, its fame, its wealth, and greatness, compared to the blessedness of the resurrection of the just? The honors, wealth and pleasures of the world, be they ever so sweet, will pass away, "perish with

their using," and leave an empty, aching void in our hearts. We may heap up wealth, but it will canker our souls unless we use it to the glory of God. We may drink our fill of worldly pleasures but they will be more deadly than the fabled Upas tree, and will leave our lives a stained and blotched page of sin and shame, for God has decreed that "If we sow to the flesh we shall of the flesh reap corruption; but if we sow to the spirit we shall reap life eternal." Then may God "teach us so to number our days that we may apply our hearts unto wisdom."

C. DERRY.

To be continued.

O TEMPORA! O MORES!

THE false theories of modern philosophy taught in the schools of metaphysical abstraction, like cause and effect, antecedent and consequent, have been spinning, and weaving the destiny of the community for ages. One prominent result being the thrifty growth of religious strife, and the spontaneous erection of ecclesiastical parties, based in opinionism.

Through all the imperceptible shades and grades of life and station that intervene between greatness and littleness, from the sage to the idiot, from the monarch to the beggar, is a tangible demonstration that there exists an inseparable connection between present action and future condition, and as there is an inseparable connection between present action and future condition, therefore there was an inseparable connection between past action and present condition. As the sectarian institution originated, and was moved, influenced, and directed to past action by the potency of cause and effect; so is its present condition by the inseparable connection and influence of antecedents and consequents. Standing then amid the systems of modern divinity, built up by the profound (?) erudition and most critical (?) acumen possible for uninspired men to call into requisition, we stagger at the doubt, darkness and uncertainty growing out of the unhappy state of the predicted apostasy, involving all religious parties in a tempest of controversy, so much so that the inquiring mind might meet with extreme difficulty, unavoidably, in endeavoring to ascertain the "narrow way" from the numerous by-paths marked by the firm tread of "mystery Babylon's" invading hosts. Without unnecessary circumlocution, reader, we enquire,—"Has not the truth, in doctrine, faith and practice, been made to yield its sovereignty to the transmitted traditional theologies and fancies of men? The seed being sown in a soil admirably adapted, under the gloomy and withering sway of her who made all nations intoxicated, what an abundance of fruit does the present age exhibit! What crowning tendrils! But as the sweetest wine makes the sourest vinegar, so Christianity, when corrupted, makes its devotees degenerate, refuses to be guided by laws of honor; and by a coalition of opposite principles, presents the monstrous system of cruelty and benevolence, barbarism and civility, rapine and justice, fighting and devotion, revenge and generosity,

which has harrassed the world for several centuries with crusades, holy wars, knight errantry and single combat. France, revolutionary France, can tell the tale! The marble slab which marked the resting place of the dead, draped with sober curtains of eternal annihilation, and nothing short of an indiscriminate obliteration of every vestige of Christianity could satiate her deadly antipathy against the Christian institution. We lay down this proposition: That every principle of the gospel of the kingdom has been distorted, changed, and perverted from the original meaning given them by Christ and his authorized representatives.

Investigating those principles as in Hebrews 6: 1, 2.—First that the current, long taught false theory that the spirit operates directly on the human heart in unbelief, producing faith without or independent of the testimony or word of God.

Second.—That the word is a dead letter, and has no power to produce faith until quickened by the Spirit.

Third.—That man is, by nature, totally depraved, and has no power to believe until a direct and quickening energy of the Spirit vitalizes his depraved heart.

Fourth.—That the Holy Spirit of promise comes, or flows, through the written word as its conducting medium.

The first presentation is that man can not believe the word till God bestows the especial ability to believe. In order to demonstrate by sound inductive reasoning, that man can believe, we proceed to lay down the first principle of all reasoning, premises self evident, by propounding the first radical question:

Has man the faculty, power, or ability of speech? If so, his auditors have the ability and faculties to hear what is spoken; and if the faculty to hear, he has the faculty, power and ability to believe what is heard; for why should man have the ability of speech and reason, if his auditors have not the ability to believe what is spoken? It is self-evident that man possesses the faculty, power and ability of speech, therefore his auditors have the faculties, power and ability to believe.

The third step is, That if man can believe man, he can also believe God. If man can believe the testimony of man, he can also believe the testimony of God. That if the word or speech of man can produce faith, the word or speech of God can produce faith. Is this not rational? Can any conclusion be more logically drawn?

Man is a sensitive being, a compound of body and spirit. He is filled with the organs of sense, producing sensations. The outward man, or corporeal organism possesses five corporeal or external senses. These form the avenues to five worlds:

There is a world of colors, cognizable to the optic nerve. A world of odors, cognizable to the olfactory nerve. A world of sound, cognizable to the auditory nerve. A world of facts, or of the tactile properties of bodies, cognizable by the nerves to touch. A world of savors cognizable to the gustatory nerve. He that is destitute of any one of these corporeal senses is de-

barred from the intricate laboratory of the realm of which it is the portal.

The inward man—the spiritual organism called the understanding—has five also: 1, "The eyes of your understanding."—Eph. 1: 18. 2 and 3, "Taste and see that the Lord is gracious." 4, "That they might feel after the Lord."—Acts 17: 27. 5, "Because thou hast heard, oh! my soul, the sound of the trumpet."—Jer. 4: 57. "I heard the voice of harpers, harping with their harps."

All the faculties have their relation, and use. Objects are adapted to all,—sweet odors for the olfactory; delightful, palatable fruits for the gustatory; sylph-like tones, producing an agreeable progression of chords for the auditory; light moving in straight lines, for the optic.

But faith is the evidence of things not seen. The faith of the gospel is not the evidence about man, the soul of man, or the spirit of man; but about "things not seen." Do you affirm that the soul or spirit of man is not seen? If they are "not seen," then they are "eternal." Paul says, "Things seen are temporal, things unseen are eternal."

Question, how is man led to possess this faith? Answer, By hearing the language of the Holy Spirit, giving "the evidence of things not seen." What is the language of the divine agent? The word of God spoken by the Holy Spirit of God,—"As it is written, they shall all be taught of God." Therefore we are taught by the Holy Spirit; we are educated in the literature of "the faith." How are we taught of God? By hearing those whom he sends, by whom he speaks. In ancient times God spake to the fathers by his prophets, in these last days hath spoken unto us the apostles of that age, by his son.—Heb. 1. Now hear the testimony of "his Son;"—Verily, verily, I say unto you; he that receives or hears whomsoever I send, hears me; and he that receives me, hears him that sent me. Hence, to be taught of the Father and the Son, we must hear and be taught by those whom they send.

How is a man sent in the name of Jesus Christ? By receiving the direction of the Comforter, the Holy Ghost, which is sent in his name. Hear his testimony,—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name." . . . John 14: 26. All those not sent by direct inspiration of the Comforter, the Holy Ghost, are not sent in the name of Jesus Christ, but have come in their own name, as Jesus testifies: "If a man come in his own name, him you will receive; he seeketh his own glory," etc.

Christendom in this light is without a New Testament ministry or commission; therefore, let us place the Apostle Paul on the witness stand for a few moments. He will give us definite answers. Bro. Paul, we all have confidence in your competency to answer questions correctly; will you be so kind as to inform us whether, in your day, God converted with, or without means?

Paul.—"I am not ashamed of the gospel of Christ, for it is the power of God

unto salvation to every one who believes."—Rom. 1: 16.

Modern Teacher.—"But have you not known many persons converted and saved, by the immediate and personal operation of the Spirit without the gospel, or outward means?"

Paul.—"It pleased God by the foolishness of preaching, to save them that believe."

Modern Teacher.—"I hope you will be a little more definite, if you please.—Have you not known persons receive faith by the direct operation of the Spirit on the heart, without the word of God?"

Paul.—"So then faith cometh by hearing, and hearing by the word of God."

Modern Teacher.—"I will try to be still more definite in propounding my questions. Have you not, in your travels in heathen lands, met with faithful praying Christians who never saw a sent preacher, or heard the word?"

Paul.—"How shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

Modern Teacher.—"Why, Paul! you astonish me. Many, very many grave, philosophic sectaries, in connection with myself, have been teaching sinners of this generation to strive and pray for faith."

Paul.—"He that comes to God, must believe that He is, and that he is a rewarder of them that diligently seek him. And now, you Modern Teachers, hear what Bro. James says to your faithless sinner:—"Let him ask in faith, nothing wavering," (not at all irresolute like the waves of the sea, driven and tossed)—for of such he says, "let not that man think that he shall receive anything of the Lord." Now, friendly reader, you may set this down as torn into logical ruins by reason and the Bible.

In the analysis of the second proposition we shall try to elicit truth by comparison of claims:—"That the word of God is a dead letter, and has no power to produce faith." This is a miserable subterfuge, supported by those who are laboring under the influences of the long, dark night of superstition, it is anti-scriptural, illogical, and incompatible with the sentiments and genius of the Christian institution, as will be shown. First: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, (now follow the true philosophy of conversion), lest at any time they should see with their eyes and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them."—Jesus in Matt. 13: 15.

Luke says,—"And I should forgive them." Baptism is essential to bring about this "healing," or "remission," for "John did baptize in the wilderness of Judea, . . . the baptism of repentance for the remission of sins."—Mark 1: 4. So, instead of faith being the consequent of regeneration, and a principle implanted in the human heart independent of the word of God, 'tis just the reverse. Reader, who

is it that's "turning things upside down?" "Lest they should see with their eyes, understand with their heart," and, as a result, be converted. But these individuals have "conversion" first, theoretically; confusion and perversion, practically, latterly.

Lest they should hear, see, and understand. What? a dead letter! Nay, verily. "Seeing you have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, . . . being born again, not of corruptible seed, but of incorruptible by the word of God, (which is inoperative, nullity, dead letter)? Nay, but that liveth and abideth forever." "For all flesh is as grass, the glory of man is as the flower of grass, (very transient, fleeting), but the word of the Lord endureth and abideth forever. And this is the word which by the gospel is preached unto you."—1 Peter 1:22-25.

Jesus represents this gospel or the word of God, as seed, with which is blended a vitalizing power, denominated by Paul as follows:—For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.—1 Thess. 1:5. And the "word" is compared to "seed," which in the Savior's time instead of being dead was as vital as a grain of "mustard seed" which, "when grown" is the largest, is susceptible of progressive development to such an extent that Luke records, in Acts, that the "word of God" "grew," "increased,"—a little leaven leavens the whole mass.

But is it a Bible truth that God bestows the especial ability to believe, independent of testimony. Is it in unison with his mode of procedure in the past? Can it be harmonized with God who is "no respecter of persons?" What is the inevitable sequence of this teaching? "God is no respecter of persons," therefore is impartial. If his benevolence leads him to bestow the especial ability upon one, independent of the testimony, his universal benevolence would lead him to so bestow on every individual of Adam's race. And as the same parties teach "justification by faith," or that "salvation is dependent on faith alone," we have, therefore, according to the apostle's declaration, a universal salvation. God, therefore, either desires to save men, or he does not. If he so desires, he will bestow the especial ability to be saved, and if any of the human race are damned, that party is not responsible, but God alone, as he will not, by miraculous interposition, enable them to believe unto salvation.

I object to this monstrous dogma at once, for it strikes down God's system of salvation, and makes God the author of sin, making no distinction between vice and virtue, righteousness and unrighteousness; for if the sinner can not believe until God grants the God-send, his "standing all the day idle," in a sinful condition, is not his fault,—he can hurl the responsibility back to the throne of God!

Again, this theory uproots the plan of salvation, and makes the Holy Ghost the all efficient agent, whereas Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."—Rom. 1:16.

Again: The Bible nowhere teaches that all are totally depraved. All men are more or less depraved and "given over to hardness of heart and reprobacy of mind, that they might believe a lie and be damned;" but some are certainly worse than others, which could not be true if all men are alike totally depraved. One who is totally depraved can get no worse; for his Satanic majesty is only totally depraved. Paul says "wicked men and seducers shall wax worse and worse, deceiving and being deceived." Hence this dogma, (which involves the idea of a "personal (?) application,") is as false as it is unreasonable and unscriptural. It impeaches the Divine Justice. For if God sends his Spirit to make a "personal (?) application" of the benefits of redemption to some, while he withholds it from others, how can his justice be vindicated in the condemnation of those who never had the ability to come to Christ, and had no "personal (?) application" made to them? Jesus says, "Go ye into all the world, preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow" the believer. Mark, chapter, 16. But these modern teachers say that signs, or the "personal (?) application," which is a sign, go before—precede faith—and are necessary to produce faith. In the name of reason, why did not the Savior gratify these whims and say,—Go ye into all the world and work miracles, he that believeth (that it is a miracle) and is baptized by sprinkling, pouring, dyeing, tinging, staining or not at all, shall be—no, is already saved? For if the "personal (?) application" of the Holy Spirit, in the light of orthodoxy, is not a miracle, then what term in the ecclesiastical nomenclature of christendom will define its meaning?

Now I have never, in all the good book, read where God converted men "without means." When God desired to convert the first Gentile, he employed "outward means;" for he sent an angel, not to tell what he must do to be saved, but to tell where and by whom he could get that *information*.—"Send to Joppa, for Simon Peter, and he shall tell thee these words whereby thee and thy house shall be saved." God could have converted Cornelius by a miracle, but he did not do it. He could have authorized the angel to have taught him his duty, but he did not do it. He had not commissioned angels, but men, to preach the gospel. But Peter the apostle must be sent for. He had "the keys of the kingdom of heaven." This ambassador of heaven's eternal throne, by the authority committed to him, having unlocked the many-bolted door, to his own nation on Pentecost day, he hastened to the Centurion's house and gives scope to the overflowing of his enraptured soul in these words: "Of a truth I perceive that God is no respecter of persons, but in every nation he that worketh righteousness is accepted with him." And Paul says: "The righteousness of God is revealed in the gospel."—Rom. 1:16. Therefore man's acceptance with God is suspended

on works of "righteousness," which are made manifest only in the gospel, the outward means which God has ordained from the foundation of the world.

Again: When the Lord designed to make an apostle of him who by his own confession was the "chief of sinners," and appeared to him "in the way," he did not tell him what he must do to obtain remission of sins, but he sent him into the city of Damascus to hear the saving word from the mouth of his commissioned servant, Ananias.

Again: When he would introduce the gospel into Ethiopia, by the conversion of the eunuch, who was the high treasurer of the kingdom under queen Candace, he did not work without "outward means," but sent Philip to "preach Jesus" to him. And the apostle Paul was commissioned to "go to the Gentiles, to open their eyes, and turn them from darkness to light and from the power of Satan to God." In order to accomplish this, hear him to one of his congregations: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain."—1 Cor. 1:2. Peter was also one of those whose special business was to lead men to Christ; and in order to merit the divine favor and approval, and to successfully lead men to Christ, he had to teach them. Hence, "Go teach all nations," &c. And that which he taught was commendable to reason. Hear his testimony: "Men and brethren; you know that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe."—Acts 15:7.

You will readily perceive that the first preachers of the gospel, after Christ, formulated no creed. 'Tis the "gospel that is the power of God unto salvation;" "Glad tidings of great joy to all people."

In the investigation of the fourth proposition let us not lose sight of the infallible standard, the word of God, "sharper than any two edged sword," "that lives and abides forever," and "shall not pass away." The proposition is, that the Holy Ghost—the Comforter—the Spirit of God, comes through the written word as its conducting medium. Now gentle reader, set this down as demonstrably false, and anti-scriptural; for if the Holy Spirit, whose office and mission into the world is to "reprove the world of sin," to guide into all truth," comes through the word as its conducting medium, then the senseless, meaningless platitudes of apostate christendom would never have torn the great gap in the range of religious thought and action as has characterized the past. The stupendous wall of "orthodoxy," which is ostensibly intended to enlighten and save, would have in reality grown up interlaced, without any barriers, "unto an holy temple in the Lord," with all the race as trophies.

Further; if the Spirit comes through the word as its conducting medium and its mission is to "reprove the world of

sin" and guide into all truth, then why wasn't Col. Ingersol directed, "guided" to acknowledge the divinity of the Bible, ("the medium"), and the genuineness of the Christian institution, when he read and studied that medium? If it was, and is, to reprove the world of sin, why did it lead Mr. Ingersol to deny the existence of sin? This simple presentation leaves Sectarianism stranded in the fogs of error, as regards this theory.

Now, Paul, let us ask you a very profound question,—How is the Spirit (the Comforter) received? Does it flow through the written word as its conducting medium? Paul:—Not by works of righteousness which we have done, but according to his mercy he saved us, (How, Paul?) by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through—the written word? nay; "through Jesus Christ."—Titus 3: 5, 6. Brother Peter you will confirm this testimony, for our Savior says, the concurrent testimony of two or three is credible. Yes,—“Repent * * * and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.”—Acts 3: 19. Why, Peter! How did you say we received the Holy Ghost?—“Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven.”—1 Peter 1: 12. Now, Paul, when God sends the Holy Ghost into our hearts, does it inspire us to gather around an “anxious seat,” and prate like the hoarse-screaming voices of the four hundred false prophets of Baal, and exhibit religious confusion? Paul:—“God is not the author of confusion, but of peace, as in all churches of Saints.”—1 Cor. 14: 33.

As there is only “one Spirit,” and its fruits and operations are “peace” and “unity,” we therefore question the origin of that influence which tends to distraction. As before remarked, the office of this advocate of Messiah's cause, is to “guide into all truth;” takes of the things of the Father and show them unto those who obey God, is “the spirit of prophecy,” “the testimony of Jesus,” establishing beautiful paths of wisdom strewn with lilies of celestial intelligence between the abode of mortals and the “heavenly Jerusalem.” 'Tis the testimony of he who passed through and beyond the resurrection, teaching of the glorious possibilities of “the world to come.” Hence, Jesus the great “Advocate” between the Monarch that saves or condemns and the party to be saved or condemned, pleads and “makes intercession for us,” and says: “He that doeth the will of the Father shall know of the doctrine.” If this promise is verified on the conditions specified, the evidence of its veritableness and divinity is experimentally furnished. “Ask, and ye shall receive.” Yielding obedience to the “will,” results in realizing the accompanying promises. If promises like these conditional ones are not fulfilled, they carry along with them the elements of their own con-

demnation, The whole course of divine providence would testify against them, and give them their false character. No impostor would thus jeopardize his veracity, nor would such pretensions ever have occurred to the mind of one whose object was to impose. Hence, if the system of doctrine and the precepts of the Latter Day Saints are false, it can, on these principals of coming, hearing, and doing, be demonstrated. The system may well thus commit itself, because its Author is both able and willing to redeem the pledge. His honor is concerned in making it good. The fulfillment of the promises testify to its divinity. This, then, is not an impression of enlarged imaginative powers, or overweening enthusiasm. 'Tis a sober, convincing argument, and thousands now are a living “cloud of witnesses” to the light and truth. This, then, is self-evident; and it would be very improbable for the subtleties or clamors of false philosophy to diminish the force and power of this inward conviction.

The unlettered follower of Christ, excluded from the ever-onward march of modern literature, has evidence within himself of God's truth, which all the fine-spun theories reeled off the wheel of sophistry in the circles of figure-ology, can not invalidate. “Because ye are sons, God has sent the Spirit of his Son into your hearts, crying, Abba, Father.” “His spirit bears witness with our spirits that we are the sons of God.” The positive conviction of “the witness of the Spirit” in the confirmation of a believer, can not be philosophically overthrown, (his position is invincibly established beyond the power of philosophical conquest,) by the mere negative or non-conviction of the unbeliever. Negation, in the law of evidence, is no evidence. A million negatives can not overthrow one positive. If the believer “has the witness in himself,” his testimony is not falsified by the mere negative conviction of the unbeliever who has not the witness. The testimony of one credible witness who possesses the internal, the self-evidencing power, would overturn the negatives of half the world.

There is another remark which will present this internal evidence more clearly in the light of rational conviction, relating to the nature of the evidence which gives rise to all those convictions of the mind which flow from experience. It is the perfection of reasoning when the mind, by due process of argument, unavoidably reaches the conclusion to which the argument would conduct it. By the universal consent of mankind, there are intuitive and instinctive principles of belief that are not the result of any process of induction, because they are self-evident. They are too plain to need to be established by any such process. The most conclusive argument does nothing more than unite propositions which are of a questionable verity, with those which are unquestionable, and thus establish the unknown by logically identifying it with the known. There is also a difference between reasoning and experience. No necessity exists for reason, where we have the evidence of experience. Also a

difference exists between coming to a logical conclusion, and making a practical experiment. You may demonstrate the chemical properties of an acid or alkali, and thus come to a scientific and just conclusion of their nature; and you may taste them, and thus with equal certainty ascertain their properties by experience. There is also the “evidence of sense,” as well as of reason. When you see the light of the sun, you do not require any other proof that it is light. When you hear sound, you need no other proof that it is “sound.” When you touch a pillar of marble, you know it is cold and hard, because it *feels* so. These subjects do not admit of any other than “the evidences of the senses.” The nature of evidence is adapted to its subject. This remark and these illustrations of it, present the thought I wish to convey in relation to those convictions of the mind which flow from experience. As before remarked; the “understanding,” or spiritual organism, blended with the physical, has its senses as well as the corporeal. It has a sense of beauty and deformity; of right and wrong. Particular classes of men have a quicker and keener sense and apprehension than others. A poet possesses keen and intuitive perception of the beauty of poetry; a musician, of the harmonies of sound; an architect, of the beautiful proportions of edifices; an artist, of the beauties of painting. No individual judges of subjects of this class by those laws of reasoning by which his conclusions are formed of the agreements of different parts of a mathematical theorem, or logical syllogisms; because there are other laws of his nature besides his reasoning faculties which are now necessarily consulted. Now we are bold to affirm that the spiritual perception of a good man, by which he judges of the truthfulness of this latter day message, is as infallible as the perception of the poet, musician, or artist. He who has experienced the fulfillment of “the promise,” felt its “power,” “tasted” its goodness and graciousness, possesses the internal sense and evidence of its reality and truth, and has the inward spiritual conviction. When the beams of truth reflect upon his mind and pathway, he knows such to be truth. When the gentle Shepherd's voice falls upon his ear, he asks for no other evidence that it is His voice. There is no other to whose accents his mind so vibrates. 'Tis “the voice of the Good Shepherd, leading his flock in verdant “pastures” and by the “still waters.” “My sheep hear my voice, and follow me. A stranger they will not follow, for they know not the voice of strangers.”

The conclusion then is quite logical: He that hears not sound, knows not music; for sounds compose music.

Now, gentle reader, in this age of religious extravagance, who are “witnesses” for Christ? Who have “the testimony of Jesus?” In the foregoing we have sought to impress you with the nature of evidence, and your susceptibilities; also what the great “law of life” appealed to, and what rank and position, a faithful acceptance would lead you to occupy, as regards the “knowledge,” to be obtained as a result of

the operation of that "Comforter" which conducts into all truth. Paul says: "We have not received of the spirit of the world, but the Spirit of God." What for, Paul? "That we might know the things given to us of God."

Since that fatal period when the disciples of Christ rejected the tender guidance of Him who descended in the interest of the race, and indulged a self-confident spirit, who knows anything about the things of God? Who knows that the Bible is a divine revelation? Who knows that Jesus is the Christ? Who knows that death does not end all? Who knows that the Redeemer liveth? Who but Paul knows that there is a crown laid up for him? "This is eternal life"—What is?—"to know thee the true God, and Jesus Christ." Our faith in the foregoing may be very strong, suspended on historical credibility; but please note a distinction between the terms "faith" and "knowledge." "He that cometh to me and heareth these sayings of mine, and doeth them," is compared to a wise disciple who laid the foundation upon a rock. This, connected with the Savior's statement that "he that doeth his will shall know," clearly identifies "the rock" with the "knowledge" obtained by revelation, and that hearing—or believing—"these sayings of mine," leads man to do "the will," to obedience; and obedience leads to knowledge."

Let us then contend for the faith once delivered to the Saints;" for it has been supplanted, in all the divine departments of the kingdom of God, by a diversity of adverse forms of church organization, separating, engendering strife, discord, emulation, etc., has been the result of attempting to explore the dark caverns of the past for the sacred gems of uncorrupted Christianity independent of the light of present revelation; independent of the tremulous lustre of the radiant "morning star;" and the sum total is, 1, a diversity of creeds; 2, a diversity of sects; 3, a "mystery Babylon;" 4, inter-ecclesiastical war; 5, the non-conversion of the world.

Can any one believe that the kingdom of heaven, the divine economy, the scheme of infinite redemption, devised by supreme intelligence, organized with all its officers, authorities, powers and blessings, by the wisdom of the eternal Spirit, is left to be shaped and patterned by the thousand varying fancies of men, subject to all the modifications of man's ever-fluctuating and capricious fancy! Who will join issue!

Paul was an apostle "by the will of God;" the apostles of sectarianism are by the will of man. *Vox populi, vox dei*, never originated in the Church of Christ.

Where did it originate? "All power and authority in heaven and in earth is given to me."—Jesus in Matt., chapter 28. When was Jesus divested of this power.

In Paul's time the Saints were "led by the Spirit of God," and he desired for them that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him."—Eph. 1: 17.

Modern Teacher:—"Why, Paul; I have been accusing brother Scott, all along of be-

ing a Mormon, and now you agree with him in ever particular! Why, Paul; indeed, if you were not the 'Apostle Paul,' I should say you were a Mormon, too!"

LEONARD SCOTT.

Conference Minutes.

MASSACHUSETTS.

The above conference convened at Dennisport, Massachusetts, January 28th. E. C. Briggs was chosen president, Thomas Whiting and F. M. Sheehy clerks. Elders E. C. Briggs, M. H. Bond, N. W. Eldridge, W. Bearse, G. S. Lenell, T. Whiting, F. M. Sheehy, John Smith, J. B. Pearse, reported in person; J. Woodward, G. S. Zerrington, N. R. Nickerson, C. E. Brown, F. A. Potter, A. N. Hoxie, by letter. Priests J. H. Long, A. O. Tripp, H. Doane, I. Ames, in person; F. L. Sears by letter. Teachers F. Joy in person; W. B. Leland and R. Bullard by letter. Deacons T. Boyd, A. B. Peirce and A. Chase in person; by proxy Elder E. O. Toombs and priest T. Shaw. Preaching in the evening by F. M. Sheehy and E. C. Briggs; after which John Smith reported as district treasurer and Bishop's agent. Report referred to the auditors. Branch reports was received from Fall River, New Bedford, Boston, Brockton, Cranston, North Plymouth, Dennisport, Plainville, Little Compton, Providence. Prayer meeting on Sunday morning at half past eight. Preaching in the forenoon by Elder John Smith; in the afternoon by Elder M. H. Bond, and in the evening by Elder F. M. Sheehy. Business resumed on Monday morning. The following resolutions were then adopted:—Whereas, Many unwise ordinations have been made in this district in the past; therefore, be it resolved that no ordinations be allowed in the district without the consent of district conference or the president of the mission. Resolved that every official in the district who does not magnify his calling and thus show himself "approved," and accounted worthy to "stand" in his office, shall after this resolution passes be required to surrender his license to the president of the mission. Resolution number three was postponed indefinitely. The matter of abolishing the office of district president was laid on the table until next conference. The time and place of next conference was left for the president of the mission to appoint. E. C. Briggs, W. H. Kelley, and G. T. Griffiths were sustained in the eastern mission. The general church authorities were sustained in righteousness. The auditing committee reported having examined the documents referred to them and found them correct. The committee on branch reports recommended the returning of those reports that are incorrect to the branches for correction. John Smith was sustained as district president and Thomas Whiting clerk.

ST. LOUIS.

This district conference convened in the Saints' Hall, No. 1447, North Broadway, St. Louis Missouri, on Saturday afternoon, January 7th. Wm. Jaques, president; N. N. Cooke, clerk. Branch Reports:—St. Louis 187; 3 baptized, 2 received by letter. Belleville 58; 7 removed by letter. Birkner 11. Cheltenham 34; 3 baptized, 3 removed. Chester 17; 3 baptized, 6 removed by letter. Elders J. W. Gillen (baptized 4), H. H. Robinson (baptized 6), W. O. Thomas (baptized 3), W. H. Jemmett, N. N. Cooke, W. Jaques, and priest J. S. Parrish reported. The recommendation of the Belleville branch that Bro. Joseph E. Betts, Jr., be ordained to the office of an elder was referred to the missionary in charge of the district. Preaching on Sunday forenoon by Elder H. H. Robinson. Sacrament and testimony in the afternoon. Apostle J. W. Gillen expressed himself in favor of the recommendation that Bro. J. E. Betts, Jr., be ordained an elder; motion adopted, and ordination by Elder J. W. Gillen. Report of Bishop's Agent, N. N. Cooke, read, which had been examined by auditors and found correct.

Cash on hand \$27.30, received \$76.75, total \$104.05; expended \$57.50, balance on hand \$46.55. Preaching in the evening by Elder J. W. Gillen. Adjourned to St. Louis, Missouri, on Saturday afternoon March, 31st, 1888, for the transaction of business, and on Sunday for worship.

SOUTHERN NEBRASKA.

Conference of the above district was held at Nebraska City, January 22d and 23d, Levi Anthony president, J. B. Gouldsmith secretary. Preaching on Saturday evening by Bro. Charles H. Porter, and on Sunday forenoon by Bro. Henry Kemp. Saints' meeting in the afternoon. J. W. Waldsmith, Bishop's agent's reports:—Amount on hand due the church \$189.76, collected tithes, \$133.22, freewill offering \$36.42, amount collected and on hand \$359.40; paid out \$298.32, due church \$61.08; report referred for examination. Elders J. Caffall, R. C. Elvin, P. C. Peterson, J. Thompson, C. H. Porter, J. E. Malcom, J. Armstrong, R. M. Elvin and M. H. Forscutt reported by letter. J. W. Waldsmith verbally. Priests R. White, J. Everett, Sr., J. B. Goldsmith reported. Branch reports:—Nebraska City 135; 1 received, 5 removed, 1 marriage. J. W. Waldsmith president E. D. Briggs clerk. Platte River 31, 5 baptized, 2 received. J. Furguson president J. W. Holenbeck clerk. Palmyra 41; 1 received. J. E. Malcom president, Sarah C. Young clerk. Blue River 125; 1 died. Levi Anthony president, R. White clerk. Plattsmouth and Moroni no report. Committee of representation was continued. The question of one district supporting an elder when he spends his entire time in another was discussed at some length. Delegates to General Conference:—Brethren Porter, Gouldsmith, Waldsmith, Anthony, Furguson. The Auditing committee's report received. Brethren L. Anthony, C. H. Porter and J. W. Waldsmith were appointed to go to the Moroni branch and settle a difficulty. Bro. J. Thompson was instructed to labor at Plattsmouth and to draw on the Bishop's agent to pay expenses. J. Armstrong was continued in his field, J. Caffall and C. H. Porter were sustained as missionaries, the former in charge. The present district officers were sustained. Bro. Mark H. Forscutt was invited to labor in the district as often as convenient. Closed to meet at Palmyra branch, April 23d, at eleven o'clock.

Miscellaneous.

NOTICES.

To the Saints in the Rocky Mountain Mission, Greeting: There will be a special conference held in Salt Lake City on 24th and 25th of March, for the purpose of choosing delegates to the General Conference to be held in Independence, Missouri, April 6th. We specially request all branch clerks to send us their statistical reports, giving their total membership. Let us hear from all parts of the mission. We hope that as many of the elders and members as possibly can, will attend. We will publish in time any arrangements we may make with the railroads.

R. J. ANTHONY,

In charge of Mission.

CORRECTION.

Will you please notice in 38th line from the top of paragraph three, please correct to read, studying all good books, etc. In the tenth line from the top of paragraph 6, for divided read divide. In the 12th line for prosperous read populous. In 2d line from top of paragraph 8th following labor, read in Omaha. In 11th line for we read they. J. CAFFALL.

WANTED.

The address of Bro. Willie Weston. The last I knew of him he kept a barber shop on East 18th street, Kansas City, Missouri.

JOHN S. PAGE.

Box 18, KEARNEY, Buffalo Co., Neb.

BISHOP'S NOTICE.

All Elders laboring in the ministry will please take notice to send in their Reports not later than the 15th, of March, 1888, as is required by the Law, so that I can get them properly entered upon my books before the sitting of General Conference.

G. A. BLAKESLEE, *Presiding Bishop.*
GALLEN, Mich., Feb. 10th.

CONFERENCE NOTICES.

The Central California district conference will convene at Long Valley, April 6th, at ten a. m. A full representation of the district is desired, and that all branches be properly reported.

J. B. CARMICHAEL, *Pres. Dist.*

The Philadelphia district conference will be postponed from February 25th until March 17th, at Brooklyn, New York, in order to have the attendance of Brn. Briggs and Bond.

H. H. BACON, *Dist. Pres.*

A special conference of the Southern Indiana district will be held at the Union Chapel, Jefferson county, Indiana, beginning March 10th, at ten o'clock, for the purpose of appointing a delegate to represent our district at the next General Conference. We request all the officers of branches to report full lists for the past year, giving the entire membership, the losses and gains, removed by letter, deaths, expelled, ordinations, and all scattered Saints. Branch officers will please be prompt and report without fail.

JAMES G. SCOTT, *Pres. Dist.*

BORN.

WILSON.—In Clinton, Iowa, 28th January, 1888, a daughter, to Sr. Emma and Bro. Pearl Wilson. Blessed February 5th, by Elder J. S. Roth, and named Elva May.

DIED.

STEVENSON.—At his home near Adrian, Hancock county, Illinois, Thomas Stevenson. He was born at Sulley, Derbyshire, England, on June 11th, 1809; was baptized at Ravenstone, Leicestershire, England, April 5th, 1843; came to America in 1846, landing at New Orleans on the 25th of November, thence to Hancock county, Illinois, February, 1847. During the dark days of the church he united with the Christian Church, on condition that they receive him on his Latte Day Saint baptism—he still maintaining his faith in the gospel. After the Reorganization of the church he again cast his lot with the people of his choice, and remained faithful to the end of his life, which occurred in peace and almost painless, January 31st, 1888; he being 78 years, 7 months and 20 days of age. It seems that he was warned of his approaching death, as but a short time before his last illness he went to Nauvoo and made arrangements with the undertaker for a coffin, and selected the things necessary for his burial. The funeral services were held at Rock Creek Chapel, Elder James McKiernan in charge. The remains were followed to their last resting place by a long procession of mourning relatives and friends, who attested the universal respect and high esteem in which he was held. The casket was deposited at the Thornbur Cemetery, there to await the summons when "the dead in Christ shall rise first."

LADNER.—Near Buffalo, Scott county, Iowa, November 22d, 1887, Sr. Eliza Ladner, beloved wife of Bro. E. Ladner, aged 65 years, 5 months and 6 days. She was a devoted companion, a most affectionate mother, a kind neighbor, and a very steadfast and devoted child of God. Elder W. T. Maitland, of Clinton, Iowa, preached the funeral sermon to a packed congregation of relatives, friends and neighbors from Matt. 16: 25-27. By her request, on the Saturday previous to her death, friends sang "Mansions are prepared above," "Nearer, my God, to thee," and she joined, feebly, in singing the chorus. She sleeps—sweetly sleeps—in Jesus. [By the mislaying of documents sent us over two months ago by Elder Maitland, this obituary has been delayed till now.—Ed.]

SYLVESTER.—Died of pulmonary disease on September 9th, 1887, at the home of her parents in Omaha, Nebraska, one of the sweet singers of Israel, sister Blanche Sylvester. Her sickness was of but a few months' duration, about nine weeks of which she was confined to her bed, needing and receiving those tender ministrations which a mother's hand alone can bestow. Months before she was taken sick it was manifested to the writer by a very forcible dream that our beautiful songstress would soon be called from us to a more desirable home than earth can now supply, and he so warned her and her friends that all needful care might be taken in order to preserve her to us until the Master's loving voice should call her home. Her sweetly winning ways, her bird-like powers as a soloist and in the choir, her efficiency in Sunday School work, and her charming amiability of character were, with their combined force, such as won human hearts, and held them firmly with the golden chain—bondage of love's best powers. She has gone to join the angelic choir above. Born on March 14th, 1868, she was in the beautiful bloom of a sweetly budding womanhood when death commenced to disrobe her of her earthly charms, yet even he could but concentrate their powers to beautify the lovely spirit within. Her funeral sermon was preached on Sunday, September 12th, by Elder Mark H. Forecutt in the Saints' Church, in Omaha, the church whose walls had often resonated with the echoes of her voice in peans of praise to Him at whose bidding she left us. Hers the gain; but ours the loss; for she has left a void that will not soon be filled. Her body was laid away by loving hands in Forest Lawn Cemetery. She sleeps in peace; we sleep and dream that soon we must follow.

HART.—At Bloomington, Bear Lake county, Idaho, January 10th, 1888, sister Ann, wife of Bro. John Hart, formerly of Council Bluffs, Iowa. Sr. Hart was well advanced in years and leaves her husband, and daughter Alice who is blind, to mourn her loss.

MILLARD.—At Cleveland, Iowa, January 23d, 1888, of acute inflammation of the kidneys, Mrs. Mary Millard, aged 30 years, 1 month and 13 days. Although she had been confined to her bed for six weeks, she died without a struggle, calm and gradually. She was baptized at New Tredegar, South Wales, by Elder James Bishop, several years ago; but for some cause was never active in the church. She emigrated to this country in May, 1885. She leaves a husband and relatives to mourn her death. Funeral services were conducted by Bro John R. Evans at the residence.

CAMPBELL.—At Woodville, Michigan, January 3d, 1888, Mr. D. I. Campbell, husband of Jennie, daughter of Sr. Josephine Poling, of Aurora, Illinois. He leaves a wife and an infant daughter to mourn his death.

NELSON.—At his home in Arbela, Scotland county, Missouri, October 14th, 1887, Lorenzo Dow Nelson, aged 76 years, 5 months and 26 days. He was born in Rowan county, North Carolina, April 17th, 1811. Bro. Nelson served through the Black Hawk war. He leaves a wife and one child, and many other friends to mourn his death.

TUTTLE.—At Seligman, Missouri, December 30th, 1887, sister M. J. Tuttle, aged sixty-eight years. She has belonged to the church about thirty-five years, and died in full faith, saying she was ready and willing to depart, and that her way was clear.

BROWN.—Died January 30th, at New Albany, Indiana, Green Brown, of typhoid fever. He leaves a wife and two children to mourn his death. He was strong in the faith, for he said just before he died that there was nothing that pained him from the crown of his head to the sole of his feet. He talked to the last, and was in his right mind. He was born in Clark county, Indiana, June 13th, 1843; was baptized May 22d, 1870, by W. W. Blair, and was a member in the Eden branch, in good standing. Funeral services were conducted by Elders James G. and M. R. Scott.

ADDRESSES.

T. W. Smith, Hastings, Victoria, Australia, care Edmund Jones.

CHURCH SECRETARY'S NOTICE.

All Elders, Priests, Teachers and Deacons, who have not yet sent in their names for the purpose of being placed in quorums are again notified that the order of the General Conference has been that none shall be so enrolled except by their own request. There are vacancies in the five quorums of Elders and the one quorum of Priests that are organized, and if enough are present at the coming General Conference to organize other quorums, it is probable that it will be done. Therefore all who desire to be thus enrolled are hereby requested to send or authorize the sending of their names at an early date.

H. A. STEBBINS, *Church Sec'y.*

HIGH PRIESTS' QUORUM.

The brethren of the quorum will please remember the rule that the quorum desires to hear from every one, either in person or by letter, at the annual meeting. Therefore please write in season and not delay till the last.

H. A. STEBBINS, *Quorum Sec'y.*

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Jan 28

MRS. W. H. CURWEN.

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In January, 1888,

THE LAMONI GAZETTE

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D. F. NICHOLSON.

THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CON-
HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN
IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, March 3, 1888.

No. 9.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ
of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presi-
dents, and the Bishop's Agents, are requested to solicit
new subscribers, and help make the weekly a success.

Business letters and subscriptions must be sent to
David Dancer, by P.O. Order, Registered letter or express
Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH EDITOR.
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, March 3, 1888.

INDEPENDENCE, Mo., Feb. 12th.

Bro. Blair:—In *Herald* for February 11th is an
article from the Richmond *Democrat* concerning
the death and testimony of David Whitmer, is
the following:

"The result of this vision was a proclamation
setting forth the facts enumerated. The 'urim
and thummim,' mentioned in the account of the
vision were a pair of transparent stone spectacles.
Smith would put on the spectacles, when a few
words of the text of the Book of Mormon would
appear on the lenses. When these were correctly
transcribed by Cowdery, who acted as his amanu-
ensis, these words would disappear and others take
their place. When one hundred and sixteen
pages were completed, Smith entrusted them to
Martin Harris, to take to his home with a view to
convert his family to the new faith. They were
placed at night in a bureau drawer and next
morning were missing, having been stolen.
They were never found and never replaced, so
that the Book of Mormon to-day is short that
number of pages of the original matter. As a
chastisement for his carelessness, the urim and
thummim was taken from Smith. But by hum-
bling himself, he again found favor with the
Lord, and was presented with a strange oval-
shaped, chocolate colored stone, about the size of
an egg, but more flat, which it was promised
should answer the same purpose. With this
stone all the present book was translated. The
prophet would place the stone in a hat, then put
his face in the hat and read the words that
appeared thereon. This stone is the only relic of
the prophet's work in existence which is not in
possession of Mr. Whitmer. It was confided to
Oliver Cowdery and preserved by him until his
death in 1852. After that event Phineas Young
succeeded in getting it from Cowdery's widow
and it is now among the sacred relics preserved
at Salt Lake City."

Now there must be a mistake somewhere, for
history informs us that about April or May, in
1828, Martin Harris took the manuscript home to
his family, and they were lost, and Joseph lost

the gift of translation for a time. We find on
pages 34 and 35 Life of Joseph the Prophet, that
the gift of translation was restored to Joseph,
and that in April, 1829, he had a revelation to
Oliver Cowdery, through the Urim and Thum-
mim; also history informs us that through the
Urim and Thummim several revelations were
given, among them the revelation concerning
John the beloved, (Doc. Cov. Sec. 6), and the
revelation to Hyrum Smith, May 1829, (Doc.
Cov. Sec. 10). All this happened before any of
the Whitmer's joined the church, for Hyrum
Smith, David Whitmer and Peter Whitmer,
were baptized the same day in June, 1829.

This article purports to come from David
Whitmer, and it states that Joseph did not have
the Urim and Thummim restored to him at all,
but that in its stead a strange oval shaped choco-
late colored stone, about the size of an egg was
given him. For one I would like to know which
is correct."

I would like that some one through the col-
umns of the *Herald* would give us the straight
of this matter, also if there is any truth in the
statement. Is that strange, oval shaped, choco-
late colored stone in Salt Lake City?

R. MAY.

Replying to the above we have to say
that, David Whitmer was not a compe-
tent witness in respect to the Urim and
Thummim having been taken from Joseph
the Seer, for he was not personally ac-
quainted with the facts, and could have no
knowledge of them except by hearsay, as
he did not meet with Joseph the Seer till
in June, 1829, whereas it was in June, 1828,
—one year before—that the Urim and
Thummim was taken because Joseph
had suffered the one hundred and sixteen
pages of the manuscript to be lost through
the importunities and carelessness of Mar-
tin Harris.

Joseph the Seer, in his "History," in-
forms us that the Urim and Thummim
was restored to him, and that he not only
translated with it, but that he also obtain-
ed many revelations through it. And
Oliver Cowdery, who became Joseph's
scribe to write the Book of Mormon
April 7th, 1829, about two months before
David Whitmer first visited Joseph, states
in his letters written to the *Messenger* and
Advocate in 1834, as follows:

"Near the time of the setting of the sun, Sab-
bath evening, April 5th, 1829, my natural eyes,
for the first time beheld this brother. He then re-
sided in Harmony, Susquehanna county, Penn-
sylvania. On Monday, the 6th, I assisted him in
arranging some business of a temporal nature,
and on Tuesday, the 7th, commenced to write
the Book of Mormon. These were days never to
be forgotten—to sit under the sound of a voice
dictated by the *inspiration* of heaven, awakened
the utmost gratitude of this bosom. Day after

day I continued, uninterruptedly to write from
his mouth, as he translated with the *Urim* and
Thummim, or as the Nephites would have said,
'Interpreters,' the history, or record, called 'The
Book of Mormon.'—Letters of Oliver Cowdery,
page 2.

Joseph the Seer states in the *Times and
Seasons*, March 1842, vol. 3, p. 707, in re-
ply to a letter written him by John Went-
worth, editor of the Chicago *Democrat*, as
follows: "With the record [plates. Ed.],
was found a curious instrument which the
ancients called 'Urim and Thummim,'
which consisted of two transparent stones
set in the rim of a bow fastened to a breast-
plate. Through the medium of the Urim
and Thummim I translated the record by
the gift and power of God."

Whoever will now turn to the Book of
Mormon and read the following passages
will learn clearly how the Lord provided
"means" for the translation of the Book of
Mormon: Mosiah 5:10, 11; 12:3; Book
of Mormon 4:2, 8. These texts show
what "means" God had prepared "for the
interpretation" of the plates from which
the Book of Mormon was translated.
The testimony of these texts and that of
Joseph the Seer and Oliver Cowdery har-
monize, therefore we endorse it instead of
that which purports to be the testimony of
David Whitmer.

David Whitmer, we repeat, was not a
competent witness as to the "means" used
by the Seer in translating the Book of
Mormon. He did not meet Joseph the
Seer until at least two months after
Oliver Cowdery had been writing the
Book of Mormon as the Seer translated it.
David Whitmer never wrote a line of the
Book of Mormon; and there is no evidence
at hand to prove that the Seer ever showed
him the "means" by which he translated.
The purported testimony of David Whit-
mer as to the "means" by which the Book
of Mormon was translated, is that of a
man who had no direct hand in that trans-
lation, being neither translator, nor scribe,
but simply a "witness" after its translation,
while, on the other hand, the testimony of
Joseph Smith and Oliver Cowdery is that
of men who were the immediate agents in
the translation, the first being the transla-
tor, and the other the one who wrote it,
word by word, as dictated by the transla-
tor. The testimony of Joseph and Oliver
was given in the first years of the church,
while these matters were fresh in the
minds of these chief actors and the Saints;
while that which purports to come from
David Whitmer was given when he had
become feeble with infirmities and multi-
plied years. One is the testimony of men
who *knew*; the other is of one who did
not personally know.

We can see no reason why Joseph and

Oliver should say the translation was done by "means" of the Urim and Thummim—the "interpreters"—if in fact it was done by means of a "stone." In either case it would be miraculous, and nothing special to be gained by alleging that it was translated by the Urim and Thummim if it was not.

Whatever David Whitmer may or may not have said on this point, it should be remembered that he had little or nothing to do with the Church and its history since the spring of 1838—fifty long years—and it is not difficult, from this fact, to account for errors in memory and defects in judgment which have been painfully apparent of late. The fact that David Whitmer remained idle, comparatively, in ministerial matters, for about fifty years, should be accepted as clear proof that the Lord did not call him of late to set in order and correct either the history, the doctrine, the organization, or the government of the Church. And not having been called to that work, it is both vexatious, misleading, and dangerous to give heed to what purports to be his efforts in that direction.

It is unpleasant to reply to inquiries coming to us relative to what David Whitmer has said or done; but when pertinent, proper inquiries are made, we must lay aside our personal preferences and attend on the duties of a vigilant, faithful "watchman."

Rumor has it that the "stone" in question went into the hands of Phineas Young.

TOURGEE AND GIST ON MORMONISM, REVIEWED.

THE clipping below we take from the Willoughby, (Ohio) *Independent* of January 27th, 1888. It has the ring of honesty and fairness. The writer treats of important facts in regard to Sidney Rigdon, the Latter Day Saints, and the Book of Mormon. His personal knowledge of Mr. Rigdon and the Latter Day Saints during their residence at and near Kirtland give such character and strength to his statements as make them trustworthy and reliable. Thus it is, that in these late years the truth is coming to the forefront, rebuking falsehood and bigotry.

"The review of 'Button's Inn' by Prof. W. W. Gist, an extract from which appeared in your columns last week, is deserving of comment. The professor says 'Much of it is history.' 'It is well known that Sidney Rigdon was the real founder of the Mormon church. The author has given a true picture of Mormonism as it appeared in Kirtland, Ohio, fifty years ago.' Sidney Rigdon 'disappeared for a time and when he returned it was to be a leader in the Mormon church. The mass of the Saints were extremely ignorant,' &c., &c. Now let us see how 'much' of this is worthy of being called 'history.' Judge Tourgee in his book locates Kirtland forty miles from Cleveland, when in a straight line it is perhaps not half that distance, and only twenty-two miles by the usual somewhat circuitous traveled route. Jack Button, alias Abner Jackson, second cousin to Sidney Rigdon, a prominent character in the story, passed through Cleveland, hears of the 'New Jerusalem' in Kirtland, and with a friend

resolves to visit it. The story of this visit, 'the Sabbath meeting in the temple, his seat by a green silk curtain, his almost miraculous conversion, his appointment as 12th apostle, the silken curtains of royal purple which enclosed the prophet Smith from the eyes of the audience, their being drawn aside by angel hands, of music by hidden performers'—all this with other accessories is very graphically told by the author, who as a novelist is privileged to 'give to airy nothing a local habitation and a name.' He describes also a curious cave located near the temple much visited, and between which and the temple some supposed there was a secret passage. All this will do for a novel, but it is very far from being history.

"The writer has been a resident of Kirtland village nearly fifty-four years; was here the year the temple was built; was present at its dedication and knew all the prominent men in the church at that time. There never was a 'silken curtain' in the temple. The curtains, such as were there, were of coarse, heavy canvas, painted white, and were raised and lowered like a theatre drop curtain by a person in plain sight of the audience. The nearest cave is several miles distant.

"Judge Tourgee further says (and this perhaps may be considered history) 'the first half of this century was a hot bed of new beliefs,' and then he goes on to enumerate the different sects that arose. He says: "Mormonism sprang up in central New York, and obtained its first foothold on the Western Reserve in the midst of a population of the highest average of intelligence to be found in the world, the most universal religiousness, the strictest morality, and the most fearless independence. Four-fifths of the people are of the purest New England stock, and from this people the primitive Mormon church drew almost its entire membership.' The followers of Smith were 'sober, industrious, intelligent and devoted.' In reply to Prof. Gist's statement that 'it is well known that Sidney Rigdon was the real founder of the Mormon Church,' will simply say that over a quarter of a million of so called Mormons and many others believe Joseph Smith to be the founder of their church. Sidney Rigdon joined the Mormons in the latter part of the year 1830, some time after the first edition of the Book of Mormon was printed. At the time he was an eminent Disciple minister and had a church and a large congregation in Mentor, about half a mile east of the Garfield mansion. For fourteen years previous he had been a licensed minister, during which time it is not recorded that he was ever charged with any immorality. We knew him personally, have heard him preach many times, and met him in society and by the family fireside, and from our own knowledge and that derived from other sources we believe him to have been an earnest, conscientious, religious enthusiast; and that when the Book of Mormon was first presented to him in Mentor by Parley P. Pratt, a Mormon Missionary, late in the year 1830, he was by virtue of his organization as a man and his peculiar religious nature, fixed and intensified by a remarkable religious experience, well fitted and prepared to believe in its divine authenticity, and accept Joseph Smith as a prophet of the Lord, commissioned by the Most High to usher in a new dispensation in these latter days. We have no desire to propagate or defend

the religious views of the people known as Mormons, having less faith in them than Prof. Gist himself, only when we are writing history let us be sure of our facts, and above all let us not go to our prejudices for information and counsel."

Z.

KIRTLAND, JANUARY 24th, 1888.

THE MORMON QUESTION.

"BOTH sides will have a hearing before the Senate and Territorial Committee to-morrow on the Mormon question. To this committee was referred the memorial of the alleged Utah Constitutional Convention asking for admission into the Union. The committee has also before it the constitutional amendment of Senator Cullom for the wiping out of polygamy and other bills looking to legislation. The Mormons have engaged some of the most eminent legal men in the country to look after their interests. They seem to have no end of money for this purpose. There are lawyers enough to take care of dozens of cases, but they are hired with a view to their personal and political influence rather than their legal usefulness."—*Chicago Tribune*

If the above statement be true, the Utah leaders have great confidence in the Almighty Dollar, and make that the god in whom they trust to secure statehood, etc. In trusting to a host of well paid lawyers for the success of their scheme, they thereby acknowledge the source from whence they finally hope to win. Acts speak louder than mere words.

THE editor of the *Expositor* has this to say of the calumniators of the Saints, in the February issue of that excellent paper:

"Why, we have run the Rev. 'Spaulding manuscript,' of Hurlbut and Howe out of its hiding place, where it has been hid for nearly fifty years; we have published the illiterate vulgar, profane, obscene and infidel production of this pious Presbyterian divine, and it makes the retailers of the old lies of Howe and Hurlbut sore, and destroys their stock of lying evidence, and now they wish to invent another by trying to prove that this pious infidel minister wrote another 'manuscript found,' and that the one unearthed recently is not the one they meant all the while. Their old, persistent lie about Rigdon's stealing said manuscript and remodeling it into the 'Book of Mormon,' has been exploded and the authors unmasked to the utter contempt of all honest men, and leaves these pious divines without ammunition to load their guns to shoot paper wads at the Latter Day Saints, and hence the effort of Mr. Deming to supply the long felt and much needed dirt for these venerable dirt slingers.

"This 'charcoal' Deming, like all who have written before him, has fallen into the mistake of claiming that the 'Book of Mormon' was a history of the 'ten lost tribes of Israel,' and so the second 'manuscript found' of Rev. Spaulding, they say, was a purported history of the lost tribes of Israel. Now we will do as well by Deming as we once offered the Rev. (?) Dr. Roberts in the debate we had with him in Iowa on the subject. We will give Mr. Deming or any other person, 160 acres of good land if they will find a single sentence in the Book of Mormon which purports or pretends that said book is

a history of the lost tribes of Israel or anything pertaining to their history. Unfortunately for the cause of Deming & Co., Mrs. Spaulding nor her daughter, Mrs. M. S. McKinstry, never told of ever giving Hurlbut but one manuscript, nor ever pretended that he got but the one; and we have proved time and again that one went into the possession of Howe, and that when Rice bought out Howe's office this identical manuscript went with the rest and has been under Rice's care and keeping since about 1840, until it was placed in the keeping of President Fairchild of Ohio, who furnished us the copy we have published.

The name 'Manuscript found' is the name given to Rev. Spaulding's manuscript by his widow and daughter, and by Howe and Hurlbut. And, as the manuscript had no name of its own, the publishers were justified, yes, in duty bound to give it the name it had always been known by, and that all the friends of the manuscript gave it. And it comes now with ill grace for them to charge the publishers with the forgery of the name 'Manuscript found,' which was placed on the published book. And the fact that on the wrapper which held the manuscript the words 'Manuscript Story—Conneaut Creek,'—and which name Fairchild says was evidently the handwriting of Mr. Rice of Honolulu, and not the author, and further, as the Spaulding family and friends have always called it 'Manuscript found,' it was no forgery for the publishers to prefix the name they all had given to the production. Consequently the claim put forth that Spaulding wrote another manuscript in regard to the lost tribes of Israel from which the Book of Mormon was made, rests in the addied brains of the opponents of the Book of Mormon. And another fact, patent to any person who ever read the Book of Mormon, there is not one word or sentence in the book claiming or pretending to be an account of the lost tribes of Israel. And here is where the whole subterfuge of the false witnesses is brought to light and exposed to every person who will read the book."

To the above we may add that it does not matter how many manuscripts Rev. Spaulding may have written, either after or before he wrote the "Manuscript Story." One thing is now established by the widow of Spaulding, Mrs. McKinstry, the witnesses whose names are signed to the "Manuscript Story" (including that of Doctor Hurlbut), also the testimony of Howe, Rice and Fairchild, and that is, that the said "Manuscript Story" is the genuine, verifiable work of said Rev. Solomon Spaulding. In this an all essential point is gained, for in that document we have Rev. Spaulding's powers and qualities exhibited so clearly and fully that we can easily measure him and size him up in respect to his natural abilities, his defects in scholarship, his morals, his religion, his ignorance of the antiquities of America, his irrational and flimsy theory in respect to the aborigines of America, all proving that he never possessed, and never could possess, the qualifications necessary to write the Book of Mormon, nor anything approaching it. He, in that manuscript, has furnished to all people the plain evidences of the manner of man he was. And judging him by what is there

displayed, he had neither natural nor acquired wit, wisdom, skill, learning, morals, religion, nor archaeological knowledge sufficient to unite anything superior to his stupid, irreligious, immoral, and nonsensical "Manuscript Story." It was and is his last, best, and only effort in that line. He had no more ability to write the Book of Mormon than a gibbering penny-a-liner had to write the *Principia* of Sir Isaac Newton, or the *Cosmos* of Humboldt. We repeat, that it does not matter how many manuscripts Rev. Spaulding wrote; for the one he did write fixes his capabilities, religion, (if he had any), and his morals at a low-down standard, utterly and hopelessly beneath that required to design, plan, and execute a work like the Book of Mormon. But there is not a shadow of proof that he ever wrote save the one. It now will be in order for the Rev. "Mormon-eaters" to invent some other theory on which to wreck the Book of Mormon. We cheerfully await developments.

EXTRACTS FROM LETTERS.

Bro. Thomas Burt wrote from Springville, Utah, sending remittance for church publications, and said:

"We all love the *Herald*, and I am of the opinion it is guided by the hand of the Lord. There are several persons here that promise to subscribe for the *Herald* this year, but have failed to come yet with the money. Bro. R. J. Anthony is with us, and the school trustees have given us the choice of four school-houses here, so Bro. Anthony will lecture to-night on the divinity of the Book of Mormon."

This is good reading all through. We are glad the Utah people take some interest in our publications, and very glad that those in authority among them now show some willingness to do by others as they wish others to do by them.

When Elders Briggs and McCord visited Brigham Young in 1863 as missionaries of the Reorganized Church, he told them they could not, with his consent, have any house in which to preach, and that he would write to the different parts of the territory and warn the people against them and their doctrine. The last twenty-five years has witnessed the fruit of his threat. Only God and the confiding Saints there, and those who have left there, can know the sorrow and shame and suffering that has followed his tyrannical system of priestcraft from the first. But the hand of the Almighty is lifting the covering from the despotic doings of Brigham Young, and disclosing his secret as well as his public transactions; and all the combined powers or wealth and priestly influence that has hitherto dominated the rank and file of the Utah Church can not prevent it. It may not come as speedily as could be wished, but come it will, and it will come to the confusion and merited condemnation of those at whose doors blame justly lies, whether living or dead.

Any society that is hindered by its leaders from seeking truth and light, will in time see and detest its bondage and hurl down the authors of its wrongs to the low level of the intentional evil-doer and the conscienceless oppressor.

If the Utah people will give hearing ears to the ministers of the Reorganized Church, as we hope they yet will, they will learn that which will take the veil from their minds, the pain and shame from their hearts, and send in the sunshine of joy and gladness.

Bro. J. C. Clapp wrote from Farmington, Kentucky, February 16th:

"I am now very busy and the light is beginning to shine into the hearts of some here * * * Thank God for a renewal of health."

Bro. Cyriel E. Brown, of Providence, R. I., has this to say:

"I see no faults in the *Herald* worth speaking of. If anything seems hateful, it is finding faults where there are none. I like the *Herald*. It never dodges the question, but meets it openly, honestly and kindly. It is not ambiguous, but meets its opponents fairly, following them closely, and deals with them sharply, but generously."

EDITORIAL ITEMS.

An effort is being made by the citizens in and about Lamoni to erect suitable buildings and establish an Academy or College in or near the town, at an early time in the future. The railway company has offered, free, two and a half acres of well located lands on which to make the location, and others have also made liberal offers for that purpose. It is safe to say that no better point can be found in the west at which to establish such a school than Lamoni. The site is healthful, beautifully located, environed by a rich, rolling prairie dotted and skirted with pretty groves and strips of timber land, in the midst of an excellent class of farmers, stock growers and business men, and free from the attractions, allurements, excitements and corruptions, common to large cities and leading thoroughfares, with moral and social conditions exceptionally good. We fondly hope the enterprise may succeed.

Pres. Joseph Smith wrote from San Francisco, California, the 16th instant. He was holding services in both Oakland and San Francisco with fair attendance and interest.

Persons who do not see their letters in the *HERALD* will please take no offense, but bear in mind that we use only such, or such parts, of the communications sent us as we deem available and proper. We seek to use our discretion in the premises fairly and wisely for all parties concerned. Our publications should ever be the medium of valuable information, presented in a plain, instructive, and entertaining manner. These facts should be kept in view by all who write for our press, and then forbearance, a rare virtue, will be needed to abide results.

Bro. E. L. Kelley is invited by Bro. R. H. Davis, Bishop's agent for the Spring River district, Kansas, to call and labor there some this spring when going on to General Conference.

Sr. Susan Tyler, of Erie, Pennsylvania, sends for eight copies of "Voice of Warning" and directs where to send them, one in a place, and intends by this to enlist the attention of her relatives and friends in the doctrine of the Saints, and she intends to send them the Book of Mormon also. She says: "The *Herald*

gets better every year, and *Autumn Leaves* could not be better."

Bro. R. B. Howlett, of London, Ontario, writes that he distributes tracts with good results, and had baptized two persons. He speaks highly of the *HERALD* as a family paper and thinks none should be without it.

Priest George H. Graves writes that he hopes at not distant day to be engaged more thoroughly in advancing the Lord's work, and he thinks all the priests should strive earnestly in that direction.

Bro. E. C. Brand wrote from Flagler, Iowa, the 14th ult: "Am having good meetings here, with full house Sunday. Will preach here all the week."

Bro. Robert Oehring wrote us from Forestville, Michigan, the 18th inst., saying: "There is quite an interest here among the Germans." He is soon to labor in Saginaw City and other places near, and intends to return to his home in Dakota by March 15th. He feels joyful in the Spirit, though not well in body.

Sr. Caroline Wyatt, of Glen Easton, West Virginia, wrote of late that Bro. James Craig had just closed an interesting discussion there with a Tunker—Dunkard—minister, on the apostasy of the primitive Christian Church, in which Bro. Craig nobly defended the truth and was answered by slang. The Tunker was confounded, friends made to the truth and the Saints were confirmed and edified. She further states that the Church publications are highly prized, and more thoroughly appreciated than ever; and also that she hopes all may labor against "the dirty," expensive, and hurtful tobacco habit.

Bro. N. Stamm wrote from Adelphi, Iowa, saying he had been preaching some this winter, and that he had fair hearing and good treatment generally.

All mail for Bro. and Sr. T. W. Smith should be sent to Wallsend, New South Wales, Australia, in care of Thomas Gregory.

QUESTIONS AND ANSWERS.

Ques.—Is it legal for a branch to demand a business meeting by vote when there is a previous rule that the business meetings shall be subject to the call of the branch president?

Ans.—No. The branch should abide by its own rules. If they wish to act contrary to any of them, they should first rescind the objectionable rule, in a regular, fair manner. Otherwise the house would be divided against itself.

Q.—Can a branch officer be released at any of the regular branch meetings for worship, he having expressed no desire to be released?

A.—No. For otherwise a prayer meeting, few in number, may undo and overthrow what a regular and full business meeting may have done. All permanent officers of a branch should be chosen or released according to "Book of Rules," sections 5, and 170.

"All persons who are to have permanent charge of an organized branch, should be chosen, they being previously eligible, by vote properly taken at a regular meeting of such branch, or one specially called for that purpose, of which due notice has been given. It shall be considered the duty

of every member of the branch to attend the business meetings of the branch, at the regular sessions thereof."

Q.—If the presiding officer of a meeting refuses to put a motion, can the mover put it?

A.—No. It is the duty of the presiding officer, "To announce the business before the Assembly in the order in which it is to be acted upon; to receive and submit, in the proper manner, all motions and propositions presented by the members; to put to vote all questions, which are regularly moved, or necessarily arise in the course of the proceedings, and to announce the result."—Book of Rules, chap. 2; pars 7, 8, 9.

"The branch officers are to be the officers who shall preside over, and have charge of, these meetings; and none others shall preside, except by vote of those present at any meeting, or by the courtesy of the officer present, whose right it may be to preside at the time. The officers of the church who will be recognized by these meetings, as having a right to preside, are:—A presiding elder who has been regularly chosen by vote of the branch; a priest, or priests, also regularly chosen by vote of the branch; a teacher, or teachers, also regularly chosen by vote of the branch; a deacon, or deacons, also regularly chosen by vote of the branch; a secretary or clerk of the branch, also regularly chosen by vote of the branch. It shall be the duty of the presiding officer of the meeting to preside over the same during its session; to enforce the rules of order and an observance of the same, with decorum and propriety; to secure, so far as he is able to do so, a due respect and regard for the laws governing the church, as contained in the Bible, Book of Mormon, and Doctrine and Covenants; and prevent these books from being treated lightly, jestingly, or disrespectfully."—Book of Rules, sections 163, 164, 165.

Q.—Can a branch, by vote, release each officer, and disorganize the branch in this way?

A.—Yes; if it is done in harmony with the rules that govern the organization of branches which provides as follows:

"Branches are the primary and congregational organizations of the Church, and may be formed wherever six or more members in good standing may be resident in any one neighborhood, one of whom must be an elder, priest, teacher, or deacon." Such organization may be effected under the care and supervision of any local or traveling elder, by the desire and consent of those who shall constitute such branch, when organized; or by the consent, advice, or direction of district authorities, where such exist. All persons who are to have permanent charge of an organized branch, should be chosen, they being previously eligible, by vote properly taken at a regular meeting of such branch, or one specially called for that purpose, of which due notice has been given. A branch is said to be fully organized, when there is a presiding elder, a priest, a teacher and a deacon; there may be, if necessity require, two or more priests, teachers and deacons. In addition to these officers, there may be a secretary or clerk, who may or may not be an elder, priest, teacher or deacon. The rules governing the General Assembly of the Church in its deliberations, should also govern branch meetings; subject to the modifications of organization only."—Book of Rules, sections 4, 5, 6, 7.

And inasmuch as the Book of Rules in section

13, provides that a "President of the district . . . shall . . . have charge of the several congregations of the district," it is therefore legal, proper and orderly, that such disorganization be done under his supervision. The Book of Rules as adopted by the General Conference, may be, and ought to be, received by all the Saints as one of the essential "helps in government" provided to secure the easy and uniform administration of the law and order of the church, thus preventing misunderstandings, strifes and divisions, and promoting and securing unity, concord and edification to all the church. The laws of the church should be honored by all and held inviolable. The Book of Rules, having been adopted by the church for what they claim, are a part of that law, and should be carefully observed. The revelations given for the government of the church declare these sensible, self-evident and divine principles:

"And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and will-eth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still. All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions. All beings who abide not in those conditions, are not justified."—Doc Cov. 85: 8, 9, 10.

Q.—Are we to understand that the Saints are to build a city, and old Jerusalem be rebuilt before the Lord will appear in his glory? before his second coming? and are they to be real, material cities?

A.—Yes; see Ps. 50: 1-6; 53: 6; 102: 16; 147: 2; Isa. 2: 1-4; 24: 17-23; 59: 20; 60: 1-22; 62: 1-12; 66: 10-24; Jer. 30: 18-24; 31: 6-14; Ezek. 36: 1-38; Rom. 11: 25-29; Matt. 23: 37-39; Mal. 3: 1-4; Zech. 14: 1-16, with 1 Thes. 4: 16-18; Joel 3: 1, 2, 9-21; 2 Nephi 5: 9-11; Book of Nephi 9: 9-11; 10: 1; 11: 1; Book of Ether 6: 1; Doc. Cov. 36: 12; 42: 3; 10: 17; 45: 12-14; 83: 1, 2; 108: 4, 5, &c., &c.

These texts afford proof that both Zion and Jerusalem will be builded before Christ comes in glory, and that they are where Christ and his Saints will reign in glory and dominion during a thousand years and the "little season." We hope some of our able ministry will treat this subject at length, and in detail, at no distant day. We now have in view an excellent article on the millennium, but we lack room in the *HERALD* for it at present. It embraces much in regard to the second advent and glorious reign of Christ, the redemption of the Saints, the gathering of Israel and Judah, and the advanced condition of the created world.

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A choice **TIMBER CLAIM** of 160 acres, in Sherman Co., Kansas. Land smooth and level; soil deep and rich; water excellent and depth 80 feet. Twelve miles from county seat, twelve miles to Railroad; ten acres broken. Country thickly settled, and everything flourishing.

Address **THOS. J. SMITH**, Ough, Neb.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

HERE AND THERE, OR THIS WORLD AND THE NEXT.

BY HANNAH MOORE.

Here, bliss is short, imperfect, insincere,
But total, absolute, and perfect there.
Here, time's a moment, short our happiest state;
There, infinite duration is our date.
Here, Satan tempts and troubles e'en the best;
There, Satan's power extends not to the blest.
In a weak sinful body here I dwell,
But there I drop this frail and sickly shell.
Here, my best thoughts are stained with guilt and fear,
But love and pardon shall be perfect there.
Here, my best duties are defiled with sin;
There, all is ease without, and peace within.
Here, feeble faith supplies my only light;
There, faith and hope are swallowed up in right.
Here, love of self my fairest works destroys;
There, love of God shall perfect all my joys.
Here, things, as in a glass, are darkly shown;
There, I shall know as clearly as I'm known.
Frail are the fairest flowers which bloom below;
There, freshest palms on roots immortal grow.
Here, wants or cares perplex my anxious mind,
But spirits there a calm fruition find.
Here, disappointments my best schemes destroy;
There, those that sowed in tears shall reap in joy.
Here, vanity is stamped on all below;
Perfection there on every good shall grow.
Here, my fond heart is fastened on some friend,
Whose kindness may, whose life must have an end;
But there, no failure can I ever prove—
God can not disappoint, for God is love.
Here, Christ for sinners suffered, groaned, and bled,
But there he reigns the great triumphant Head:
Here, mocked and scourged, he wore a crown of thorns:—
A crown of glory there his brow adorns.
Here, error clouds the will and dims the right;
There, all is knowledge, purity and light.
Here, so imperfect is this mortal state,
If blest myself, I mourn some other's fate.
At every human woe I here repine;
The joy of every Saint shall there be mine.
Here, if I learn, the world shall pierce my heart;
But there that broken reed and I shall part.
Here, on no promised good can I depend,
But there the Rock of Ages is my friend.
Here, if some sudden joy delight inspire,
The dread to lose it damps the rising fire;
But there, whatever good the soul employ,
The thought that 'tis eternal crowns the joy.

Sel. by Sr. LOU BEREX.

EXTRACTS FROM LETTERS.

Sister Piddington, of Crescent, Iowa, writes:—
"I rejoice reading the good instructions which comes in the *Herald*, and am striving to hold on to the 'rod of iron.'" She requests the prayers of the Saints for her companion, who is very sick.

Sister Melissa J., Deloit, Iowa, writes:—
"I have been greatly blessed since I obeyed the commandments of God, and my soul rejoices in this work. When we do his will how bright is the knowledge that comes to us, proving that we are his children in deed and in truth, and what a desire we have for others, that they should know even as we know that those who do his will shall inherit eternal life. Let us pray for one another, and be charitable to all."

Sister M. M. Brooks, of Essex Center, Ont., writes:—
"We are rejoicing greatly in the ministering of brethren Brown and Shippy, and God has testified through the gifts of his Spirit that he is well pleased with our efforts to serve him. We have rented a hall for the use of the brethren, for which we pay twelve shillings a night. If any of the Saints who read this feel disposed to aid us in this, it will be thankfully accepted.

Our aged brother and sister Halstead came to pay us a visit last Sunday, and to hear the gospel ably defended."

Sister Mamie Zenor, Oxford, Kansas, writes:—
"When I read letters from all parts of the world, it makes my heart rejoice, and swell with gladness to know how the gospel is winning its way and the honest in heart are being gathered in. There is quite an excitement here now over the Salvation army—would that all men would come to the light."

Sister Kate M. Barnett, Taylor Ridge, Illinois, writes:—
"I feel like bearing my testimony, with others of my sisters, to the truth of this work. Before I united with the church I was very sick, and by both physicians and friends was given up to die. When my friends came to see me die, some of them who belonged to the church insisted upon sending for the elders. My husband gave his consent, and after Bro. Rowley came and administered to me I began to grow better. As soon as I was able to ride, my friends took me to Davenport to conference. When I went into the water to be baptized I was not able to walk without help, but after I was baptized, so greatly was I strengthened, both in soul and body, that I walked out of the water with all my wet clothes clinging to me. I knew then that I had obeyed the truth. My aged mother is living with me. She is eighty-six years old, and will be remembered by many of the Saints as mother Webb."

HOME COLUMN MISSIONARY FUND.

Sr. Augusta Fleming, Amador City, Cal....	50
Sr. E. M. Milgate, Folsom, Cal.....	1 00
Sr. Alice Wright, Atchison, Kan.....	50
Sr. Jane Berry, Atchison, Kan.....	50
S. and C. Laughlin, Olivet, Iowa.....	75
Sr. Mary Piddington, Crescent, Iowa.....	1 00
Sr. Alta A. Vedder and little sister, Ferndale, Cal.....	50
Sr. Elizabeth Riley, Cleveland, Iowa.....	1 00
Sr. Anna Lively, Independence, Mo.....	75
Sr. S. & Nellie Chatburn, Independence, Mo.....	87
Sr. Almira Heid, Fulton, Iowa.....	50
Sr. Irene and Bertha Wheeler, Diamondale, Michigan.....	25
Sr. Sarah Hills, Tabor, Iowa.....	75
Sr. Nettie Green, Tabor, Iowa.....	25
Ella and Bert Gish, Wheeler, Iowa.....	50
Sr. Laura Fredrickson, Wheeler, Iowa.....	75
Sr. Hannah, Riverside, Cal.....	60
Sr. Sophia Jewkes, Orangeville, Utah.....	1 00
Sr. Brown and daughter Clara, Columbus, Kansas.....	50
Sr. Lucy A. Beebe, Henderson, Iowa.....	65
Sr. Julia M. Danielson, Danway, Ill.....	1 00
Sr. Mary M. Allen, Centerville, Iowa.....	1 00
Sr. Mary Emma Allen, Centerville, Iowa..	50

LAHONA, IOWA, February 23d.

ST. JOSEPH, MO., Jan. 22d.

Dear Sister Frances:—The letters in the Home Column are a great comfort to me. My soul rejoices in the testimonies in it. I finish it always with a God bless you, dear soul. It does me good because I can not have the preaching, which is good to hear. But, thanks be to the Lord, he is always near with his Spirit to enlighten the mind; so I want to say to the dear ones who are alone: Be not disheartened; the Lord hears your prayers, and accepts your good deeds, as well as if you were in a big branch. What we have to do is to exercise faith. When I was baptized I knew there was a new life before me, and a narrow way to walk in, and if we would like to be helped by him whom I had obeyed, I must live up to it. So by receiving the Holy Spirit by the laying on of the hands of the servants of

God, that was the lamp for my feet, to overcome the stumbling blocks in the way. I meet many. I saw very well that my road was not a very smooth one; but the help of that blessed still voice led me always to prayer, and thus far I have overcome many a struggle in many circumstances when I did not know what to do, or which way to turn, and sat fretting and crying. But fretting did not bring me over the hill or mountain. No, that will not do, at all. I have had to go to my heavenly Father for wisdom and understanding, and then, in that great sorrow, that blessed Spirit would raise me up, and a voice come to me, "I am the Lord thy God; I will be with you all the days of your life and forever." O, glory to God and the Lamb, forever and ever. Amen.

So, dear Saints, we are all struggling along in that same narrow way. Hold fast to the "iron rod," and never grieve the Spirit. My prayer is that we may all hold out to the end.

S. BOURGUOIN.

NORTH FORSTER, Australia.

Dear Sister Frances:—In reading the many letters in the *Herald* I am helped and strengthened in this good cause. We are blessed in that God permitted us to hear the gospel in its purity. We have had a visit from Bro. Burton, when he led five more into the waters of baptism. I would like to see Bro. and Sr. Burton stay in our branch; this may not be right yet it is my feeling toward them. They are doing a great deal of good; and it is my prayer that God will raise up friends to them wherever they go, for they are worthy of them. As we have entered into a covenant with God I pray that we may eat the bread of life and drink the waters of life freely; and that we may never turn aside, but go upward and nearer to eternal life. We sisters have a mother's prayer meeting, and by prayer and perseverance we shall get nearer to God.

Ever your sister in the one faith,

M. A. ANDERSON.

January 26th.

Dear Frances:—I wish to write a few lines on the Word of Wisdom, Doctrine and Covenants 86th section. There has been much discussion on the 1st verse, that strong or hot drinks and tobacco are not good for man; but in 2d verse God speaks of the flesh of beasts and birds, that they should be used sparingly, and it is pleasing unto Him that they should not be used only in times of winter, or of cold or famine. While this is not by commandment or constraint, yet God says it is pleasing unto him that we should not use them. Dear sisters, we all profess to love the Lord, and why should we not try to please him in all things; besides, he who formed our bodies ought to know what is the best food for us. How many of us eat flesh day after day, summer and winter, when God in his wisdom has supplied for us such wholesome vegetables and fruits. Surely we ought to be satisfied. I believe there would not be so much billiousness and sickness if we would not eat meat and grease in hot weather. And in the 3d verse there is a promise: "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden knowledge; and shall run and not

be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

Sisters! what a great promise to us; and we know what the Lord promises he will surely do. If we follow these sayings we will be healthy and strong; and which one of us would exchange health for riches. Some may think that meat is strengthening and we can not do without it; but I believe God knows what is best for us, and if we rely on his blessed words he will bless us with strength. We can use it in winter, in times of cold, that is when we most need it. I, for one, believe this great promise has as much to do with the 2d as with the 1st paragraph. I would like to hear the views of others on this subject, as I have never heard the whole Word or Wisdom explained. A SISTER.

FORESTVILLE, Mich., Feb. 22d.

Dear Sisters of the Home Column:—When I first heard of the Latter Day Saints I was among others to oppose the doctrine, being always taught that they were the Utah Mormons. But I can now testify that I am a true believer in the gospel of Christ. Two years ago this month I was baptized and since have received many blessings, and can now bear testimony to the healing power of God. When I obeyed this work my friends and doctor had said I would soon follow my friends who had died with consumption, but I believed God had the same power now that he had in olden times; and while attending conference in Brown City I was administered to. God's Spirit was there in power. I have had good health ever since, and to God alone do I give the glory. My desire is to keep humble, ever ready to do my Master's bidding, for I realize that only those that bear the cross can wear the crown. My people are all opposed to the work, and I would ask the prayers of all God's people that I may ever stand for the right, and be ready when the Master comes.

Yours in one faith,

LOUISA BREIDENBOCH.

MEDINA CITY, Texas, Jan. 31st.

Dear Home Column:—As we have just entered upon a new year, I feel impressed to come to you again to let you know how we spent Christmas and New Year in this far away corner of the Master's vineyard; not that I think I can edify any one, but because the Home Column is dear to me. I love the letters, and have been strengthened and encouraged by them many times. Yes; who needs strengthening more than the weary mother. Those letters from my far away home, (England), are so full of good tidings. I often shed tears of joy while reading them. Likewise this may be some one's far way home and they would like to hear from it.

A few Saints and friends had a nice Christmas Tree, Christmas eve, with singing by the young people and a few edifying remarks by Bro. J. A. Currie, Jr. We had a pleasant time. Christmas day we repaired to the school-house (near six miles) and had preaching by Bro. Currie. Then spread our dinner in the bright sunshine; after which we had prayer meeting, and returned home strengthened and encouraged by that blessed peace pervading the soul that pen can not portray. Oh, for a nearer walk with God, that his

Spirit might be ever with us! New Year's day was spent in Sunday-school and conversing on the plan of salvation to one of our neighbors who is very much opposed to our faith and has done a great deal against us. We hope good was done. Let us, dear sisters, ever be ready to earnestly contend for the faith once delivered to the Saints. To do this we must keep our lamps trimmed and burning. Let us go hand in hand in the bond of unity, that the strong may help the weak and that all with one united effort help hold up the hands of those who are appointed to feed the flock. Let us be more humble and prayerful, that we may be worthy of the blessings that our Father sees fit to bestow upon us. Oh, let us not waste our time, for it is short!

Some in this place are ready for baptism, but are kept back by unbelieving husbands and fathers: Let us send up one united prayer for them, and that the spirit of investigation may be given, and evil surmising be done away. Let us, with a godly walk be ensamples, "laying aside all malice guile, hypocrisies, envies, and evil speakings;" that when the race is ended we may receive the plaudit, "Well done thou good and faithful servant, enter into the joy of thy Lord."

May peace abide with you all.

SISTER SOPHIA WIGHT.

Dear Sisters:—As I sit alone this morning, I feel that I must write a few lines to you. I have felt impressed at many times that we as sisters and followers of our Savior, are too neglectful in visiting our sick and afflicted. The words of our Savior were, "Inasmuch as ye did it unto the least of these you did it unto me. When I was sick and in prison ye visited me, when hungry ye gave me meat, athirst and ye gave me drink." Now, dear sisters, are we doing this? Just think of the lonely hours a sick brother or sister has, confined in the house for weeks, perhaps months while we are enjoying health and happiness. Is it much to give an hour or two to cheer them. Surely we don't think or we would do better. I have frequently heard the remark: "Mrs. — is dead. Well, that is too bad; I heard that she was sick but did not know that she was dangerous." And then you will try to dismiss the subject from your mind, but you can not do it. All day long and perhaps for days your conscience will whisper, Why did you not go and see her, you might have helped her bear her cross, spoke words of comfort and cheer and the dying one would have carried a sweet remembrance of you to the spirit world, and angels would have recorded the good deed. Now, dear sisters, if you have neglected this duty, try and do so no more. Visit the sick; it will do them good and you will be blessed. Take a good book or a little delicate bit of your cooking; let them know that you are praying for them and you will feel glad when the dear face is lost to your sight, that you have done what you could.

"A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken
And made a friend sincere."

AUNT P.

ZION'S HOPE

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D. DANCER, Manager.

Correspondence.

LIMERICK, Ohio, Feb. 6th.

Brothers Joseph and William:—The work in this district is progressing well for the number of laborers in the field. The news still comes from those preaching the word that doors are opening and calls made for messengers to dispense the word of life. Brn. Devore and Beatty, notwithstanding great opposition, are having good success in West Virginia.

On the 26th of last month I left home to labor a few days in Highland county, Ohio, by request of the Saints there. I found them, with few exceptions, trying to honor the work. They are all young in the cause and need teaching. I met with them in two Saints' meetings and instructed them in duty to themselves and to each other. I spoke ten or eleven times in the immediate vicinity of the Saints to full houses of good listeners. Spoke once at another place near Marshall, met opposition, and they closed the door for the time, saying, at a more convenient season they would call. The brethren secured the Town Hall at Sinking Springs for me the night of the 26th of January. This village is two and a-half miles from where I had been preaching, and between forty and fifty of the people I had been preaching to accompanied me to the hall where I spoke two hours to a full audience of very attentive hearers. I think the result will be good. A doctor resides there, (I don't remember his name), who has been to Utah, and he informs the people of the difference between the "Josephites" and "Brighamites," and it gives us favor with the people. The citizens of Highland county are a noble people. Saints and others administered to my wants. May the Lord bless them. While there I baptized six, and others are near. I also ordained a very worthy young man to the office of priest. He will look carefully after the interests of the Saints. At the close of the last service I held in Highland county, I united in the bonds of matrimony brother Samuel Stethem and sister Lauretta Irons, both of the Highland branch.

On arriving home I found five calls for preaching which, under existing circumstances, I can not respond to. I love to see this work moving. If the Saints would keep the whole law, be wise and not bring reproach on the work, inasmuch as it is now lifted off the church to a great extent, it would be more encouraging to the elders to go forth to preach the word. The *Herald* always comes full of good things. I never expect to be without it, and when traveling I try to induce others to subscribe for it.

Yours in the faith,

JAMES MOLER.

NORTH HENDERSON, Ill., Feb. 10th.

Bro. W. W. Blair:—In looking over a January number of the *Herald* I found the testimony of father John Landers, and my heart was filled with joy and the Holy Spirit. My memory ran back to a scene of my childhood, near fifty years ago. The Spirit seemed to whisper, "Write and bear your testimony." But owing to my inability in writing, (as I am now sixty-one years old), I put the matter off. But now, by the help of the Spirit, I will write. When I was a child, near fifty years ago, father Landers came to my father's house (Samuel Black was his name), here in Henderson Grove. My father was an elder in the

church. Father Landers found my mother and I both sick. I had been sick for some time and was quite feeble. Father Black said to brother Landers, "I wish you would administer to my sick folks, if you will." They knelt in prayer, and brother Landers in his prayer asked the Lord to make it known to me that it was my duty to be baptized. Sister Hogaboom was the first to speak. She said it had been made known to her that I was willing to be baptized. Father asked me if I felt it my duty to be baptized, to which I replied I did. A team was ordered and I was conveyed to the water. The Spirit of the Lord was with us in great power, and that to bless. As I was quite feeble, father helped me into the water. But, thank God, I came out of the water well; was not sick another moment; and in a few days had my usual strength. Never can I forget that time while memory serves me; and I can truly say I hope it may be God's will to ever bless that dear old Saint with the richest of heaven's blessings while in this life, and then at the end he may have an abundant entrance into God's heavenly kingdom. And if I never meet father or mother Landers in this life, I hope to meet them with the redeemed in "the sweet by and by."

Yours in bonds of the everlasting gospel,
ISABEL GLASS.

KIRTLAND, Ohio, Feb. 15th.

Bro. W. W. Blair:—We have had a very pleasant winter; general health good; but some sick with pulmonary diseases. I recently held a two-weeks' meeting at Diamond and Palmyra, in Portage county, this State, with good results. Quite a number became deeply interested. Bro. and Sr. Stewart and Sisters Hawley and Scott, with friends of the faith are doing what they can to support the cause there. They deserve credit for their constancy and zeal in the faith.

WM. H. KELLEY.

PLANO, Ills., February 13th.

Bro. Joseph:—That grand paper which heralds the bread of life to the hungry and famishing souls upon this earth, is eagerly watched for, and very greatly appreciated at our house. Whenever I read the *Herald* the Spirit is ever present. Many times while reading the many testimonies of this latter day work, my heart rejoices exceedingly, and my eyes are filled with tears of joy to think that the good Lord has seen fit to reveal to me the true way of life. I could not for a moment renounce the light I have received in visions, dreams, and also the many manifestations of the Holy Spirit's presence with me, as a witness to confirm to my mind the truthfulness of the doctrine.

While reading the account in the last *Herald* of David Whitmer's death, I wept tears of joy, not on account of his death, but of his testimony, and also to see the peacefulness and rest which comes to the soul of a dying Christian, although he may have done some things which did not seem quite right to the Reorganization. I am convinced he died a true Christian. I would like to see the account as set forth by the *Richmond Democrat* in tract form, for instance with the epitome of the faith it might do a wondrous work towards convincing many prejudiced minds.

A short time ago I read in a certain paper a piece written by a professedly learned man, stating that at the second coming of Christ he would

be born again a child, as he was at the first. Is not this man one of those false prophets, trying to force upon us a false Christ, like those which our Lord and Savior warned the Saints of old about, which was to appear in the last day? To my mind this professedly learned man was more ignorant than wise, at least in Scripture; and as a warning to him and all who may believe in his words, I would cite them to Matthew 24:4-30; also Acts 1:9-11.

WILSON L. GORTON.

GRAND JUNCTION, Iowa, Feb 10th.

Bro. Joseph:—We joined the Utah Church in England, not knowing but it was the real church; then in 1866 we came to Pennsylvania, and were there ten years. We then went to Utah, in 1876, and when we got there we found that it was not the church we expected. My husband then left the church, and I, in September, was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints. After three years we came to Nebraska. Now we are residing in Grand Junction, Greene county, Iowa. Since the death of sister Masters on Shell Creek, Newman's Grove, Madison county, we have been as sheep having no Shepherd, shut out from all communication with the Saints, which troubles me very much. I am anxious to enjoy the communion of Saints. We have heard several times that they are holding meetings somewhere around Angus, but I am not able to attend, as I am afflicted. We would be happy to have some of them call and see us. They will find a happy welcome. I feel lonesome without the Saints. Besides, there are some enquiring about the faith and doctrine of the church, and if meetings were held here they would come and hear. Please, Saints, don't fail to come as soon as you can make it convenient, for I am anxious to see some of you. Enquire at any of the hotels or stores and they will direct you to where we reside.

Your sister in the covenant of peace,

MARY METCALF.

DENNISPORT, Mass., Feb. 7th.

Dear Herald:—The Massachusetts district conference which convened here in the Saints' Chapel, January 28th., and ended on the 31st was a very profitable season to all present. The preaching was excellent in quality and gratifying in quantity. To name the speakers will vouch for the truth of the above statement. They were Elders E. C. Briggs, John Smith, M. H. Bond, Frank M. Sheehy, Thomas Whiting and E. N. Webster. The last five I conceive to be the staff officers of the district, working under the supervision of Zion's "Stonewall Jackson." Brother Sheehy stopped with us until Friday, February 3d. He is a pleasant, attractive, and logical reasoner. Brother M. H. Bond remained with us until Tuesday, February 7th. He seems to possess an inexhaustible fund of gospel subjects. He is reverent in demeanor, fluent, forcible and rapid in utterance, hurrying his auditors along with impetuosity, often lifting their minds above the ordinary range of gospel thought. We hope that brother E. C. Briggs will return east from General Conference as early as possible with additions to his staff.

The Dennisport branch was organized November 27th, 1866. Since then, 115 have been baptized, 19 have died, 9 disfellowshipped, 31 removed by letter. The remaining 56 are, with a few ex-

ceptions, established in the faith. Members driven from this branch through stress of circumstances became the nucleus around which Brockton and Plymouth branches have been built up. We were loth to lose them, but we were confident that they would make their marks which would tell for good to the cause wherever they went.

W. BEARSE.

WILKSVILLE, Ohio, Feb. 13th.

Editors Herald:—One year ago to-day I and my wife were baptized. The good Father has blessed us many times. The goodness of God I can't express. I am thirty-five years old and this is the first church I ever joined and it is all that I wish in this life if I can only prove faithful to the end. I know this is God's work. I love it. The *Herald* is a blessed comfort to the Saints. I don't know how any of them do without it. Why will some stand up and say that they know this work is true and it is of God, and yet not pay their tithing nor even take the church papers. Brethren, let us wake up. We should do our part. Let us prove God by paying our tithing, and so receive the blessing. I am handling ten of Bro. Peeters' Voice of Warning with good success. I hope they will do good. All like them that read them, but some say that they don't believe them all. How thankful I am that I had the privilege of hearing the gospel in its fulness. I was just as ready to obey it as I was to hear it. I have attended many big revivals in my time, but their doctrine I could not accept, for it was not the gospel of Christ, but the gospel of man.

Yours,

R. H. ERVIN.

ELDORADO SPRINGS, Mo., Feb. 15th.

Brother Blair:—I have labored some little lately in company with Bro. E. Curtis, of Independence, in Taborville, which is a town of considerable age, but not of much note, in St. Clair county, Missouri. This field was opened up by our worthy president, I. N. White, during last year. And by his bold effort in defense of truth quite an interest was awakened. Bro. E. Curtis followed up with appointments and was greatly blessed, so much so that the members of the Christian Church, many of them, expressed their dissatisfaction with having membership in that church. So Elder Quinly told his flock to meet him on the Wednesday night following and he would show them why they were so dissatisfied with their religion. One of his members spoke up and said, "Now Quinly, you must have had a revelation, if you can straighten up things here." This caused quite a laugh by the people, for Elder Quinly had raised objection at the close of our service all the time since preaching began at Taborville. Bro. Curtis requested him to wait until he returned from Shobetown, that he might be present when he made the attack. Then a question was agreed upon for discussion:—"Resolved, That the Christian Church occupies apostolic grounds; Elder Quinly affirms; E. Curtis denies. Then E. Curtis affirms the same for the Church of Jesus Christ of Latter Day Saints, while Elder Quinly denies. The discussion lasted four nights, Elder Quinly in defense of the Christian Church, read largely from the "Gospel Preacher and "Christian Discipline;" while Bro. Curtis, on the negative, showed a departure from apostolic usages.

Bro. E. Curtis made an able defense for the

church of the Saints. There was a degree of fairness not often found in discussions shown by Elder Quinly until the last speech, when he brought to the front some of the old trash found in the novel literature of the day, for which he was called to order at different times. We can cheerfully say that the glorious cause came off victorious. This was the first discussion for Bro. Curtis. He was blessed with unusual liberty and force of argument. To our merciful Lord be all the praise.

Through the undaunted labor of God's servants in this district, his sheep are being gathered into the "one fold" and are found rejoicing in the love of God. North of the town of Taborville there were eight baptized by Bro. Curtis, and many more are very near the kingdom.

I will labor in this district, according to my circumstances, in company with Bro. Curtis. May our merciful Lord abundantly bless the good *Herald* and all the publications of the Church, that they may be widely circulated with their freight of eternal truth. Yours,

ABNER LLOYD

LYNNVILLE, Ont., Feb. 6th.

Brother Blair:—When I wrote you last December, I was just starting for this place. I preached a few sermons in the Baptist Church, but some of the "greater lights" decided that the people had enough religion, called a few members together, and upon vote it was decided I could not have the use of their church any more. Only ten voted, six against and four for me. As soon as the main body of members were apprised of this little meeting, they were disgusted. Some say they will never go to the Baptist Church again. However the ballroom belonging to the hotel was opened for us, an organ was put in, and a choir from the Baptist church assisted us. The hall was full the first night. I announced preaching for every night in the week, but I received a telegram from Bro. Brown to go to Seaforth at once. I was sorry to leave Lynnville, but on receiving the third telegram we had to say good bye.

Arrived at Seaforth, I found Bro. Brown at the desk in the Town Hall. I confess that I felt somewhat discouraged when called upon to address about twenty-five persons after leaving congregations running from two hundred to four hundred; but we can not always judge the amount of good that will be accomplished by the number who comes to hear. Some infidels had been making a display of their diminutiveness and disturbing Bro. Brown, they became quite brave soldiers. Bro. Brown thought, as I was the smallest target, I would be the harder to hit, so I became the target. When time came to open fire, they found their ammunition faulty. I gave them something in the line of Bible, history, and figures, and they sent for their "big brother." And in a few days I received a letter asking me if I would meet Mr. Charles Watts, editor of *Secular Thought*, of Toronto, and discuss the principles of Christianity. I replied that I was not sent out to debate, but to preach the gospel; that I believed Christianity had a divine origin, and that if Mr. Watts wished to affirm that it had not, I would take the negative, but that I would not enter into a controversy with him under any other circumstances. They wrote Mr. Watts and he replied that he would debate two

nights with me, and affirm "That the allegation that Christianity had a divine origin, is unreasonable, and without sufficient evidence." We were to have two half-hour speeches each both night. But as he demanded the opening and closing speeches we failed to meet.

The Church of England minister was next one on the war-path. He proved himself a Braden for abuse. He announced in the papers that he would lecture on Mormonism. We went to hear him, and when the collection plate came to us, we dropped a letter of invitation on it for the preacher to come to the platform next night and listen to our reply, also requesting him to announce our proposed reply to his congregation. He failed to comply with our request.

I replied to him on polygamy. It was said that over one thousand people came out to hear. Many had to leave, there being no room in the hall. The next night I replied to his objections to present revelation, and next night I lectured on the origin of the Church of England. My points were: 1. It was conceived in lust; 2. It was born in murder; 3. It lived in polygamy and idolatry; 4. It is dying with formality and pride.

Bro. Brown stood by me and gave counsel, faith and prayer. We made many friends and preached nearly every night for the three weeks I was there. Our congregations numbered from one hundred to three hundred all the time after the first two nights. Some bade us farewell in tears.

We received word from Bro. Green, yesterday, saying: "Come; come; come; the people are asking for you every day." He writes that a number are on the verge of obedience.

We arrived home on time for Christmas dinner, was very busy for three weeks in London branch. Met Bro. Lake at Vanessa, January 23d. He looked refreshed and was feeling strong in the good work in which the summer of his life has been so well spent. I preached in Vanessa January 23d, and Bro. Lake gave us some wise counsel. Next morning he left for Corinth, and at night I preached to thirty-six persons in a ball-room adjoining Mr. Addison's hotel, in Lynnville. The Baptist and Methodist friends learned I was to be here, so they joined hands in one of those soul-stirring revivals, in the Baptist Church. This made the number in our hall small for the first few nights, but we went right along on the line of duty as we understand it, and the result is that the revival meetings are stopped, and our hall is well filled six times a week and twice on Sunday. I have baptized eight the last week, and some more will follow to-morrow. We have been offered three different sites on which to build a church.

The Baptist preacher delivered a lecture on "Old Joe Smith and polygamy," yesterday afternoon. I am to devote this week to the origin, rise and progress or the latter day work, the apostasy of Brigham Young and birth of polygamy.

I feel weary sometimes, talking night and day, but I look forward to that time when the people of God shall enjoy the rest that is being prepared for them. I hope those who are looking for us at other points along the line will have patience, and accept of this our apology for delay.

So far as I have heard from the elders and laborers in this mission, the work is onward.

Later.—Have baptized the hotel keeper's wife, and he has closed his bar and given his name for baptism. I had over four hundred to-night to hear my lecture on Brigham Young.

R. C. EVANS.

WOONSOCKET, Dak., Feb. 16th.

Editors Herald:—I want to bear testimony to being healed by the laying on of hands through faith in the Lord Jesus Christ.

In the fall of 1887 I was sick with lung fever. Elder Stephen H. Morse, a minister of the gospel of Jesus Christ, of the Latter Day Saints, came and administered to me in the name of our Lord Jesus Christ and I was healed almost immediately. They were holding meeting at our house at the time, and it was just before meeting on Sunday that I was healed. I was so very sick the neighbors thought it was terrible that we did not have a doctor. I could not swallow anything only as I drank water from a teaspoon; but in five minutes after I was administered to I drank as freely as anyone could. I also helped sing in meeting, and some said they heard my voice above the others.

On the 18th of August, the same year, I was thrown from a horse and had my elbow dislocated. The doctor set it and said I would have to keep it bandaged for four weeks. He said it was worse than a break. This was on Sunday; and Elder Morse anointed it with oil and prayed with me, and that evening I took the bandage off and did not put it back, in four days I had it out of the sling, and in less than two weeks I worked with it. Your sister in Christ,

MISS NELLIE E. WILLIAMS.

Witnesses, { JENNIE E. TOTTEN,
SAM'L T. TOTTEN,
DANIEL W. CAREY.

KILMAUGH, Mich., Feb. 16th.

Bro. Smith and Blair:—I rejoice and thank my Creator for his goodness to me, even that he has spared my life until the gospel has again been preached in fullness as it was at the first. I never belonged to anything called a church, and when I heard the gospel one year ago next March. I accepted it. I belong to the Bay Port branch, and we have good meetings. We have not yet had any of the gifts in our branch, except that one of the sisters spoke in prophecy. When Bro. J. Shippy was here he spoke in tongues and I was called to be one of God's servants. I desire to grow strong in the faith, and in the knowledge of the truth. We had some good times at Bay Port last winter. About one half of the people were glad that the gospel had come, and the other half were fighting mad because their craft was in danger. Well, I suppose they had reason to, for their meeting was all broken up, and there is now no preaching there except by the Saints.

F. C. SMITH.

NEPHI, Utah, February 18th.

Brother Blair:—I arrived here on the 16th inst. Had a splendid meeting last night in the Court house. Will speak there to-night and to-morrow night. I held two interesting meetings in the School-house at Salem. I find the same good Spirit working with the people that I wrote you about before. The leaven is working gloriously. I spoke last night on the Book of Mormon. Rev. Lamb was there and took notes. He created quite an excitement here a few evenings ago, lec-

turing on the Book of Mormon. He found an old man named Chase here in his dotage, and he was willing to discuss with him. He being feeble, his voice failed, and a great victory was claimed by Lamb and his clique. But he never opened his mouth to me, but said he had to leave to-day. He is a coward.

The old man, Chase, knew nothing of the historical matters alluded to in the book, and indeed was not able to defend it. Such Rev's may gloat over a victory of that kind, but it is not to their credit. Bishop Booth has allowed us the 4th Ward Meeting-house in Provo. Bro. Elvin and myself will begin a series of meetings there the 23d inst., and will keep you posted. Brother Burt is with me.

Yours,

R. J. ANTHONY.

MAYFIELD, Mich., Feb. 15th.

Bro. W. W. Blair:—Since I wrote you January 23d I came here, and have been here since. January 24th the first sermon was preached here ever heard from a Latter Day Saint. Since that I have baptized sixteen, and more are ready for the water. I have been feeling unwell for a few days, and shall return home to-morrow to remain a few days and recruit up, and shall return here soon. I have many calls from every direction to come and preach. There are so many places where they are interested, and are desirous of hearing the gospel, that I hardly know which way to go. But by the aid of the good Spirit we are able to move along with success. I have baptized about eighty since last General Conference. January 28th the Saints at Five Lakes and those of the Juniata branch met at Five Lakes on my birthday and had a dinner, and afterwards had meeting, and a good time was enjoyed by all. I received many nice presents perhaps to the amount of twenty dollars, or more.

Last week Elder Andrew Barr was at Five Lakes. He is the Bishop of our district, and was on his mission teaching the law of tithing. The Saints there were well pleased with his instruction and enjoyed his presence and the good Spirit which he possesses. Many of them see the need of living up to the law of tithing.

Yours in bonds,

J. A. CARPENTER.

BELLVILLE, Ills., Feb. 14th.

Bro. Blair:—I am still trying to advance the cause of Christ. Since I came here to assist Bro. Gillen, I hear the work is in a better condition than when he came, so his efforts have not been in vain. Like many other places there is still room for improvement.

It seems to me we are too apt to judge of others' motives, by what is said or done, without taking into consideration the nature or circumstances of the case, and perhaps without a knowledge of facts, judging from hearsay, or something of the kind.

I learned important lessons when I first commenced traveling in this work, and that was to forgive all men, and let the Lord forgive whom he will. I understand we are to ask to be forgiven as we forgive one another. We are brethren and sisters. God is our Father; Jesus Christ our Elder Brother. Now if we have hardness and ill will towards another, will God hold the same against us if he only forgives as we forgive one another? The thought often comes to my mind, especially so when I think

hardly of any who have done wrong. We should be sorry for those who go astray and try to restore them in meekness and humility instead of being angry and allowing evil thoughts to arise and turn us from the narrow path. The charity that Paul spoke of, will prevent a multitude of sins.

I sometimes find myself short of the work of our high calling in Christ, but I am thankful I am led to see my own weaknesses; for this gives me a chance to guard against them. I rejoice in the progress of the work, and the efforts of the Saints to build churches in St. Louis and Independence, also in the advancement of the work throughout the world. It strengthens me to make the sacrifice required to preach the gospel of Christ.

I expect to remain here over next Sunday, then will go to Chester, Illinois, two weeks, return to St. Louis and look after the work until April.

Bro. Gillen intends to visit Alma, Illinois, then turn his face towards Independence, to attend the General Conference, after which I hope he may return to finish the good work he has begun here. I can truly say my hope grows brighter as I see the day approaching. *Autumn Leaves* and *Herald* are good. They are food for hungry souls. Since I last wrote I have baptized seven.

Yours in Christ,

HIRAM H. ROBINSON.

IRON HILL, Iowa, Feb. 15th.

Dear Herald:—When I read your pages I rejoice to see that the gospel work is onward. It is so in this vicinity. I baptized two more on the 6th inst., and now Bro. Matland and I are holding forth in the Union Church in this place. We have large congregations of very attentive listeners every night. We need more help in this district. There has been word sent us from four other localities that their school-houses were open to us, and they wanted us to come and preach for them. Prejudice flits before the gospel like snow before the hot sun. If only the Saints were all Saints, the work would still grow faster. The cause has been hurt in this locality by one who used to belong to the church, and at that time preached in these parts and did great injury to the cause which we now have to meet. But, thank God, there are some Saints here who are an honor to the work. And I pray that we may gather many more into the fold of the same kind. I think we will soon organize a branch here. There is a mutual desire among the Saints here to build a church, and many of the outsiders have already offered liberal assistance. God's people are gaining favor.

J. S. ROTH.

CEDAR RAPIDS, Iowa, Feb. 13th.

Dear Herald:—My husband is not in the church, but wishes to locate in some town where there are Saints, and where he can carry on his business in photography.

Your sister,

LETTIE A. DUNN.

BAY CITY, Michigan, Feb. 15th.

Editors Herald:—We are trying to do good here. Seven have been baptized near Bay Port lately. Rev. (?) Sims gave a three hours' lecture a few days ago against the Saints. Now is the time for us to take right hold here. Bro. J. A. Grant is to keep up work here a week or so while I go elsewhere.

Yours,

J. J. CORNISH.

SINKING SPRINGS, Ohio, Feb. 6th.

Dear Herald:—Our branch numbers forty-eight members. The gospel of truth in its fullness was first proclaimed here by brethren T. J. Beatty and L. R. Devore about one year ago. They are earnest workers in the cause, and are sincere and honest in their efforts. Bro. James Moler has visited our branch twice, and baptized eight the first time and six the last, fourteen in all. He stands up in the Spirit of God and demands that men and women obey the gospel of Christ, and warns the people that if they do not they can not have a part in the first resurrection. By obedience to this gospel we obtain the full assurance that God is true, and that he has "set his hand the second time to recover his people." I thank the good Father of all that he brought me to the light of his truth and founded me on the rock. I was very sorry to learn that some bad persons had threatened Bro. L. R. Devore's life. I pray the Lord to keep him from the hands of the enemy.

THEODORE CLUFF.

BIG SPRING, West Va., Feb. 8th.

Editors Herald:—Near the middle of last December Bro. L. R. Devore came here and has been sounding the gospel trumpet very proficiently, resulting in bringing many souls into the kingdom of God. Bro. Beatty came to his assistance about the 20th of January. They have baptized nineteen, and we now have an organized branch of twenty members. Although we are young in the cause, persecution is raging high, friends forsaking their relatives, and our liberties are threatened, notwithstanding that the constitution provides that all men shall have a right to worship God according to the dictates of their own conscience. After several notices had been served on the elders to leave or abide the consequences, they held service at a private house, the same being crowded with attentive listeners. A Baptist preacher near there foreseeing the result of the preaching could not stand it any longer, and having had preaching a little early that day, closed his meeting and took all of his followers that would join him and came to mob our elders. We have this statement from some of the mob, and believe it true, as he was there. However, he had not the stamina to step out when called upon by those he had persuaded into the business, claiming they would be justified under the law. They made use of many hard words and false accusations against our brethren. When the elders dismissed the congregation they retired to a creek near by where they baptized two. They then passed out through the mob as brave as if they knew no one dare molest them, and in this they made many friends. Before the mob left they gave Bro. Devore a written notice to leave there in twenty-four hours or suffer the consequences. He then had announced preaching the next night at the same house. While gathering in to hear him we got word that the mob were going to carry into effect their threats, and that all who defended our elders would share the same fate. After meeting closed we got word that the mob would contain eighty men. In view of this, ten men stayed with the elders that night; and about eleven o'clock the mob came, and we heard the command to form in line. At this the brave boys on the defense prepared axes, clubs, and revolvers, and said all with one voice, "We will stand the test if we all fall by the way." After

the mob had formed in line they demanded our elders to be delivered to them in five minutes, at the same time claiming they had forty-one well armed men, saying if we did not deliver them we would all share a like fate. We responded to them that the extension of time was quite unnecessary, for if they intended to carry their threats into effect, that we were there for defense and would stand till the last man of us fell before we would surrender, at the same time admonishing them to beware, for they were acting in open violation of both the law of the land and of God.

The mob being personally acquainted with those acting in defense, wisely retreated, and gave up the ghost. After deciding to go away, they fired many shots in the open air. A large number of them were Baptist members. The elders had preaching the next day and each successive night in that neighborhood, also on Sundays, for nearly two weeks, having generally many anxious hearers, but no more mob.

The elders have many warm friends here, who are not members, and will gladly have them return again. The prospects are very good. Many souls are near the kingdom. Some of the mob have even made confession, and have offered themselves for baptism. Young men have said they would not have been in the mob had they not been persuaded by old members of the different churches—mostly Baptists. Just think of it; men who claim to be religious and trying to do the will of the Lord, yet lifting up the arm of rebellion against the laws of God and of man. The Savior says, "Thou shalt not kill." The mob will be delivered up to the authorities at our next court to be dealt with according to law. My sympathies go out to all those young men and boys that were led by the bad counsels.

Brn. Beatty and Devore left here for Sinnett's Mills, in Ritchie county, this state, Saturday, February 5th. May the grace of God be with them and they be the means of winning souls to the kingdom of God there, and while on their journey.

J. G. DEPUE.

TABERVILLE, Mo., Feb. 13th.

Bro. Dancer:—Since writing on the 5th inst. I have baptized three. On the 8th commenced a discussion with Elder Quinley of the Christian faith, who is teaching the village school here. He is also the superintendent of the Sunday School. We had full houses. The good Lord stood by and we lacked for nothing. I never was blessed so abundantly as since I have been laboring here. To God be all the glory. At the close I baptized three more. Others say they believe.

Yours, EMSLEY CURTIS.

STATE LINE, Iowa, Feb. 14th.

Bro. Blair:—The work is onward in these parts, and the demand for preaching comes from various places. Where they once opposed the work they now ask us to come and preach.

I have been holding forth at different places in Missouri and Iowa. The interest has been good, and the people seem to say, What means this?

It is encouraging to read in the *Herald* the letters from others of the gospel winning its way. Surely, the time is at hand when we will get fame and a good name in the land where we were put to shame.

I find some who are ready to destroy the work because they do not believe the Doctrine and Covenants. They say it is of man. They

should read the conversation between Philip and the Eunuch. When Philip said, "Understandest thou what thou readest?" The Eunuch's answer was: "How can I except some man guide me?" The Eunuch, not having the Spirit, could not "understand."

By reading Corinthians 2:14, they will see that "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them because they are spiritually discerned."

I feel well in the work. The Giver of all good blesses me with his Spirit when delivering the word and administering to the sick.

Was at Bro. Wight's some time ago and expected to give a course of lectures, but bad weather would not permit. I expect to return before long, for as I intend to give most of my time this summer to the ministry. And I hope to hear that S. J. Salisbury has entered the field, for I heard him called by the voice of the Spirit through Bro. John H. Lake.

Yours in Christ,

THOMAS WELLINGTON.

SALT LAKE CITY, Feb. 20th.

Bro. Blair:—I have had very good success disposing of the "Cowdery Letters," and Voice of Warning. Weather for the past two weeks has been beautiful, but last Saturday it snowed all day, and now it is just awful getting about. I am told the Mormons have been more active in religious matters this winter than for many years. Dr. York, an infidel lecturer, is drawing the people nearly every Sunday evening, and and this seems to please them much better than the truth. I expect to go down to Provo this week. The brethren there have obtained the use of the Fourth Ward meeting house for us. Bro. Anthony is now at Nephi, but will meet me at Provo. Bro. Peter Anderson spent the Sabbath here, and assisted me in the pulpit yesterday. He went south this afternoon, but will go to Council Bluffs early next month. But a few take much interest in our work in this city, still we labor on trusting and hoping.

R. M. ELVIN.

WOONSOCKET, Dakota.

Editors Herald:—I want to bear testimony to being healed at one of Elder Stephen H. Morse's meetings in the fall of 1887. I had been troubled with my stomach for nearly twelve years, and by spells I have been in great distress. I heard of the wonderful power of healing among the Latter Day Saints, and at one of the meetings I thought I would have Elder Morse administer to me; but during the meeting the pain left me, and I have not felt it since. See Eph. 2:8.

MRS. ALICE B. GOODWIN.

BIBLE SYNOPSIS.

The remainder of my "Bible Synopsis" will be sold at \$1.25 each, and 25 cents less to all ministers of the gospel, free of postage. Every family should have one. The Synopsis is an arrangement of Scriptures under different headings. The principal passages treating on each subject are arranged to read in connection, with book, chapter and verse. Over sixty subjects are thus arranged, with portrait of the author. I want agents in every branch. Send money by Post Office Money Order, or for single book a \$1 bill and 25 cents in stamps. Good profits to agents.

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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

RESURRECTION.—NO 2.

RESURRECTION OF THE JUST.

HAVING shown, in the preceding paper, the distinction in the nature of the resurrection of the just from the resurrection of the unjust, we will now shew that the righteous will come forth from their graves at the second coming of Christ, while the wicked must remain until the final judgment, or after the millennium.

After Paul has assured us that "all will be made alive" he says, "But every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming."—1 Cor. 15:23. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that they who are alive at the coming of the Lord shall not prevent them who remain until the coming of the Lord, who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trump of God; and the dead in Christ shall rise first; then they who are alive shall be caught up together in the clouds with them who remain, to meet the Lord in the air; and so shall they be ever with the Lord."—1 Thes. 4:14, 17. "When Christ who is our life shall appear, then shall we also appear with him in glory."—Col. 3:4. In harmony with this, John says: "When he shall appear we shall be like him, for we shall see him as he is."—1 John 3:2. Peter confirms it thus: "When the chief shepherd shall appear, ye shall receive a crown of glory which fadeth not away."—1 Peter 5:4. While John was on the Isle of Patmos, he saw a vision of the Millennium wherein the Saints "lived and reigned with Christ a thousand years." "This" he tells us "is the first resurrection."—Rev. 20. The prophet Abinadi, in the Book of Mormon, declares: "There cometh a resurrection, even a first resurrection; yea even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ, for so shall he be called. And now the resurrection of all—the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore they are the first resurrection. They are raised to dwell with God, who has redeemed them, thus they have eternal life through Christ, who has broken the bands of death. And these are they who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in first resurrection, or have eternal life, being redeemed by the Lord."—B. M. p.

173. Alma also speaks of "a first resurrection."—B. M. p. 311. From the testimony of Matthew we learn that after the resurrection of Christ, "The graves were opened; and the bodies of the saints, which slept, arose, who were many, and came out of their graves."—Matt. 27:56. Now, some entertain the idea that this "first resurrection" is still going on. But as revelation is silent upon this matter, I shall not presume to affirm or deny the truth of the suggestion. Suffice it to say, the scriptures plainly teach that the righteous dead who remain at the coming of Christ, will then come forth. Joseph Smith and Sidney Rigdon, wrapt in the vision of the Almighty, have left this testimony: "And again we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who receive the testimony of Jesus and believe on his name, * * * these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just."—D. C. p. 213, 214. The Lord says again: "Verily, verily, I say unto you, and it has gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve who were with me in my ministry at Jerusalem, shall stand at my right hand, at the day of my coming, in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; for a trump shall sound, both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth, yea, even the dead which died in me to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one."—D. C. p. 115, 116. Thus we have shewn that the resurrection of the just, the first resurrection, will be complete when Christ shall have appeared "the second time; without sin unto salvation unto them that look for him."—Heb. 9:28. But in the vision of John the Revelator, we are expressly informed that "the rest of the dead lived not again until the thousand years were ended."—Rev. 20:5. And the vision of Joseph declares: "These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ, the Lamb, shall have finished his work."—D. C. p. 215. With this testimony agrees the Apostle Paul, when he says: "Afterward cometh the end, when he shall have delivered up the Kingdom of God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy, death, shall be destroyed."—1 Cor. 15:24, 26. Thus we see the great advantage righteousness brings. First, the happy consciousness here, of being a child of God, cleansed by the blood of the Lamb,

through obedience to the gospel, receiving the smiles of the Infinite Father. This guidance, by the Holy Spirit, which gives to constant obedience the constant assurance of divine approval, sanctifying and purifying the soul, and preparing it for that glorious exaltation assured in the resurrection of the just, and secondly the realization of all that is promised, in the resurrection to eternal life.

Let us contemplate more fully this resurrection of the just. The hope of it has inspired the children of God in all ages. As we have seen Adam, Eve, Abel, Seth, Enos, Enoch, Noah, Abraham, Moses, and all the prophets looked forward through the vista of ages to the consummation of the work of redemption, to be wrought out by the sacrifice of Him who was "as a Lamb slain from the foundation of the world." The stricken but patient Job looked down the ages through his blinding tears, and the vision enraptured his whole being, and with the certainty of realization he cried, "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job 19:23-27. Pretended believers in the Scriptures have tried to dim the vision of the Old Patriarch, by twisting his words to apply to the latter end of his natural life, but the beacon light, that was then enkindled in his soul has shed its beauteous rays into the heart of every true believer in the world's Redeemer, and has engraven the hope as with an iron pen in the solid rock, so that the inspired assurance has cheered the millions of oppressed souls, who, feeling that they "were strangers and pilgrims here," have clung to the promise of a glorious resurrection, and have in turn received renewed assurance through the whisperings of the spirit to them, that their hope is not in vain. David, while trembling under the weight of grief caused by "foes without, and fears within," having proved the littleness of human greatness gave vent to the yearnings of his soul and his confidence in God's word, in these words, "As for me I will behold thy face in righteousness; I shall be satisfied when I awake in my likeness."—Ps. 17:15.

The crown he wore, even as the emblem of authority over Israel's kingdom, was in his eyes a bauble compared with the privilege of awaking from the long sleep of death, in the likeness of Israel's greater and Eternal King. Without this, all was empty chaff. Nothing could satisfy his longing soul, but this glorious awaking; and with this comes every joy, every honor, and the full fruition of eternal bliss. In thy likeness! Can poor humanity comprehend the meaning of the words, measure the greatness, grandeur, and glory expressed in these words? To be like God! Is there power in the gospel of Christ to

raise humanity to such infinite excellence? We answer, for this purpose was it revealed, and "he is faithful that promised." The apostle assures us that this work of transformation, in a spiritual sense, is now going on. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. If the gospel has such transforming power, spiritually, shall it not be equal to *all* that God has promised? "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. 15:49. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20:21. But the divine purpose does not end even here, for the Holy Spirit with its numerous gifts were given to lead us "to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4:13. That ye being rooted and grounded in love, may be able to comprehend with all Saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. 3:18, 19. Surely, "Great is the mystery of Godliness." Such love, the human mind can have no just conception of without the Spirit's enlarging, enlightening, and inspiring light and power; and the blessedness and glory of such a resurrection can not be told by the pen of mortal, nor can mortal ears receive the glorious tidings in the fulness and glory thereof; but enough is revealed to inspire our hearts with love and gratitude to our infinitely kind and loving Father, and his beloved Son, our Redeemer, and to fill us with boundless desire to serve him, and give him all the honor and praise our finite souls can give. I can not fittingly close this subject without again referring the reader to the vision already quoted from in these papers.

"And again we bear record, for we saw and heard. And this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just; They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the first born; they are they into whose hands the Father has given all things; they are they who are priests and Kings, who have received of his fulness, and of his glory, and are priests of the Most High after the

order of Melchisedeck, which was after the order of the only begotten Son; wherefore as it is written, they are Gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christs; and Christ is Gods; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever; these are they whom he shall bring with him when he shall come in the clouds of heaven to reign over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and the Church of Enoch, and of the first born; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the Mediator of the New Covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical."—D. C. p. 213, 214.

"And thus we saw the glory of the celestial which excels in all things; where God, even the Father, reigns upon his throne forever and ever, before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known, having received of his fulness, and of his grace; and he makes them equal in power and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one."—D. C. p. 215.

Reader, the prize is before you; your life must determine your fitness to receive it. It is in your power to reach out and obtain it, but it must be by conforming to the revealed gospel of Christ. It is promised "to all who obey him." "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

In the foregoing paper we have shown from the word of God as given in three records. First, that God has decreed a resurrection of all mankind from the dead. Second, that the resurrection does not come to all at the same time. That beside the rising again of the just, who had lived before Christ, that there are two periods in which the dead shall rise; the one at Christ's second coming; that "of the just," and the other after the reign of Christ upon the earth, with his redeemed for a thousand years, which is called in Scripture "the resurrection of the unjust." Third, we have shown that the resurrection set forth in God's word is a rising

again of the mortal body, and the re-uniting of the Spirit and body, that the entire being may be judged, and receive in their re-united state a reward according to the deeds done in the body, whether they be good or evil, and not merely of the Spirit. We do not claim to have given every passage that bears upon this subject; our object has been to prove the truth of the doctrine from a scriptural standpoint. We do not claim to have met every argument put forth against this doctrine by the sceptical world; but we have endeavored to convince the professed believer in God and Christ that a literal resurrection of the just and unjust was taught by Christ and his apostles, and also by the prophets. Convinced of this, they certainly will need no argument to convince them that the infinitely wise and omnipotent Creator is able to accomplish all his purposes. His work alone must prove his power. It is true we have repeated various passages from the fact that the subject matter is so interwoven with other promises and purposes, that we could not always separate them without doing violence to the texts treating upon the subject. May God bless the effort to every reader, then we are amply rewarded.

CHARLES DERRY.

DEARTH OF MINISTERS!

MINISTERIAL Supply, is the caption of a brief article published in the Michigan Christian Advocate for October the 8th, 1887, and is, to our mind, quite suggestive in a number of regards: "Michigan Methodism has failed to furnish her quota of men for the ministry. The statement is not startling, for it is not new. Year by year the fact has been rising into prominence that our young men, best fitted by gifts of nature and of grace for the ministry, are turning away to more remunerative fields. Seasons of depression in business circles have generally furnished an unusual number of recruits for our conference, but such barks, left on our shores by the ebbing of the financial tides, are quite apt to put to sea again on the first wave of returning prosperity. With this exception, perhaps, the fact remains that there is a growing aversion to the work on the part of those who have within them the elements of success in any calling. And the fact is deplorable. For the ministry is a faithful exponent of the church. It is the measure of its spirituality and aggressive energy. When the church fails to develop a spiritual and aggressive ministry, sufficient for the work it has to do, the fact may be accepted as indicating a lack of what, perhaps, Bishop Taylor would call 'indigenous resources.'

When the church in any quarter (missionary fields of course excepted) must depend upon an imported ministry, it is time it gave way for another and more vigorous form of Christianity. The failure alluded to is felt to some extent throughout the church, but is especially conspicuous in the Detroit conference, as a glance at the composition of that body will show. It is apparent at once that of the more recent additions to the confer-

ence, the Methodist Episcopal Church within the bounds of the conference, has furnished a minority. The fact might be taken as evidence of a decaying condition of the church were it not referable to other causes. The policy pursued by the conference in the past few years has not been such as to encourage young men, reared, converted and educated among us, to enter our fields of labor. That policy has been shaped largely by a fact of geography. The territory of the Detroit conference is contiguous along its eastern boundary to her Majesty's dominions. So far as the commercial relations between that country and our own are concerned, some restrictions have been found necessary. To foster home industries, and develop home resources, we discourage the importation of certain products of that country. But there are no duties on ministerial imports. There is no protection for our young men who are striving to meet the demands of our pulpits. For years that demand has been met and exceeded by a foreign supply. To make room for the excess our charges have undergone a process of division or subdivision, until not more than one-fourth of our conference appointments afford a comfortable living. The disclosures of the minutes on this point are suggestive. Only forty-four charges report a salary of \$1,000 or more; while the average of fifty other charges is about \$340, including house rent. So, after the presiding elder's claim is settled (as it usually is on such charges, mainly out of the pastor's pocket) and rent deducted, the balance is generally given to the pastor as an affectionate token that his labors are appreciated. It is true that this is a grouping of the weaker charges, but it serves as an example. No wonder that our young men are not enraptured with the prospect. There is every reason that this invasion from Canada will continue, and will be welcomed in the future as in the past, and with the same results as in business circles, when the competition of cheap labor has driven a more desirable class of workers from the field. Add to this the facility with which transfers are made from other conferences, and the promptness with which they are promoted to our best charges, and surely the field is not an inviting one to a young American, who to prevent piety joins a spirit of manly independence and energy."

J. S. J. whoever he may be, is the writer of the foregoing, and should it be thought worthy of a place in the *Saints' Herald*, it would surely lead those who read to think of the present religious situation, and with profit. If it be true that "seasons of depression" or prosperity "in business circles" governs the supply of ministers to the Detroit Conference of the M. E. Church, and that there is an unusually large supply during "seasons of depression in business circles," who is able to determine which is of greater importance in the estimation of these ministers, the building up of the church and the salvation of souls, or the money obtained from it? It is true that "depression in business circles" affects church finances similarly; but should

the ministry be more exacting of the church than the business man is of the business world? Is it morally right for the ministry to "put out to sea" because his financial prospects are brighter, at times, than while laboring for the eternal well-being of his fellows? In the business world he *must* study retrenchment, at times; and should he not be willing to do as much for the sake of Christ's cause? I may be able to illustrate my idea better by asking the following questions: If, on condition that the church proposes to me to aid my family to the sum of \$15 per month, should I enter the ministerial field in its interests, and, in consequence of a depression in business circles, it becomes necessary for me to be content a portion of the time with \$12 per month,—(and we can get along with the reduction), should I, at the end of the conference year, hold the church responsible for the first named amount in full? or should the account be balanced and thus closed?

This entire article leads us to conclude that the financial question, is, with the church referred to, an embarrassing problem; and that the embarrassment is causing "a growing aversion to the work" of the ministry "on the part of those who have within them the elements of success," leaving the men who do not possess the elements of "success in any calling," to take care of the Christian civilization of the world and age! And, if this is a fact, as affirmed, is the conversion of the world likely to be a success, as viewed from the writer's stand point? Our query is growing in interest, if it be true that "the ministry is a faithful exponent of the church," and "the measure of its spirituality and aggressive energy." This failure of Methodism to furnish her quota of ministers "is felt to some extent throughout the church," says this writer. And if this be true, can it be accounted for on the like cause as that assigned for the failure in the conference referred to? namely, that its entire eastern boundary is contiguous to her Majesty's dominion, and they are therefore invaded by foreign ministers? And if this failure that "is felt to some extent throughout the church" can not be made attributable to the same cause, as "in the Detroit Conference," why not the fact "be taken as evidence of a decaying condition of the church," as suggested by the writer? Does the church named lack "indigenous resources?"

Again; if the "failure" to produce her quota of ministers, on the part of the church under consideration, "is felt to some extent throughout the church," and the cause of the failure is, as argued by the writer, a lack of means to supply the conference appointments a "comfortable living," taking the minutes for the evidence, then the failure or success of the cause is plainly one of dollars and cents. Is the institution therefore founded on "this rock," as stated by Christ, or on finances? There are plenty of laborers, it seems, with the gifts of success; but these laborers place too high an estimate on their successful abilities to employ their gifts for the price afforded by the Savior's cause!

Let us pause here and study that very peculiar prophecy of the Apostle Paul recorded in 2 Timothy, chapter 4, in its relation to the time there specified, and to the idea conveyed by the terms "covetous" men, "having a form of godliness," and we are thereby helped to understand the real situation.

It appears that the demand made for preachers in this section of the evangelical world, is "met and exceeded by a foreign supply," and to make room for the excess a division and sub-division of the constituted charges is made, and this "foreign supply" is referred to as an "invasion," and, as compared with home talent, a "competition of cheap labor."

A question here arises: Who is responsible for this excessive supply of unsuccessful ministers? Is the Lord calling more of this class of ministers than his kingdom here on earth can use or knows what to with? Ought the Lord to institute a system of *protection* to those home born men so they can be protected against a "foreign invasion" and not be under the necessity of competing with these more cheap laborers? or, is the Lord a "free trader," and is taking this course, to impress their minds with the fact, and allowing the "more desirable class of workers to be driven from the field?"

Allow us in conclusion to inquire, Is the kingdom of God, as described in the gospel record, of such a nature and character, as to be susceptible to such contingencies as is referred to by the writer of the foregoing? Are its constitutional elements of such a nature as to be affected by the reverses of fortune, depression or prosperity of business circles on earth, just as human governments are? Does it legitimately develop the principle of ministerial competition, based on geographical boundary facts of such a nature and to the extent that an exchange of fields of labor becomes an invasion of one class by the other? If the kingdom of God, in fact, is thus constituted, wherein does its superiority over earthly governments consist? Can any one tell whether it, or some of the earthly governments will exemplify "the survival of the fittest," if these queries be answered affirmatively?

C. SCOTT.

SHOULD THE NAME "MORMON" BE REPUDIATED?

JUDGING by the article of a certain brother, "Mormonism" is but a system of corruption, a cesspool of iniquity, so that the very name of "Mormon" should be repudiated by the Reorganized Church, to ensure their success as a religious body; but the fallacy of this allegation I will disprove by the law and the testimony.

In the Doctrine and Covenants, 113:6, it says Joseph and Hyrum were slain for the bringing forth of the Book of Mormon and the Doctrine and Covenants, and that their innocent blood, on the floor of Carthage Jail, is a broad seal affixed to Mormonism that can not be rejected by any court on earth. Why is the term "Mormonism" used here in preference to any other? Because it is the most comprehen-

sive, honorable, and appropriate one to express and define the great latter day work, kingdom of God, church of Christ, Zion, etc. It comprises, as in a nutshell, the whole scheme of that marvelous work and wonder established by Joseph Smith the martyred prophet, predicted in Isaiah 29th chapter, etc. This marvelous work is predicated upon the divine calling of Joseph the Seer and the "Book of Mormon" which contains the fulness of the everlasting gospel, Doc. Cov. 115:16; 34:4; 39:3; 42:5; etc., and through obedience to the same the body or church is formed, with the injunction to remember the Book of Mormon, and to do as written, or else they should remain under condemnation for treating lightly the things received from above. Doc. Cov. 83:8.

As the term "Mormon" is defined as "more good," only an elevated influence can emanate therefrom to those who accept the same as their "golden rule." The great sufferings, and the death of many noble souls in the early days of the church, and the steadfastness to these divine precepts by all except the followers of the various factions, are strong and positive proofs of the inherent value and virtue of the book and the name of Mormon. Also the tenacious clinging to that name by those who brought reproach upon it by their anti-Mormon practices is another evidence in favor of the name, although they ought to know that they use that appellation unworthily until they return to the pure precepts of the book, the "golden rule," "more good." Would it not evince the height of inconsistency to discard that God-given name on our part to humor the adversary, and court popularity. Why not also repudiate and cast off the name "Saints" to make the distinction more apparent between the Reorganization and the Brighamite church? As the name is properly a reflex of that represented by it, the repudiation of the name "Mormon" would include the Book of Mormon, and of course "Mormonism"—the latter day work. Who can afford this?

Let us hold aloft the same glorious banner, or standard as held forth in the rise of the church, clear away the rubbish from the same, until original "Mormonism" arises Phoenix like, more gloriously than ever. Let us not be ashamed of that name selected and approved of God for a wise purpose. It is the first step towards apostacy, as it is the name of that book containing the fulness of the gospel which is essential for salvation and eternal glory. Let consistency be our motto, and all will be well.

President Joseph Smith, in his fourth reply to Elder Littlefield, administers a severe rebuke to the disclaimers, and repudiators of the name "Mormon," in language not to be mistaken by the dullest of the dull.

"That book [of Mormon] is one of the essential features of Mormonism. It should be to you and all other Mormons what the Koran is to Mohammedans, the Bible to Christians—the end of dispute. Without it the Mormon Church had not been born. It is the "Golden Bible" to the de-

vout Mormon. From it I have the undoubted right to select those portions of the text that confirm and sustain my faith in Christ as primitive Mormonism has revealed him." Comments by me are unnecessary. The members of the "Reorganization," which represents "primitive Mormonism," should be the foremost in restoring that once so highly honored and respected name to its primitive esteem and import, by not objecting when called so by the world who consider it consistent to do so by reason of the acceptance of the Book of Mormon, called by President Smith devout Mormons. Therefore, the closest relationship exists between Saints and Mormons, for both depend on, and derive from the same source their spiritual food and life-giving power, even the gospel of Jesus Christ, as contained in the Book of Mormon, Bible and Doctrine and Covenants; and a surety of celestial glory by living up to the precepts of the same.

CARL W. LANGE.

Selections.

THE MORBID RECORD OF 1887.

The chronological record of the year 1887 is prolific in matters for thought and consideration. A year to some laden with expectations unrealized, hopes blasted, freighted with death and disaster, to others full of success, prosperity and happiness. Yet its but the record of the years that have gone, and the years to come. Of course the work of the chroniclers is mostly with the former class; victims of death, sufferers by disease and epidemic, victims of the fire fiend's speedy work; of those who "go down to sea in ships" for the last time; of the criminal classes whose violations of the law force severe penalties and of the unfortunates to whom the miseries of this life are barriers against it—the suicides.

These are the subjects enlarged upon gratuitously by the chroniclers of the press; as matters of general news and as a tempting morsel for the morbid appetites of the public; leaving the successes in the business world to be chronicled by the advertising man at 75 cents to \$1.50 per line as the case may be.

And what of the record of crime and penalty, disease and death, storm and disaster, fire and the destruction in hours of the labor of years on years! The earthquakes, pestilence, war, disease and accidents on land and water have carried thousands on thousands to known and unknown graves. The depravity of that class known as criminals has caused the foul fiends of murder, arson, robbery and their kindred to run riot, only occasionally checked by stern justice rightly and honestly administered. 'Tis the record of 1887, was the record of 1857, 'twill be the record of 1897 only better or worse; no man can tell.

From Jan. 1, 1887, to Dec. 31, the death roll from natural causes has been increased from the ranks of scientists, clergymen, doctors, bankers, scholars, all classes,

trades and callings in youth or age. Disasters have made thousands of victims; 1,000 in one fire, 700 in one earthquake, 200 by a theater fire, 5,000 by floods in China, again 4,000 and 2,000 in the same manner, 150 in a railroad disaster, 162,000 from pestilence, 10,000 in battle, in all 187,950 in Europe and 2,610 in our own country, of whom 1,822 met the grim monster on the rail; 204 lost their lives on our inland lakes, and 6,557 lives were lost on the ocean; the grand total of pestilence, battle, disaster, reaching the enormous number of 199,164 souls as against 122,791 last year.

Suicides, poor mortals incapable of further conflict in the battle of life, through blighted affections, melancholy or the thousand alleged causes for the rash act, number in the United States alone 1,287, including men prominent in mercantile, scientific and political circles. Nineteen different methods of taking off were used, the revolver being favorite; the hemp route second choice, with novelties in the way of starving, cutting down a tree so as to fall on the suicide, and the dynamite route adopted by Anarchist Lingg.

Murder has held high carnival in America during the year, his victims numbering 2,335 against 1,499 in 1886. Quarrels resulting in 1,199; jealousy 184, liquor 212 and self-defense 34.

The law and Judge Lynch have not been idle, though the vengeance has been in small ratio with the crime, 79 judicially hung, while the less merciful but generally more just Judge Lynch has swung off 123 victims, the majority in the Southern States.

The fire fiend destroyed \$65,158,000 in \$100,000 to \$5,000,000 lots or over, while smaller fires raises the sum total of property destroyed to about \$130,000,000 against \$115,000,000.

These are but a few of the statistics of chroniclers, but they are important for consideration. In the increase of suicides, murders, and the decrease in hangings is not indicative of a near approach of the millennium, nor is it a glowing tribute to the "Blind Goddess" as represented in our judiciary system.—*Chicago Commercial Bulletin.*

A WORD OF WISDOM.

THE Mormon Apostle, Joseph Smith, teaches in his "Word of Wisdom" that it is "not good to drink wine or strong drinks, excepting in the sacrament of the Lord's supper, and then it should be home-made grape wine; that it is not good to drink hot drinks, or chew or smoke tobacco; that strong drinks are for the washing of the body, and that tobacco is an herb for bruises and sick cattle; that herbs and fruits are the food of man; that grain is for the food of man and beasts and fowls; and that flesh is not to be eaten by man excepting in times of winter, cold and famine." It is not pretended by the Mormon that this "Word of Wisdom" is to be regarded as a divine commandment, but simply as a revelation showing forth the will of God, and "suited to the conditions of all Saints, young or old, male or female,

without distinction." It has had its effect upon the Mormon people, so that next to being the thriftest, they are the soberest people on this continent."

We do not turn instinctively to the Mormons for guidance on any question of health or morals, but are rather inclined to ask, "Can any good come out of Nazareth?" But instruction which will make of any people the thriftest and soberest people in the nation must be words of wisdom for the world.—*Laws of Life.*

Conference Minutes.

WELSH MISSION.

The conference of the above mission was held at Aberaman, Wales, October 30th, 1887. T. E. Jenkins, president, D. Lewis, clerk. Bishop's Agent's account was reported from April 23d to October 30th, 1887. Eastern district was reported:—Seventies 1, elders 21, priests 7, deacons 1, members 49; baptized 5, received by letter 1, died 1, expelled 1, total 87. Wm. Morris, president. Western district was reported:—Elders 11, priests 4, deacons 2, members 52; removed 1, died 1. Total 71. D. Lewis, president. Carnarvon branch was reported:—elders 1, priests 1, members 4; died 1, total 7. J. E. Hughes, president. J. D. Jones reported his labor in Wales. A resolution was passed that some English Tracts should be translated into Welsh. A committee of three was chosen:—Brethren J. R. Gibbs, D. Lewis (Dewi Chwefror) and Bro. B. Davies, to have them completed. In the afternoon, address by the president. The authorities of the church were sustained in our faith and prayers.—Joseph Smith as president, W. W. Blair his counsellor, and all the quorums of the church in America. T. E. Jenkins as president of the Welsh Mission; J. R. Gibbs his assistant. Wm. Morris as president of eastern district; D. Lewis president of western district. J. E. Hughes for North Wales, and all the elders and members of the church. The gifts of the Spirit were enjoyed. Preaching in the evening by Pres. Jenkins, John Jenkins and J. D. Jones. Adjourned to meet at Llanelly the last Sunday in April, [29th], 1888.

LITTLE SIOUX.

Conference of the above district met at the Saints' Chapel in Persia, (Spring Creek branch), on Saturday, December 3d, 1887. J. C. Crabb president, P. C. Kemmish and D. Chambers clerks. Branch reports.—Magnolia 173; 4 baptized, 1 received by certificate of baptism, 1 by letter. Unionburg 33; 1 received by certificate of baptism. Spring Creek 90; 4 baptized, 1 died. Magnolia Sabbath School:—Total attendance 317, average 23, donations \$4.86, average 35c; verses learned 143. Spring Creek Sabbath School:—Enrolled 64, average attendance 38, donations \$94.44, paid out \$93.22. Little Sioux Sunday School.—Classes 5, teachers and officers 7, enrolled 87; average attendance 60, collections \$8, average 50 cents; books awarded as prizes 11, *Hopes* taken aside from individual subscriptions 55. High Priest J. C. Crabb; seventies J. F. Mintun (by letter), and J. F. McDowell (by letter—baptized 4); elders J. W. Wight (by letter—baptized 25), D. Chambers (baptized 4), P. C. Kemmish, Thomas Thomas, Samuel Diggle, (baptized 4), Wm. Chambers, E. R. Lanphere, Frederick Collins, Joseph Seddon, John Hunt (by letter), and Wm. C. Cadwell (by letter); priests Frederick Hansen and John Chapman, Jr.; and deacon Isaac Haner, reported. E. R. Lanphere was requested to labor in this district as wisdom may direct. Joseph Seddon was requested to continue to labor in the Little Sioux district with thanks for past labors. Final action being called in the case of Bro. J. S. Knauss as laid over from last conference, he was on motion expelled from the church. J. C. Crabb reported no labors by him in the Missouri Valley Mission, and by his request he was released from the same. Preach-

ing on Saturday evening and Sunday forenoon by J. C. Crabb. The sacrament was administered Sunday afternoon by Thomas Thomas and Joseph Seddon, after which a soul strengthening season of prayer and testimony was enjoyed. Adjourned to meet at Logan, the first Saturday in March [3d], 1888.

Miscellaneous.

CONFERENCE NOTICES.

The Kewanee district conference will convene at Kewanee, Illinois, on the second Saturday in March, at ten o'clock. Let there be a good attendance from all the branches. Especially should each branch see to it that they are properly represented in the conference with carefully prepared reports. Special invitation is extended to any elder who may be en route to General Conference, who can make their arrangements to attend conference with us. All will meet a hearty welcome.

JOHN CHISNALL, Sec.

DECATUR DISTRICT.

In consequence of the bad weather and roads but few of the brethren met at Pleasanton on February 25th to hold a conference. Those who were present resolved to adjourn to meet at Lamoni in two weeks. Consequently notice is hereby given that it will convene at ten o'clock on Saturday, March 10th, 1888, at Lamoni.

H. A. STEBBINS, Dist. Pres.

CALL TO THE TWELVE.

To the Quorum of the Twelve: Greeting.—In pursuance of a resolution passed in the last session of the High Council, at the Kirtland conference, of 1837, you are requested to convene Tuesday, March 27th, 1888, in Independence, Missouri, the historic city of latter day Israel. The grand work of God in which we are engaged demands divine wisdom and as no one within its folds has all the gifts of the Spirit, the law of life has, by the example of the Master, provided that the first elders of the church should retire by themselves to rest and counsel together upon the affairs of the Kingdom of God. And inasmuch as the prophet Daniel saw the government of God set up in the last days, and another of the ancient prophets saw that "Zion's watchmen shall see eye to eye," when the Lord shall bring again Zion; and in order to fulfill these and many more of the wonderful prophecies, let us come together prepared with pure hearts to consider and grapple with all the issues which have sprung up in the church that have a tendency to disturb or distract the peace of the Saints.

And as it is contemplated by the great apostle to the Gentiles in the affirmation, "and the rest will I set in order when I come," that there is and always will be things arising in a living church of God on earth that demands explanation and expounding by way of setting in order the church above and beyond (yet in keeping with) that which is written. Come, therefore, together in faith, not the least daunted because things do not go as smoothly as you would like.

The sea has been always rough and tempestuous for the children of God, and if "others fought to win the prize," we should not seek it by easier means.

Harmony among all the ranks of the warriors must be sought, and the generals must set the example first, and then all others will follow. And in order to bring this about, a better acquaintance among ourselves ought to be had, and our experiences should be talked over together, in matters relative to the regulating of the churches, the demands required at our hands, and the magnitude of the work intrusted to us as overseers of the flock, in keeping with the word of the Lord which says: "For upon you rests much responsibility."

Try and come together in the full spirit of your office to work, and not physically tired. Another very important matter is, that the quorum should attend all the public services of the conferences for their own and the good of the

church. The Quorum of Seventies, as far as practicable, and also requested to meet the 3d of April so that the two quorums can confer together, also the Bishopric. And it is to be hoped the First Presidency will meet with us as much as they can, to give instructions, counsel and directions. All the ministry on missions, and those who desire to take missions to preach the word, are requested to send in their reports to the quorum, stating their wishes, also the amounts necessary to free them of the charge that he "hath denied the faith, and is worse than an infidel." It can then be known who can be depended on as a traveling ministry. The prayers of all God's children ought to be offered as one voice in behalf of the assemblage of the elders of the church, that our heavenly Father may be with us in the demonstration and power of the Holy Spirit, giving wisdom, and the revelation of His will for the consolation and comfort of all Saints.

Address all correspondence to your respective presidents of the missions, or the secretary of the quorum, Elder James Caffal, care of Joseph Luff, Independence, Jackson county, Missouri, so as to reach the quorum by the 25th of March.

Your co-laborer,

E. C. BRIGGS.

MARRIED.

MILLARD-STIVERS.—At Irvington, Alameda county, California, the home of the bride's parents, Bro. Simeon Stivers and wife, Sunday, February 12th, 1888, Joseph Henry Millard and Lottie J. Stivers, all of Irvington. Pres. Joseph Smith officiated, and the rite was solemnized in the midst of a happy group of the relatives of the parties, Mr. and Mrs. Millard, the parents of the groom, as well as the parents of the bride being of the number. The feast was enjoyed and the young people left for their home in Oakland, amid a shower of rice, and the traditional shoe-throwing, and the good wishes of all.

DIED.

RICHARDS.—At Staunton, Macoupin county, Illinois, of congestion of the lungs, sister Elizabeth Richards, December 18th, 1887, aged 73 years. She was baptized in Llanelly, Wales, in the year 1847; rebaptized to the Reorganized Church by Bro. John T. Phillips at Dry Hill, Missouri. She died strong in the faith. She met death as calmly as the summer's morn. Faithful and devout mother in Israel.

OMAN.—Sister Melvina G. Oman was born in Kentucky, August 12th, 1812, and died at Petaluma, Cal., January 27, 1888, in her 76th year. She joined the church in the days of Joseph the martyr; moved to Nauvoo in 1844, and resided there about eighteen months. At the time of her death she was a member of the Stockton branch. She joined the Reorganization in Petaluma in 1864, was baptized by Elder E. C. Brand and confirmed by him and Elders Wm. Potter and Jacob Adamson. She sleeps in Jesus her hope.

HILL.—At the home of her parents, Bro. William Chambers, near Persia, Iowa, February 5th, 1888, sister Mary, wife of William S. Hill, after a brief sickness of only four days, aged 20 years and 8 months. On Monday, February 1st, she gave birth to a child, which only lived one day. She seemed to gradually sink away, but thought she would get well until within a few hours of death. She called her friends around her and bid them each good-bye. The funeral discourse was at the house, Sunday at 3 p. m. by Elder Joseph Seddon, after which her remains were followed to the cemetery on David Chamber's farm, and placed by the side of her child. Her loss is deeply felt, for to know her was to love her.

RUBY.—At Bird City, Kansas, September 13th, 1887, of congestion of the brain, Phebe Ruby, aged 62 years and 11 days. She was born in Ohio, united with the church in an early day; was with the Saints in and through all the troubles and trials in Missouri and Illinois. She united with the Reorganized Church about twenty-four years ago, and remained faithful and true to her covenant until death. She was a kind, indulgent mother, and a true Saint in word and deed. She leaves three sons and two daughters who sincerely mourn her death.

IN MEMORIAM.

Whereas it has pleased the Almighty in His wisdom, to take from our midst, February 5th, 1888, our beloved sister, Mary Hill, wife of our esteemed brother William Hill, and daughter of brother and sister William Chambers, of Persia, Iowa, in the morning of her life, together with her little babe, the first fruit of her womanly love; and appreciating, as we do, her kind and genial nature, her abiding love for her companion, and also for the cause of truth, always manifest in her readiness to give a helping hand as a wife and as a lover of truth; we hereby desire to express our sorrow, and our sympathy with and for her bereaved companion, who by her death, and that of her sinless babe, has been deprived of everything earthly that could make life sweet and dear to him, and knowing also the pure affection, deep and holy love that existed between herself and her sorrowing kindred, we extend to them, as also to her youthful and loving husband, our tenderest sympathy, to comfort each bereaved soul in the divine assurance that "Blessed are the dead who die in the Lord." "And we know that all things work together for good to them that love God."

We pray God that all, and especially her beloved companion, may seek and find the consolation which only the gospel can bring to every faithful one in the blissful hope of an eternal reunion with wife and child where pain, disappointment and death can never come.

Signed in behalf of the Magnolia, Iowa, Sisters' Aid Society, of which she was an active member.

C. S. EMERSON, Secretary.

So young and beautiful, so loving and so lovable! Just when the fondest hopes inspired her woman's heart, And when her sky seemed cloudless, and the bright sun Its genial rays bent on her path to lure her on to nobler joys

And cause her heart to glow with tenderer sympathies than yet. Had made that gentle breast to heave and throb since life was hers—

When the warm, pure lips of holy infancy should press That maiden breast and send a thrill of holy love and joy Through every fiber of her soul, as mothers only know— Those lips grow cold in death, and send a chill more dire To that young mothers' heart than all the blasts of winter stern.

That dart struck home. The mother's silent mournful gaze

With anguish full, follows her child to "gates ajar" And thither yearns to follow, that in the blissful Paradise She may enjoy the sweets, denied her here, with her sweet babe.

Her soul goes out, like Rachel's to her God and child; And there, in blissful union joined, clasped in such loved embrace

That death with all his terrors can never break or mar. There they await that glorious morn when, at the trump of God, Their bodies clothed in glorious immortality shall rise As temples worthy of those spirits cleansed from sin, To dwell in brighter realms, with joys that ne'er shall fade.

And glories that shall ne'er grow dim. Nor pain nor death shall their dark shadow cast Where all is light and joy and peace and love.

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"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, March 10, 1888.

No. 10.

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, March 10, 1888.

BABYLON IS FALLING.

"MORMON CHURCH CASE.

"SALT LAKE, Nov. 8.—The territorial supreme court to-night made a formal order appointing United States Marshal F. H. Dyer receiver for the Mormon Church property in excess of the \$50,000 limit fixed by congress; also that he take possession of the personal effects of said church, and of rents, leases, etc., and account to the court from time to time for the proceeds of the same, and to employ counsel and bring such suits as may be necessary to enforce his possession and accounting to him."—*Chicago Times*.

"THE FUTURE OF THE CHURCH OF ENGLAND.

"The *Standard* states:—It is impossible to say what the future may have in store for the Church of England. But the horizon is not so particularly bright at this moment as to relieve her from all anxiety, or to justify her in neglecting any new sources of strength which the course of events may lay open to her. The Anglican Establishment considered simply as the Church of the nation, and dependent to a great extent on its connection with the State for the position which it holds among us; and the Anglican Church regarded as the head and center of one great branch of the Catholic body, in communion with numerous churches in all quarters of the globe, all looking up to her as their model and preceptress, are two widely different things; and it is hardly too much to say that if Disestablishment ever comes it can only be by possessing such a position as this latter that the Church of England can avoid the degradation of sinking into a mere set. She must widen her boundaries and deepen her foundations against the evil day. The institution of the Pan-Anglican Synod has already had an excellent effect. It does not seem altogether impossible that some scheme of comprehension may even yet bring back to her the more moderate among the Non-conformists. If to these could be added to her

communion those seceders from the Romish Church who, like our own Reformers, appeal to Catholic antiquity, she would have a high position wholly independent of her connection with the State, and even of that hereditary property which the State neither gave nor has any right to take away, though, of course, in the event of Disestablishment, she would lose the greater part of it. In any case, it is well to be prepared for the worst. Should such a misfortune overtake both the Church and the nation as we are here contemplating, the former, at all event, might find—in the more influential and cosmopolitan character which she has of late years been rapidly acquiring—something more than compensation for the loss of any dignity and territorial wealth which she may have enjoyed as an insular Institution, and at some sacrifice of both her power and her independence. It would be better for England that the Church of England should continue on her present footing. But the Church herself, under the circumstances we have supposed, would have less reason to regret the loss of it."—*Manchester (Eng.) News*.

"SPURGEON AND THE BAPTISTS.

"The rumor a few days ago that Mr. Spurgeon was about to leave the Baptist Union turns out now to be correct. For some time past the charges laid by him against ministers and churches of being upon the "down grade" theologically and spiritually have been ardently combated privately, but at the meetings of the Union in Sheffield early this month they were ignored, while at the gatherings of the Congregational Union they were denied. Replying to his critics and declaring his final decision, Mr. Spurgeon says that 'to pursue union at the expense of truth is treason to the Lord Jesus. He is our Master and Lord, and we will keep His words; to tamper with His doctrine would be to be traitors to Himself.' Proceeding, he argues that as a matter of fact 'believers in Christ's atonement are now in declared religious union with those who make light of it; those who hold Evangelical doctrine are in open alliance with those who call the Fall a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral, and hold that there is another probation after death, and a future restitution for the lost.' 'Yes,' he says, 'we have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt of those who can not be guilty of such gross disloyalty to Christ.' This being the case he retires at once and distinctly from the Baptist Union, urging that as the Baptist churches are each one of them self-contained and independent, and the Union being only a voluntary association of such churches, it is a simple matter for a church or an individual to withdraw from it. Mr. Spurgeon does not blame

the Union for 'harboring errors of the extremest kind,' for he says 'so far as we can see, it is powerless to help itself even if it wished to do so.' Replying to the question, 'Why not start a new denomination?' he says it is a question for which he has not any liking. There are denominations enough in his opinion, and 'if there were a new denomination formed the thieves and robbers who have entered other 'gardens walled round' would climb into it also, and so nothing would be gained. Besides, the expedient is not needed among churches which are each one self-governing and self-determining; such churches can find their own affinities without difficulty, and can keep their own coast clear of invaders.' In conclusion, Mr. Spurgeon says, 'Oh that the day would come when, in a larger communion than any sect can offer, all those who are one in Christ, may be able to blend in manifest unity! This can only come by the way of growing spiritual life, clearer light upon the one eternal truth, and a closer cleaving in all things to Him who is the Head, even Jesus Christ.' This decision of Mr. Spurgeon will be regretfully received by the Baptist denomination generally, for at the meetings in Sheffield, when it was hinted that he intended to leave the Union, an urgent though unofficial wish was expressed that he would not go to that extreme, and that even if he did, pressure would be brought to bear upon him to reconsider such a decision."—*London (Eng.) News*.

God has a people in the midst of Babylon, (confused and corrupted Christianity), and the "voice from heaven" (Rev. 18:4) has been calling to that "people" within her borders since over sixty years ago, (Doc. Cov. 1:1-4; 34:3; 84:1; 108:2,4), saying; "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4.

There are various kinds and classes of sins, because there are various kinds and classes of laws. Law is an authoritative rule of action, and "sin is the transgression of law." The sins of "Mystery Babylon" are doubtless very numerous, and very great; and perhaps none of them are so seductive, delusive and full of harm as are those doctrines, dogmas, theories and administrations by which she makes "all nations drink of the wine of the wrath of her fornication;" (Rev. 14:8); and by which "the inhabitants of the earth have been made drunk with the wine of her fornication."—Rev. 17:2.

It was predicted in holy writ that "the kings of the earth" would commit "fornication" with her; (Rev. 17:2); and this manifestly alludes to the anti-Christian doctrine and administration of blending Church and State. Jesus said emphatically, "My kingdom is not of this world;" therefore whoever seeks to make it of the world, they thereby violate a basic and in-

dispensable principle of the religion of Christ.

"Mystery Babylon" (confused and corrupted Christianity) has "made the inhabitants of the earth * * * drunk" with the mixed "wine" of her mysterious, mystifying, contradictory, irrational and anti-biblical theories, doctrines, dogmas, ceremonies, ordinances, and pretended spiritual powers and graces—doing much of it, if not all of it, professedly in the Christian name, and pretendedly under the sanction, direction, permission and authority of Jesus Christ. Measure her doctrines and works by the divine patterns in the Bible, and they are found sadly wanting. Apply the line, the plummet, the compass and the square furnished in the word of God, and measure "Mystery Babylon" within and without, in part and in whole, from foundation to capstone, and it will readily be seen that she is widely and radically different from the "habitation of God" (Eph. 2: 22) set forth in the New Testament by Christ and the apostles. But however false her pretensions, however erroneous and unbiblical her doctrine and her works, she nevertheless has broad dominion; her bands and her defenses are strong, and only the Infinite One can subdue her, destroy her, or deliver from her power. This He has promised to do; this He *is* doing; and this he will continue to do till, like her ancient prototype on the river Euphrates, she sinks to rise no more. In her pride, her wealth, her worldly skill and wisdom, and in her widely extended dominion and influence, ancient Babylon sat "a queen," and flattered herself she would "never see sorrow." But "in one hour" her fall came. Influences and processes had been at work quietly, but steadily, to that end, for many years, in many places, and with many peoples. To all this she was blind. But that eye that never sleeps was seeing; that ear that is ever open was hearing; that hand that never wearies was moving in the wonderful procession of the divine plan till the appointed time arrived, and only then she awoke to the stern realities of her own overthrow on finding her mailed captors within her own walls and within the very gates and corridors of her own palaces. So it is, and is to be, with "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." The elements of her downfall are already within her borders. God's "people" in the midst of her He is now calling, and bids them "Come out of her." And it remains for divine wisdom and divine power to "overturn, overturn, overturn," by means of His own selection and using, to effect the warning, the way of escape, and the perfect deliverance of His "people" from her seductive, hurtful power.

The Church and the name of Christ have been used to aggrandize and support the State, and to honor and enrich the few at the expense of the many. On the other hand, the power and prestige of the State have been used to give place and power and wealth to the Church and its ministry at the expense of justice, mercy and truth. These are crying evils wherever they ex-

ist, and are doomed to exposure and overthrow, whether in Utah, England, or elsewhere.

As for Mr. Spurgeon, he is a whale of his kind; but he will find that the sea in which he swims, and He that made both him and the sea, are vastly greater than he. Jesus claimed to teach the "doctrine" and "commandments" given him of his Father, (John 7: 16; 8: 28; 12: 48-50), and he said it would be "more tolerable" for ignorant or heathen sinners in the day of judgment, than for negligent, wilful, or self-righteous professors. (Matt. 10: 15; 11: 20-24). But how can this be, if there is but one lot and part for all classes of sinners, and that lot consists in being thrust *eternally* into a never ending hell as "Old Orthodoxy" teaches.

Jesus taught further; that sinners would be punished *in proportion to their sins*, for the reason that some would be held *more accountable*—or be accountable for more—than others. (Luke 12: 47, 48). How can this be if all sinners are doomed to the same condition and punishment, both as to extent and degree! Jesus also taught that men were sinners only when they had *knowledge of the right* and the true, or the way to attain it, and they did not accept and comply with them. (John 9: 40, 41; 15: 22). Paul, (Rom. 1: 21), and James (James 4: 17), both of whom were eminent apostles of Christ, teach the same doctrine. How then can it be that unnumbered millions of earth's unchristianized children are, and will be, doomed eternally to a never ending hell, when they have never known the gospel of Christ, and some of whom never had an opportunity of knowing of it, or of hearing that there was such a thing, or even such a person as Christ! God, it is evident, holds all men responsible for their opportunities, and then for the use they make of them. Therefore they will be held accountable by and for the law and the light they sin against; and so long as sins are not remitted in and through Christ, they remain in force against the individual just in the degree of their sinfulness—and no more—hence sinners will be "judged according to their works," in kind and degree, and a just measure will be meted to every one "according to his deeds."

Inasmuch, then, as God is so just as to discriminate in respect to *degrees* of sin and punish transgressors only according to the measure of their sinfulness; and inasmuch as untold millions have never heard the gospel of Christ in this life, and therefore have never sinned against the knowledge of God revealed therein, why will Mr. Spurgeon and his like deny to them the opportunity of hearing it in the spirit world? It is a comforting fact that "Our Savior Jesus Christ * * hath abolished death, and hath brought life and immortality to light through the gospel;" (2 Tim. 1: 10); and is it just, is it in accordance with the love and wisdom of God, that the knowledge of this soul-cheering fact should be denied the heathen and billions of others in this life and also in the life hereafter? But if this life is *the only* probation that the souls of men can

have, then such is the case, and then less than one in twenty of Adam's race can ever hope in him whom St. Paul declares to be "the Savior of *all* men, specially of those that believe."—1 Tim. 4: 10.

But St. John knew more of these matters than Mr. Spurgeon; and besides this, he had not been made "drunk" with "the wine" of Mystery Babylon; but, seeing in the clear light of divine revelation, he declares that *all* will learn of both God and the Lamb, for he says: "And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and *all that are in them*, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. 5: 13. St. Paul teaches similarly, for he says: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."—Rom. 14: 11. All these scriptures teach that, at some time, *all* the race will learn concerning both God and the Lamb. And now Peter, who is a most competent witness, testifies clearly that some will learn of them in the "prison," in their spirit state, and that this is for the purpose of enabling them to "live according to God in the spirit" and eventually "be judged according to [in the same manner as] men in the flesh."—1 Pet. 3: 18-20; 4: 5, 6.

Did it ever occur to Mr. Spurgeon, and his like, that the final, "eternal judgment" of God is not passed upon man before death; nor at death; nor in the intermediate state; but that it follows *after his resurrection*? And is it not to be inferred from this fact that all the conditions essential to a full, just, merciful and perfect judgment, are not complete until after the resurrection?

This article is lengthened much beyond what was intended in beginning it; therefore we will close by saying that, God is turning on the light in these latter days, and the dark and crooked ways of "Mystery, Babylon" are being laid bare; the vile contents of her bewildering "wine" cup are being discovered and exposed, for "the everlasting gospel," with its ever attendant blessings of knowledge and wisdom and power has been restored by an angel from heaven, (Rev. 14: 6-8), and the time has come for Mystery Babylon to fall, and her fall to be followed by the glorious advent of our Lord, crowned and kingdomed, (Rev. 14: 14-20), to reign with his Saints. Mystery Babylon, and her conflicting systems of theology, are coming to judgment; the cramping, contradictory, corrupting creeds under which the people have groaned and murmured for centuries past are being weighed in the balances and found wanting. Religious freedom is asserting itself; priestcraft is on the retreat; right reason and progressive knowledge are moving steadily forward; and if Mr. Spurgeon and his kind, the English Church, and the Utah Church, do not move on with the procession, it will prove to be their misfortune and their loss, and perhaps be a hindrance and a stumbling block to others. Daniel predicted

that in "the time of the end, many [of God's servants] shall run to and fro, and [divine] knowledge shall be increased."—Dan. 12: 4.

FRIENDS have sent us copies of the following clipping from the *Chicago Inter-Ocean*, asking to know if it is genuine, to which we reply, No. First, for the reason that there is not, nor has there ever been a "Second Book of Mormon;" therefore, second, "the Mormons" do not "consider these books in the same light that Christians consider the Old and New Testaments." Third, Joseph Smith never claimed to translate anything from "two large copper plates;" fourth, he never claimed to find on any plates figures of "crowns, the crucifixion, and other such signs;" fifth, he never pretended to translate with "magic spectacles" at Nauvoo, or anywhere else, "copies and descriptions" of hieroglyphics that had been "sent all over the old world to prominent hieroglyphists for translation." Here is the clipping:

"SECOND BOOK OF MORMON.

"METAMORA, Ill., Jan. 30th.—The *Inter-Ocean* of the 27th contained an account of the origin of the 'Book of Mormon,' which reminded your correspondent of what he knows of the translation and origin of the 'Second Book of Mormon.' Every one who is at all acquainted with their history will know that this Second Book came to light just prior to the evacuation of Nauvoo, and that the Mormons consider these books much in the same light that Christians consider the Old and New Testaments.

"An account of the origin of the Second Book may prove interesting to most of your readers. After having read the statements to follow all will agree that it is not only possible, but very probable that the First Book was no more of divine origin than the Second Book.

"The facts are as follows: Some time before the demise of Joseph Smith, the Mormon leader, one Mr. John Fugate, who then lived in or near Quincy, Illinois, conceived a little plan by which to startle the natives. He obtained two large copper plates of a blacksmith (whom, of course, he had to let into the secret) and they thereon engraved, by the use of wax and acid, some signs and symbols. The plates were mostly covered, I think, with a writing very similar to the Egyptian hieroglyphics, and around on the margin were figures of the sun, crowns, the crucifixion, and other such signs of similar character. And then with paint, or acid, and iron filings they covered them with a very good imitation of rust. They then bound them together with a rusty wire, went to the woods and buried them between two huge flat stones, and down deep in an old Indian mound. They covered them up carefully, replaced the sod and dirt and awaited developments.

"On a day that there was a big religious gathering in town they went to the woods with the avowed purpose of excavating a well-known Indian mound, and returned with these plates. Of course their find soon became known and everyone in town was interested, and particularly so when the rust (?) was taken off and the marks exposed.

"Joseph Smith, hearing of this and seeing therein a strong hit in his favor, obtained possession of the plates, proclaimed them to be connected with the Mormon religion, and set about to have them translated. For this purpose they, or copies and descriptions of them, were sent all over the old world to prominent hieroglyphists for translation. But the problem came back unsolved, and many letters were written to Mr. Fugate concerning the same. Undaunted, however, Smith put on his magic spectacles and proceeded to translate from them the Second Book of Mormon.

"This is not quite all. Mr. Fugate, thinking the joke had gone far enough, told the whole affair to one of the leading Methodists in town. The Methodists immediately spread the news far and wide. Owing to the anger of the Mormons, Mr. Fugate was obliged to quietly leave to avoid being murdered by them. Mr. Fugate died at Camp Point, Adams county, three years ago, but his wife and all his family still live. His oldest son, Dr. J. T. Fugate, of Urbana, Illinois, has all the newspaper reports, documents, and letters concerning the case, and would no doubt be glad to verify these statements to any person skeptically inclined."

The transaction to which the above probably relates, and (if so), of which it is a false and misleading perversion, is described as follows by John Hyde in his book against "Mormonism," pages 265-269, when arguing and seeking to explain away the divine origin of the Book of Mormon:

"It is a fact that Smith did copy some characters on to a slip of paper, which he sent by Martin Harris to Professor Anthon. It is also a fact, that the description of the characters made by the Professor, does somewhat resemble the description of the glyphs of Otolum, made subsequently by Professor Rafinesque (*Atlantic Journal*, 1832, Professor Rafinesque). Of this similarity O. Pratt makes great capital as a proof of the Book of Mormon. I admit the resemblance. It is also a fact that eight men testified that Smith had shown them several plates curiously engraved; that they 'did handle and left them;' and that they knew Smith had them. Although, as before shown, these plates could not have been the pretended golden Bible, yet I think there can be no doubt that these men told the truth as to seeing and handling certain plates, and that Smith had them. Unless Smith had got something, he could never have originated the idea of the book; could not have copied the characters sent to Professor Anthon by Martin Harris; still more, those characters could not have happened to resemble engravings subsequently found; and as these eight do not pretend, as do the three, to have seen them with all the ridiculous concomitants of the eye of faith and coming of angels, it is reasonable to believe that Smith really possessed some plates. If their testimony be credible, it proves that he not only had them, but that he kept them, and not delivered them 'up to the angel,' as he elsewhere pretends. To possess the plates is one thing, to have received them from God is quite another. To admit that he had them does not admit the truth of the Book of Mormon.

"How did he get them?"

"On the 16th of April, 1843, a respectable merchant, by the name of Robert Wiley, commenced digging in a large mound near this place. He excavated to a depth of ten feet, and came to rock. On the 23d, he and quite a number of the citizens, with myself, repaired to the mound, and after making ample opening, we found plenty of rock, the most of which it appeared had been strongly burned; and after removing full two feet of solid rock, we found plenty of charcoal and ashes; also human bones, that appeared as though they had been burned; and near the cephalon a bundle was found, that consisted of SIX PLATES OF BRASS, of a bell-shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps. The ring and clasps appeared to be iron, very much oxydated: the plates first appeared to be copper, and had the appearance of being covered with characters. It was agreed by the company that I should cleanse the plates. Accordingly, I took them to my house, washed them with soap and water, and a woolen cloth; but, finding them not yet cleansed, I treated them with dilute sulphuric acid, which made them perfectly clean, on which it appeared that they were completely covered with characters, that none, as yet, had been able to read. They were found, I judge, more than twelve feet below the surface of the mound.

"I am, most respectfully, a citizen of Kinderhook," "W. P. HARRIS, M. D."

"The following certificate was forwarded for publication at the same time:

"We, citizens of Kinderhook, whose names are annexed, do certify and declare, that on the 23d of April, 1843, while excavating a large mound in this vicinity, Mr. R. Wiley took from said mound *six brass plates*, of a bell-shape, covered with ancient characters. Said plates very much oxidated. The bands and rings on said plates moldered into dust on a slight pressure."

"ROBERT WILEY,	J. R. SHARP,
GEORGE DECKENSEN,	IRA S. CURTIS,
W. LONGNECKER,	FAYETTE GRUBB,
G. W. F. WARD,	W. P. HARRIS,
	W. FUGATE."

"The characters on these plates also resemble Professor Anthon's description: 'The characters were arranged in columns like the Chinese mode of writing, and presented the most singular medley I ever saw. Greek, Hebrew, and all sorts of letters, more or less distorted, were intermingled, with sundry delineations of half moons, stars and other natural objects, and the whole ended in a rude representation of the Mexican Zodiac.' (Professor Anthon's letter.) Professor Rafinesque describes the glyphs of Otolum, Mexico, as being 'written from top to bottom like the Chinese.' 'The most common way of writing is in rows, and each group separated.' (*Atlantic Journal* for 1832.) This similarity between the characters on Wiley's plates and Professor Rafinesque's description, does not prove that Wiley got his plates from an angel. However much the characters on Smith's plates may have resembled either of the above, it does not any the more prove that Smith got his plates from an angel either.—*Mormonism* by John Hyde.

Of this matter the *Times and Seasons* published in Nauvoo, Illinois, May 1st, 1843, only a few days after the alleged discovery of the above plates, has this to say:

"ANCIENT RECORDS.

"Circumstances are daily transpiring which give additional testimony to the authenticity of the Book of Mormon. A few years ago, although supported by indubitable, unimpeachable testimony, it was looked upon in the same light by the world in general, and by the religious world in particular, as the expedition of Columbus to this continent was by the different courts that he visited and laid his project before. The literati looked upon his expedition as wild and visionary, they suspected very much the integrity of his pretensions, and looked upon him—to say the least—as a fool for entertaining such wild and visionary views. The Royal courts, aided by geographers, thought it was impossible that another continent should or could exist; and they were assisted in their views by the learned clergy who, to put the matter beyond all doubt, stated that it was contrary to Scripture; that the apostles preached to all the world, and that as they did not come to America it was impossible that there should be any such place. Thus at variance with the opinions of the great, in opposition to science and religion, he set sail and actually came to America; it was no dream, no fiction, but a solid reality; and however unphilosophical and infidel the notion might be, men had to believe it; and it was soon found out that it would agree both with religion and philosophy.

"So when the Book of Mormon first made its appearance among men, it was looked upon by many as a wild speculation, and that it was dangerous to the interest and happiness of the religious world; but when it was found to teach virtue, honesty, integrity and pure religion, this objection was laid aside as being untenable. We were then told that the inhabitants of this continent were, and always had been, a rude barbarous race, uncouth, unlettered, and without civilization. But when they were told of the various relics that have been found indicative of civilization, intelligence and learning; when they were told of the wealth, architecture and splendor of ancient Mexico; when recent developments proved beyond a doubt, that there was ancient ruins in Central America, which in point of magnificence, beauty, strength and architectural design, would vie with any of the most splendid ruins on the Asiatic continent; when they could trace the fine delineations of the sculptor's chisel on the beautiful statue, the mysterious hieroglyphic, and, the unknown character, they began to believe that a wise, powerful, intelligent and scientific race had inhabited this continent; but still it was improbable, nay, almost impossible—notwithstanding the testimony of history to the contrary, that anything like plates could have been used anciently; particularly among this people. The following letter and certificate, will perhaps have a tendency to convince the sceptical, that such things have been used, and that even the obnoxious Book of Mormon may be true; and as the people in Columbus' day were obliged to believe that there was such a place as America; so will the people in this day be obliged to believe, however reluctantly, that there may have been such plates as those from which the Book of Mormon was translated.

"Mr. Smith has had those plates; what his opinion concerning them is, we have not yet ascertained. The gentleman that owns them has taken them away, or we should have given a fac-

simile of the plates and characters in this number. We are informed however, that he purposes returning with them for translation; if so, we may be able yet to furnish our readers with it.

"It will be seen by the annexed statement of the Quincy Whig, that there are more dreamers and money diggers than Joseph Smith in the world, and the worthy editor is obliged to acknowledge that this circumstance will go a good way to prove the authenticity of the Book of Mormon. He further states that, 'if Joseph Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man living.' We think that he has done that already, in translating and publishing the Book of Mormon, and would advise the gentleman and all interested to read for themselves, and understand. We have no doubt however, but Mr. Smith will be able to translate them."—*Times and Seasons*, vol. 3 p. 185.

Kinderhook and not Quincy, many miles distant, is where these plates were said to have been discovered.

We are not aware that Joseph Smith ever claimed to have translated the above mentioned plates, or accepted them as genuine, much less to translate a "Second Book of Mormon." There are many newspapers and their correspondents ever ready to cry "hoax!" "humbug"!! "delusion"!!! and yet when weighed in the balances they are found to be the class foreshown in the Scriptures who are "deceiving, and being deceived." This *Inter-Ocean* correspondent is one—but not a very brilliant one—of that despicable class.

EDITORIAL ITEMS.

WE are continually receiving words of commendation for the HERALD, and we occasionally publish some of them. If we sought for these only as we strive to make our paper worthy, we should feel guilty and under condemnation. But when they come entirely unsolicited, either directly or indirectly, we think they are the spontaneous, honest utterances of faithful hearts deeply devoted to the interests of the church and the salvation of souls. Why is it not equally proper to publish commendations of our church publications as it is to publish similar words in respect to the ministry? We delight to do the latter; and we see no reason why we should not gratify at least some of our patrons when commending our church literature. We would despise to boast of our own efforts or glory over our own work. But when others speak well of them we feel gratified and encouraged, and we may be pardoned for publishing some of their kind words. But we hardly expect to please everybody.

Where it reads "Book of Rules," on page 132, last issue, it should read Rules of Order.

Sister Walker requests us to say, that she has now mailed copies of the January number of *Autumn Leaves* to all parties having ordered the same; and if any omissions have occurred, parties should at once send notice of the same. Those desirous of obtaining a complete set of the first volume, should not delay sending in their names early, as the number is limited.

Elder E. C. Brand informs us that he has lately organized a branch at Flagler's, Iowa, with thirteen members.

Bro. E. W. Nunley, of Wheelock, Texas, is recovering his health, preaches what he can, and says conviction and conversion follow.

Bro. D. S. Crawley is preaching at Weir City, Kansas, and at other points in that region. He reports large attendance on his services, and excellent interest. He feels keenly the need of correcting the errors of those who hold that the followers of Christ must keep the seventh-day Sabbath.

We are pained to chronicle, in the obituary column, the sad death of Bro. George W. Stone. We have known him from his boyhood as a person of excellent character, a member of one of the best families in the vicinity of Amboy, Illinois. We trust he has found acceptance and rest with the spirits of the just in the paradise of God.

Bro. Justice Smith says he was baptized last March by Elder J. J. Cornish, at Bay Port, Michigan, and rejoices in the knowledge and blessings of the gospel.

Bro. P. B. Seaton writes that Bro. J. C. Clapp and himself have been engaged at different points in Tennessee and Kentucky of late. He finds Bro. Clapp an able and efficient minister, whose labors are highly appreciated. The Saints and friends in that region are anxious that General Conference shall send him to that field for future work.

February 23d, Bro. E. L. Kelley wrote us from Los Angeles, that the outlook for the work is good in Southern California.

Bro. R. Etzenhouser wrote us from Lowry City, Missouri, the 21st ult., saying he baptized two the 20th, one of them a lady who had not left her bed for five weeks previous.

Bro. E. Keeler wrote from Twin Falls, Kansas, the 23d ult., sending \$10 in advance on subscription for church publications to aid in purchasing our new Babcock press, and says:—"I am preaching all the time and can begin to see some fruits."

By letter dated February 24th, we learn that Pres. J. Smith would leave San Francisco for Los Angeles, Monday, February 27th. His address while there will be No. 116, Bunker Hill avenue.

EXTRACTS FROM LETTERS.

Bro. S. S. Thornton wrote us February 17th from Rexburg, Idaho. He says there are openings in that region now for preaching; that the Brighamites do not meet him with such harshness as hitherto; also thinks he can soon get subscribers for church publications. Bro. Thornton expresses delight in the communications of "Burr Joyce" and the testimony of General Doniphan in late *Heralds*, and says:

"My heart swells with emotion of no ordinary character on reading these, for I was acting under Lyman Wight at Diahman, in the persecutions of 1838. I went through many hair-breath escapes in those times, and could tell many heartrendering circumstances through

which we passed there. I rejoice in God that the truth is coming forth in plainness through the instrumentality of Joseph and his able co-workers."

He further says a railway has been located down Snake River Valley near them, and that markets and other conveniences will soon be at hand.

Bro. W. A. Bennett, of Graham, Texas, wrote us February 20th, asking that an elder be sent there to preach at Whitt, Keech's, Bryson, Tonk Valley and Albany, and says further:

"I am confident an elder would be well supported, and I know one could thus do a good work for the Lord. The people seem anxious one should be sent here. If any of the Saints think of ever moving to Texas, now is the accepted time. The ground is thoroughly wet, so we have great hopes for good crops."

BRO. JOHN HEIDE, of Fulton, Iowa, sends us the following from the "Jackson Sentinel," (published, we think, at Maquoketa, Iowa) in items from Newcastle:

"The announcement of a discourse by the Rev. John Said for Sunday evening, February 12th, coupled with the rumor that the props would be knocked from under the Mormons, was the occasion of a crowded house to hear the fun. He carried himself nobly, reviling none, pleasing all who heard him.

Elder J. S. Roth, of the Latter Day Saints, addressed a full house of courteous and interested listeners on Saturday evening, February 18th, on the subject of Brigham Young in history and prophecy. The Elder challenged proof in rebuttal of his positions, and although some demurred and asked pointed questions, the querists themselves were made "Nolens Volens," witnesses on the elder's side to the no small amusement of the audience. It was clear to all that Brigham Young's pet doctrines are in very bad odor with the church the elder represents."

Thus the distinguishing differences between Brighamism and the original faith of the Latter Day Saints is brought to the notice of the people. This is needed work.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"I feel the earth move sunward,
I join the great march onward,
And take by faith while living
My freehold of thanksgiving."

THE OLD HYMN.

To-day, with quiet heart, I heard
The prayer, the anthem and the psalm,
And gently on my spirit fell
The sweetness of the Sunday calm,
Till, at the reading of the hymn,
With sudden tears my eyes were dim.
That old, old hymn! Its sacred lines
Had fallen on my childish ears;
My life turned back, unhindered by
The stretch of intervening years.
Near me my little daughter smiled,
And yet I was again a child.
Outside the winds were fierce and rough,
The winter's chill was in the air;
But I could hear the bonny birds,
And humming insects everywhere;
And feel, in spite of frost and snow,
A summer breeze from long ago.

To find the place I took the book,
And held it in a woman's hand,
While all my soul was moved with thrills
No other soul could understand;
And quite unseen, with love divine,
My mother's finger folded mine.

And now, although the music rose
Exultingly, I held my breath,
Lest I should lose its sweet delight—
Upon her lips the hush of death
For years has lain!—and yet I heard
My mother's voice in every word.

Full well I know the dead are dead,
Yet sometimes at a look or tone,
With short relenting, will the past
One moment give us back our own.
Oh, happy pain! Too quickly done—
As swiftly ended as begun.—*Sel.*

DON'T BOX THE EARS.

BOXING the ears is a too common form of punishment practiced by irritable and ignorant persons, and it is almost always done in fits of sudden anger. I say done by irritable and ignorant persons, because it seems to me that no person of any information on the subject would allow his passion to get the better of his judgment in such a matter. The drum of the ear is of a paper-like thinness; it may, and has been, in numbers of cases, ruptured by a single slap on the side of the head, incurable deafness resulting. Says an eminent physician: "All strokes on the head of children with an angry hand are brutal and criminal." In the same connection he adds that "a generous, wise and humane parent should allow a night to intervene between the commission of the fault on the part of a child and any decided punishment. The veriest thief should be allowed time, lest the law should be vindictive and wrathful. And shall a man or woman punish an unresisting child with angry inconsideration, with unreasoning wrath in the heart. It is monstrous."—*Sel.*

HOME COLUMN MISSIONARY FUND.

Verner M. Davidson, Cameron, Kans.....	20
Sr. Emily M. Whiting, Clitherall, Minn.....	1 00
Sr. Bertha Hansen, Downsville, Iowa.....	70
Sr. Robert Kilgore.....	1 00
Wheeler's Grove Sunday School Christmas Offering.....	2 50
Mother and William Sharp, now in paradise	1 00
Sr. Christian Sears, Blue Hill, Kans.....	95
Sr. C. M. Gabler, Beloit, Kans.....	70
J. H. Thompson, Angus, Iowa.....	10
Sadie Givens, West Union, W. Va.....	50
Jane Chase and daughter, Ogden, Utah.....	1 50

LAMONI, IOWA, February 29th.

JONESPORT, Me., Feb. 18th.

Dear Sisters of the Home Column:—The sun has sunk below the western hills, and twilight has wrapped her cold, gray mantle o'er the earth,

"And darkness
Falls from the wings of Night,
As a feather is wafted downward
From an eagle in his flight."

One by one those far away sentinels appear in the fathomless depths of blue, and girdling the heavens is that grand galaxy of stars so far remote from earth that apparently they are so near together as to form one vast glimmering belt of light. As we gaze upon the magnificent scene before us, and realize that every star is a sun, and every sun the center of a solar system like our own, with its planets, and they in turn with their satellites, performing their rotations and revolutions with such accuracy, and in such harmony with the laws governing them, that there is not a

jar nor discord; but all is one grand harmony, we involuntarily exclaim: Is it possible that the Great Architect of this universe, that mighty being who sits in yonder heaven surrounded with angels and archangels who bow in humble adoration, and the very courts of heaven resound with their acclamations of praise,—that He communes with, and is interested in the eternal welfare and redemption of humanity? For a moment it is almost enough to stagger the human intellect; but the answer comes ringing down through the ages: "God so loved the world that he gave his Only Begotten Son." No wonder angelic hosts from the courts of heaven sang "glory to God in the highest" on that memorable night, and that the plains of Bethlehem reverberated with their glad chorus of rejoicing, and to-day mortal tongues take up the glad refrain and reiterate the notes of joy and praise; for Jehovah again communes with mortals as in days of yore; and we do not have to search the ruins of antiquity for some sacred relic of the ancient apostles; for we have had a veritable, living one in our midst of late—Apostle E. C. Briggs, who held meetings nightly and three times on Sunday for nearly six weeks in succession, to deeply interested audiences, eloquently and beautifully portraying the glory and beauty of the resurrection, and making a grand distinction between salvation in a celestial glory and that of some other; also treating upon other interesting subjects too numerous to mention. He was assisted by Bro. U. W. Greene, a promising young elder, who bids fair to make one of the great men of the future. As a result of their efforts four souls were led down into the waters of baptism, and several others gave in their names who will unite with the church at an early day.

We have also been visited by Elder John Smith, of New Bedford, Massachusetts, who came here under the direction of the Bishop to teach us the financial law more thoroughly. In him the church has a staunch defender of this principle of its faith. The law of tithing was presented in such a manner, that any person of ordinary intellect could not fail to comprehend the principle involved. Passages of scripture which before had been enveloped with the mists of ages were now made clear and satisfactory to our minds. For instance, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and thieves do not break through nor steal." Why the Master should use the name of that class of people who are predisposed to appropriate other people's property, in connection with treasures in heaven, if it referred to our good deeds, we never could tell; but now we know they do not come to steal our deeds but our money, and the only place where it will be perfectly safe, is to lay it up as treasure in heaven, by giving one-tenth of it to the Lord. Again, "He that tithes himself shall not be burned at His coming." For he has laid up treasures of gold and silver, which can stand the purifying process by fire, with only the loss of the alloy; while he who has not tithed himself, his works, which are compared to hay, wood, and stubble, will be burned up, and he will appear before the lord of the harvest empty handed. We who comprehend the law and fail to keep it, will in the language of the Bishop of the church in a late article in the *Herald*, "have to rise to the sublime occasion of giving all that we have."

I have a request I would like to make of the sisters who may read these lines, that you will offer prayer in behalf of Sr. Sarah Smith, who is afflicted with heart disease, and in a very critical condition. She is a widow with two children who are of that age when they most need a mother's care and counsel. We also need her services in our Sunday School and meetings, where she has been a faithful worker.

Our Sunday School is still flourishing under the superintendency of Sr. E. M. Walker, who is an able and efficient worker. Our "juvenile choir" is the admiration of all who attend our school and meetings. They sing with a will and spirit which oft times brings tears to the eyes of the listeners.

"Autumn Leaves" is just grand, and worthy of a welcome in every home in our land. May its publisher long live to edit its pages, and continue the grand work in which she is engaged.

Your sister in Christ,

LIZZIE WOODWARD.

PANAMA, Iowa, Feb. 6th.

Dear Sisters:—There are only a few of our people here, yet we have preaching when an elder can be procured. Brn. Chambers and Seddon, of Persia, spoke for us in November, and in December Bro. Charles Butterworth, of Dow City, and Bro. Warren Peak, of Harlan, delivered nine discourses. Bro. Peak also delivered two sermons Sunday, February 29th; I think good was done.

There is nothing I love to read better than the correspondence and Home Column, for in them we find food for our souls. I sometimes think how little a sister can do, when so much is to be done; but we can help some by scattering books and tracts, also by our daily walk. I seem to see the harvest, and the reapers toiling on for the good of mankind. Some have been sounding the gospel for years, and others are being sent at the close of the day, all working for the same reward. Dear sisters, let us pray for the reapers, for their work is great. Let us petition the Lord to send more laborers into the harvest, for the prayer of faith availeth much.

I would like to tell you what I saw in a dream, on 2d February last. I saw an image of a man, beautiful to behold. It was of stone, finely worked and clear as glass. This dream troubled me, and I prayed for the interpretation. The next night I again saw the image. It was in three parts, but so closely connected that it looked like a perfect whole. It was shown me it was the *priesthood*. Would some brother be kind enough to write an article on the priesthood? I love this work we are all engaged in. I have had many testimonies of its truth.

Your sister in bonds,

ISABEL WILDER.

BUFFALO, Iowa, Feb. 8th.

Dear Mothers and Sisters:—Travel-worn and weary, with the weight of accumulated years upon me, yet comforted and sustained by the Holy Spirit of promise I come to you; and with a gentle rap at the door of the Column, ask admittance. And now, I fancy I hear Sr. Frances say, Come in; we gladly welcome the old veterans of the cross, and we cordially invite the young soldiers.

Thank you, my sister. I come to offer a word in testimony of the truth of the great latter day work in which we as Saints believe—to the truth

of the glorious gospel of Christ as it has been restored to the inhabitants of the earth in our own day and generation, and that, too, by angelic administration. I profess to have gained a knowledge of its truth by a careful research and close investigation of the Holy Scriptures, which I found upon studious examination to harmonize beautifully with this latter day message—this proclamation of truth. And so, my dear sisters, with an honest heart I accepted it; and went forth in obedience to its holy commandments, giving thanks to God our heavenly Father that he gave me sufficient humility to accept of the gospel in his own appointed way; yes, praise his holy name.

The Mother's Home Column, how we love it and the letters it contains! We rejoice to know that we are compassed about with so great a cloud of witnesses as come to us every week in our beloved *Herald*. Sisters Emma and Eleanor and a host of others are wielding a good influence with their pens. May God bless their efforts. I, too, have a word of counsel for young sisters in the church. If I were permitted I would say, dear young Saints, beware of a vain and trifling spirit; too much joking and levity will grieve the Spirit of God just as certain as water will quench fire. And a word about the "great army of gnm-chewers." If you don't belong to that army, I do hope you never will; and if you do, take a mother's advice and quit it. Don't you think it unbecoming to a Saint, and unladylike in any one? I do. Jesus has gone to prepare a place for us, dear sisters, and there will be no tobacco or gum-chewing there.

Your sister in hope,

M. RUBY BALDWIN.

LONDON, Feb. 4th.

Feeling lonely and somewhat down-hearted, I thought if I wrote a little to the Home Column it would help me. I like the *Herald*; it is well worth reading, and it cheers me to hear how this work is being scattered far and wide. How I would like to meet all the Saints whose names I read in the *Herald*. I know if I am faithful I shall, one day; if not in this life, in the one to come, when the earth is purified and Christ shall reign with His people. God forbid that any one after obeying this gospel should return again to the world. There are many things that seek to draw us away from the truth; but if we hold fast to the rod of iron and walk in the path of duty we shall be able to overcome through Christ who strengthens us. I wish to thank sister Eleanor for her kind words of comfort. They have strengthened me and I feel encouraged to press on. I am trying to put on the whole armor of God, that I may withstand the temptations of the wicked one; for the signs of the times plainly show us that we are in the hour of temptation.

The first month of this year I have been led to reconsecrate myself, body and soul, to the service of my Master; and I desire to add to my knowledge that zeal that will enable me to render service that will be acceptable to God, and to show to those around me that there is a reality in this work, and that I possess what I profess. We are the lights of the world and we (myself as well) should let our lights be burning so brightly, and shed such an influence around that others would see our good works, which should be to the honor and glory of God, and be

led to investigate for themselves. I can not speak of this gospel as others can; but I can live it in my daily life. I think if we love it we should prove it by our walk and conversation. I have made many mistakes in my past life that I would recall, but I can not. The past is not mine, but the future is, and it rests with my own self whether it is spent in the service of God or not. It is my whole desire so to live that I may have God's Spirit to be with me to guide and direct me in all ways, and to lead me in the paths of righteousness, till I have finished my course and run the race that is set before me, ever looking unto God who is the author and finisher of my faith. I do not take the *Herald*, but it is loaned to me; and I leave it where my own people can read it if they wish, for they are prejudiced against the work, and have forbidden me to have any of the church books. I do hope they may see something in them that will cause them to give more than a passing thought to this gospel, and cause them to search for themselves; and if it is done with an honest heart and desire after truth, God will reveal it unto them as he did to me. I will close now, asking the blessing of the God of Israel to rest and remain with all His Saints and with all who are working for the advancement of His cause.

Your sister in the bonds of faith and love,

GIRTIE.

Correspondence.

PLEASANTVILLE, Iowa, Feb. 23d.

Dear *Herald*:—You are the representative of a great and glorious work which is making its mark in the world, and is becoming honorable. I have sounded the gospel trumpet as circumstances permitted, and have been much blessed with the Spirit, having great liberty of speech, and I think some will in the near future be gathered into the fold of God. Was it not for the knowledge I have of this great latter day work, I would not and should not make a gazing stock of myself; but having a perfect knowledge that it is God's work and the dispensation of the fulness of times, I am willing to endure many things, and would like to endure all things. I often feel that the spirit is willing, but the flesh is weak. Here is Paul's definition of the fruits of the Spirit: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."—Gal. 5:22-26.

When I put myself in the balance, and these weights on the beam, I tell you, dear Saints, I fear lest I be found wanting. It is true we have been engrafted "into the vine," and if we continue and abide in the vine, and his words abide in us, we shall ask whatsoever we will it shall be given unto us. The vine we have been grafted into is productive of wisdom, knowledge, healing, miracles, discerning of spirits, tongues and interpretation of tongues. Outside of this we do not find the fruits of the kingdom. And because these fruits are not there, some say they are done away, and no longer needed. To me this is not strange. It would be very foolish to seek in a pine forest to gather apples, pears, peaches, or

other fruit than the pine. The Savior says, "Ye can not gather grapes of thorns, nor figs of thistles." I enjoy the Home Column, and have felt the melting love of the Holy Spirit accompanying many of the letters. May its luster never grow dim. There are not many labors in this part of the vineyard, and it is very large. But there are a few who try to build up the work and are Saints indeed, keeping the "unity of the Spirit, in the bonds of peace."

JOS. P. KNOX.

DAVISON, Mich., Feb. 21st.

Brother Blair:—I left Juniata the 13th inst. and came here to administer to one not of the church, but strong in faith. She is a daughter of sister Mary Henderson of this place, and has been treated by three different physicians. She read the Voice of Warning, and became convinced of the truth. I administered to her the same day I came, and began to hold meetings. I preached four times last week, and twice on last Sunday, and yesterday I baptized six. This is the place where Bro. C. Scott preached a few years ago. The work is rolling on. At our confirmation meeting we were all blessed, and all bore testimony to the truth. Last Saturday night I endeavored to show the difference between the doctrine taught by the Saints and the people of Utah. One man said in meeting, "Oh I know what you are, you are a Joe Smith man. You worship Joe Smith." I could not stand it to hear him talk in that way, so I asked him if he knew what a Mormon was. He then got mad swore at me and would have struck me perhaps, but the men listening took hold of him. Satan is working and people are being convinced of the truth.

Yours,

E. DELONG.

JUNIATA, Mich., Feb. 28th.

Editors Herald:—I came here on 20th inst., and have been laboring ever since. I have made one new opening and preached twice there. On the 25th was called away to preach the funeral sermon of old sister Hemingway, and came back the same day. On the 27th I baptized a Methodist preacher. When I first came here he fought us hard, but he finally gave up, came right out and told the people he had been preaching false doctrine; and he asked them to forgive him. He told them he now had seen the true light, and so called for baptism. I believe he will be a good help to the cause. Yours,

J. A. CARPENTER.

NORTH MINNEAPOLIS, Minn.,
February 23d.

Dear Herald:—Last November I concluded to not leave this city, but resolved to stay and help my neighbors. I settled down to loaning the Voice of Warning and explaining questions asked me. On the 12th of last December it was published in the North Minneapolis *Chronicle* that if I could find that a gunning party would be organized. But I did not scare. I continued, and then Rev. M. W. Montgomery gave a lecture on Mormonism and raked us well, classing us with the Utah Mormons. On last January, 25th, I attended his meeting. He made a specialty of classing our people with the Utah Church, giving the congregation the third time to understand we were liars all alike, polygamists and murderers from the beginning, and disloyal. I asked the

privilege to correct the gentlemen, and did so as to our disloyalty to the Government, read from the Doctrine and Covenants the article on Governments. But they would not let me say anything on polygamy, saying, "We know Mr. Montgomery is a truthful man." Then two Reverends got mad, spit fire, and tried for ten or fifteen minutes to raise a mob. I made many friends. The *Star-News* published a piece in our favor, and denounced the Reverends.

On February 12th I was called to speak at the funeral of a neighbor's wife and son. And by request I spoke in a hall on the 13th of February, and will speak again on the 26th. All seem well pleased. The Spirit attended my effort. What results will be, I can not say. I went to meeting intending to speak on certain parts of Scripture, but changed my subject some. One man said, "If people can't understand that, they do not want to understand." A lady said the other day if I preached that kind of doctrine I would get half the town. Bro. A. H. Smith, if in Minnesota, will please send me his address, and say what time he will start for the General Conference, that I may write him further.

THOS. M. PARR.

SILVER HILL, Ark., Feb. 16th.

Bro. Blair:—Since I wrote to the *Herald* last I have had various experiences. Shortly after I arrived here I thought I would help the Lord a little, so I commenced to work to help defray expenses. I did not work long in this way until I was taken with a severe illness, and at one time my friends gathered at my bedside to see the last breath leave me. While I was sick I was enabled to see what appeared to be the way I would have to travel after my spirit left the body; but I could not see what kind of a place I was going to. I have often thought I would be afraid to die; but when it seemed the time had come, it rather brought peace than fear, and I had rather have went on then than remain. It then seemed that I could to some extent at least, realize some of the attributes of God, especially His love, justice and mercy. When I recovered from this condition, (some said I was insensible), it seemed that I had been dreaming, and had seen the things mentioned, also a struggle between spirit and body—the spirit trying to depart, but hindered by a very small cord which seemingly held it back. I now began to get better, in some respects, but I was still suffering the most severe pains. One day I got a little ease and fell into a slumber when a man came to me and told me the cause of my suffering. I then made a promise that, if I got well, I would do my duty better, I would spend all my time, and that when I could not meet with the people and speak to them publicly I would visit them at their homes and talk to them and leave the result with God. I had thought I was doing that which would be for the best before I got sick. Since I got well enough I have been fulfilling my promise as far as my health permits. In my public ministrations I have had better liberty and a clearer understanding of the work than ever before. After I recovered sufficiently to commence work, I began by trying to get the branch here in better working order. But there has been as yet no visible change for the better. I then went to Walnut Springs where a "door" was opened, and now prospects are flattering.

Thence I went to Friendship and Bog Spring churches. At each place there are most flattering prospects.

Last Sabbath I went by request to the Valley School-house, but no appointments had been made. I listened to a Baptist divine at eleven a. m. During his discourse he told us we had "something to do," and if the congregation didn't mind when the "great whistle blowed" they would not be ready. I then obtained permission to use the house, and will see them in the future. New calls are still coming in from different places.

"Autumn Leaves" far exceeds my most sanguine expectations. God bless sister Frances in her noble work. Yours,

A. J. CATO.

FULTON, Iowa, Feb. 27th.

Bro. Blair:—The Saints in this branch are scattered—ten of us are near here, and eleven fifteen miles away. There is no priest at this end of the branch, but we have prayer and testimony meeting once a week and we are blessed—not with the gifts, but we are strengthened. Bro. Maitland was with us two months, and Bro. Roth one month, including conference at Clinton, Iowa. They spoke at Fulton and New Castle, opened a new place at Iron Hill, spoke there eight times, and then the church was closed on us. We had good meetings, large congregations, many old people turned out to hear, and there was a good interest worked up, with some almost persuaded. May the Lord lead them aright. There are still four School-houses open for us. Babylon seems to unite against God's chosen people. Christ said, "Ye shall be hated of all men for my name's sake."

I can say this work is true, this work is of God. We "endure sound doctrine," and have no mutilated gospel. Oh, the glory of this latter day work!

Yours,

JOHN HEIDE.

DAVISON STATION, Mich., Feb. 24th.

Bro. Joseph Smith:—I write to let you know what the Lord is doing for his people here. It is seven years since I obeyed the gospel, and I have never been sorry for it; but I have stood alone, for my family and friends were opposed to the Church. I have prayed all this time that the Lord would in some way open the eyes of my family to the truth, and I feel to-day to thank my heavenly Father that my prayer has been answered. It came about in this way: My daughter Ila was taken sick one year ago this month; her physician said she had a combination of diseases, and it was a very complicated case. Five different physicians have prescribed for her, but the disease baffled the skill of them all. About seven weeks ago my niece came to visit us. She is a believer in the restored gospel, and we were talking on the subject, and my daughter became interested in our conversation. One of her physicians advised her to read a little every day to keep her mind from her sickness; so she asked me for some reading concerning the restored gospel; I gave her the Voice of Warning to read, and about one week from that time she called me to her bed and told me she wanted me to send for the elders, "For," said she, "I know I shall never get well unless the Lord heals me." I sent immediately for the elders. Elders E. Delong and J. A. Carpenter came; they administered to her, she was helped immediately, and in

four weeks from that time—which was last Monday, the 20th of February—she was baptized, with five other members of my family after hearing five sermons from Bro. E. Delong.

Last evening an old lady sixty years of age came in the rain three miles to our meeting to be baptized. We assembled at the water about nine o'clock in the evening for baptism, with the rain pouring down upon us. This sister had rheumatism very bad, and it was quite difficult for her to get into the water, but she came out whole, so she declared to the people. Others are believing, and we hope they will soon obey.

Your sister in the faith,

M. L. HENDERSON.

GIRARD, Minn., Feb. 18th.

Dear Herald:—I write you a brief account of Bro. A. H. Smith's visit to us. After advertizing for him through the *Herald* I found he was neither "lost, strayed, nor stolen," but was at work for the Master in this Northern Minnesota district. I met him January 2d, looked him over and concluded he was a true son of a noble father, and was a servant of God called to labor and warn the people of the events that are to shortly come on the earth. After a short stay with Bro. J. R. Anderson and family who did all they could to make our stay pleasant, we went to Silver Lake with Bro. Alonzo Whiting. Our trip was pleasant, for though the roads were bad, the company was good. We found father and mother Gould and their children glad to see us. From there we went to the town of Maine, where Bro. Alexander preached two good sermons which were much enjoyed. We stopped at Bro. Barnhard's and were well cared for, I did not enjoy my visit at Silver Lake as well as usual, for brother and sister Clayton Gould were not there. I missed them and that spiritual communion I have enjoyed with them. But we know if we are faithful we shall meet with them again.

From Bro. Barnhard's we went to Bro. Frank Sherman's, and Bro. Alexander preached once with good liberty and had close attention. "Bread cast upon the waters returns after many days." While at Bro. Sherman's the storm came that brought so much suffering and death. We did not realize the fury of the storm, for we were well sheltered, but were snow bound here and took things easy. I talked and sung and Bro. Alexander tended to his affairs. Our lot was cast in a pleasant place, Bro. and Sr. Sherman and family doing all they could to make us comfortable. We next visited the Luce Saints, held two meetings and hope good results will follow. Bro. and Sr. Dinehart, Bro. Omans and Sr. Crane and family, are here. Bro. George Crane took us with his team to Lake View, to Bro. Tabbut's, dining on the way at sister Albertson's who with her husband treated us kindly. On the 22d held meeting at Bro. Tabbut's, but roads so bad that only sister Keith and husband were present besides Bro. Tabbut's family. These Saints are strong in the faith and full of good works and words. The next day Bro. Tabbut took Bro. Alexander to Cormorant, to Bro. McLeod's, and I went home. Bro. Alexander commenced work at Cormorant January 29th, preaching every night. Two were baptized, Bro. and Sr. Ellsworth. Had some opposition, but we don't scare. Bro. and Sr. Way came twelve miles,

over bad roads, but felt repaid for their labor. Bro. McLeod sent out the word far and near, and none entered more fully into the joy of the harvest than did he and sister McLeod. May God keep them faithful to the end, and for their kindness to us reward them in this life also. There are a number of active Saints here, but it would make this letter too long to mention all by name.

Bro. Alexander preached his last sermon at Clitherall, February 12th, to a good congregation. I parted with him with sorrow. He has the prayers of the Saints here. We love the memory of his father, and we also love his sons. God bless and guide them in their labors; and may it be said of them, "Thou hast been faithful over a few things; I will make thee ruler over many."

I am visiting and preaching among the Saints, and they are trying to keep the commandments.

Yours in the love of Christ,

T. J. MARTIN.

ALLENDALE, Mo., Feb. 23d.

Bro. W. W. Blair:—Since coming here from home the 10th I have been preaching each evening, except on one occasion Bro. John Moore occupied the time and gave us a good sermon. He rendered good aid while he stayed, in the way of opening services. He left the 16th for his field in Nodaway county.

The opposition forces in this place have weakened a good deal since last summer. The meetings they started this time failed entirely. Some of the old and hardened opposers of God's law and gospel still circulate falsehoods, and try to keep from our meetings all new-comers. But these few men are meeting with the contempt that people find they deserve; for investigation proves fully their baseness and dishonesty, their trickery and untruthfulness.

Have baptized five persons this week, all adults, making with those last summer nineteen persons that I have baptized here during the past thirteen months, sixteen of them being married people. The resident brethren and sisters fell that they are getting their reward for the years of faithful labor they have bestowed. I am doing Church writing by day getting ready for Conference. Will be at home next week, I expect.

Your brother in hope,

H. A. STEBBINS.

VINITA, I. T., Feb. 23d.

Bro. Blair:—My companion, Bro. John Davis, has gone to Kansas, and Stephen Maoney is forty-five miles south of this city, so, as usual, I am alone. But I know the Lord is on my side, and will be so long as I fulfill my part. I have opened up in two churches in this city, and I preached one discourse four miles south. The interest seems to be good, and prejudice is giving way. I wrote a short article for the Vinita paper. The editor said he would publish it next week, and I have asked the *Tablet* papers to please copy. Should they do this, it will give the people to understand that the original doctrine and faith of the Church does not incorporate polygamy. I think it will do good. I have done the most of my labor in Southern Kansas and over in Missouri. As long as I can find work every night I feel well; and this has been the case, either preaching or visiting from house to house. Visiting in this Territory is what the elders will have to do more or less, or run over a

large field of uncultivated ground. This is a peculiar mission. Should the Church think best to keep elders in it a mission should be established. A missionary in this Territory is entitled to fifteen acres of land, and upon that they may put as much improvement as they wish. The missionaries would be allowed to reside and labor in the Nation without a permit. Then in this way we would have a head-quarters.

The most good that I seem to be doing is by breaking down prejudice and gaining friends. I have opened up eleven places where no preaching has been done by us until I opened up. It seems to be a bold thing for an elder with my want of ability, naturally, to go into a city or among wise, thinking men, and introduce our faith and doctrine, it being so unpopular, but I have yet the first place to fail in this.

I have been well treated in this Territory by the Methodist and Baptist missionaries. I am inclined to think this will not last long, for I heard a deacon say Sunday, "If you continue to preach such doctrine as you now do, you will get all the good people of this town and every last colored man." I don't expect to see this Nation converted in a minute, but I truly believe the gospel should be preached to them. If it was not for my afflicted ankle I would feel all right. I shall endeavor to endure patiently. It is encouraging to hear the good news of good things in the Lord from abroad.

JOHN HAWLEY.

MAUD, Kansas, Feb. 21st.

Dear Herald:—I was a slave to the use of tobacco for near twenty years. About eight years ago I came to the conclusion that if I did not quit the use of it I would not live long, for I was a perfect invalid. But to quit the use of the nasty weed was a great task, as all tobacco users can testify. One day Bro. George Green, when at my place, said he had quit chewing tobacco, (he was the proudest man I ever saw); so he told me his experience and said he had went to the Lord in prayer, feeling he alone had not strength to quit its use, and asked for help; and the result was, the appetite was taken from him. This was before I was baptized, but I believed the doctrine of the church. I studied the matter over and made up my mind that the Lord was no respecter of persons. "Faith comes by hearing," and I therefore tried the same remedy, and received the great blessing, and more, for it was to me a great testimony of the great latter day work.

I write this that it may be a help to some who have not power in themselves to throw off the habit. All Latter Day Saints believe that God will answer their prayers. And we have no reason to doubt, for he says in the Scriptures, "Ask, and ye shall receive." In the Word of Wisdom in Doctrine and Covenants the Lord says to his church: "And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick people, to be used with judgment and skill." Think of it, brethren. The Lord says it is a remedy for "sick cattle." And will God's people spend money for the stuff to smoke, chew and spit away, while that money, if given to the Bishop and spent in sending the gospel to the nations of the earth would be the means, no doubt, of many an honest heart receiving the gospel. How many elders are there who are tied at home because too poor to

preach without means to sustain their families? too poor to even have fit clothing to occupy the pulpit, while thousands of dollars are spent for tobacco, coffee, tea, and strong drink. How long will this continue to be the case! May the Lord inspire all to adhere to the Word of Wisdom.

Your brother,

I. N. DELONG.

FORSTER, Australia, January 1st.

Dear Herald.—This is the first day of the year 1888; and how many of us shall live to see the last day of the year? We know not what shall come to pass neither would it be God's will for us to know; but we have time left us for reflection on the past, and to examine ourselves and see have we lived in accordance with the will of the Lord. Oh! that we all could be able to say "Yes." We all have had our troubles more or less. Stay; consider; have we not been the cause of those? Or has the Lord sent them for His own wise purpose? What is our life? It is even a vapor, that appeareth for a little time and then vanisheth away. May our faith be stronger in the Lord, for faith truly enriches the soul. Faith gives the soul propriety to all the rich consolations of the gospel; to all the promises of life and salvation; to all needful blessings. It draws virtue from Christ to strengthen itself and all other graces; and the greater our business, by so much the more need we have to pray for God's good-speed and blessing upon it, seeing it is certain that nothing can prosper without His blessings. What do we owe our Lord? We can not tell. Therefore, be our money millions or mites; be our talents ten or two; be our hearts young and green, or seared and withered, lay them all at our Savior's feet. Let his glory be our glorious aim. Raised far above the common objects and base pursuits of the world; this is an end worth living for. A life such as that, elevating and ennobling the humblest lot, shall command the regards and fix on us the gaze of angels. Lofty ends give dignity to the lowest of fices.

Let us learn first, says Paul, to show religion at home. Religion begins in the family. One of the holiest sanctuaries on earth is home. The family altar is more venerable than any in the cathedral. The education of the soul for eternity, begins by the fireside. The principle of love which is carried through the universe, is first unfolded in the family circle. However humble the Christian's walk, or mean his occupation, it matters not. He who lives for the glory of God has an end in view which lends dignity to the man and his life. A man of piety may be lodged in the rudest cottage, and his occupation may be only to sweep a street, that through the honest and diligent doing of his duty God is glorified and men are led to speak and think better of religion, and he forms a link between earth and heaven. He associates himself with holy angels; and though at a humble distance treads in the footsteps of that blessed Savior who, uniting divinity to humanity, as our Maker made all things for himself, and as our brother—man, whether he ate or drank, or whatever he did, did all to the glory of God, and doing so left us an example that we should be baptized for the remission of sins; that we should follow his steps. Reader, go and do likewise; glorify God and you shall enjoy him. Labor on earth and you shall rest in heaven. Christ, judges them to be the men of

worth who are the men of work. Let our lives, then, be more devoted to his service—now for the work; hereafter for the wages; earth for the cross, heaven for the crown. May we all so work that we shall indeed be able to receive our wages from our Heavenly Father.

What unspeakable comfort it is for a poor soul that sees nothing but sin and vileness in itself, to see at the same time what a high esteem and value the great God has for it! Remember that God will suit your strength to the work He appoints for you; and in the hardest service you shall have the greatest assistance. There is no higher honor than to be engaged in the service of God. When God would honor his Son, He sent him down to earth to be a servant of men. This was the language of God from eternity:—"I will glorify my Son."

To be in Christ is to be safe in life and death; in time and eternity. To be out of Christ, is to stand exposed every hour to the most appalling danger!

SISTER COLVIN.

DECATUR, Neb., Feb. 21st.

Bro. Blair.—We have had some good preaching in these parts by Brn. Rumel and Whitney. The Campbellite champion showed his cloven foot, but the Saints all feel good and think of a surety that the cause has lost no ground. One was added to the church by baptism. It was a heartrending scene. She has consumption in the last stage. She was baptized in the house, in a tank, by Bro. Rumel. She has been convinced of the truth of the work for years, but for some cause did not obey. I ask the Saints to pray for her that she may remain with her family. She is a noble woman.

Yours in the one faith,

WM. W. WALTER.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE DREADFUL DEMING.

A PERSON named Arthur B. Deming has begun the publication of a paper which he calls "Naked Truths About Mormonism." It will be given in monthly doses at fifty cents per year, or five cents per copy. He begs the public, Mormon or otherwise, to buy, as he wishes to obtain means to exhume and re-inter his father, who had the misfortune to be buried in a cemetery which has since been utilized as a pasture lot for horses and cows. In the meantime he will indulge his ghoulish propensities, he hopes with profit, by slandering with his imbecile and obscene drivel, the reputation of other people's fathers and mothers, provided they are dead and unable to call him to account. In short, one way or another, he lives on the dead, and has added new terrors to the grave.

At the top of the first page of his paper he says,—“Read and laugh as you never laughed before.” There is indeed matter for mirth in his paper, but not in the way he intended. Where he and his statement-makers intend to be merry, they are sad, shallow or disgusting, but when they mean to be serious, then they are foolishly funny.

Having paid my “nickle” on Mr. Deming's representation that his was a humorous paper, I shall endeavor to obtain mirth to that amount, and being of a benevolent disposition, I will try to place the same within the reach of others, freed from the gratuitous nastiness with which the Deming school of humorists embellish their remarks. Remember, the distinguishing trait of Deming's character is ghoulishness. To be attacked by him, you must first be dead. So, too, his most “edifying” statements are not published during their author's lifetime. He usually collects such from the mumbblings of irresponsible dotage, possibly supplying whatever malice and depravity they may require to bring them down to the Deming standard, after which he waits until the alleged author has, as he says, “departed in the triumph of a living faith,” and then he rushes into print. In fact, there seems to be a sad fatality about making a statement to him. Deming appears to be a synonym for death. After a “Salutatory,” Mr. Deming begins his “Introduction” thus:

“While fasting and reading the Old Testament in New York City, in 1880 or '81, I was strongly impressed that I had revealed to me (not by Mormon Revelation) the principal reasons for great intellect in children. While on a visit to Boston, in September, 1881, I spoke to a prominent physician about it. He replied it was new to him, and said, ‘Talk it wherever you go.’ I did as far north as Minneapolis, Minnesota, and west to Colorado and Salt Lake City, where I was kindly received by leading Mormons.”

It is deplorable that those no doubt occult reasons for “remarkable intellect in children” were not revealed to the ancestors of Mr. Deming. He states elsewhere that he has written much presumably valuable matter on the subject of “heredity;” that his paper is a “Journal for newly apprehended truths,” and that if those who believe in the Book of Mormon, will read his paper, it will make them “free.” In other words, he will teach you that the gospel plan of salvation is out of date. That you are not responsible for your meanness. Blame it on your grandmother, especially if she is dead.

During Mr. Deming's stay in Salt Lake, he was the guest of Gen. Wells, concerning whom one of his paragraphs reads as follows:

“One evening the General commenced to preach Mormonism to me. He began about Bro. Joseph and the Hill Cumorah. I laughed and said, None of that, it would do no good. I afterward regretted I did not hear his argument. He desisted, but in a few minutes handed me the Wells genealogy, and requested me to read a statement he showed me. It read: ‘In 1666, at Wethersfield, Connecticut, Gov. Thaddeus Wells married Elizabeth Foot, daughter of John Deming,’ and then he claimed a relationship, and to make it stronger he offered me two of his daughters, before I left the city, who were own sisters, for wives, which offer I declined (no reflection intended towards the ladies, one of whom has since married and died with her first child).”

However it was, by missing Deming, in the language of sweet Ophelia, she “made a good escape.” It is not certified that either of the girls was a party to the proposal for Mr. Deming's hand; and if it was made at all, doubtless Gen. Wells was merely working that fund of merriment of which Mr. Deming is unconsciously the

source. It is not my wish to defend any of the heresies which were introduced by Brigham Young to subvert the faith once delivered to the Saints, but I protest that the sins of Utah will become respectable if they are long opposed by such men as Mr. Deming. He makes no distinction between the genuine church and the Utah counterfeit. He does not attempt to refute our doctrines, but preferred rather to breathe the venom of his slanderous breath upon the record of the man through whom the everlasting gospel was restored to earth; the man who was faithful unto death; the man who exchanged a world unworthy of him for a martyr's crown in heaven.

Early in life, Mr. Deming appears to have manifested that peculiar kind of thrift for which he has ever since been remarkable. He remarks that when a mere child, it was his business to show visiting "Mormons" through the Carthage jail and describe to them the killing of Joseph Smith and his brother by the mob. Occasionally, he says, in delightful retrospect, they gave him a "picayune or bit." His mother told him the "Mormons" were poor, and not to accept anything from them. He adds, "I did not knowingly," and, considering how little he knows to-day, it was no doubt true. He says, "I write these few of many similar facts to convince all Mormons that from childhood I have been friendly to them." It is evident, however, that he uses the word "friendly" in its cannibalistic sense merely.

Concerning Mr. Deming's father he states, that pending his trial for killing a man in self-defense, he

"Removed his flannel during a very hot day late in August, and caught cold, which resulted in brain fever, from which he died September 10th, 1845, within twenty feet of where the Mormon prophet was shot. During his sickness, when delirious, four men were required to hold him in bed; he said they were coming to kill him. His dying request to mother was to give the boys educations if able, if not trades."

He informs the reader that sixteen horses and two or three cows now crop the herbage above his father's grave. His uncle is buried there also. As an extenuating circumstance he observes:

"Instead of purchasing another lot in some better-kept cemetery, and removing my father's and uncle's remains, I have devoted my time, and all the money and aid I could earn, borrow, or beg, with scarcely any assistance, in continuing my search for the evidence needed to prove the true origin of Mormonism. Various persons have *respectfully* called me a fool for so doing."

Not for this reason only, but owned and operated by A. B. Deming, a victim of circumstances, heredity, and newly apprehended truths. Fifty cents per year. Reduced rates to the "zealous" among the clergy and to young ladies Seminaries, if Deming succeeds in eluding the vigilance of Anthony Comstock. The paper differs from the Police Gazette in having no pictures. It is also a hundred times more destitute of truth.

No doubt some well-meaning persons, ignorant of Mr. Deming's character, (or want of it), and of his methods and motives, have been betrayed in stating an opinion or telling what their fathers said that *they* had heard, but when, in the first

number of his paper, they see Deming display the vacuity of his mind and the foulness of his heart, in simpering unconsciousness of his awful state, such decent persons will blush that a mistaken sense of duty ever led them on general principles. I think most people will reaffirm the verdict with the "respectfully" left out.—Perturbed shade of Deming *pere*, rest! Although thou didst defy the laws of hygiene by braving the inclemency of a hot August day *flannelles*, yet as soon as thy ghoulish offspring has finished his present "Burking" operations with sufficient profit, he intends to dig thee up!

Mr. Deming declares that his father was a friend to the "Mormons," and that although all his own misfortunes through life can be traced infallibly to that friendship, he is yet more friendly than was his father; and if they doubt it, just let them buy and read the "evidence" he intends to offer. Professing zeal for the spread of his alleged evidence, he has copyrighted the contents of his paper, and no "esteemed contemporary" shall quote more than one column, stating that said column has been taken from the "Odorous Excavator," to give their names to a creature whose acquaintance is polluting; whose praise is infamy; whose enmity is renown.

The favorite theory of those who have sought to disprove the Divine origin of the Book of Mormon, has always been that Sidney Rigdon obtained it at Patterson's printing office in Pittsburg, where it had been left by Mr. Spaulding, and that he gave it to Joseph Smith. By the most conclusive testimony, the whereabouts of the Spaulding Manuscript has been accounted for until long after the publication of the Book of Mormon. It has been proven beyond the shadow of a doubt that during all this time it was either in the actual or constructive possession of Mr. Spaulding or the heirs; that *after* the publication of the Book of Mormon it was obtained by a person [Doctor Hurlbut, Ed.] engaged in collecting material for a book against the Latter Day Saints, under the supposition—the bare theory—that Sidney Rigdon had copied it, and that the person obtaining it afterwards informed Mr. Spaulding's widow that, as it did not read as expected, it would not be published. Since then this manuscript has been recovered from Mr. Rice, late a resident of the Hawaiian Islands, and it has been published by the Reorganized Church of Jesus Christ of Latter Day Saints to show that it could not have been the basis of the Book of Mormon. True to his ghoulish nature, Mr. Deming leans upon his scythe, shakes his hour-glass encouragingly, and when he learns that the receivers of the Manuscript (Hurlbut and Howe) are actually dead, he informs the world that undoubtedly Mr. Howe sold the real Manuscript to the "Mormons" who destroyed it, and that the one now found was a different one altogether, written, however, he admits, by Mr. Spaulding. Nay, should you find a thousand of Mr. Spaulding's romances, (the man being dead), Mr. Deming stands ready to assure you, on the

honor of an honest body-snatcher, that he wrote still others!

In like manner it has been proven over and over again by unimpeachable witnesses, that Joseph Smith never saw Sidney Rigdon until after the publication of the Book of Mormon and the organization of the church. So long as these men were alive, no one ever attempted, by direct testimony, to prove to the contrary. Nor, indeed, for years afterward. *That* exploit awaited the ripening mendacity of Arthur B. Deming. When reliably assured that all the parties competent to deny and disprove his statement are dead, he discovers a lady in San Francisco who once saw Sidney Rigdon at Joseph Smith's house. She was told that it was Sidney Rigdon by Saphronia, Joseph Smith's sister. Mr. Deming informs his readers that in some cases he does not give the exact words of his gossips, but interrogates them, doubtless encouragingly and suggestively, (one victim for "two days and two evenings"), taking notes the while, and when the unlucky wretch is quite exhausted and calls for fresh air, Deming selects such parts as he thinks will be marketable, and weaves them into a "statement" with the Deming flavor of clumsy fraud and imbecile malice infused, by which time the victim is willing to sign anything if it will only purchase his absence. In this way appears to have been evolved the "statement" of the lady in question. She says, or is made to say, that she once saw a stranger at Mr. Smith's house, and that Sophronia Smith told her it was Sidney Rigdon. She does not say, (even Deming does not make her say,) that this was *before* the publication of the Book of Mormon; but Deming asks the reader to infer, nay, to consider it proven that it was so. But if the lady should hereafter state that it was prior to that publication, would such evidence, in the light of the facts, have anything to commend it to any man or woman of candor and intelligence? *What are the facts?* All the persons against whom she would thus testify, have long been dead, and are therefore unable to deny and refute her testimony. They were, however, alive for years after the inferred occurrence, during which the Rigdon theory was often asserted as a matter of opinion, but never as a matter of fact. During this time no device was left untried to prove the collusion of Sidney Rigdon, and without success. In vain did they search for facts to fit their groundless theory. And why? Simply because there were no facts. The witnesses to prove the falsity of that theory were then living. They did prove it time and again. There are those living to-day who can prove it, but such are not the persons whom Mr. Deming's "statement-makers" quote. These content themselves with telling what persons long *dead* told them; and this, frequently with a false construction placed upon it, is brought forward by this professional defamer of the dead, as "*evidence*," forsooth! Upon such "*evidence*" the Son of God was crucified. Upon such "*evidence*" Stephen was stoned to death.

Upon such "evidence" Joseph Smith was murdered by a mob, for teaching none other things than Jesus commanded and the apostles taught; even that gospel concerning which Paul said, "*Though I or an Angel from Heaven, preach any other gospel, let him be accursed.*" And yet devils, with only the transparent screen of A. B. Deming held up before them, can enlist Methodist ministers and a Bishop in making war against that gospel and those to whom it has been "the power of God unto salvation."

So far as regards Mr. Deming himself, it is not easy to be indignant. He is rather an object of alternative amusement, pity, and contempt. But what shall we say of the reverend gentlemen who, with the Bible in their hands, applaud this creature for assailing the very essence of the Bible? One of those reverend gentlemen, who in early life was "soundly converted," and "preached Methodism for fifty years," made a statement to Mr. Deming which Ananias would blush at. With a Satanic faculty of invention, he slanders the sainted mother of men whom all decent opponents respect; men whose lives are stainless monuments of integrity and of sacrifice for righteousness and truth. With unholy glee he relates approvingly, acts and intended acts, whose authors must have been among the vilest that ever disgraced the name of man. This statement was not published until after the maker of it, as Mr. Deming remarks with extreme unction, had "departed in the triumph of a living faith;" therefore, how much of it is his and how much Deming's, it would be hard to tell.

Mr. Deming avers that he expects to be killed; he is obliged to be constantly on the alert to escape the sanguinary designs of parties vaguely described as "Danites." At a certain period the editor of the *Presbyterian Banner* writes, rejoicing to hear that Mr. Deming was still alive, and saying it had been reported that he had fallen a victim to the "Danites!" Make yourself easy, Mr. Editor. Your protege has about him that mark of imbecility which shall be as servicable as the brand of Cain. There is one person, however, that he should avoid, and that is the "fool-killer." Deming, beware!

And it is by such men as Mr. Deming, and by the methods he employs, that the enemy of souls now attempts to assail the gospel of Jesus Christ, and to make men satisfied with substitutes for it and perversions of it, knowing that the authorized administration of its original ordinances turns men from the power of Satan unto God.

Little children, called to be Saints, know ye that He in whom ye have trusted, is faithful. Be not faithless, but believing. All power is given unto Him in heaven and on earth. It is the Father's good pleasure to give you the kingdom. When there was no eye to pity and no hand to save, God committed the everlasting gospel to you through the prophet whose testimony ye have received. Concerning those who persecute you, pray as the Son, "Father, forgive them, for they know not

what they do." Speak comfortably to my people. Pray for the peace of Zion. They shall prosper who love thee. Can a mother forget her sucking child? Yea, she may forget, yet will not I forget thee. As one whom his mother comforteth, so will I comfort thee. I was angry, and hid my face for a moment, but with everlasting kindness will I remember thee.

JUDSON JENNINGS.

RESURRECTION.—NO 3.

AS IN ADAM ALL DIE, EVEN SO IN CHRIST SHALL ALL BE MADE ALIVE.—I COR. 15: 22.

IN treating of this and kindred subjects, if permitted to follow out my plan, I shall do so in the light of the Inspired Translation of the Bible, and also of the Book of Mormon and Book of Doctrine and Covenants, as the three records which God has given to his church in these last days. I may sometimes refer to the written teachings of Joseph the Seer, when necessary to show how he understood the revealed word. It is with a sense of weakness that I undertake the task, realizing that without the aid of the divine Spirit I can not convey to the human mind a right conception of this glorious doctrine.

The fact that mankind, together with all created things, on this earth, is subject to death, is patent to all who have come to a knowledge of things; but revelation also informs us how death came into the world. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5: 12. Although the foregoing scripture was written at least four thousand years after man became the subject of death, it is in perfect harmony with the history of the creation, and the subjection of man to death or the fall of our first parents. (Gen. 2: 8, 22). In Genesis 3d we read of the temptation by the serpent—their yielding to his enticements, and there we learn the penalty that was affixed, consisting in part of death, with their banishment from the presence of their Creator and from the garden of Eden. How truly and strictly that penalty has been visited upon the human race all the dead and dying generations of men too plainly declare to need rehearsing here.

In Genesis 3: 21 we see the first gleam of hope for man, beaming forth from the lips of the Almighty in these words, rebuking the serpent, He says, I will put enmity between thee and the woman; between thy seed and her seed; and he shall bruise thy head, and thou shall bruise his heel. Here was a promise given that of the seed of the woman one should come forth, who should take away the power of the evil one, and "destroy him that had the power of death." But in order to understand the nature of the hope enkindled by these words in the human breast, we must have some idea of the nature and extent of the results of the Fall. Man was by creation a child of God, and to Him he owed his entire allegiance. "For in him we live and move and have our being."—Acts,

17: 28. "All things were made by him; and without him was not anything made which was made."—John 1: 3. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him."—Col. 1: 16. See also B. M., page 57, par. 7. "For there is a God, and he hath created all things, both the heavens and the earth, and all things that in them is." But when our first parents broke the command of God, they became alienated from him, and became the subjects of the devil; and thus having forfeited their right to his protection and care, they became spiritually dead." Being alienated from the life of God."—Eph. 4: 18. They "were dead in trespasses and sins."—Eph. 2: 1. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."—Rom. 6: 16. "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin."—John 8: 34. "Wherefore, it came to pass, that the devil tempted Adam and he partook the forbidden fruit, and transgressed the commandment wherein he became subject to the will of the devil, because he yielded unto temptation; wherefore, I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression; wherein he became spiritually dead, which is the first death, even that same death which is the last death which is spiritual; which shall be pronounced upon the wicked when I shall say, Depart ye cursed."—D. C., p. 118. "And because man became fallen, they were cut off from the presence of the Lord."—B. M., p. 71.

From the foregoing, and many other scriptures, we learn that when man yielded himself to be the servant of sin, he became dead unto righteousness and true holiness and was no longer fit for the presence of God, "For to be carnally minded is death. * * Because the carnal mind is enmity against God; for it is not subject to the law of God, neither in deed can be."—Rom. 8: 6, 7. This then is spiritual death "which is the first death, even that same death which is the last death," and to be pronounced upon the wicked at the final judgment. Matt. 25: 42, Rev. 22: 11. In consequence of this spiritual death or alienation from God, came the temporal death, or death of the body with its attendant evils. "And unto Adam, I the Lord God, said, Because thou hast hearkened unto the voice of thy wife, and hath eaten of the fruit, of which I commanded thee, saying, Thou shalt not eat of it, cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; by the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground, for thou shalt surely die; for out of it wast thou taken, for dust thou wast, and unto dust shalt thou return."—Gen. 3: 23, 25. "Be-

hold it was appointed unto man to die; therefore as they were cut off from the tree of life, they should be cut off from the face of the earth; and man became lost forever; yea, they became fallen man."—B. M. p. 314. "For the wages of sin is death."—Rom. 6:23. With this terrible reality before them, humanity might well exclaim with Paul, "O wretched man that I am! who shall deliver me from the body of this death?"—Rom. 7:26. No human power could possibly have redeemed man from this spiritual death any more than from the temporal death. Deliverance from the first implies and carries with it deliverance from the second, in God's due time. "And now we see by this that our first parents were cut off, both temporally and spiritually from the presence of the Lord; and thus we see they became the subjects to follow after their own will. Now behold, it was not expected [at this time] that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness; therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord; it was expedient that mankind should be reclaimed from this spiritual death; as they had been carnal, sensual and devilish, by nature, this probationary state became a state for them to prepare, it became a preparatory state. And now remember, my son, if it were not for the plan of redemption, (laying it aside), as soon as they were dead, their souls were miserable, being cut off from the presence of the Lord. And now there was no means to reclaim men from this fallen state which man had brought upon himself, because of his own disobedience; therefore, according to justice, the plan of redemption could not be brought about only on condition of repentance of men in this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed: if so God would cease to be God. And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence. And now the plan of mercy could not be brought, except an atonement should be made."—B. M. p. 314, 315.

In the foregoing Scriptures we learn something of the nature of the fall, and also of the nature and extent of the penalty, namely, that the spiritual death involved the temporal death. Our business now is to enquire into the redemption. It must be kept in mind that man having become "the servant of sin." "Sin had dominion over him," both body and spirit; hence he could do nothing to free himself from this fallen state and its consequences. Therefore, if freed at all, it must be by a higher power than man's. We have seen that in the sentence pronounced upon the serpent there was a gleam of hope given to man that at least the power of the serpent should be broken. But shortly after a brighter ray of light shone upon Adam,

and a sure and certain hope was given to him of his final redemption, for "the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying, I am the Only Begotten of the Father from the beginning, henceforth and forever; that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will."—Gen. 4:9. (Inspired Translation.)

In this we see the manifestation of the infinite love of God toward his creatures. He not only, on account of his foreknowledge that man would fall, had made provision for his redemption through him is recorded as "The Lamb slain from the foundation of the world," (Rev. 13:8), but in the early morning of man's life, while he was writhing in the agonies caused by his fall and banishment from the presence of his Creator, that Creator condescends to reveal to him the great plan of redemption. How like God! What a loving Father! Man had turned his back upon his Creator, had trodden his command beneath his feet, had spurned his counsel, and in consequence must feel the pangs of eternal shame, having become the subject of death that must be eternal unless some mighty arm can snatch him from its grasp. The only hand that could do this was that of his Creator, the Being whom he had spurned. That arm was already raised, the great work of redemption already begun. The Lamb for the sacrifice was found—He "by whom all things were created," and "without whom was not anything made that was made," had offered himself a sacrifice for the sins of the world. He was accepted, and was considered as we have already written "The Lamb slain from the foundation of the world." Paul was right, "Great is the mystery of Godliness." The carnal mind can not comprehend that mystery. The Almighty is not willing that his erring creature should wander in darkness without one ray of hope, suffer the excruciating pangs of a guilty conscience without even a smile from the face of him against whom he has sinned, or the whisperings of a peace that may yet be enjoyed. He reveals to him the plan of reconciliation whereby he may yet be restored to his Father's family, and again become a son of God, heir to eternal life. He does not, as some think, leave the joyful news, only to be told by angels, four thousand years afterwards. He wants the glad news to reach every heart, not only that of Adam, but of all his posterity, who were as yet unborn, and who had no part in the original crime; but who, being, afterward born of alienated parents, were by nature "strangers and foreigners," and must be heirs to the penalty of death, spiritual and temporal, and subject to the same evil power that ensnared their progenitors. To all of these the glad news must come, and the light of love and truth shine upon their path. Hence, as we have seen, the loving and comforting assurance of redemption, full and free, was given to Adam. Seth, Enos, and all who desired righteousness and truth were permitted to receive this hope of redemption. "And, behold, Enoch saw the day of the coming

of the Son of man, even in the flesh; and his soul rejoiced, saying, The righteous is lifted up; and the Lamb is slain from the foundation of the world."—Gen. 7:54. Noah was a preacher of these glad tidings, but a corrupt generation heeded them not. To Abraham, the friend of God, this covenant of peace was revealed, saying, "In thee shall the families of the earth be blessed."—Gen. 12:2. "And in thy seed shall all the nations of the earth be blessed."—Gen. 22:22. Acts 3:25, 26. It was confirmed to Isaac, Gen. 26:4. And renewed unto Jacob, Gen. 28:14, Gal. 3:8, 14. "Moreover, brethren, I would not that ye should be ignorant, how that our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they all drank of that spiritual Rock that followed them; and that Rock was Christ."—1 Cor. 10:1-4. This Christ, the seed, who was to bruise the serpent's head,—Abraham's promised seed—was ordained to be the means of reconciliation—the Savior of mankind—the deliverer from spiritual death, that all may become the sons of God. Also "the resurrection and the life," that we may not only be delivered from the spiritual death, but also from the temporal death or the death of the body. That the spirit and body may be again united, a living soul, that "As in Adam all die, even so in Christ shall all be made alive."

Many profess to accept the glad news of a spiritual redemption, but question the possibility of a resurrection of the body. Some accept both, yet lack an understanding of the true nature of either. Many of this latter class, are inconsistent with this acknowledged faith in this doctrine, inasmuch as they teach that "when a Christian dies his spirit is immediately carried into the celestial glory, and is placed in possession of the fulness of eternal joy." If this view were correct, that the spirit apart from the body could have this fulness of joy, the resurrection of the body would be a superfluous work, and as the Almighty does nothing in vain, or that is not essential, either the doctrine of the resurrection of the body is not true, or they are mistaken in their view of the perfect enjoyment of the spirit in celestial glory without the body. And if they do accept the doctrine of the resurrection of the body, they should be consistent, and admit, as the scriptures teach, an intermediate state between death and the resurrection. It will be admitted that Christ has been given as a pattern in all things for the government of the Christian's life, and are we not warranted in concluding that he is a pattern also of the Christian's reward, and of his condition between his death and resurrection? It will not be questioned that Jesus knew the provisions made for man between death and the resurrection, and as well as after the resurrection while upon the cross, and in the agonies of death, when the penitent thief uttered his dying prayer, "Lord remember me when thou comest into thy kingdom,"

the loving Savior replied, "Verily I say unto thee; To-day shalt thou be with me in paradise."—Luke 23:43, 44. Yet three days after, when Mary saw him in the garden, and was about to embrace him, "Jesus saith unto her, hold; touch me not; for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God and your God."—John 20:16, 17. Dear reader, in the light of this word it is evident that paradise where the spirits of Christ and the penitent thief went, was not the abode of the Father. And if Christ was not received into the fulness of the glory of the presence of God prior to his resurrection, can it be reasonable that any of his followers shall be admitted there prior to their resurrection? Further, although prior to his crucifixion we find him praying, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was," (John 17:5), it was not until after his resurrection that we find him acknowledging the answer to the prayer in these words, "All power is given me in heaven and in earth."—Matt. 28:17. Other evidences might be adduced, but to the Bible believer, one testimony from God is ample. We have established the fact from the highest authority that the spirit of man does not enter into the fulness of celestial glory until after the resurrection of the body. For it is written, "The servant is not greater than his lord."—John 13:16.

The class who profess to believe in a spiritual redemption but deny the resurrection of the body, urge that the scriptures do not teach such a resurrection. To prove that the resurrection of the body is an essential part in the plan of redemption, and that such resurrection is taught in Holy Writ will now be our task. First, let us consider the nature of the being whom God created and called man. God tells Moses, "I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:8. It may be remarked here that it is not said that man *was* a living soul as soon as the body was formed, nor yet the instant the breath entered into his nostrils; but it is said "Man *became* a living soul." It is very evident from the language of Holy Writ that there are two natures in man, the earthly or physical and the spiritual. The Creator is called "The God of the spirits of all flesh."—Num. 16:22; 27:16. Paul calls him "The Father of our spirits."—Heb. 12:9. Zechariah informs us that God "formeth the spirit of man."—Zech. 12:1. Elihu says, "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." From these and many other testimonies we learn that man is composed of spirit and body. Hence when we read that "The Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life," that now, the tabernacle was prepared for the spirit to take possession, and when that spirit entered, "man became a living soul."

Thus we see the spirit and the body were united by the Creator in this *being called man*, and if we are to understand the history given by the Lord to Moses in its literal sense then, so long as man obeyed the command of the Creator, this union of spirit and body was never to be broken. In the temporal death the union of spirit and body is dissolved, the cause of the dissolution was sin. Jesus Christ has undertaken the work of complete redemption, not merely a redemption of the spirit, but a redemption of the entire man. This must be a true statement of the case, for it is written: "Behold the Lamb of God who taketh away the sin of the world."—John 1:29. "He shall save his people from their sins."—Matt. 2:4. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I give is my flesh, which I will give for the life of the world."—John 6:51. "The good shepherd giveth his life for his sheep * * * and I lay down my life for the sheep."—John 10:11, 15. O, how great the holiness of our God! For he knoweth all things, and there is not anything save he know it. And he came into the world that he might save all men, if they will hearken unto his voice; for behold he suffereth the pains of all men: yea, the pains of every living creature, both men, women and children, who belong to the family of Adam. "And he suffereth this, that the resurrection might pass upon all men, that all might stand before him, at the great judgment day."—B. M. p. 72. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins."—1 John 4:10. "For there is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all."—1 Tim. 2:5, 6. "By whom we have now received the atonement."—Rom. 5:11. Webster defines propitiation, 1, "The act of appeasing wrath and conciliating the favor of an offended person; The act of making propitious." 2, "The influence or effects of the death of Christ in appeasing the divine justice, and conciliating the divine favor. That which propitiates; atonement or atoning sacrifice." The same author defines Ransom, 1, "Release from captivity, bondage, or the possession of an enemy." 2, "The money or price paid for redemption of a prisoner," etc. Atonement is defined, in the second sense as "Expiation; satisfaction or reparation made by giving an equivalent for an injury," etc.

It is evident from the whole tenor of holy writ that Christ was the propitiation for our sins, "a ransom for all," and that by him the atonement was made." Was the ransom paid equal to the debt? Was the propitiation full and complete? Was the atonement sufficiently broad and deep to cover and reach down to the innermost depths of the evil? Let holy writ answer. The grand mission of Christ was to do his Father's will. "For I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6:38.

He testifies that he has filled his mission, "I have glorified thee on the earth; I have finished the work which thou hast given me to do."—John 17:4. "Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him."—John 13:31, 32. Was Jesus glorified in himself? The Son of Man has been crucified, buried, and risen again from the dead. Now hear his triumphant words, "All power is given unto me in heaven and in earth." Could there be a greater glorification? See his triumphant ascension: "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight."—Acts, 1:9. His work was accepted, and in this he receives another proof of his Father's approval. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye see and hear. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ."—Acts 2:33, 36. "Whom he raised from the dead, and set him at his own right hand in heavenly places, far above all principalities, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church."—Eph. 1:20, 22. "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one many shall be made righteous."—Rom. 5:12-21.

"For it pleased the Father that in him should all fulness dwell. And having made peace by the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your minds by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight."—Col. 1:19, 23.

Yes, the ransom was equal to the forfeiture. The propitiation was full and complete. The Atonement included in its effects the entire "sin of the world," with all the terrible consequences of that sin; Christ is glorified, and God is justified in restoring man to his primitive condition; first spiritually, making him a member of his family, and bestowing his favors upon him; and, second, temporally, delivering the body from the chains of death, in his due time. For if "Christ has reconciled all things unto God by the blood of his cross," surely mankind is redeemed from the pollution of original

sin, and placed upon the same footing as Adam before his fall, that is, free from sin, or not having sin imputed to him, and equally free to act upon his own agency, and bear his own responsibility, before the great judge. Christ recognized this truth when he blessed little children and said, "Of such is the kingdom of heaven." And if delivered from the taint of original sin, or in other words that spiritual death—then the deliverance from the temporal death must follow, or the redemption is not complete, but God's word assure us, as we have seen, that the redemption from death, wrought out by Christ, is complete, and will be realized by all the children of Adam. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is not Christ risen. But now is Christ risen from the dead, and become the first fruits of them that slept."—1 Cor. 15: 12, 13, 20.

CHARLES DERRY.

(To be continued.)

Selections.

WHY DO YE SUCH THINGS?

"WHEREFORE do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—Isa. 55: 2. It is true that in the direct connection in which this scripture is used, the subject of bodily ailment is not the one under consideration, but it is used as a figure in the great invitation to the gospel board spread with the bounties of God's grace. Nevertheless, the importance of the questions here asked is none the less, in a material sense, but is the rather increased; because if the prophet of God, in inviting men to the provisions of God's house, could find a fit simile only in these things, it shows, as nothing else could, the immense importance of the things themselves.

That this view is just is proved by the fact that God gave to his people explicit directions regarding what they might eat and what they might not eat; and even in the gospel times he gave by inspiration the express "wish" that his people might "prosper and be in health," even as their souls should prosper. And there is nothing more certain than that if men will eat that which is good, and drink and breathe also that which is good, they will prosper and be in health. And more than that, the soul of such a one will prosper better than where the conditions are otherwise. We do not say that to eat and drink and breathe what is good will make a person a Christian, but we do say that the person who does it can be a better Christian than he can if he does not do it. It is evident, on the mere statement of the case, that the person whose vital forces are all properly performing their special functions, being properly supplied with the right materials,—that such a person is better, and can be

better in every way, than he could otherwise be.

"Wherefore do ye spend money for that which is not bread?" "Bread" is here used for food in general. Why, then, do you spend your money for hashish, opium, tobacco, alcohol, beer, coffee, or tea? None of these things are food. The tendency of them, one and all, is only to impair the vital functions. Some may think that we have gone too far in including tea and coffee in this list, along with beer, alcohol, tobacco, opium, and hashish. But such is not the case; in that list is exactly the place where they belong, as we see from the following extract:—

"From tea to hashish we have, through hops, alcohol, tobacco, and opium, a sort of graduated scale of intoxicants, which stimulate in small doses and narcotize in larger."—*Encyclopedia Britannica*, art. Drunkenness.

These things, therefore, each being both simulant and narcotic, can have none but an injurious effect upon the system when habitually used. We repeat: Their only effect is to impair the vital functions. And to do anything which impairs the vital functions, is to strike at the life (for our word "vital" comes from the Latin word "*vita*," which means *life*). All this will be readily enough agreed to regarding hashish, opium, and alcohol, and in fact it will be agreed to respecting the other things named, except by those who use them. For a person to use a thing and like it, even though he may have used it for years without any injury apparent to himself, is no proof that it is not an injury to him. The person who is practicing an evil is not always the one who is best qualified to decide the question whether or not he is being injured by it. Many a person who uses whisky, yet who never was drunk, will say, "Whisky does not hurt me;" while every one else knows that it does hurt him. Thousands of men who are addicted to the use of tobacco will say, "Tobacco does not hurt me;" while every one but the tobacco-user knows that it does hurt him, and that its only effect is that of injury. It is so with all the elements in the list we have given; but we do not by any means intend it to be understood that all the things named in that list are equally injurious. Tea is not as injurious in its effects upon the system as opium, tobacco, or alcohol; but its effects are of the same kind, though less in degree. Tea is the lowest in the list, but the whole list, from tea to hashish, forms only "a graduated scale of intoxicants," and "the physiological action of all these agents gradually shades into one another," so that it is impossible to tell where the effect of any one in the list ceases, and where that of the next begins.

It matters not how poisonous or injurious to the vital organs a thing may be, if it can be taken in any perceptible quantity at all without causing death, the repeated use of that thing will create an appetite that can be satisfied with nothing else, while every time the thing is taken the appetite is increased, until at last, in the use of the most poisonous, the terrible

habit will absorb the whole being, and bring its victim to a horrible death. This is well known in cases of those suffering from delirium tremens, opium or arsenic eating, etc. The principle of this is shown in the following definition of "vitality," by Baron Leibig:—

"Vitality is the power which each organ possesses of constantly reproducing itself. For this it requires a supply of substances which contain the constituent elements of its own substance, and are capable of transformation. When the quantity of food is too great, or is not capable of such transformation, or exerts any peculiar chemical action, the organ itself is subjected to a change."

The organ may at first raise the whole system in rebellion against that which is given it, as in the first chew of tobacco or the first cigar; but if the wicked stuff be pressed upon it again and again, the organ is forced to undergo a change, and adapts itself to the persistent demands that are made upon it, and becomes perverted, so that the thing against which at first it utterly rebelled, it now *must* have, and not only that, but will have nothing else. This is the secret of the formation of all the evil habits which are known to the human race. "God hath made man upright; but they have sought out many inventions." Every organ and every function of the human system, God made for good, and only good can come from their proper use. On the other hand, it is safe to say that there is hardly an organ or a function that has not been perverted by the abuse that has been heaped upon it by men, and the result is seen in the mass of misery that fills the world to-day.

Yet from all this Christ will redeem us and save us if we will but yield ourselves, both soul and body, to his gracious control. In closing this article, we can do no better than again to read the text in both its physical and its spiritual meaning: "Wherefore do ye spend money for that which is not bread? . . . Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—*Pacific Health Journal*.

Conference Minutes.

EASTERN.

The above conference was held in Clinton, Iowa, February 4th to 6th, 1888. Jerome Ruby presiding, W. T. Maitland acting secretary. Branches reported:—Apostolic, Jackson, Butter-nut Grove, Davenport; Buffalo, no report. Official reports:—Jerome Ruby, ministered regularly in Davenport. Warren Turner preached continuously, baptized 2, J. S. Roth labored considerably in the district, baptized 5. Priests:—J. R. Johnson assisted the ministry as required, W. T. Maitland preached constantly, baptized 2. Bishop Blakeslee instructed and advised to the edification and comfort of the entire assembly, upon the temporalities of God's kingdom. General Conference was petitioned to return J. S. Roth to this district during the ensuing year. Warren Turner and J. S. Roth were elected delegates to the General Conference. The First Presidency decision in appealed case of the church vs. Addie Briggs was unanimously sustained. The missionary in charge and all the authorities of the church were sustained in right-

cousness. Preaching in the evening by Bishop Blakeslee on the law of tithing whereby the Saints were much edified and minutely instructed. Preaching on Sunday forenoon by J. S. Roth. Sacrament services in the afternoon in charge of Bishop Blakeslee, wherein was enjoyed a great degree of the Spirit's prophetic utterance made and fulfilled ere the meeting closed; two administrations to the afflicted resulting in immediate benefit, one of the parties being an outsider, when she found herself helped, asked for baptism. The peace, unity and spiritual enjoyment of this service is certainly without precedent in this district. Preaching on Sunday evening by Pres. J. Ruby. Baptism on Monday by J. S. Roth. Preaching in the evening by W. T. Maitland, followed by instruction to the Saints upon duty—good spiritual meat and in season. Adjourned to meet at Fulton, upon call of president.

SPRING RIVER.

Conference of the above district was held January 27th-29th, 1888, at Bird School-house. Preaching on Friday evening by Bro. Westervelt. Saturday's session Elders D. S. Crawley, John T. Davies, J. Alfred Davies, E. E. Wheeler, Richard Davies, Conrad Severin, J. A. Davies, E. W. Dupue, Isaac Ross, John Thomas, E. A. Davies, John Hawley, J. M. Richards, W. Westervelt, W. Pender, reported. Bro. Hawley had delivered 85 discourses since he had labored in the district; had been much blessed in presenting the gospel. E. A. Davies had one discussion with a Christian minister at Seligman, Missouri, and thought a good impression was left among the people. Others had labored at various times and places, and all seemed to realize that the work they were engaged in was divine. Branches reported:—Pleasant View, Columbus, Mound Valley. Bishop's agent reported:—On hand last report \$11.62, received \$33, paid out \$20, on hand \$24.62. Bro. W. Pender resigned as clerk of the district, and J. M. Richards was appointed. J. Alfred Davies was re-elected to preside over the district the ensuing term, which conference is to re-convene at Columbus, Kansas, May 25th, 1888. Preaching on Saturday evening by E. W. Dupue, Sunday morning by D. S. Crawley, evening by John Hawley. Prayer and testimony meeting in the afternoon, at which Bro. Richard Bird was ordained a priest; one child blessed. J. M. Richards, W. Westervelt, Orsen Sutherland, Richard Davies and E. A. Davies, were elected delegates to General Conference.

Miscellaneous.

NOTICE.

John G. Morgan, born 6th Marth, 1848, at Perth, Scotland; baptized September 6th, 1885, at Stewartville, Missouri, by W. H. Kelley, and went the same fall to Pittsburg, Kansas, to work in the coal mines; had the appearance of being a worthy brother, and won the esteem of his acquaintances and love of his brothers. Any information of his whereabouts would be thankfully received by D. R. Baldwin, Stewartville, Missouri.

CONFERENCE NOTICES.

The annual conference of the Manchester district will convene for the transaction of district Church business at the Latter Day Saints' Chapel, No. 113 Clarendon street, Hulme, Manchester, on Friday, 30th and Saturday 31st March, 1888, at four p. m. The elders and lesser priesthood, will please forward their licenses and reports of labor; and branch officers, in addition to licenses and reports, will also forward statistical, financial, and spiritual reports of their respective branches, to the district secretary, Elder James Baty, No. 2 Chapman street, Hulme, Manchester, not later than Monday, 26th March, 1888.

JOSEPH DEWSNUP, Pres.
JAMES BATY, Sec.

The Texas Central district conference will meet at Elmwood branch, Bell county, 23d of March, 1888; it being Friday night before the

full moon in said month. All persons concerned will take notice and govern themselves accordingly. E. W. NUNLEY, Dist. Pres.

The Central Kansas conference will convene at Netewaka, Jackson county, March 17th and 18th, 1888. A full representation is requested. All the officers should be present, either by person or letter, as there may be business before this conference that all are interested in.

DANIEL MUNNS, Dist. Pres.

BORN.

BLANCHARD.—A son born to Ether and Silvia Blanchard, of Springville, Utah. In answer to prayer December 10th, 1886, and named Ether Archillis. Blessed February 9th, 1888, by R. J. Anthony and Ezra Strong.

KILLIAN.—To Henry and Sarah Killian, of Salem, Utah, a son; named Henry Earl. Blessed by R. J. Anthony and Thomas Burt, February 15th.

BRATTON.—At Denver, Colorado, to Mr. William and Sr. E. Bratton, August 18th, 1887, a promising daughter; blessed February 21st, 1888, by Elders James Caffall and James Kemp, and named Ellen Adelaide.

DIED.

LARSON.—Christian Larsen, of Nephi, Utah. He was born in Weileant, Hveisel, Denmark, June 9th, 1809. Married his present wife, December 7th, 1845, and emigrated to Utah in 1854; joined the Reorganized Church about 1875, and died December 6th, 1887. Brother Larsen was a kind husband, loving father, and a true Christian—kind and charitable to all. Funeral by Rev. Martin, of the Presbyterian Church.

SMITH.—Sister Rachel M. Smith, wife of the late Elder Howard S. Smith, died January 28th, 1888, at the residence of her grandson, Bro. William Smith, Persia, Harrison county, Iowa, aged 74 years and 2 months. She passed away in peace, with the full assurance that the latter day work was true, and that she would receive a full reward for all her work. Funeral services were held at the Saints' Church, Persia, Iowa. A large assembly of Saints and friends present.

STONE.—Near St. Joseph, Missouri, December 8th, 1887, Sr. Margaret Stone, in her 80th year. She joined the church in the year 1830. During the dark and cloudy day of the church she went to the salt land, in hopes of finding the church there in harmony with the books, but was disappointed; so she returned to the states, and joined the Reorganized Church in 1872. She leaves four sons and one daughter, a number of grandchildren to mourn. It can be truthfully said that mother Stone was a good noble woman; her faith in the work was strong till her last moments. By her request William Lewis preached her funeral sermon.

"STONE.—In Challis, Idaho, on Saturday, January 22d, 1888, George W. Stone, aged 47 years. Mr. Stone was born in the State of New York—living there until eight years old, when his parents moved to Amboy, Illinois. Since, he has resided in Kansas, Iowa and Missouri. He married at Geneva, Illinois, a Miss Sarah McCain, who survives him. From Missouri he moved with his family to Salmon City, Idaho, in 1883, and from there to Pah Simari, in Custer county. He afterwards came to Challis for the purpose of educating his children. In 1886, his family, consisting of his wife and six children returned to Missouri, where they are now. Since, he has worked for different parties a portion of the time, and looked after his stock the remainder. The last work he did was for Robert Dunlap, of Salmon City, whose wife is a niece of Mrs. Stone. He was not rugged from childhood—but always industrious, and willingly doing all he could to make headway—taking deep interest, in case of his decease, for what he should be able to leave for his family. This regard for others cost him his life. He was so anxious for the care of his stock that he ventured on a journey under circumstances that required more endurance than he was possessed of. He was an honest, peaceable man, a good citizen, an indulgent and affectionate father, and devoted husband.

At the funeral, which took place at Challis, Sunday, January 23d, a large concourse of people were in attendance, paying that respect due to the worthy who go before. It was hard to think that his family could not be present to attend him in his last hours—but such are often the regrets of our people, where there are so many changes. All the friends sympathise with the few relatives who are in the vicinity, and most deeply with the family, who, so far away, are called to mourn.—*Idaho Messenger.*

ROCKWELL.—At Davis City, Decatur county, Iowa, February 23d, 1888, of consumption, sister Helen M. Rockwell, aged 48 years, 9 months, 24 days. She was born May 2d, 1839, in Vermillion county, Illinois; was baptized near Pleasanton, Decatur county, Iowa, in July, 1859, at the age of seventeen years, by Elder W. W. Blair. From her dying lips was borne a faithful testimony of the work of God.

TO THE SEVENTIES.

To the Presidents of the Quorum of Seventy, Greeting:—You are hereby requested to meet at the house of Bro. C. A. Bishop, Independence, Missouri, April 4th, at ten a. m., in council, to confer, and as the Spirit may direct "to choose other Seventy," that the quorum may be more perfectly filled, as we are commanded by the Master,—Sec. 104, par. 43. In bonds,
E. C. BRAND.

March 1st, 1888.

To the Quorum of Seventy, Greeting, Dear Brethren:—Our secretary is preparing a blank circular, a copy of which will be mailed to each member. We hope that every member of the quorum, without a single exception, will fill up and return the same before the date specified, that we may have a full and perfect report.

The various reports indicate that brethren in the field have fought nobly and been sustained by the Captain of their salvation. We desire to urge on you that every member of the quorum that can attend this next conference to do so. There are matters of great importance to be presented to the body, upon which it would be wise for us to confer in quorum capacity.

Brethren; let us gather to the "City of Zion," get our spiritual strength renewed, and go forth thence "clothed" and "armed" for greater and more glorious victories.

Your brother in bonds,
March 1st. E. C. BRAND.

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In January, 1888,

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Herbert Scott

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONc ES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN ER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 774.

Lamoni, Iowa, March 17, 1888

No. 11.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

Business letters and subscriptions must be sent to David Dancer, by P.O. Order, Registered letter or express. Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, March 17, 1888.

EDITORIAL ITEMS.

THE HERALD is now printed on our new Babcock Standard press, which thus far gives first-class satisfaction, and promises all that can be desired. There has been a ready and generous response by many for further and prompt payment for church publications so as to pay for this press, and if some in arrears would now send forward what they owe the office, others procuring new subscribers for our papers, also purchasers for other church publications, it would place the office in an easy condition. We trust no reasonable effort will be spared in this direction, and that at once.

We call attention to an interesting letter from Bro. R. M. Elvin in our letter column. There will be seen some of Rev. Lamb's flimsy and false allegations against the Book of Mormon.

Bro. R. M. Elvin wrote from Provo, Utah, the 2d instant: "All goes well for the gospel."

Bro. Robert Oehring wrote from Forestville, Michigan, the 28th ult., sending us a large order for church publications. He baptized two converts February 26th. His address will now be Newark, Marshall county, Dakota. We trust he has done much good on his late tour to Wisconsin and Michigan, and that further excellent fruits will appear in due time.

Bro. Robert Nelson, of Barnard, Missouri, wrote of late, that Bro. John Moore was proving a great blessing in that region by his faithful labor in the gospel.

Bro. J. W. Johnson, of McFall, Missouri, states that the Saints at that place have recently established a library for the benefit of the church there, and that books or pamphlets donated and sent to him for the library, will be received with many thanks.

We are in receipt of good news from Attleboro, Massachusetts. Bro. Arthur

B. Pierce wrote us from there the 5th instant, that the good seed sown by the ministry, also in the distribution of books and tracts, was finding lodgement in many honest hearts. One—a head of a family—was baptized on the 4th instant and others nearly persuaded.

The North Attleboro papers have made alterations and improvements of late which are of importance and will prove valuable.

Bro. A. B. Kirkendall, of Creola, Ohio, sent us the Cincinnati (Ohio) Post of the 2d inst., which contains two-thirds of a column of valuable matter relative to the faith and history of the Latter Day Saints. Mr. Conner, a Methodist minister, prepared it, and in doing so he has reflected honor upon his profession as a Christian gentleman. The Post has a daily circulation of over fifty thousand, and is read by perhaps twice that number of people—a large congregation addressed from one pulpit.

EXTRACTS FROM LETTERS.

Bro. Wentworth Vickery wrote from Plano, Illinois, the 28th ult., saying:

"Our conference here was said by some to be the best they ever attended. Truly, it was a time to be remembered. The former district officers were sustained. Reports show urgent calls for preaching from all parts of the district. We wish to have the General Conference for 1889 at Plano. Help us; will you?"

A letter from sister Pauline Anderson, Zenas, Maricopa county, Arizona, dated February 29th, says:

"Bro. G. P. Dykes departed this life the afternoon of last Saturday, the 25th. He had been very feeble a long time."

Sr. C. H. Crowley, of Indian River, Maine, in a late letter says:

"I can do without any other paper better than I can do without the Herald, for its blessed pages give peace to my soul whenever I read them."

Bro. Williard J. Smith was at Cadillac, Michigan, March 5th. He sends for church publications, as is usual, and says:

"I baptized five here yesterday—all heads of families—and others are near the kingdom."

TULLIDGE'S MONTHLY MAGAZINE.

THE Western Galaxy has been received at this office. It is a first-class magazine, and a surprise coming from the west. It contains 144 pages, is very finely illustrated, and the subjects important and ably treated. The more important are the following:

The Mines of the West. The Birth-place of English Civilization. The Flora of Utah. Hon. Schuyler Colfax's Journal. The Climate of Utah. A Ramble Among the Salmon River Mountains. The Ship Brooklyn.

In the paper on the birth-place of the English Civilization, favorable notice is

made of Donnelly's forthcoming preposterous book calling Bacon the author of Shakespeare's plays. It seems to us that the matter in controversy is satisfactorily disposed of in a few common sense sentences by Boucicault in which he makes Shakespeare say, "There's the old play of Hamlet, which used to be a favorite. It's a bit out of date, and needs freshening up. I'll take it home and see what can be done with it."

The plays of Shakespeare are old plays, novels, and poems, worked over and adapted to the wants of the theatre Shakespeare owned and for which he was the working playwright; and so gorgeous was his fancy and so superlative his powers of expression that he could change other men's potmetal thoughts all to glittering gold.

ANGUS M. CANNON QUESTIONED.

THE following questions and answers found in the Desert News' court items, in its issue for March 2d, will furnish our readers, especially old church members, with matter for useful reflection. Attorney Sheeks inquires:

"S.—You speak of the Temple; will you state what that is?"

C.—It is a building erected for the use of the people in the performance of sacred rites and ordinances pertaining to the salvation, of our living and the redemption of our kindred dead.

S.—For religious purposes?"

C.—Yes, sir.

S.—How long has it been in the course of construction?"

C.—The ground was broken early in the spring of 1853.

S.—Can you give about the estimate already expended in its construction?"

C.—Well, I can hardly say, but it is up in the millions.

S.—How near complete is it?"

C.—The walls are complete, but the towers are not; we contemplate finishing it when we can.

S.—State how it has been built?"

C.—It has been built by the offerings and voluntary donations of the people of the Church of Jesus Christ of Latter Day Saints.

S.—Have any donations been given by any who were not members of the Church?"

C.—No, not that I am aware of.

LeGrande Young—Mr. Cannon, can you state whether there has been any of the property removed from the place?"

C.—I think none of the things have been removed, as it would incur extra expense. We did not disturb it because we thought it would not justify us making any change.

Mr. Williams—Mr. Cannon, how many temples are completed and how many are in course of erection?"

C.—Two are completed, and two in course of construction.

W.—Are these temples used for public worship?

C.—No, sir; they are for the performance of sacred rites, but in the temple at Logan there are lectures delivered to the students of the school, not only in relation to our faith, but also on scientific subjects, as we were told by the founder of this church, Joseph Smith, to store our minds with knowledge from all good books, so that our intelligence would correspond, if not exceed that of the people of the world. And only those who can get the proper recommend, or whose names are on the list, are permitted to attend these schools.

W.—Will you state whether or not it is a tenet of your church that a man may marry more than one woman at the same time?

C.—That is according to the revelation received by Joseph Smith in 1843.

W.—Is it taught now by the Church?

C.—I will say that I have not heard it taught for some time.

W.—Is it still a tenet of the Church?

C.—I believe it is; at least, that is my opinion.

W.—Do not the authorities of the Church perform polygamous marriages in the Temple now?

C.—No, sir. It has been discontinued—it must have been for nearly a year that persons who have applied have been refused.

W.—Do you issue certificates or recommends?

C.—No, sir; I have simply to sign them. And when persons have come to me, I have told them the consequences if they did.

W.—Are these marriages which have been discontinued, permanent?

C.—I can not say.

W.—Why was it suspended?

C.—I don't know, unless it is that it has entailed so much suffering upon the people and brought them in conflict with the government. But we feel that the responsibility rests upon those who prevent us; and it is out of honor for the laws.

W.—Why have you refused to recommend persons to the Temple?

C.—Because I have heard that President Woodruff would not endorse their recommends.

W.—Do you refuse to grant or endorse recommends on heresy?

C.—No, Sir; I wrote to President Woodruff, and he told me he could not grant recommends to the Temple for such marriages.

W.—How long has this been stopped?

C.—I should think about a year.

Mr. Sheeks—Mr. Cannon, are there any other ordinances performed in these temples, or do they continue these marriages?

C.—No, Sir; the authorities of the Church have seen best to discontinue them.

We publish the following extracts taken from a late "Letter to Engineers and Firemen employed on the C. B. & Q. R. R.," in respect to the wages paid them, etc. It is an official document of that company:

"The C. B. & Q. R. R. believes that, under the present system of paying for trips run, its experienced enginemen are earning as much per month as those on neighboring railroads. In the past, its enginemen have not, in noticeable numbers,

left its service and entered that of other railroads, and, on the other hand, enginemen of other roads have applied for positions on the C. B. & Q. R. R. This does not indicate that they receive less wages per month on the C. B. & Q. R. R. for similar services. No general complaint has been made to the officers that such has been the case. The C. B. & Q. R. R. has been ready in the past to consider all complaints of that nature, and, if they prove to be well founded, to advance pay so that its employes shall receive as much per month as is paid by neighboring railroads." * * *

"Owing to the existing State and Inter-State laws, poor crops, and extremely low rates, as well as a great multiplication of new lines, the western roads are passing through a critical period. It is at present impracticable to maintain rates that cover the cost of transportation.

"Railroad construction has almost entirely ceased. The rail mills and other factories find their business decreasing; the demand for labor is decreasing, and wages likely to decrease.

"At a time when wages are tending downward enginemen can not expect more pay, unless they are under-paid now in comparison with other workmen.

"Below is a statement of the earnings per month, of enginemen on the C. B. & Q. R. R., who worked during the whole month, taken from the rolls of November, 1887:

	ENGINEERS.			FIREMEN.		
	No.	Men.	Av. Rate.	No.	Men.	Av. Rate.
Chicago Division,	77		105.10	94		55.95
Galesburg Division,	68		113.56	77		63.34
St. Louis Division,	31		115.29	37		60.63
East Iowa Division,	26		110.69	33		58.22
Middle Ia. Division,	36		126.43	23		76.37
West Ia. Division,	50		128.76	53		72.51
Average,	-	-	115.47	-	-	62.78

"Upon the B. & M. R. R., for October, November and December, passenger engineers who worked during the whole month averaged \$125.97 per month, and freight engineers \$138.28 per month.

"In the month of November upon the B. & M. R. R., several passenger engineers earned more than \$160.00, and several freight engineers more than \$180.00.

"The above figures plainly indicate that the wages of enginemen are, to say the least, fair, as compared with men in other branches of the service.

"It must be noticable to you that few, if any, C. B. & Q. R. R. enginemen are now seeking employment upon other railroads which are paying more nearly in accordance with your proposed schedule. The number of men who have worked for the C. B. & Q. R. R., and also for other roads paying upon the mileage basis, seem to prefer to work for the C. B. & Q. Some who have been tempted to try the experiment of changing their flag have returned at their own earnest solicitation to the C. B. & Q. R. R. service.

"At present we have one rate of pay for engineers just promoted from firemen, which continues one year. In the second year of service as engineer, an advance in pay is given. On the expiration of the second year, a further advance to full engineer's pay is given. The schedule proposed by the committee does away with this classification, and insist upon full pay for every man as soon as he runs an engine.

"The classification arranging for lower pay for beginners is in force in other branches of the service. There is no complaint about this system from any of the C. B. & Q. R. R. employes, excepting enginemen. There seems to be no explanation offered that the classification of which you complain is not as applicable to the enginemen as to other employes. To mass all engineers into one common body, and to pay all alike taking no account of superior ability or intelligence, seems to us unjust and unfair, and in direct opposition to the spirit of the times we live in, which tends to assure each man whatever rewards are due to his own abilities and skill, and not to produce casts, all members of which are on the same level.

"The rules now in force provide in Article I for a full and impartial hearing in any case of suspension or dismissal of an engineer. The company believes that this affords a sufficient guarantee of just treatment, and they are unwilling to accept any proposal which in any way would involve giving up the control of their road.

"To properly conduct its business the company must be the judge of what are the most economical runs for its engines, and any claim by its employes to decide where Division Terminals shall be made can not be allowed.

"The company must reserve absolutely the right to ascertain, by whatever examinations it may think advisable, whether its employes of all classes are capable of fulfilling the duties they undertake, and the public also demand that the railroad company shall take every precaution to employ only those men who can safely perform the work entrusted to them.

"The company at present furnishes over its lines, free transportation to its employes in good standing, and to their dependent families. It also furnishes free transportation to employes and their dependent families of other roads, upon the request of their managing officers. This has been our practice for years, and we believe that in doing it, we are dealing generously with railroad employes. To extend this to all members of an organization, which however good its objects, is a purely private affair of individuals, and to grant free transportation to them as a right, seems unreasonable and unjust, and moreover in direct violation of law.

"In conclusion, we would say that, while we can not see our way to accepting your committee's proposals, we expect to pay as much as our neighbors for similar services, and we are ready at any time to take up the question of wages, and adjust any inequalities in our schedule that may be shown to exist. We can not, however, attempt to adopt a basis which says that one 100-mile run should be paid the same as another 100-mile, regardless of the effort and ability required and the difficulties to be overcome on each.

"Believing as we do, that these are matters of great importance, we will print for distribution copies of this communication, so that these questions may be fully considered by all concerned."

Taking the above as a fair presentation touching the wage question we can better judge as to whether there are just grounds for the "strike" that has lately been inaugurated on that road.

We are warm friends to the toiling masses, as also to the fair dealing capitalist. There should be and need be no conflict

between labor and capital. It is the interest of both to harmonize on correct principles. Only in this way can best results be attained for all. Capital in large amounts, and great corporations, are needed to develop the industrial resources of the world, and labor alone can make them available and effective. Great risks and responsibilities attend the aggregation and management of large bodies of capital, and only those in immediate control are fully competent to decide as to its proper management.

On the other hand the laborer, skilled and unskilled, must have his just dues; and it should be the ambition and pride of the employer to honorably and faithfully remunerate him for services performed. To secure these conditions for all, wise, equitable, upright and generous dealing should be had on both sides; and patient arbitration, and not "strikes," is the readiest, cheapest, and most peace promoting method. If this fails, appeal should be made for legal relief and redress through the legislatures and courts.

Strikes are largely an injury to the entire country, also to the capitalists in some degree, but it is far worse, on the average, to the strikers. To this all will agree who have impartially and thoroughly studied the history of strikes in our own and other lands.

If capital and labor do not, will not, mutually adjust themselves for the common good, then it remains for the State to take the matter in hand and regulate them in the interests of all concerned—and it should be done speedily and effectually.

The following very sensible views presented in a Chicago *Times* editorial, February 28th, will enable our readers to further perceive the real merits of the situation:

"STRIKING FOR THE WRONG.

"The officers of the Chicago, Burlington & Quincy Company say: 'At present we have one rate to pay for engineers just promoted from firemen, which continues one year. In the second year of service as engineer an advance of pay is given. On the expiration of the second year a further advance to full engineer's pay is given. The schedule proposed by the committee [of engineers] does away with this classification, and insists upon full pay for every man as soon as he runs an engine.'

"The demand for this schedule is wrong. Both engineers and firemen assume that the former should receive higher pay than the latter in the ratio of 100 to 60. If that is right, why is it not right that engineers should be paid according to experience and efficiency? It is certainly a fair presumption that an experienced engineer is worth more than an inexperienced one. Chief Arthur is reported as saying that the demand is not for higher wages on the average, but for higher wages for the inexperienced and lower for the experienced engineers. If this is true, and the statement has not been denied by the spokesmen for the engineers, the strike is not so much by the engineers as a body against the company as by the inexperienced engineers against the experienced ones. How do the latter enjoy it? Do they not feel that they are entitled to something for their experience and diligence? Is it not a

warranted inference that they have been outvoted?—that they are in this fight against their inclination, and that they would be out of it and at their posts but for fear of the nameless and unlawful penalties inflicted by a tyrannical majority? Is it not the case in a majority of strikes? If so, how long does an experienced and powerful minority propose to submit to the tyranny of a majority composed of comparative tyros?

"So far as the purpose of the strike is for an indiscriminate leveling of wages it wrongs the best of the men involved in it. And not only so, but it is calculated to injure the inexperienced as well as wrong their seniors. Most men are so constituted that incentives are required to bring out the best of which they are capable. The dead level system of pay would remove a powerful incentive now impelling engineers to perfect themselves in their work. It is, therefore, calculated to lower the general standard of excellence in the calling. It deprives the best of a motive to maintain their excellence, and at the same time it deprives the least experienced of a motive to improve themselves.

"The dead-level system is calculated to injure the companies that adopt it. They must render good service or fall behind in the competitive race, from which they can get no exemption. They are therefore justified in resisting a demand for a change which would be more than likely to result in deterioration of the service they render.

"And the people are interested in the contest. Their interest extends far beyond any temporary inconvenience from the interruption of traffic while the contest is in progress, and beyond any incidental riotous outbreak like that which was so destructive in Pittsburg in 1877. They are interested in having the best of service, freight and passenger, throughout the country. They do not want to intrust their property, much less their limbs and their lives, to incompetent or reckless men. It is to their interest, therefore, that a movement which is well calculated to lower the standard of qualifications among men in the railway service who have property and lives committed to their care should not succeed. If the movement has succeeded in the case of a number of western roads the public should not on that account be the more indifferent to the present struggle. This struggle has called attention to the great importance of the leading question involved, and now public sympathy should range itself on the right side. Public opinion should sustain the party that is in the right. If the right wins now, as no doubt it will, any wrong arrangements that have heretofore been made will presently be readjusted on a sounder basis."

IN the "Home Column" in this issue will be found a strong and incisive letter from Sr. Catherine Salisbury, the only surviving sister of Joseph Smith the Seer. The letter is marked by that plain, frank, straightforwardness so prominent in the writings of the Seer, and shows her to be "a chip out of the same block." There is nothing ambiguous in her style; she says what she means and means what she says. Aged, intellectual, experienced, and closely allied and associated with the founders of the Church of the Lamb of God in these last days, she is entitled to speak and be heard, even if she does exhibit warmth

and vigorous earnestness. We hope, however, that it was neither negligence nor a want of Christian love on the part of the ministry that has caused them to not visit and preach where Sr. Salisbury resides and in that vicinity.

She speaks of the humble, self-sacrificing manner in which the first elders of the church went forth to preach the gospel. This is well, for the Saints need to be reminded of these facts occasionally. The elders of the Reorganization from the first went forth in a similar manner, and some do now. Of this the writer can speak from a personal and somewhat lengthy experience in that line; and he can say as much for some others among the active ministers of these latter times. We have confidence that our ministry, with but few exceptions at most, would scorn to give any of the Saints the go-by, especially our beloved and honored sister.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"We were sent into this world to clamor after happiness, but to do our part in a life work."

SORROW AS GOD'S MESSENGER.

AN impression prevails that sorrow is in itself a blessing in its influence, that it always makes holier and better the lives that it touches; but this is not true. Sorrow has in itself no purifying efficacy, as some suppose, by which it removes from sinful lives their blemishes and stains. The same fire which refines the gold destroys the flowers. Sorrow is a fire which in God's hand is designed to purify the lives of his people, but which unblest produces only desolation. It depends on the relation of the sufferer to Christ, as friend or enemy, and on the reception given to grief, whether it leaves good or ill where it enters. But in a Christian home where the love of Christ dwells and holds sway, sorrow should always leave a benediction. It should be received as God's own messenger; and we should welcome it, and listen for the divine message it bears.

For God's angels do not always come to us, as we are apt to imagine them coming, in radiant dress, with smiling face and gentle voice. Thus artists paint them in their pictures. Thus we fancy them in their ministries. We think of them as possessing rare and wondrous loveliness; so, no doubt, they do, as they appear before God, and serve in his presence. There is no unloveliness in any angel-face in heaven; no angel has features of sternness. But as these celestial messengers come to earth on their ministries, they appear oftentimes in forms that appall and fill the trembling heart with terror and alarm. Yet oftentimes it is when they come in these very forms that they bring their sweet messages and their best blessings.

"All of God's angels come to us disguised,—
Sorrow and sickness, poverty, and death,
One after another, lift their frowning masks,
And we behold the searph's face beneath,
All radiant with the glory and the calm
Of having looked upon the face of God."

Wherever God's messenger of sorrow is thus received in a Christian home, with welcome even amid tears and pain, it will leave a blessing

of peace, and will make the home sweeter, tenderer, heavenlier. We speak of love as the atmosphere in which the home reaches its best development in the direction of happiness, as in summer warmth the flowers unfold their rarest beauty and their sweetest fragrance. But really no home ever attains its highest blessedness and joy, and its fullest richness of life, until in some way sorrow enters its door. Even the home love, like certain autumn fruits, does not ripen into its sweetest tenderness until the frosts of trial have touched it.

Many of the world's best things have been born of affliction. The sweetest songs ever sung on earth have been called out by suffering. The purest blessings that we enjoy have come to us out of the fire. The richest things we inherit from the past are the purchase of suffering and sacrifice. Our redemption comes from Gethsemane and Calvary. We get heaven through Christ's tears and blood. Whatever is richest and most valuable in life anywhere has been in the fire. Our love for one another may be strong and true in the sunny days, but it never reaches its holiest and fullest expression until pain has touched our hearts and called out the hidden treasures of affliction. Even the love of a mother for her child, deep and pure as it is, never reaches its full wondrousness of devotion and sacrifice, until the child suffers, and the mother bends over it in yearning and solicitude. The same is true of all the home loves; the best and divinest qualities in them come out only in the fires. The household that has endured sorrow in the true spirit of love and faith emerges from it undestroyed, untarnished, with purer, tenderer affections, with less of passion, of selfishness, and of earthliness. When husband and wife stand together beside their dead child, they are drawn to each other as never before; their common grief is sacramental. The children that remain are dearer to parents after one has been taken. Brothers and sisters grow more thoughtful and patient in their mutual intercourse when the home circle has been broken. There is in an empty chair in a Christian home, a wondrous power to soften the asperities of nature and refine all the affections and feelings. The cloud of grief that hangs over a household, like the summer cloud above the fields and gardens, leaves blessings.

"Is it raining, little flower?

Be glad of rain.

Too much sun would wither thee,

'Twill shine again.

The sky is very black, 'tis true,
But just behind it shines the blue.

Art thou weary, tender heart?

Be glad of pain;

In sorrow sweetest things will grow

As flowers in rain.

God watches, and thou wilt have sun

When clouds their perfect work have done."

But how may we make sure of the benedictions that sorrow brings? Even the gospel is the savor of death to those who reject it; and sorrow, though it be God's evangel, comes, oft-times and goes away again leaving no heavenly gift. How must we treat this dark-robed messenger, if we would receive the heavenly blessings it bears in its hands? We must welcome it even in our trembling and tears as sent from God. We must believe that, coming from him, it is a messenger of love to us, bearing a true blessing for us, though it be a loss or a pain. Some golden fruit

lies hidden in the rough husk. Some bit of gold in us God designs to be set free from its dross by this fire. There is some radiant height beyond this dark valley to which he wants to lead us. Christ himself accepted and endured with loving submission the bitter sorrow of his cross because he saw the joy set before him and waiting beyond the sorrow. In the same way we should accept our griefs, because they are but the shaded gateways to peace and blessedness. Not to be able to take from our Father's hand the seed of pain is to miss the fruits of blessing which can grow from no other sowing. If we are wise, we will give sorrow as cordial a welcome as joy, for it is from the same loving hand, and brings gifts as good and golden.—*Sel.*

HOME COLUMN MISSIONARY FUND.

Mollie, Luther and Lonzo Givens.....	1 00
Pearlie Summerfield and brother, Platte City Missouri.....	20
Sr. Sarah Hedrick, Belleville, Cal.....	50
Sr. Rachel Carver, Allegan, Mich.....	67
Bro. Niels Tarkelson, Deer Lodge, Mont.....	50
Little Matie Sparks, Temecula Cal., (sent to the Christmas fund).....	60
Sr. Mary E. Vincent, Renick, Mo.....	1 00
Sr. S. A. Ward, Salt Lake City, Utah.....	1 00
Sr. Lillie Munns, Good Intent, Kan.....	1 00
Sr. Mary A. Trise, Beloit, Wis.....	50
Sr. Carrie Richards, Glenwood, Iowa.....	50
Sr. Robert F. Butterworth, Belle, Iowa.....	10
Sr. M. A. Allen, Eldorado, Cal.....	1 00
Sr. Jane Askew, Eldorado, Cal.....	1 00
Sr. Julia O. Moldrup, May, Neb.....	09
Sr. Ella Vanderpoole, Spickardville, Mo.....	35
Sr. Gracie Hillier and brother, Solomon, Ia.....	26
Sr. A. M. Boren, San Bernardino, Cal.....	1 00
Sr. Sina Wight, Ridgeway, Mo.....	50
Sr. R. C. Harper, Dunham, Ala.....	1 50
Sr. Emma Woolsey, Nebraska City, Neb.....	1 00
Sr. Nancy Caverly and daughter, Louisiana, Missouri.....	1 00
Sr. R. J. Crawford, Chicago, Ills.....	1 00
Sr. Phebe Gault, Lamoni, Iowa.....	1 00
Sr. Hannah Jones, Crescent, Iowa.....	1 00
Sr. Jane Hough, Crescent, Iowa.....	1 00

LAMONI, IOWA, March 7th.

FOUNTAIN GREEN, Ill., Feb. 27th.

Dear Sister Walker.—I have kept silent a long time thinking that after a while I would have something of interest to write about; but I have given it up. When I left Lamoni I had the promise that a couple of elders would come out here and preach a week or two for us; but they failed to come. Then I wrote to the Herald Office to let Bro. Griffiths know that we wanted him to come by and stop and preach for us a short time, but was doomed to a great disappointment. I have a niece in Colchester who has been sick all winter, and she was very anxious for him to come and administer to her. We saw in *Herald* that he would come, and we looked for him all through the month of January, and still looked till we saw in the *Herald* that he had passed us by. I would not have believed that he would have said he would come, and not come. I think that if we had had the money to have sent to him or those other elders that they would have responded to the call; but they like to ride on the railroad, and if you happen to live near the road they will call on you, and if not they will pass you by. They could not walk a few miles out into the country. When my brothers and the first elders went out to preach, when the church was first organized, they went on foot without purse or scrip, and only took their cane and their knapsack on their back, with a few

books and one change of clothing; and when they were tired and foot-sore they would sit down by the way side or by a stream of water and bathe their blistered feet and call on the Lord for strength and then arise and travel on. That is the way the gospel was preached in the first rise of this church. They called on the poor, and the poor had the gospel preached to them. How many would respond to the call today if they had to go on foot without money? I fear that a very few of the poor would hear the gospel. We have tried for the last year to get elders to come here and hold a series of meetings. We think that good might be done here. There are some old Saints who once belonged to the old church who could be gathered up here if we could have some preaching, but alas! we have no money.

I read in the New Testament that our Savior, when he sent his disciples forth into the world to preach the gospel, told them to take neither purse nor scrip, nor two coats, for a workman is worthy of his hire; and I also read that when John sent to the Savior to ask, "Art thou he that should come or look we for another?" He told them to tell John that the poor had the gospel preached to them, and also the sick were healed and the lame made to walk and the blind to see.

Dear sisters, I would not write this way but my feelings have been hurt time and again when we have had promises and they failed. Many here have the gospel, but nearly all the elders go west. When I read in the *Herald* what good meetings you are having, you don't know how I would like to be there and share them with you all. My health is very good this winter.

Your sister,

CATHERINE SALISBURY.

EXTRACTS FROM LETTERS.

Sr. D. A. Cobb of Wilton Station, Alabama, writes: "My greatest desire is to be faithful in the service of the Lord and by this means express my gratitude to God for having been brought to a knowledge of the latter day work. I should feel lost indeed without our standard publications and church papers. Pray for me that I may be worthy to have his Spirit for my guide and comfort, the remaining days of my life."

Sister Sarah Richardson, Emsworth Station, Pennsylvania, writes: "I have been a member of the Pittsburg branch of the church for twenty-one years. The *Herald* is a great comfort to me. I fear some time lest I come short of my duty to the Master and his work. Let us, dear sisters, strive to show both by precept and example that we have learned of the Lord. Let us strive to bear each other's burdens that we may have peace in this life and eternal joy in the life to come."

DANGER IN PUBLIC TOWELS.

THE public towel is also never safe to use, that is, the towel that the public wipes on. It not only removes the moisture that it is its purpose to do, but it rubs of scales, pieces of dead skin, lymph from cuts and abrasions, perspiration from the pores, mucus from the nostrils, pus from sores, and ulcers and any liquid that is excreted upon the surface of the body. These impurities and disease germs are retained in the meshes of the towel and are ready to attach themselves upon subsequent users of the towel. A hundred or more persons use one of these towels in a day, and those who are among the last, especially, run unpleasant chances of catching some ill or other.—*Good Housekeeping.*

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Correspondence.

PROVIDENCE, R. I., March 3d.

Bro. Blair:—My last was written from Cape Cod, November 17th. On the 30th I was called to Ohio by the death of my father, whose funeral took place December 3d, Bro. W. H. Kelley conducting the service. It would be impracticable, at this time perhaps, to make mention of all his virtues. Of vices, I never knew that he had any. Shakespeare wrote: "The evil that men do live after them; the good is often interred with their bones." I do not think this was so with my father, and my heart was comforted in the sadness of that hour, when it was said by the minister that he was an honest and conscientious man; that that only was stated which every one who had ever known him, knew to be true, and not the fulsome eulogy sometimes met with on such solemn occasions. We are hastening on to judgment. I shall have no fear as regards the fate of my father, concerning his general hatred of all manner or shame, hypocrisy or dishonesty in religion, politics or the common every day affairs of life. Against his virtue and general probity, uprightness and honesty of character in all the details of life, large or small, I never knew of a charge laid, and I doubt if there ever was one. If offences came through which he erred in judgment—and I believe he did—they were confined to his head, and reached no farther. I think that he was by nature sceptical, and his surroundings in later years of a decidedly unfavorable character. So far as developing faith in God as revealed in this great latter day work, and Church of Christ, whose fortunes he espoused under trying circumstances in the state of New York, in 1833. Removing to Ohio the year following, his home became a resort for the elders of the church—a "Mormon hotel," with all that name might then, and does now in some places, imply. He made sacrifices in common with others, in the building of the temple, etc., not perhaps so common now. Though not identifying himself with the Reorganization, he never forfeited his membership in the old one, as he so expressed himself before his death. I am sorry that he did not. He has suffered loss, as was expressed to me in dream only the other night. "It must needs be that offences come." It is the imperative law of development by which we must learn to perceive the humanity in man and the God in man. The ability to neither over nor under estimate the one or the other, constitutes a strong element of safety, not only for the ministry, but the whole church membership. Eternity is before us all, God is just, and I am so glad that I know it, and that the gospel may transmute the experiences of this life, even its woes and its tears, into a character whose very self-consciousness shall make it a joy, and whose existence shall be co-equal with God.

Returning to my field of labor, I have visited nearly all the branches of the district and outside as well, neglecting affairs here in Providence too much perhaps, but the field is so large and the calls so many that we know not which way to turn. February 18th, in company with Bro. Geo. Gates, of this city, I went to Noank, Connecticut, with a view of presenting the gospel hope as

the Lord might open up the way among strangers and in a place where the gospel of Jesus Christ had never been preached, so far as may be known, stopping by invitation with some friends who had become interested while at our Providence conference, and through church literature, etc. We preached Saturday evening in their home; Sunday morning attending church with the head of the family who was a Baptist. In the afternoon attended Methodist chapel, and in class-meeting was led to say something in which the fact that I was a minister leaked out somehow, I don't know. Any how it led to an invitation to occupy the pulpit that evening, the regular minister unfortunately being away from home. We spoke with liberty of the Spirit to a good congregation and with many evident signs of approval. So much so that another appointment was made for the following Tuesday evening by invitation of two of the directors who were present. The house being occupied Monday evening by the Women's Christian Temperance Union. Tuesday evening came and with it a good audience. The subject of the Kingdom of God was presented and received with many manifestations of approval, and friends did not seem to be wanting invitations given for hospitality, flattering encomiums, etc., and had we not had some experience we might have begun to think that the missionary's lot might after all not be an unhappy one. Our friends were elated and thought we might capture a whole flock, pretty near; but we who knew by sorrowful experience how straight was the gate that led to life eternal, and how few there be to-day that find it, laid no such flattering unction to our soul, but bade them wait until a taste of meat was thrown out, etc. Well, Wednesday night we were asked to lead their prayer meeting service, in which was manifest the same desire to hear more from us, and the Lord helped us to sow a little more seed, and an announcement for preaching the next Thursday evening, by consent of the directors was made. During this meeting three persons arose and signified their intentions of uniting with the Church of Jesus Christ, which they said they believed we represented, among which was the leading woman in their society, and her most excellent daughter, a splendid young woman, perhaps twenty-three or twenty-four years old, at whose home we were stopping together with another middle aged married woman, a relative of the late Elder Charles Brown, and through whose influence partially we went to Connecticut. These announcements, it soon afterward appeared, seemed to awaken them to the fact that we were there for business, and that while our preaching might not do any particular harm as a theory, its practical results was not such as had been anticipated perhaps, and a break which might prove disastrous by the start thus made in the withdrawal of those certainly among its best members, was a thing which required action. Meanwhile Satan was busy on the outside, and through his prime ministers, the priests whose crafts were being endangered, made the discovery, and were not slow in discovering to others who were most interested that the preacher was a "Mormon." The directors were interviewed. A consultation ended in a decision to refuse to allow me to fill my Thursday night appointment, or preach any more in their pulpit, and the securing of an itinerant Baptist minister to preach to my

congregation. I was given notice of this by one of the directors who is still my friend, and who expressed his indignation at the treatment I received at the hands of his brethren, very freely. Meeting this Baptist minister, I inquired of him if arrangements to preach Thursday evening had been made with him. He told me positively, No. I knew then what kind of people I had to deal with.

Thursday night came and with it a good audience with expectation of hearing us of course. But the Baptist preacher was there also, who told me that the directors had been talking with him and he had "consented" to preach. I gave him to understand the situation, and that they could have had their house without the necessity of lying. He preached, however, to a very evidently dissatisfied and uneasy congregation, inviting me into the desk, however—as a plaster I suppose—taking occasion during his telling of stories (fables), to refer to Matt. 7: 22, 23, carefully omitting the context; and also using during his speech Matt. 25: 34, 35, &c., and how I groaned inwardly for the privilege, the hour and the audience, which every one knew belonged to me, to make an exposition of those texts. But I felt calm and happy under all the circumstances, for I could plainly see that "Whom the gods would destroy they first make mad;" and that these people were advertising their weakness, bigotry and intolerance in a way that I could not possibly do. When he got through I requested ten minutes of their time, and the audience bristled up, and I suppose I boiled down as much in that ten minutes as I ever did or perhaps ever shall. I felt myself under but little obligation to conceal the truth, but with Shakespear, realized that "Thrice armed is he that hath his quarrel just and he but naked."

Though locked up in steel whose conscience with injustice is corrupted."

I then and there announced my mission as a servant of Jesus Christ, and representative of his church as against any or all who were willing to deny the proposition; that the audience was mine and the service mine by their own consent, and that by no act of mine had I forfeited that consent, and that a notice, if not consultation, should have been granted to me. As evidence of our position I referred to the texts used by the minister, and that a knowledge of that which Jesus was talking about would reveal the fact that we were living in the day referred to, when many were saying Lord, Lord, with but little care as to what he said or commanded to be done. That the present century had furnished more than one who had prophesied (falsely) in his name, and were now professing to do many mighty works under the guise of faith-cure, "Christian science," healing, &c.; thus casting out devils in man according to their own published statements, and all without a reference or hint scarcely as to the question as to how the principle of an eternal life is to be secured, where and under what conditions was it to be administered, or where we might successfully seek for the kingdom of God and acknowledged Church of Jesus Christ amidst the Babel which surrounds us, in which scores of priests were with confused tongues, and uncertain sound, striving like their ancient types on the plain of Shinar four thousand years ago, to build in their own way a tower which should reach to heaven. That we believed we were able to show by the Scriptures, and signs of the times, that a

like fate awaited modern Babel, and made the appeal for people who loved truth more than tradition to show their love for Jesus by giving heed to not only his sayings but those of the accredited servants of God in all ages. We took occasion also to refer to a little further exposition of Matt. 25: 31 to 40, &c., and suggested the bare possibility that the future King and Judge of all the earth might be masquerading there in Noank in the guise of one of his humble, and to the world, unknown servants and "brethren," as evidenced by the text, "When saw we thee;" and that one of the best evidences to those who expected to be judged by the word at the last day that a man was really the servant of the Lord was that he was willing to make that word the test of his calling. We closed by announcing baptism on the following day. The preacher arose and expressed regrets, etc., and then asked how many wanted him to continue the meetings by a rising vote. One fourth of the congregation I should think responded, more as a compliment I thought, as did others, than anything else. Had any other place in town been available I should have asked, and had the vote and hearing of the majority present, as it was great dissatisfaction was expressed by the liberal minded in the church and out. The following morning the head of the family with whom we were stopping, some two miles from town, having business in town was beset by interested parties of his own and other denominations with tales and stories which only ignorance, stupidity and cupidity could or would be willing to invent or believe concerning the Mormons. The disgrace that was about to be inflicted upon his family by allowing his wife and daughter to be baptized by a Mormon when they had already been baptized, and by immersion too, "and were members in high standing in a respectable church," etc. And although we had supposed the matter settled with him the day before in regard to their uniting with the church, he said he did not understand that they had to be baptized over again, as he had attended none of our meetings. At any rate he came home in a rage, forbade his wife's baptism, or at least refused his carriage, and ordered me out of his house by saying if I had a home I had better seek it, &c., besides many hard, unjust and ignorant, untruthful statements. I told him I was not at all anxious to stay, but reserved the right to tell him my opinion of his allowing gossips and bigots to run his domestic affairs, that I thought he might settle matters by telling people to mind their own business, and that constitutional liberty guaranteed the right for every man, and I believe woman too, to worship God as his or her conscience might dictate, and that he could settle matters in his own household without their interference. He became softened enough to send the carriage with me to town. Repairing to the water where perhaps two hundred people were assembled, I announced the postponement of baptism for that day only, two of the candidates being present and announcing their determination to obey God rather than man. We occupied about twenty minutes in an appeal for freedom of thought and religious toleration, and left the people anxious to hear more of our gospel, and with expectation of a return in the near future. These two candidates expected to and would have come to Providence for baptism the following Sunday but storms prevented,

and it was well, I prefer the fight should be finished upon the ground on which it was begun. Letters from there indicate a better feeling and a probable invitation to return from the power which banished us.

Thank God I have no enmity against any person living, but that miserable aggregation of shams, hypocrisy and ignorance masquerading with the name of religion and Christianity that fosters and turns out such work, has outlived its day of usefulness, if it ever had any, and in the language of the apostle we are enjoined "from such to turn away. Every minister of Jesus Christ who is faithfully seeking to establish the Kingdom of God and its righteous government, knows where to look for the enemy every time; oil and water won't mix, and to sail smoothly is to go with and not against the popular current. With all our wisdom and with all prudence and with all lawful concession, we must know that the servant is not greater than his Lord. The lover of truth is attracted by it, what kind of a constituency do we want for a permanent building; how long it took the Savior to find a few that were fit to build the Kingdom which was designed to stand forever; "this is a hard saying," "will ye also go away;" "if any man hate not his father," &c.; why not split the difference with error in order to get a following? How we like to baptize and fill up, "when thou art converted strengthen thy brethren." I had rather convert one man so that he will stay converted than to baptize a thousand that are not converted to a wholesome, sound faith. "If any man build on this foundation" "let every man take heed he buildeth thereupon." Oh, may we not see our work fade away when the fire test is applied.

I am glad to see that the "weaker vessel" is able to take care of herself when she has a chance. I wanted to say something some time ago about that matter, as I have believed a necessity existed for it. The "weaker vessel,"—it makes me smile when I think of my experience as a minister. How many women are there to-day—some of whom I have met—whose husbands have never got acquainted with them, they can't, they don't know enough, standing over them with the whip of authority which ignorance and old fogyism has placed in their hands and preventing them from obeying God and his laws and receiving the benefits which might accrue from the privilege of worshipping God as he has directed. There are some rights which are not abrogated in the marriage covenant or disannulled. "Let the wife see that she reverence her husband." Yes, but the husband is just enjoined to love his wife, and the breaking of that covenant by one makes it impracticable if not impossible oftentimes, for the other to keep it. This is addressed to those in the church also, "the husband is the head of the wife, as Christ is the head of the church; and in no other way in my opinion; let him imitate the Savior in his care toward the church and we shall have but little discussion in the church about the rights of women, sec. 111 D. C., is an opinion and not a revelation. While I believe that it may be neither wise nor politic to "persuade"—whatever that may mean—women to be baptized contrary to the will of her husband; yet upon hearing and believing the word she desires and requests baptism, I believe that it is in harmony with par. 4, sec. 112, that women to, are amendable to God

alone, and not to man for the exercise of their God-given religious rights and opinions, and that neither human law or individuals have a right to interfere in prescribing rules of worship to bind the consciences of men or women nor distate in any way, forms or no forms, for public or private doctrines, and if discussion and difference, and perchance some trouble is engendered in the transition to higher grounds and larger freedom for women, it will be no more than the history of the past warrants us in expecting. Remember the history of the past; how that "Man, proud man! dressed in a little brief authority, plays such fantastic tricks before high heaven as makes the angels weep." "Thou shalt have no other God before me;" not even a man.

M. H. BOND.

SOUTH ARM, Michigan, March 5th.

Bro. Dancer.—I am still doing what I can for the Master's cause. I moved here over a week ago and have held two meetings in this place and expect to hold meetings on Sundays. The school house I preached in was filled, had good interest, and I was much blessed in speaking. This is a village of nearly one thousand inhabitants, and a very rough place as there is a great deal of lumbering going on. I am the only one of our church in this part of Michigan to preach the gospel of Christ. It seems lonesome for one so young in the work as I am, but I am determined to do all I can for the upbuilding of the kingdom of God. There is quite an interest in every place where I have held meetings since I came here, and I think the time will not be long till some will obey. My heart is in this great work, for I know it is of God, and my desire is to see it spread to all people. You will please send my mail to this place.

From your brother in the one faith.

WILLIAM DAVIS.

LONDON, East Ontario, March 6th.

Bro. W. W. Blair.—I have just reached this place. Bro. R. C. Evans and I have been together for some time at Lynnville. He telegraphed for me at Corinth. I found him nearly worn out with preaching and answering questions, in some instances taking nearly all night. The Lord had greatly blessed his labors. The interest was good. We held meetings every night, congregations from one to two hundred. A Rev. Greet had circulated a pamphlet in the neighborhood, entitled, "Is Mormonism true or false?" The most of the evidence in it was taken from the books of Caswell, Bennett and Turner. We obtained one and Bro. Evans replied to it and exposed forty-seven falsehoods in the first seven pages, and making this document of the pious gentleman contradict itself in many places. We occupied two nights, and at the close of the second night there was nothing of it left but its ruins. All present seemed to be satisfied that it was a pious fraud. Bro. Evans had baptized twenty at Lynnville, and there had been nine baptized at Vanessa, five miles from Lynnville, some time previous. So we called the Saints together the 17th of February, and organized them into a branch of twenty-nine members, to be called the Windham branch. Bro. Robert C. Langherst, priest, and Bro. James Bannister, teacher. The Spirit of the Lord was with us in much power and assurance in the organization and the call and ordination of the officers, con-

firming the word to the newly baptized ones. Many there are investigating and enquiring for the way of life, who I trust ere long will obey. Urgent calls obliged me to leave, so I left Bro. Evans to continue the work, and he baptized two more, and then he joined me at St. Thomas, where I had been preaching. The Saints needed encouragement. We did the best we could. We expect to go to St. Mary's for a few days, then on to Chatham; and on the 26th I expect to leave for the conference at Independence.

Your brother and fellow laborer,
JOHN H. LAKE.

DELOIT, Iowa, March 1st.

Bro. Blair:—We had a splendid conference at Dow City, February 24th. The Lord was with us in great power in preaching. The gifts were manifest, promising the elders great power in presenting the word.

The promise given at the last Reunion that the ministry should have greater power in presenting the word has surely been fulfilled, for which I am thankful.

I have been preaching in Corroll county in and near the North Coon branch. Had the pleasure of baptizing three precious souls, two of them about sixty years of age, who are rejoicing in the gospel of God's dear Son. I spoke eleven times in three different school-houses. Thank the Lord, I lacked nothing, and never had better liberty.

J. T. TURNER.

PLEASANTON, Iowa, Feb. 29th.

Dear Herald:—We are glad that you are so prompt in your weekly visits, for we like your company. Your presence is cheering and inspiring. These long winter evenings we love to sit and peruse your newsy columns and acquaint ourselves with the progress of this great latter day work in different parts of the world. Many times while reading testimonies from some of the Saints, and articles that to us seem inspired, they cause tears of gratitude to flow. May those who contribute to your columns be ever endued with the Holy Spirit, that you may truly be the herald of glad tidings of great joy.

The district conference which was to convene at Pleasanton on the 25th of February was a failure in one respect, and a success in another. In consequence of bad weather the district was poorly represented, and as there was business of importance to transact besides choosing delegates for General Conference, it was thought best to defer the business part to the 10th of March and convene at Lamoni. So we held meetings two days, in which we held five services, four preaching and one prayer and testimony meeting. The preaching services were all instructive and edifying, and the prayer and testimony meeting was the best I ever attended in this branch. All were blessed, and we truly had our spiritual strength renewed. It reminded me of a dream I had a few weeks ago. I saw myself with several of the members of this branch on a boat in still water where there was no current, and we sat conversing and passing time enjoyably, thinking that undoubtedly we were making progress towards port. But on examining closely we found that we were standing perfectly still, although the boat was equipped with machinery to propel it. The wheels were turning so slow that it did not move the boat. When we found we were making no progress whatever, and that the sun

was fast declining in the west, we began to fear lest we perish in the deep. Then all hands began to work with renewed diligence. Bro. Abram Reese stepped around like a young man, and all at once, as by magic, the boat changed its color from a dingy faded white to a pure white, the wheels began to revolve rapidly, and the boat glided through the water equal to the best propeller, making for port. The dream comforted me, and I think it is high time that we awake from our lethargy.

Bro. Banta occupied the eleven o'clock hour, Sunday, and spoke on tithing. He handled the subject in a clever and masterly manner. Such sermons are calculated to make friends to the cause in any clime, if it is on tithing. May God bless Bro. Banta, restore him to health, and qualify him for the important position assigned him.

J. M. BROWN.

FARMERSVILLE, Cal., Feb. 26th.

Dear Herald and Hope:—I am an old man, in my seventieth year, and have no small children to read the *Hope*, but I prize you both highly, and search you thoroughly. *Autumn Leaves* is excellent, and I will take it even if the price is made \$1.50 per year.

P. C. DALEY.

STEWART, Neb., Feb. 23d.

Editors Herald:—Will you be so kind as to insert a few lines from a friend to your best of papers, the *Herald*. I wish to say that if an elder will write to Mr. Hiram Brown of Dale City, Guthrie county, Iowa, and inform him when to look for him, he will find a pleasant home while there, and I think he would find him a place to hold meetings. He is favorable to the doctrine, but like many others, can not endorse Joseph Smith. He is not prejudiced against the church, and I think could be easily made to understand that the claims of the prophet are all right.

D. M.

KNOX, Ind., Feb. 21st.

Dear Herald:—I trust that silence in your eagerly read columns will not be received as evidence of silence in the divinely equipped columns of steady marchers, who are endeavoring to flaunt the banner of the latter day "ensign" on the highest battlements and firmly plant it in the citadel of error. In this line I have been gratified with all I can possibly do, and ten times more. For three weeks, and more, I have been constantly waging the conflict in this (Stark) county, which presents "open doors" throughout. In some few points, the great "popular" system of meaningless religion have advocates who are adepts at "throwing dirt" as last resort. Failing to meet living issues on Bible grounds, and confident that their craft, so killingly arranged, is sinking beneath the waves shattered by the steady volleys from the gospel gun, they seethe and boil over with "Joe Smith," "Brigham Young," Polygamy," "Golden Bible," "False prophet," &c., &c., only another list of terms for "we're beat." These are the clubs with which they propose to knock Mormonism in the head, forgetting that when it is upset, like a square granite block it is right side up yet.

The most prominent of the foregoing class includes the pious, devout, sanctified, justified, glorified, happified, jollified and "saved," whose only theme for a system of "faith without works," consists in standing before an audience and

loosely declaiming against "silk threads of pink, pale greens, delicate flower embroideries, draperies, feathered fans, smooth satiny clothes, and, I am not ashamed to own my Lord," nor of the mourner's bench either, for "it is the power of God unto salvation." These individuals are so good, and perfect, that they can not sin (?) yet would gladly join in an enterprise that would locate a Latter Day Saint in a tar barrel outside of the county. They can't err; just too infallible; are not tempted at all! Well, I never did believe that his devilship would seek to tempt some.

I have presented our claims in three new points—at the Amigh school-house, Deserde school-house, and eight miles east in the land of windmills and big barns, occupying the new United Brethren church house recently built and dedicated to all religious societies. I am sure that friends to this latter day cause were made at these points. At the latter named place we delivered seven discourses to large, intelligent, interested and attentive listeners; selecting as subjects man's responsibility, his individual duty and right to "prove all things and hold fast to that which is good." Man's first acts in obedience to our heavenly Father's will. The age of darkness just gone by. The disorganization of the church, and consequent withdrawal of the Spirit without which the body is dead—during this period of gloom. The restoration, by an angel, of the same gospel which Paul declared was and is the power of God unto salvation, and the reinstatement of the church consequently upon its original New Testament basis, with its divinely inspired adjunctives. The illegality of a representation of the kingdom of heaven without divine authority or right, including the inconsistency of claiming such divine call to the ministry, and at the same time rejecting the media through which it comes, namely, revelation from God. The result was a grand interest; a host of warm friends whom I firmly believe will stand by the Lord's standard.

And, of course, they at the close, must "do something religious," so took up a collection, presenting us with \$3.39 cents. A kind invitation was given us to return soon; another was generously extended to occupy a Union church farther east, in Marshall county, on the "Nickel Plate railroad." It might be well to state that two, husband and wife, wanted to be baptized, but we urged further investigation, not deeming it safe, or the better policy, to espouse a system of faith and works without an understanding of the "stumbling stone" to this generation, believing that if honesty is the principle of action, light will be given by a careful consideration of duty, to one who "lacks wisdom." And now there is a petition being circulated for subscriptions to defray expenses should we desire to visit them once per month during the year and preach for them. The United Brethren are trying to organize a class there, but have not succeeded in "fishing in" but three or four. The house was erected by outsiders, principally, who breathe the "air of freedom," and who have absolutely fallen in love with the doctrine as taught by the Latter Day Saints.

The effort was made by Bro. Prettyman, whose life among the better-informed and reasonable ones, together with his excellent family, has reflected light in honor of the cause he lives. He attended very regularly, and on the evening before the close of the services at that point he

saw, by the Spirit, a huge swine come tearing down to attack us when we were gone a little distance homeward. 'Tis very plain that an attempt will be made to root out all the "good seed" that has been planted there. Pray that "grace" may be given us in the battle, and we will endeavor to protect the cause of Christ against the invading foe.

It is one of the most influential neighborhoods in the county, and our friends at that point cared for us very tenderly, of whom are William, Samuel, John, Wesley, and Amos Osborne, all well-to-do farmers, and the very cream of Stark county. They are honest to acknowledge the truth, and I pray our heavenly Father to bless them and bring them into the bonds of the everlasting covenant. The cause, so long oppressed, is nearing triumph in these parts. It seems that a range of "Rocky mountain" prejudice has been removed, and a restless spirit of inquiry aroused. Who can doubt that "favor," in the highest degree, is obtaining? Pray the Lord of the harvest to send more laborers. Yours,

LEONARD SCOTT.

Provo, Utah, March 2d.

Dear Herald:—The brethren here obtained from Bishop Booth the use of the Fourth Ward meeting-house, for me to review the Rev. M. T. Lamb's attack against the Book of Mormon. The attendance, order and interest were good, and best of all I was richly blessed with most excellent liberty. Rev. Lamb was present at the third review, in company with the M. E. minister of this place. I think it would not be amiss to give some of the points examined in his presence. Rev. Lamb never forgets to tell his congregation how honest he is, and how faithful during the last four years he has read the Book of Mormon. He claims to know as much or more about that book than any living man. Here is some of his great wisdom and acute knowledge. "If then the Book of Mormon contains a large amount of the 'cream' of the gospel, that the Bible does not contain, or if its statements are characterized by 'infallible certainty,' by 'exceeding great plainness,' without a particle of "ambiguity," as compared with the uncertain ambiguous statements of the Bible."—*Golden Bible*, p. 208. Following this is an epitome of the subjects touched upon in Richard's Compendium, and then he makes this criticism thereon. "First Fact.—While a large number of passages from the Bible are referred to upon each one of the above subjects, the Book of Mormon has nothing whatever upon the subject of 'Laying on of hands,' 'Christ's Second Coming,' his 'Millennial reign,' the subject of 'Marriage,' except the prohibition of polyamy already noticed. 'Tithing,' the 'Sabbath,' and 'Baptism for the Dead.' Have we a Mormon reader who can believe that any book could contain the 'Fulness of the Gospel' without a word upon either of the above subjects? These are all very important subjects; with the Latter Day Saints they are fundamental; and yet here this *Golden Bible* is entirely silent."—*Golden Bible*, p. 208-9.

There can be no misunderstanding of these direct statements of Rev. Lamb upon the seven points of doctrine or faith enumerated, and waving the question of the divine character of the Book of Mormon, we must appeal to its pages and discover whether Rev. Lamb has told the

truth or misrepresented as to the contents of said book. Read the following, and make up a verdict to please your own fancy as to how much importance should attach to the written statements of the latest, and very cunning attack upon the book that has withstood the storm of pulpit, priest and press during the past sixty years.

LAYING ON OF HANDS

"And he called them by name, saying, Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, ye shall have power that on him whom ye shall *lay* your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles. Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it and on as many as they *laid* their hands, fell the Holy Ghost."—Book of Mormon, p. 533.

SECOND COMING OF CHRIST.

"Therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I shall come in my glory, with the powers of heaven, and ye shall never endure the pains of death; but when I shall come in my glory, ye shall be changed in the twinkling of an eye, from mortality to immortality; and then shall ye be blessed in the kingdom in my Father."—Book of Mormon, p. 474.

MILLENNIAL REIGN.

"But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst."—Book of Mormon, p. 465-6.

MARRIAGE.

"And it came to pass that I, Nephi, took one of the daughters of Ishmael to wife; and also, my brethren took of the daughters of Ishmael to wife; and also, Zoram took the eldest daughter of Ishmael to wife."—Book of Mormon, p. 33.

"Behold, it is written by them of old time, that thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery already in his heart. Behold, I give unto you a commandment that ye suffer none of these things to enter into your heart; for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell. It hath been written, that whosoever shall put away his wife, let him give her a writing of divorcement. Verily, verily I say unto you, that whosoever shall put away his wife, save for the cause of fornication, causeth her to commit adultery; and whoso shall marry her who is divorced, committeth adultery."—Book of Mormon, p. 447.

"And now behold it came to pass that the

people of Nephi did wax strong, and did multiply exceeding fast, and became an exceeding fair and delightsome people. And they were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord hath made unto them."—Book of Mormon, p. 478.

TITHING

"And it was this same Melchizedek to whom Abraham paid tithes: yea, even our Father Abraham paid tithes of one tenth part of all that he possessed."—Book of Mormon, p. 241.

SABBATH.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day, the Sabbath of the Lord thy God, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, and the sea and all that in them is: wherefore the Lord blessed the Sabbath day and hallowed it."—Book of Mormon, p. 169-170. "And he commanded them that they should observe the Sabbath day, and keep it holy, and also every day they should give thanks to the Lord their God."—Book of Mormon, p. 178.

I submit the foregoing quotations without any argument, because I think they are sufficiently clear to prove that the statements of Rev. Lamb are untruthful, and that he is very unreliable upon the issue of the divine authenticity of the Book of Mormon. The last item Rev. Lamb, tells us that the book is silent upon I have not, as yet found in the Nephite record, and perhaps he is correct on that, but what confidence can the people have in a critic, who shall make such grave mistakes, as those I have pointed out. I spent three evenings in the review business. Mr. Lamb spoke on the Sabbath forenoon to about a dozen, so I was informed, while in the afternoon, the poorest hour of the day, I spoke to about a hundred. Rev. Lamb and the M. E. minister were among the number, the Spirit gave me utterance and comfort in the effort. The evening of the 29th ult., I spoke to between two and three hundred in Clark's Opera Hall, at Pleasant Grove, in a review of late lectures by Rev. Lamb. I spoke last evening in the Fourth Ward meeting-house, the night was cold, dark and stormy, with a number of other meetings to attract, so our attendance was small, but attentive. Will occupy again this evening and thence to the city. Bro. R. J. and I are together. Last week we had the help of Brn. Peter Anderson and T. Burt.

One other item I would like to call the *Herald* readers attention to, "In the third place, the ancient Jew had an unusual veneration for his mother tongue, the sacred Hebrew, the most ancient language upon the earth, as he believed; the loved tongue of his illustrious ancestry; the language in which God himself had spoken from Sinai; the language in which all their sacred books had been written—the law, the prophets and the Psalms; the language in which the daily services at the temple were conducted."—*Golden Bible*, p. 90. A complete refutation of this may be found on page 162, Ruins Revisited, where S. F. Walker quotes Fundamental Questions, by E. L. Clark. As time and opportunity shall offer, I may furnish you additional topics on this interesting subject, but let me exhort one and all to be kind to "Mary's little lamb," for the truth will

not suffer from the present warfare "is mine opinion." Now seems to be quite a favorable time to get the ear of the people, and they seem willing to read the literature as published by the Reorganization. The Utah church seems, for some cause, to leave the defense of the Book of Mormon to us, and we are willing defenders.

In gospel bonds,

R. M. ELVIN.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

DISTRICT PRESIDENTS.

DEAR HERALD:—I have noticed in several of your late issues letters of instruction from mission authorities in America, defining the duties of presidents of districts under their immediate control.

According to these instructions, district presidents have no authority whatever to interfere with or regulate the affairs of the branches within the limits of their respective districts. If I am right in my conclusions, and the writers are correct in their premises, I have very much mistaken the prerogatives attaching to my position as president of the Manchester district.

Shortly after my appointment to the office herein named, the district conference adopted by vote the "Rules of Order" (as published and recommended by the church) for the government of the district, so far as the said rules could be made applicable thereto. On page 9, section 13, of these rules, the following instruction appears:

"The desire for more permanent organization should be presented by those favoring it, when if it be decided upon, the assembly should proceed to make choice of one of their number to act as president of the district, *whose duty it shall be to have charge of the several congregations forming the district.*"

"Charge of the several congregations" we construe to mean, its president is an overseer, or superintendent thereof, therefore responsible for the proper and lawful congregations [branches] that constitute the district of which he has been placed in charge, avoiding all unnecessary interference with the internal affairs of such branches, so long as the affairs thereof are conducted in harmony with the discipline and law of the church. But being the chief officer of that body from which the licenses of authority to act, of all officers—branch or district—receive issue, he is entitled to see that such officers are laboring to the best advantage and interest of the church collectively under his charge. Therefore, to effectively perform this duty, he must of necessity periodically visit each branch or mission of the church established within his boundaries, advising with, or, if necessary, instructing those having charge of such organizations. Whether right or wrong in thus defining the position of District President, the lines thus presented are those upon which we have hitherto proceeded in the government of the Manchester district.

In reference to the relationship between branch, district and mission, we have pro-

ceeded upon the following presumption, namely, that every member of a branch, in good standing, has the right to voice and vote in the ordinary business meetings of the branch, branch officers conducting such meeting according to the law governing such assemblies, and when required, formulating or causing to be formulated and forwarded such information and reports as may be lawfully required by the district conferences, upon demand of the president or secretary of the same.

District conferences we understand to mean assemblies of Elders brought together to "do whatever church business is necessary to be done at the time" (Doc. Cov. 17, 13) in connection with the district represented; and that when so convened they have the right to review (if necessary) the action of every branch within their jurisdiction and make such presentations in regard thereto as the nature of the work may demand. Such assemblies are superior courts, to which branches may appeal or members, as against branch ruling and obtain a rehearing of their cases, and though members of the church may have permissive access to such meetings, none but the Elders of the district, the President of the mission, or the President of the Church, can have legal right to voice or vote therein, except especially provided for by the consent of the assembly. We believe this to be a reasonable and legitimate construction of section 17:13 of Doctrine and Covenants, to which may be added in support of our position, paragraph 25 of the same section, which reads as follows:

"It shall be the duty of the several churches composing the Church of Christ, to send one or more of their teachers to attend the several conferences, *held by the Elders of the Church*, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest; so that a regular list of all the names of the whole church may be kept in a book, *by one of the elders, whose ever the other elders shall appoint from time to time.*"

The basis laid down by the "Rules of Order" is, that every member of the assembly is entitled to equal rights and privileges with every other member (Sec. 24), therefore, if this principle be conceded to district conferences, (and we know of no reason why it should not be), the fact that elders, only, are eligible to act as secretary to conference; that elders alone have the power of appointment to that office; that elders, only, are eligible to sit upon elders' courts appointed by the conference, is of itself *prima facie* evidence of the intended exclusion of all others from participation in the transaction of the business of such assemblies. Therefore we have concluded that the lesser priesthood, and membership, are excluded by law from taking any part in the doing of "church business" in conference capacity; and as before stated have only a permissive right to be present as spectators, witnesses, or branch messengers; and may, at any time be excluded by the vote of the assembly. This we submit is clearly established by the before named section 17 paragraph 25, wherein the lesser priesthood are mentioned as messengers, on be-

half of branches, and not in any sense as members of the conferences of elders.

The appointment of elders, or members of the lesser priesthood, to branch offices, does not in our opinion relieve such officers from district supervision; and we believe that, of necessity, all such appointments ought to be reported to conference for confirmation, or otherwise as may be then determined. In the Manchester district, the conference *alone* has the power to grant or refuse recommendations for ordinations made by the branches, and to periodically endorse the licenses of those so ordained, whether in branch or district capacity. Consequently the same authority that grants and endorses, has the power to suspend or refuse such licenses, (good and sufficient cause being given), and thereby remove the qualification which entitles men to act in their callings as ministers of the Church of Christ.

With us, branch officers are responsible to the *district* authority for the preparation and forwarding to conference of all necessary reports, statistical, financial or spiritual, so that district authority may—when called upon by the president or secretary of the mission—properly represent the position and requirements of the several churches within their jurisdiction.

Briefly summarized, our position may be thus stated: Branches are associations of members (not less than six) organized for the purpose of religious worship; the presiding officers thereof being elected by the branch, from amongst those who have received ordination to one of the priesthoods (Melchisedec or Aaronic) existing in the Church of Christ, such presiding officers being subordinate and accountable to the district conference and its officers, for the proper and efficient discharge of their duties according to the law and discipline of the church.

Districts are formed by the massing together of the branches within a given area, having a President and other officers in charge thereof.

District Conferences are meetings of the eldership of the church, convened for the transaction of church business affecting the branches forming a given church district, and when thus convened form a court of revision and appeal in regard to all branch matters.

District Presidents are the duly appointed representatives of district authority, and are responsible to the conferences for the proper government of the churches within the limits of their jurisdiction.

Mission Conferences are the authorized assemblies of the representative bodies of the districts, in their collective capacity, and of such form a court of appeal in which the decisions of the districts, in branch or individual church matters, may be received, confirmed or annulled; the president thereof being responsible to general church authority for the proper government of the churches constituting his diocese. Therefore branches report to districts; districts report to missions; and missions report to general church authority under the direction of General Confer-

ence. In each of these conferences, it appears to us, that elders *alone* are recognized by the fundamental law of the church as qualified to take part therein, therefore they are the only officers that can legally sit together for the transaction of the legislative and executive business of the church. These are the lines upon which the conference business of the Manchester district has been conducted during the last seven or eight years, and as we believe with a fair amount of success.

But, the question with us is, in thus acting are we properly construing, and carrying out, the law of the church? We believe we are; but belief alone is not a sufficient guarantee that we are right.

If upon investigation it should appear that we are wrong, will some one of our authorities, who are entitled to speak, point out wherein we offend.

With love and esteem for the brotherhood, and still striving to "prove all things and to hold fast to that which is good," I remain, dear *Herald*, yours for Zion's welfare.

JOSEPH DEWSNUP,
Pres. of Manchester Dist.

THE CELESTIAL LAW.

"THERE is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."—1 Cor. 15: 41. All these different glories are beautifully described and explained in Doctrine and Covenants, section seventy-six, as celestial, terrestrial, and telestial kingdoms, all redeemed and saved by the "power of Christ, through the gospel." "every man in his own order," according to the degree of good or evil they may have done. "He who is not able to abide [or obey] the law of the celestial kingdom, can not abide a celestial glory." "All kingdoms have a law, and there are many kingdoms; . . . and unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified."—Doc. Cov. 85: 5, 9.

The all important question therefore is, What are the "certain bounds also and conditions" that characterizes "the law of the celestial kingdom?"

In the beautiful extract from the prophecy of Enoch, Doctrine and Covenants, section 36, given for the instruction of the Saints as early as 1830, we learn that his people were called "Zion, because they were of one heart and one mind and dwelt in righteousness; and there was *no poor among them.*" Hence equality, being one, no poor, all rich alike, must have been the result of obedience to "certain conditions" of the celestial law under which they must have lived, becoming thereby so perfect that God "took them," they being enabled to "endure his presence." In Doctrine and Covenants 83: 4, we learn that Moses "sought diligently to sanctify his people, that they might behold the face of God; but they hardened their hearts, and could not endure his presence." It

must have been by teaching them the same celestial principles that had enabled Enoch's people to see his face, endure his presence, the gospel having been preached to them. (Heb. 4: 4). And because of transgression, another law, more suited to their carnal, selfish natures, was "added" as a schoolmaster until Christ. When Jesus came, he it once began to teach the celestial law. See Matt. 5 to 7 chapters. "Lay not up for yourselves treasures upon earth, [but in heaven], for where your treasure is, there will your heart be also." "No man can serve two masters; for either he will hate the one and love the other." "Ye can not serve God and mammon." "Wherefore seek not the things of this world," but rather the kingdom of God and his righteousness.

"Ye are therefore commanded to be perfect, even as your Father who is in heaven is perfect."—Matt. 5: 50. "If thou wilt be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me." Although keeping all the Mosaic commands from his youth up, insomuch that Jesus "loved him," yet the young man, as former Israel could not endure this "condition" of the celestial law, and "he went away sorrowful; for he had great possessions." This caused Jesus to say, "That a rich man shall hardly enter into the kingdom of heaven." "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." "But if they will forsake all things for my sake" [Matt. 19: 21-26] they could be saved. There was no other way. "Thou shalt love the Lord thy God with all thy heart," and, "thou shalt love thy neighbor as thyself."—Matt. 22: 36.

The apostles were to teach Jesus' commandments, his doctrine. (Matt. 28: 19). "And they [the people] abode steadfastly in the apostles' doctrine, and fellowship; and all that believed [their doctrine] were together, and had all things common; and sold their possessions, and goods, and parted them to all men, as every man had need," [Acts 2: 42-45], as Jesus had taught the young man in Matthew, chapter 19, and evidently had instructed the apostles to teach others. As a result, great miracles were wrought among them. "And they were all filled with the Holy Ghost, and the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common." (Or equal, and this must have been in harmony with Jesus' doctrine). "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked."—Acts 4: 32-34; read the chapter. We think that nothing but covetousness as displayed by Ananias and wife, and persecution, ever caused this order to cease among them, as their (Ananias and wife) terrible fate proved that they were disobeying God.

Men were next appointed by the church to receive the consecrations and to distribute them, as it was not meet that the

apostles should be burdened with this matter. (Acts. 6: 1-6.) In consequence of this oneness, as prayed for by the Lord Jesus, (John 17: 21), "the word of God increased; and the multitude of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."—Acts 6: 7. Twenty-seven years after this, Paul seems to be referring to this same matter, as he did to baptism for the dead in 1 Corinthians chapter 15, and Christ's descent into the lower parts of the earth in Ephesians, chapter 4, as a matter so well understood that it needed no explanation. Speaking of the rules in the church, he says, in exhorting to obedience, "For he is the minister of God to thee for good." "Wherefore ye must be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye your consecrations also unto them; for they are God's ministers, attending continually upon this very thing."—Inspired Translation, Rom. 13: 4-6. And "That your consecrations may be done in fear of him to whom fear belongs," etc.—verse 7. And why, if God had not required it? This seems the same financial system as referred to in the Acts. "Let no man therefore seek his own, but every man another's good."—1 Cor. 10: 24.

The book is replete with this same doctrine, James, dwelling upon it in particular; also that precious book in which is "the fullness of my gospel." When some through the "smiles of providence" had obtained more of this world's goods than others, the prophet says: "Ye are lifted up in the pride of your hearts, and wear stiff necks and high heads, because of the costliness of your apparel, and persecute your brethren because ye suppose ye are better than they. And now, my brethren, do ye suppose that God justifieth you in this? Behold I say unto you, Nay. But he condemneth you, and if ye persist in these things, his judgment must speedily come unto you. O, that he would show you that he can pierce you, and with one glance of his eye, he can smite you to the dust. O, that he would rid you of this iniquity, and abomination. And, O, that ye would listen unto the word of his commands, and let not the pride of your hearts destroy your souls. Think of your brethren like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you. But before ye seek riches, seek ye for the kingdom of God. . . . And ye will seek them for the intent to do good; to clothe the naked, and feed the hungry."—Jacob. 2: 4, 5.

"And it came to pass that Alma did regulate all the affairs of the church; and they began again to have peace, and to prosper exceedingly in the affairs of the church. And there was a strict command throughout all the churches that there should be no persecution among them, that there should be an equality among all men; that they should let no pride nor haughtiness disturb their peace, that every man should esteem his neighbor as himself, laboring with their own hands for their support; yea, and all their priests and teachers should labor for their sup-

port, in all cases save it were in *sickness*, or in *much want*: and *doing these things* they did abound in the grace of God."—Mosiah 11: 17, 18. "And now for the sake of these things that I have spoken unto you; that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man *according to that which he hath*, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief both spiritually and temporally, *according to their wants*, and see that all these things are done in *wisdom and order*; for it is not requisite that a man should run faster than he has strength. And again: It is expedient that he should be diligent, that thereby he might win the prize; therefore all things must be done *in order*. * * * And I would that ye should remember, that whosoever among you that *borroweth* of his neighbor, should *return* the thing that he borrowed according as he doth agree, or else thou shalt *commit sin*, and perhaps thou shalt cause thy neighbor to commit sin also."—Mosiah 2: 5. "And he [Alma] also commanded them that the priests, whom he had ordained, should labor with their own hands for their support * * * and the priests were not to depend upon the people for their support; but for their labor they were to receive the grace of God that they might wax strong in the Spirit, having the knowledge of God, that they might teach with power and authority from God. And again, Alma commanded that the people of the church should impart of their substance, every one *according to that which he had*; if he have more *abundantly*, he should impart more abundantly; and he that had but *little*, but little should be required; and to him that *had not*, to him should be given. And *thus* they should impart of their substance, of *their own free will*, and good desires toward God, and to those *priests that stood in need*, yea and to *every needy and naked soul*."—Mosiah 9: 9. "And when the priests left their labor to impart the word of God unto the people, the people left their labors to hear the word of God. And when the priests had imparted unto them the word of God, they all returned again diligently to their labors; and the priest not esteeming himself above his hearers, for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man according to his strength; and they did impart of their substance, every man *according to that which he had*, to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely; and thus they did establish the affairs of the church: and thus they began to have continued peace again, notwithstanding all their persecutions."—Alma 1: 6. And they soon became "exceedingly rich. * * * And did not set their hearts upon riches, but ministered to all the needy; whether in the church, or out of the church, having

no respect of persons as to those who stood *in need*." All laboring as Paul and the Saints in his day; as those who would not labor, "neither should they eat." Every man being held individually responsible to God, as stewards over *his own property*, or that the Lord had conferred upon him—no idleness. All this was before the coming of the Lord.

When Jesus came he at once began to teach the same "conditions" of the celestial law as in Enoch's day, and as at Jerusalem; the "fulness of the gospel." And after their baptism, "they taught and did minister one to another; and they had all things common among them, every man dealing justly one with another. [Each having his own home and property, over which as the Lord's steward he was to act, being diligent, "dealing justly one with another" according to laws governing that condition]. And it came to pass that they did do all things, even as Jesus had commanded them."—Book of Nephi 12: 2. As a result, all the land was converted in a few years, and there was no poor among them, as Enoch's people. "And there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them. Who can not see that every man had *his own* individual stewardship? Read the following pages in regard to the glorious results of this order among them—"no manner of iniquity among them." * * * "The happiest people on earth." * * * "Mighty miracles among them." This continued until the 20th year, and "They had become exceedingly rich, because of their prosperity in Christ. And now in this two hundred and twenty-first year, there began to be among them those who were lifted up in pride, such as wearing costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substances no more in common among them."

Their "property in Christ" was under the order of equality, or "all things common" as expressed in ancient times. Division, ruin, apostasy, and destruction were the fearful results of a departure from that "certain condition" of God's law. A peculiar law governed this order. I will now present some reasons for believing that this same peculiar order, same "bounds and conditions" of the celestial law, has been restored to earth with the everlasting gospel through Joseph the Seer. In the Lord's preface to Book of Covenants we read: "Search these commandments, for they are true and faithful, and the prophecies, and promises, which are in them, shall all be fulfilled. What I the Lord have spoken I have spoken, and I excuse not myself; and though the heavens and earth pass away, my word shall not pass away, but shall all be fulfilled."—Sec. 1: 7. "For God doth not walk in crooked paths, neither doth he turn to the right hand, nor to the left. Neither doth he vary from that which he hath said; therefore his paths are straight, and his course is one eternal round."—Sec. 2: 1. "Jesus Christ,

the same yesterday, to-day, and forever."—Heb. 13: 8. "With whom is no variableness, neither shadow of turning."—Jas. 1: 17.

Dear Saints, as He never varies from that which He hath said, O let us carefully and prayerfully examine the Scriptures and see what he hath said. In September, 1832, the Lord said to the Saints: "And your minds in times past have been darkened, because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say but to do according to that which I have written, that they may bring forth fruit, meet for their Father's kingdom; otherwise there remaineth a scourge, and a judgment to be poured out upon the children of Zion. For shall the children of the kingdom pollute my holy land? Verily I say unto you, Nay."—Sec. 83: 8. What was it in the books that had been treated lightly? About polygamy? No complaint is made in regard to that. What can it be then? Let us carefully examine. After telling them that Enoch's people had no poor among them, evidently desiring that they should become as they, "pure in heart," the Lord says: "I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich," etc.—Sec. 38: 4. "And again I say unto you, let every man esteem his brother as himself, and practice virtue and holiness before me." Compare this with Mosiah 11: 18. Then is given the great condition of the celestial law: "I say unto you be one; and if ye are not one ye are not mine."—pars. 5: 6. It must have been this matter of being one, as taught in the Book of Mormon and former commandments, that had been "treated lightly." It was for the purpose of giving a law to make them one that they were required to go to Ohio. (par. 7). They were told in paragraph five that he could not be just and clothe his children differently, *who served him alike*. In paragraph eight, men are to be appointed by the church, to look after the poor, and the needy, and administer to their relief," the same as at Jerusalem, (Acts 6), inferring that he was giving them the same heavenly law. In paragraph nine they are told that if obedient, "Ye shall be the richest of all people. . . . But be ware of pride as the Nephites of old." And elder, priest, teacher, and member, are commanded to labor with their hands to bring about His purposes, as in Book of Mormon.

Is it not fair to presume that He was giving them the same law as to Enoch, the Saints at Jerusalem, and the Nephites? Warning them against pride that had caused the Nephites to fall; and that this law was what had been treated lightly as

before quoted? In section 42 this law of equality, oneness, is given. All are to consecrate their property to the Lord, to be "laid before the Bishop of my church." And "every man shall be made accountable to me, a steward *over his own* property, or that which he has received by consecration, inasmuch as is *sufficient for himself and family.*" Dealing justly one with another, as the Nephites, also their moral obligations concerning only one wife as in Book of Mormon, is reiterated. About how to dress, duties of officers, settling difficulties among brethren, and particularly in regard to *paying for what you get of your brother*, and if you obtain *more* than needful for your family, give it unto the storehouse; also against idlers—"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." In section 45:5, they were to look after the poor, "until all things may be done according to my law, which ye have received." Why not after that? Because that would make them all equal, all rich, "no poor among them;" "one" as taught in section 51:2; "And let every man deal honestly, and be alike among this people, and *receive* alike, that ye may be *one* as I have commanded you." In sec. 49:3, "All things are said to be made for man, but it is not given that one man shall possess that which is above another; wherefore the world lieth in sin." Compare with Book of Mormon, page 115, where inequality of God's people is called a crime. That is, those who are *equally worthy*. As "the idler shall not have place in the church, except he repents and mends his ways." 74:5, "Nevertheless in your temporal things you shall be equal, and that not grudgingly, ("Be free with your substance that they may be rich like unto you."—B. of M. 115), "Otherwise the abundance of the manifestations of the Spirit shall be withheld." They would not be withheld only on account of sin. "O God, why not bestow thy healing power as in days of old?" oftentimes goes up in the wail of anguish, as the clammy hand of death is laid upon those dearer than life. "I the Lord am bound when ye do what I say; but when ye do not what I say, ye have no promise." 81:3. "Neither doth he vary from that which he hath said." This answers the question so often asked, "Why don't we have more of the spiritual manifestations?"

D. S. CRAWLEY.

Continued.

Selections.

CHINA'S DELUGES.

EVEN the best posted of the reading public but faintly comprehend the cause and extent of the Chinese deluge. Consider a province larger than Iowa—largely made up of low, rich lands, swarming with population. Along one side runs a river equal to the Mississippi in length and volume, but which has been dyked for so many years that its deposits have raised its bed to a higher level than the country through which it runs. In its time of

flood the Honan section of this broad Yellow River presents the reality of a gigantic reservoir five hundred miles long by seventy-five feet deep, suspended in the air by artificial supports. The breaking, on either side, of these supports of dykes turns this vast flood upon the unprotected country—not only the present pool, but the constant renewals from behind for two months or more—or until by superhuman efforts, the opening has been filled and the waters are confined again to their customary course.

The breaking of its south side dyke some twenty weeks ago launched forth upon the province of Honan, a rushing torrent of thirty miles wide by ten feet deep, throwing out rivers almost every minute at every incline of the land, surging on through this great province—sweeping at once over 20,000 square miles, destroying more than 3,000 villages.

And the people? Death. Swim? As well wrestle with Niagara river. Fly? It takes hours in these vast China plains to reach a hillock three feet high—the waters rushing at a ten-mile rate. No more escape than from the will of God, and such as refused to struggle as thousands did in their despair were happiest because the quickest dead. The estimated deaths were from five to seven millions. What remedy? Ask Charleston the remedy for an earthquake. Dyking? Yes, but it is only a matter of time when the river bed grows so high as to defeat any dyke this plucky people can afford to build. Time and again has this river done this same—changed its bed and drowned Chinese by the millions.

What is the lesson to be learned from this? Dyking is dangerous. Clean out the river bed and mouth and keep the flood well on its course.—*Davenport Democrat-Gazette.*

ALCOHOL.

BELLOWS says: "Alcohol contains no power of sustaining human life, but, on the other hand, produces in the system 'evil and only evil, and that continually.'"

He quotes from Professor Carpenter's Physiology, published in 1860, these words: "It may be safely affirmed that alcohol can not answer any one purpose for which the use of water is required in the human system, but, on the other hand, it tends to antagonize many of those purposes."

"Alcohol liquids can not supply anything which is essential to the due nutrition of the system."

"The action of alcohol upon the living body is essentially that of a stimulus, increasing, for a time, the vital activity of the body, but being followed by a corresponding depression of power, which is more prolonged and severe in proportion as the previous excitement has been greater."

Bellows also says: "All agree that alcohol is a stimulus which, literally, means a goad, a whip. When a horse gets stuck with a load too heavy for him, we use a goad or whip to excite the muscles to

take the load up the hill. But when once up, the careful driver will be sure that next time the load shall be lighter, or the horse made stronger with oats. What should we say to the teamster who persisted in the opinion that the whip afforded nourishment to the horse because he could be made to draw a heavier load by whipping, and therefore persisted in whipping him more severely as his strength became exhausted? But if this is not the position of those who think that alcohol is nutritious, I can not understand them."

He quotes Dr. Bell, in his \$200 prize essay, as follows:

"1. The opinion so largely prevailing as to the use of alcoholic liquors, viz., that they have a marked influence in preventing the deposition of tubercle, is destitute of any foundation.

"2. On the contrary, their use predisposes to tubercular deposition.

"3. Where tubercle already exists, alcohol has no effect in modifying the course usually run by that substance.

"4. Neither does it mitigate the morbid effects of tubercle upon the system in any stage of the disease."

Carpenter's Physiology says the physiological objection to the habitual use of even quite small quantities of alcoholic drinks upon the following grounds: "They are universally admitted to possess a poisonous character." "They tend to produce a morbid condition of the body at large." "The capacity for enduring the extremes of heat or cold, or mental or bodily labor, is diminished rather than increased by their habitual employment."

Prof. Jacob Bigelow, in a lecture given in 1825, said: "Alcohol is highly stimulating, heating, and intoxicating, and its effects are so fascinating that, when once experienced, the danger is that the desire for them may be perpetuated."

Prof. Yeomans, of New York, says: "It has been demonstrated that alcoholic drinks prevent the natural changes going on in the blood, and obstruct the nutritive and reparative functions." In his paper on "Alcohol and the Constitution of Man," the same author says: "Chemical experiments have demonstrated that the action of alcohol on the digestive fluid is to destroy its active principle, the pepsin, thus confirming the observation of physiologists, that its use gives rise to the most serious disorders of the stomach, and the most malignant aberrations of the entire economy."

"It is evident that so far from being the conservator of health, alcohol is an active and powerful cause of disease, interfering as it does with the respiration, the circulation, and the nutrition; nor is any other result possible." "Nothing can be more certain than that it is a powerful antagonist of the digestive process." "It prevents the natural changes going on in the blood." "It impedes the liberation of carbonic acid, a deadly poison." "It obstructs the nutritive and reparative functions." "It produces disease of the liver." "It has a powerful affinity for the substance of the brain, being, indeed, essentially a brain poison."

Rev. W. Scoresby, before a committee of the House of Commons testified as follows: "My experience has been in severely cold climates, and there it is observable that there is a very pernicious effect in the reaction after the use of ardent spirits. I did not use them myself, and I was better, I conceive, without the use of them. I am well assured that such beverages as milk and water are in every way superior, both for comfort and health, for persons exposed to the weather or other severity. Spirits are decidedly injurious in cold climates. The men who have been assisted by such stimulants have been the first who were rendered incapable of duty. They became perfectly stupid, skulked into different parts of the ship to get out of the way, and were generally found asleep. In case of a storm, or other sudden difficulty, I should most decidedly prefer the water-drinkers to those who were under the influence of any stimulant."

Dr. Rush says, in his *Medical Enquirer*, "There can not be a greater error than to suppose that spirituous liquors lessen the effects of cold on the body. On the contrary, they always render the body more liable to be affected and injured by cold. The temporary warmth they produce is always succeeded by chilliness."

Backus says: "In the winter of 1796, a vessel was wrecked on an island off the coast of Massachusetts. There were seven persons on board. Five of them resolved to quit the ship during the night, and seek shelter on the shore. To prepare for the attempt, four of them drank a quantity of spirits, and the fifth drank none. They all leaped into the water; one was drowned before reaching the shore; the other four came to land, and, in deep snow and piercing cold, directed their course to a distant light. All that drank spirits failed and stopped and froze, one after another; the man that drank none reached the house, and about two years ago was still alive."

IMPURE LITERATURE.

THE following tract is issued for distribution by Mrs. Nellie H. Bradley, Superintendent of the Department for the Suppression of Impure Literature and Art, of the Woman's Christian Temperance Union of the District of Columbia.

What are your children reading!

Dear friends, the answer to this question involves the deepest interests of your precious home treasures for time and for eternity.

Among the many Satanic agencies for depraving the minds and corrupting the morals of the young, none exert a more dangerous and insidious influence than the vicious literature whose moral poison sensualizes their natures, and renders them easy and early victims to vice in all its forms.

Boys of tender age linger with fascinated gaze before the boards on which the criminal newspapers are displayed, with all the shockingly realistic illustrations and recitals of the immorality, crime and brutality that are brought before the courts of earth and recorded at the bar of heaven.

They are seen in groups under the street lamps listening with eager interest while one of their number reads aloud from a popular weekly a chapter from a serial abounding in bar-room profanity and teeming with indelicate and suggestive illusions. The "love-death-and-murder, blood-and-thunder" story papers, and trashy, low, sensational dime and half-dime novels that are so widely circulated and so easily obtained, "weaken the moral nature, and create an appetite for publications of a grosser type."

The rapid increase of child criminals is the "harvest of the seed sowing of evil reading."

The majority of the criminals in our state prisons are under twenty-two years of age, and one-third are under sixteen. The chaplain of one of these institutions is authority for the statement that three-fourths of the boys and girls incarcerated there attribute their crimes to the debasing effects of vicious literature.

One of the most diabolical traps is set by certain manufacturers who make persistent efforts to poison the minds of school children, by obtaining lists of all the children and youth in the country and sending to them advertisement of the most secret and villainous character.

Boys who buy tobacco and cigars which defile the body, have the soul polluted by the pictures that accompany every package. "That there should be human beings fiendish enough to deliberately plan and work to excite immoral thoughts and debasing curiosity—to stimulate passion and start the fires of unholy desires in innocent children, is almost past belief, but it is a horrible and menacing fact that there are men continually at work using the printing-press, cheap picture making processes, all the contrivances of trade and all the ingenuity of the evasion of law, to maliciously and purposely destroy this sweetest and most hopeful treasure of humanity, the purity of little children. A picture, a story or a suggestion used for the debauching of youthful innocence, does its work fatally well. A child can not, if it would, forget readily, a leading toward evil of this sort. The obscenity reaches down through the purity which is its priceless birth-right, down to that animalism which underlies the human and divine in our natures; and, stirring that animalism to conscious life, it forces a warring of elements in the soul, for which the child has as yet no moral strength."

Dear friends, scrutinize carefully the mail matter that comes to your children. Guard well their reading. Supply them liberally with the bright and entertaining literature that is now so abundant and inexpensive. Set apart for them a space in your bookcase, or what is better still let each own a pretty little set of bookshelves that can be bought for a dollar. Above all, do not be too busy to show an interest in their reading, and, if possible, read to them. Many a boy is kept from the streets and evil associations at night, by his eagerness to know "what is coming next," in the interesting book from which

his mother or sister reads aloud after evening.

We are doing what we can, legally and otherwise, to protect the youth of this city from the debasing influence of the many vile devices for their ruin. Aid us in our efforts by doing your part in the sacred sphere of the home circle for the children's sake!

Conference Minutes.

FAR WEST.

The above conference convened on Saturday, February 25th, J. T. Kinneman in the chair, C. P. Faul clerk. Elders W. Sumnerfield ordained 1 priest, 1 teacher, 1 deacon, organized one branch. W. T. Bozarth, H. C. Bronson, J. H. Merriam (since last reporting to this conference has baptized 11), J. F. McDowell, J. D. Flanders, A. J. Seely, Robert Ware by letter, J. T. Kinneman, D. E. Powell, L. L. Babbitt, J. M. Terry, Temme Hinderks, Henry Hinderks. Priests L. Niedorp, E. M. Bryant, Peter Peterson, John Peterson, Frank M. Mauzey, A. W. Head, C. P. Faul. Teachers Welliar Wells, G. W. Leach, Thomas McKee, Thomas Mauzey, K. Hinderks. Deacons C. Householder, J. Smith. Branch reports were heard from Pleasant Grove, Kingston, DeKalb, St. Joseph, German Stewartsville, Stewartsville, Delano and Edgerton. The president of each branch was appointed as a committeeman to solicit money for the purpose of defraying the funeral expenses of father Baldwin. An appeal was asked for by Bro. John Hardacre in the case of Stewartsville branch *versus* John Hardacre. Moved that conference entertain the appeal, and that a court be appointed to investigate the matter. Chair appointed H. C. Bronson, Wm. T. Bozarth and A. J. Seely. This conference instructs its delegates to General Conference to vote, work, and use their influence to have the sitting of the General Conference in 1889, held at St. Joseph, Missouri. Moved that Charles Duncan be ordained to office of a priest. Moved a substitute that the ordination of Bro. Charles Duncan be referred to the Kingston branch, with the recommendation that he be ordained if in wisdom they see fit. Delegates to General Conference: J. T. Kinneman, H. C. Bronson, W. T. Bozarth, J. M. Terry and Wm. Lewis. President of district is requested to meet with the Saints at Spickards, Missouri, once a month, or call some one to keep up the appointment. General Conference is requested to continue Elder Joseph R. Lambert in his present field. Present officers of the district were sustained for the next quarter. Elder J. F. McDowell preached Sunday forenoon and evening. Social meeting at two o'clock. Adjourned to meet at Pleasant Grove branch, on Saturday, May 25th, at ten o'clock.

NORTHERN NEBRASKA.

The above district convened in Omaha, Nebraska, December 31st, 1887; Nelson Brown presiding, Isaac Sylvester secretary. Statistical report:—Columbus 34; no changes except 1 ordination. Omaha 102; 1 baptized, 1 died. Union 49; 2 baptized, 1 died, 1 ordination. Lake Shore 31; 5 baptized, 3 received, 1 ordination. Elders reports:—James Caffall, W. Ballanger. W. M. Rumel (baptized one), Nicholas Rumel, G. W. Walters (baptized one), W. Brown, R. Farley, H. J. Hudson reported by letter. Financial report of Bishop's agent for six months, ending December 29th, 1887:—On hand last report \$80.10, received \$70, total \$150.10, paid out \$101.80, balance \$48.30. Bro. Ballanger was authorized to labor at Florence and Bellevue as circumstances permit, and Nicholas Rumel associated with him. Nelson Brown tendered his resignation as district president, giving as reason that his circumstances would not permit him to fill the office. Resignation accepted and thanks voted for his labors, cares and anxieties in the past. The district was left to the missionary in charge

until next conference. Appeal from decision of elders' court from Fremont. Resolved that the matter be left to the missionary in charge, and he pass upon it and his decision be final. Resolved that a two days' meeting be appointed, the first Saturday and Sunday in May, to be conducted by the missionary in charge, or whom he may appoint. The district secretary and Bishop's agent were sustained. Complaint being received from the Columbus branch, it was resolved that the minutes of district conference be published as soon after the adjournment as practicable. Report of James Caffall in case of Rasmussen vs. Patterson, owing to absence of documentary evidence could not give a definite decision. Report adopted. Resolved that the decision of the elders' court in case of Patterson vs. Union branch be deferred until next session. Bro. W. M. Rumel was elected delegate to General Conference, the district to pay his expenses. Resolved that a collection for the benefit of the missionaries be taken up morning and evening service on Sunday. Preaching in the forenoon by James Caffall; collection \$2.80. Prayer meeting in the afternoon. Preaching in the evening by James Caffall; collection \$1.13. Mark H. Forscutt's report was received too late for conference. Had preached on alternate Sundays in Omaha, and baptized two in same place. Adjourned to meet in Fremont at 7:30 p. m., June 29th, 1888.

VICTORIAN.

By call of Elder T. W. Smith, president of the Australian and Society Island mission, the Saints of Victoria met at Hastings, on Saturday, December 31st, 1887, for the purpose of organizing a district. Elder T. W. Smith presiding, J. F. Burton clerk. The statistical reports of Queensferry and Hastings branches were received, showing a membership of 37 in Hastings and 36 in Queensferry. The reports of church funds received and paid by these branches were also read and accepted. Elders T. W. Smith, J. A. Read and J. F. Burton, were appointed a committee to frame rules to govern district conferences and report to the next conference. Resolved that this district be called the "Victorian District." Elder Evan Jones was chosen president of the district for six months. Preaching in the evening by T. W. Smith and J. A. Read. At the morning prayer and testimony meeting a season of spiritual blessings was enjoyed in prophecy, testimony, prayer and song; after which Bro. T. W. Smith preached an instructive discourse on the subject of tithing. In the afternoon Bro. E. McGurk was unanimously chosen as a proper person to recommend to Bishop Blakeslee as his agent for this colony. J. A. Read was chosen as district secretary. At the sacrament meeting Elder J. F. Burton was ordained to the office of Seventy, and E. McGurk was ordained elder, Evan Jones, Jun., priest, and James C. F. Rennie deacon. An excellent season was enjoyed by the Saints—they being blessed, instructed, edified and warned by the Holy Spirit in tongues, interpretation and counsel. A stranger present was spoken to directly by the Spirit through sister Hellen Smith, in warning and prophecy. After meeting he said: "Well, if that woman ever spoke the truth she did while telling me of my past life and present desires, and it seems strange to me how she could know, unless God revealed it to her." In the evening Elder T. W. Smith occupied the stand, showing to the Saints and friends the extent of the Abrahamic covenant or promise, in the gospel; he spoke each time with much fervor and evidently by the power of God's Spirit. Adjourned to meet with the Queensferry branch, on Saturday, February 18th, 1888. Officers present:—Of the Twelve 1, Seventy 1, elders 4, priests 3, teachers 1, deacon 1; numbers reported, 73. Leopold branch (not reported) has eleven members, including 1 elder, 1 priest, 1 teacher. Thus has ended the first conference in Victoria, and the Victorian district is the first organized district in Australia.

ZION'S HOPE

Is published every Saturday by the Church of Christ, at Lamoni, Iowa. Single copies, per year, 50c; packages of four to ten 40c; packages of over ten 35c.

Miscellaneous.

QUORUM NOTICES.

To the Elders of the First Quorum:—The time of the annual meeting is at hand, and in harmony with the rule adopted by our body, I most respectfully request *each member* to prepare and submit his annual report of his stewardship for the labors performed during the past conference year, or from the time of his last report. Those who may send by mail will please address me at Independence, Jackson county, Missouri. Let none withhold his report on account of the limited amount of ministerial work done. The quorum is not without charity for the aged and unfortunate, and we are anxious to hear from every one. In gospel bonds,
ROBERT M. ELVIN, *President*.

All the Elders of the Fourth Quorum that have changed their post office since last spring, will please notify the secretary, S. Crum, at Independence, Missouri, box 121. Some of the quorum have not been heard from for two years; would be pleased to have a report from all this year. Let us hear from every one whether you have labored or not, that we may know your whereabouts and your intentions in the future. Send all reports by April 1st.

S. CRUM, *Secretary*.

GENERAL CONFERENCE.

RAILROAD RATES.

Persons attending the General Conference at Independence, Missouri, next April 6th, going over the Chicago and Alton Railroad, in Illinois and Missouri, can have the rate at *one fare and a third* for the round trip; provided that they purchase first-class single trip tickets to Independence, and procure from the ticket agent when going a certificate (which the agent will furnish on request) certifying as to the form, number, route and destination of ticket purchased.

2. If through tickets can not be procured at starting point, passengers must purchase to the most convenient point where such tickets can be procured, and re-purchase through to Independence via this line, requesting certificate as before mentioned, from the ticket agent at the point at which such ticket is purchased.

3. Tickets for the return journey will be sold by the ticket agent at Independence at one-third the single trip, first-class unlimited fare, and only to those holding certificates duly signed and stamped by the ticket agent at the point from which the ticket for the going passage was sold; such certificates to be countersigned by the secretary or clerk of the conference, certifying that the holder has been in regular attendance at the meeting. *It is imperative that a certificate be procured.*

Tickets issued on certificate for return journey will be limited by agent for continuous trip—no stop-over privilege being allowed. Certificates are non-transferable.

The Missouri Pacific Railway Company in Missouri, will return delegates at same rates to points on their line upon presentation to their agents at Independence of certificates signed and filled out by Bishop Geo. A. Blakeslee. It is hoped that their lines in Kansas will do the same.

The Illinois Central Railroad Company will return delegates at one-third regular rates, who pay full fare going, over their lines in Iowa and Illinois upon presentation at their ticket offices at Effingham, Vandalia, Normal, (Illinois), or Sioux City, Iowa, certificates issued by the authorized officer of the conference properly accrediting them.

Persons attending the conference who pay full fare going over the Chicago and North-Western Railway, will be returned for one-third fare, provided they procure a receipt issued by the agent of that company at the railway station from which they start on that line going to conference, for the full fare paid; which receipt, when filled up and countersigned by the secretary of the conference certifying that the holder was an at-

tenant, will be honored if presented at the depot ticket offices of that company at Council Bluffs, Des Moines, and Chicago.

If persons pass over two or more railways when going to conference, and pay two or more short fares, on account of local tickets not being sold through, they should procure receipts for the fare paid going over each line, or for each ticket purchased, as return tickets at the reduced rate will be issued *locally* by each company for same trips. Blank forms for the above purpose are in the hands of all the station agents, (on the C. N.-W. Ry.), and will be issued as receipts for full fare paid on application. The same rules apply with those going over the Rock Island and Pacific. Receipts for fare over this road will be honored by their agent at Kansas City, Missouri, for return tickets at one-third fare when properly filled up and countersigned by Bishop Geo. A. Blakeslee.

The Wabash, St. Louis and Pacific will furnish to those who pay full first-class fare going, return tickets at one-third full fare; provided, that they secure from the Ticket Agent at the Station where they purchase ticket going a receipt and certificate for and of said purchase—such certificate to be certified by the Secretary of Conference; and provided further, that there be twenty (20) or more such persons returning over the same route as in going.

Don't fail to procure receipts for the full fare paid *going*, as otherwise no return tickets at the reduced rates will be issued.

It is expected similar arrangements will be effected over the Chicago, Burlington and Quincy, Michigan Central, and other roads, at an early time.

ARRANGEMENTS FOR ENTERTAINING.

A committee has been appointed by the Independence Branch to arrange for the entertainment of General Conference members and visitors; said committee consists of F. G. Pitt chairman, H. R. Mills treasurer, M. S. Frick secretary, J. J. Vickery and R. May.

Said committee has appointed a reception committee, as follows: First Ward, J. J. Vickery; Second Ward, F. W. Barbee; Third Ward, R. May; Fourth Ward, M. S. Frick, whose duty it is to provide homes for all who come and apply to them. A uniform charge at the rate of *two dollars* per week will be made, said money to be paid to the committeeman assigning the guest his or her home.

All parties intending to come to conference, who have not made private arrangements for their accommodation, will please bear the above in mind, and, if possible, notify the secretary of committee, Bro. M. S. Frick, of their intention to come, that arrangements may be made beforehand for as many as possible, and thus avoid extra work at the time.

It has been decided to hold conference in the basement of our New Church, and preparations are being made to that end. Committeemen will wear a blue ribbon in button hole by which they may be known.

The Independence Branch, at its meeting held March 5th, adopted the above.

F. G. PITT, *Chairman of Committee*.

P. S.—It is intended to have a corner stone laying at the New Church April 6th, if arrangements can be made with Pres. Joseph Smith to preside at said ceremony on that day.

SPECIAL LAND EXCURSIONS.

On March 20th, April 3d and 24th, May 8th and 22d, and June 5th, 1888, the "Burlington Route," C. B. & Q. R. R., will run Special Land Excursions from Chicago, Peoria, St. Louis and all stations on its line to points in Nebraska, Kansas, Minnesota and Dakota, and to points in Colorado east of and including Akron and Sterling on the B. & M. R. R. and Sterling on the U. P. R'y, at greatly reduced rates. This will afford home-seekers, land buyers and others an excellent opportunity for the inspection of the fertile country of central, north-western and south-western Nebraska and north-western Kansas, reached by the new extensions of the Burlington

& Missouri River R. R. in Nebraska. Also, to visit the rich agricultural districts of Dakota and Minnesota reached by the Burlington Route. A great reduction in rates will also be made to Texas, New Mexico, Tennessee, Mississippi, Alabama, Louisiana and Arkansas points on March 20th, April 3d and 24th, May 8th and 22d, and June 5th, 1888. Tickets good for 30 days to Nebraska, Kansas, Colorado, Minnesota and Dakota points; and to all other States mentioned, 60 days. Liberal stop-over privileges will be accorded passengers beyond terminal points of this line. For tickets, general or further information regarding the above, apply to any ticket agent of its own or connecting lines or address, PAUL MORTON, General Passenger and Ticket Agent, C. B. & Q. R. R., Chicago, Illinois.

NOTICES.

Bro. D. L. Palsgrove, clerk of Clinton branch, Iowa, desires to hear from Bro. John E. and Sr. Nancy M. Ferris, of that branch, so as to know of their present residence. When last heard from they were in Southern Missouri. Will they please communicate with Bro. Palsgrove.

The quotation from Wm. Osborne, in "Dispersion," *Herald* No. 7, page 109, first column, should read, "Armenia" instead of America.

DIED.

McCRAW.—At the residence of her son-in-law, Dr. A. S. Davison, in Lucas, Iowa, at six o'clock Saturday morning, February 18th, 1888, Mrs. Nancy McCraw, aged 77 years, 8 months and 29 days. She was the mother of eleven children, three of whom died early, the remaining eight, (four sons and four daughters) are all still living, the exception of two sons who preceded her in death, within the past twelve months, the last one dying on December 29th, 1887, preceding his mother, one month and twenty-one days. She was baptized by her son-in-law (Dr. A. S. Davison) into the Reorganized Church of Jesus Christ of Latter Day Saints, in August, 1882, at Lamoni, Decatur county, Iowa. She received a testimony of the work, and lived a faithful and consistent member of the same, and died having unbounded confidence and faith in the promises of our Lord and Savior Jesus Christ, and with a hope of a part in the first resurrection or the resurrection of the just. "Blessed are they who die in the Lord."

HEMINGWAY.—Sister Maria, wife of Moses Hemingway, died at her home in Goodland, Lapeer county, Michigan, February 23d, 1888. She was baptized September 1st, 1872, by Charles Blanchard, and remained strong in the faith to the last. Funeral services were conducted by Elder J. A. Carpenter.

MORLEY.—Sister Louisa Morley departed this life on the 11th of February, 1888. She died firm in the faith. Funeral sermon by Elder J. J. Cornish.

DOCKERY.—At Great Falls, Montana, December 2d, 1887, of diphtheria, sister Leah Ann Dockery, wife of H. Dockery, and daughter of Richard Hewitt. Born at Fremont, Indiana, December 28th, 1836; baptized at Lone Star branch, by Elder J. D. Cravin, October 13th, 1867. Sister Dockery, although isolated from the society of the Saints, maintained her integrity for the cause she loved; called her family around her and bore a faithful testimony to the truths of the gospel. The family requests an elder from Montana to come to Great Falls to preach her funeral sermon and baptize some of the family, according to her last wishes. So they pass away one by one, but the happy thought: "Blessed are they who die in the Lord, from henceforth."

GRIFFITHS.—At Scranton, Pennsylvania, February 13th, 1888, after a severe illness of five days, Elder David Griffiths. He was born in Cordiganshire, Wales, November, 1829; was baptized at Dowlais in the year 1846, and re-baptized in 1863, by William Jones, at Aberamann, Wales. He came to this country January 17th, 1882. There are left to mourn his loss two sons and one daughter. He will long be remembered by

all who knew him, especially by the missionaries of Wales, whom he aided so much by providing a home for them. He died firm in the faith, bearing his testimony to the truthfulness of the work. He died without a change in his appearance. The funeral took place at Taylorville; the sermon was preached by Elder Lewis B. Thomas, assisted by J. J. Morgan and H. L. Gill.

BEST.—Near Beaumont, California, February 11th, 1888, Joseph Rupert, youngest child of Bro. Newton W. and Sr. Annie Best; aged 2 years, 3 months, and 11 days. Funeral sermon at the residence by Elder Heman C. Smith. Then we laid him by the side of his brother Arthur, on the hillside. Thus two have been called from the family since the new year began.

"Such the Father's kingdom is,
These words of Christ how sweet,
Know ye that in that kingdom bright
Your angel children meet.
Look up! ye weeping ones left here,
Live faithful, humble, true;
For see, beyond the gates ajar,
Your boys are beck'ning you."

GARLAND.—Jessie Caroline, the infant daughter of Samuel and Caroline Garland, Jun., at Kewanee, Illinois, February 8th, 1888, of congestion of the lungs; aged 2 years and 2 months. Services by J. Chisnal.

O! vicious Death, how dare you tear
So cruel from our side?
Our little Jessie dear, more fair
Than all this world beside.

Death's response—

Ye parents kind, the charge recall,
I did not so intend;
I only came at heaven's call,
The "Pearl" to homeward send.
She was too pure an angel here,
With mortals to remain;
If you'd "prepare" you need not fear,
You'll meet your "babe" again.

HOPKINS.—At Netawaka, Kansas, February 18th, 1888, of pneumonia, Daniel, infant son of Daniel and Sr. Bettie Hopkins, aged 1 year and 5 days. Funeral service at the house, by Elder H. Green.

"Fare the well, thou fondly cherished,
Dear, dear spirit, fare thee well
He who lent thee hath recalled thee
Back with him and his to dwell."

WHEATON.—Bro. William Calvin Wheaton, born July 14th, 1840; baptized at Royalton, Berrien county, Michigan, by James Blakeslee, about 1860; died at Muskegon, Michigan, February 19th, 1888. Bro. Wheaton was a consistent member of the church, and died in full hope of a part in the first resurrection. His remains were taken to Chase and buried with military honors. Funeral sermon by J. J. Cornish in the Congregational church.

CLEVELAND.—At the home of his son-in-law, Joseph Emmett, in Armstrong, Kansas, January 28th, 1888, Elder George Cleveland, in the 63d year of his age. He was the first one baptized in the Reorganized Church in Canada, which was under the preaching of Elder John Shippy, at Buckhorn, Kent county, Ontario, in February, 1862; and, during the almost twenty-six years of his union with the church, was an active elder most of the time. He endured much of the privations and toils common to a faithful elder's life; and always tried to discharge his duties, however toilsome, when called upon. He was widely known throughout western Ontario, as he was the president of the old Kent and Elgin district, different terms; and many of the Saints there will remember his face and form. He leaves a wife and large family and a large circle of friends to mourn his departure, but they sorrow not as those without hope. He was buried in Independence, Missouri. Funeral discourse by Elder Joseph Luff.

"Dear father, thou art gone from this cold world of sorrow,
And 'the clouds of the valley' now hide thee from sight;
But the sunlight of heaven beamed bright on thy morrow,
And the angels did welcome thy passage to light!
Rest, soldier of Christ! Thy warfare is over!
The crown thou hast worn! Thou shalt rest evermore!"

CARDINAL Manning is a frequent guest at luxurious banquets, but the ascetic churchman in the midst of such feasts makes his dinner off a baked potato, a piece of beef and a glass of water.

THE darkest hour in the history of any young man is when the sits down to study how to get money without honestly earning it.—*Greely*.

TO THE SEVENTIES.

To the Presidents of the Quorum of Seventy, Greeting:—You are hereby requested to meet at the house of Bro. C. A. Bishop, Independence, Missouri, April 4th, at ten a. m., in council, to confer, and as the Spirit may direct "to choose other Seventy," that the quorum may be more perfectly filled, as we are commanded by the Master,—Sec. 104, par. 43. In bonds,
E. C. BRAND.

March 1st, 1888.

To the Quorum of Seventy, Greeting, Dear Brethren:—Our secretary is preparing a blank circular, a copy of which will be mailed to each member. We hope that every member of the quorum, without a single exception, will fill up and return the same before the date specified, that we may have a full and perfect report.

The various reports indicate that brethren in the field have fought nobly and been sustained by the Captain of their salvation. We desire to urge on you that every member of the quorum that can attend this next conference to do so. There are matters of great importance to be presented to the body, upon which it would be wise for us to confer in quorum capacity.

Brethren; let us gather to the "City of Zion," get our spiritual strength renewed, and go forth thence "clothed" and "armed" for greater and more glorious victories.

Your brother in bonds,

March 1st.

E. C. BRAND.

TO A YOUNG HOUSEKEEPER.

ONE of the best rules ever given by a mother to a daughter just about to begin housekeeping was: "Always see every part of your house from garret to cellar at least once a day; the servants get to know this, and consequently they never throw things into corners, or leave untidy closets." This is especially good advice concerning the kitchen. Make a point of opening pantry drawers, lifting the washtub lids; take a look into the refrigerator every morning, and see what a difference it will make in the cook's neatness. A good mistress can always manage to do this while she is giving the day's orders, and in such a way as not to offend the girl's feelings; for some—and the best girls—are very sensitive about being watched, or rather at having their ability to keep a tidy kitchen doubted. At the same time, the knowledge that her mistress is more than likely to take a look into the refrigerator at any time will greatly influence the putting away of provisions and keeping the waste-pan empty.—*Harper's Bazar*.

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THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, March 24, 1888.

WILLIAM LAW.

"Tis slander;

Whose edge is sharper than the sword; whose tongue
Out-venoms all the worms of Nile; whose breath
Rides on the posting winds, and doth belie
All corners of the world; kings, queens, and states,
Maids, matrons,—nay, the secrets of the grave
This viperous slander enters."

Why should William Law, after saying many evil things of Joseph the Seer and Emma, his wife, and after endorsing an hundred-fold more, raked together by a Dutch scandal scavenger named Dr. W. Wyl—why should he turn his slanderous pen upon the sons of Joseph and Emma? He admits that he left Nauvoo early in 1844. One of these sons was then unborn, and the others were small children, the oldest—Joseph—being then but eleven years old. And inasmuch as he has not known those sons, why should he speak evil of them? Has he not sufficient moral sense to know that his testimony against them simply stamps him a false witness? For, he who assumes to testify of what he does not know, is both false and base. Honorable people, of all times, detest and loathe the slanderer. And "he that loves and makes a lie," especially if to defile and destroy the reputation of his fellowman, richly merits the terrible condemnation denounced against him by the Almighty.

When Mr. Law defames the character of the sons of Joseph and Emma Smith, men of whom he has never had any personal knowledge, he *disgraces* himself, he dishonors and rudely violates the laws of his country, he insults society and outrages its dearest, most sacred safeguards. What but the meanest malice could have moved Mr. Law to volunteer the assertion that the sons of Joseph and Emma were and are wicked and vicious? Only the basest spite and the vilest form of revenge, could have inspired his direct and indirect statements that Joseph and Emma were

wicked and vicious, and then add the following about those whom he admits he never knew:

"Young Jo Smith, president of the 'Reorganized,' is a 'chip of the old block' and would be just as bad as his father if he had the ability. David Whitmer is a crank and always was, and so was Martin Harris."

This was said after he had written these words to Dr. Wyl:

"In your book you give a most appalling, black and horrible history (true, no doubt) of the Smiths, Rigdon, and many others, leaders and members of the organization, show them guilty of almost every form of crime and abomination, murderers, robbers, thieves, swindlers, perjurers, fornicators, adulterers, polygamists—defying the laws of God and man, a people not fit to live with or to associate with in any way."

In this Mr. Law endorses all the villainous things penned and scraped together by Dr. Wyl in his book against Joseph the Seer, and then with the recklessness, readiness, and gloating mendacity of the professional calumniator he asserts that "Young Joe Smith, president of the 'Reorganized,' is a 'chip of the old block,' and would be just as bad as his father if he had the ability."

Turning from the base testimony of this man who admits he has no personal acquaintance with the sons of Joseph whom he defames, let us see what are the testimonies of honorable, intelligent persons who know these sons and have known them for the past twenty-five years and longer.

Of President Joseph Smith, the publishers of the *Biographical and Historical Record* of Decatur county, Iowa, has this to say:

"His youth was passed amid trials, sorrows and afflictions that would have embittered one of less noble character against the world. His life has been saddened by the events of those years, but his manhood has not deteriorated, and it may be that the persecution of his family, which did not end with the death of his father, has had much to do with forming his character. No semblance of intolerance has place there. The same liberty of action and thought he exercises himself, he freely accords to all. In religion, loyal to the faith of his father, he recognizes in every worker of good, a brother. As a citizen, no man outranks him in his fealty to the Government. As a man, his character of honor and integrity stands unquestioned. At his step-father's solicitation Mr. Smith began reading law in his sixteenth year, with Wm. E. McLennan, a local attorney at law, which he continued, closing with a year's reading in the office of Hon. William Kellogg, of Canton, Illinois, in 1855-'6. Mr. Smith did not seek admission to the bar, dis-

liking the practice of the law. He was chosen a justice of the peace in 1858, and was re-elected in 1862; was a school director for the same period of time, served one term as alderman of the city of Nauvoo. * * *

"During Mr. Smith's stay in Plano he served several terms on the Board of Trustees of the town, and for three years as a justice of the peace, elected by the people. He removed from Plano to Lamoni in October, 1881, accompanying the office of the *Herald*, removed at that date. In politics Mr. Smith was first an Abolitionist, then, as a consequence, a Republican, but is not a politician, being engrossed in his religious pursuits. From his fifteenth year he has been a strong advocate of the temperance cause, and an uncompromising opposer to licensing the sale of intoxicating drinks, and has lectured in many places in the temperance interests. * * *

"He has, with others, labored diligently, and congratulates himself that he has seen the church over which he presides grow from a handful, obscure and unpopular, into a body of persistent workers of many thousands of honest, honorable men, known and loved by their neighbors and loyal to their country."—*History of Decatur County*, pages 513, 514.

To this we add a leading editorial from the *Amboy (Illinois) Times*, on the proceedings of the General Conference in that city, April 6th, 1860:

"THE MORMON CONFERENCE.

"We devote considerable space to the proceedings of this body, believing that they are of great importance to us, even as a nation. There is a great body of these people scattered through the States, who, unwilling to follow the fortunes and doctrines of Brigham Young, have been quietly waiting for the time to come when they could organize under a lineal descendant of Joseph Smith, as their prophet. That time has at length arrived. Joseph Smith, Jr., occupies the position which his father once held. A new era in the history of Mormonism has dawned—an era which we hope will greatly improve the name of this despised people.

"Whatever ideas we may entertain in relation to the doctrines of the Mormons, we must look with approbation and satisfaction upon any movement on their part which looks towards a radical reformation in their practices as a people.

"For many years past Brigham Young has been looked upon as the embodiment of Mormonism, and those professing to be Mormons have been regarded as no better than he. Henceforth, they, or at least one branch of them, are to be judged by a different standard. The eyes of the world will now be turned upon young Joseph. Hitherto this man has borne a good name. His talents are of no mean order; and it is earnestly to be hoped that he will use them for good, and not a bad purpose."

About the same time Ossian E. Dodge,

editor and proprietor of *Dodge's Literary Museum*, of Cleveland, Ohio, published a report of his visit to Nauvoo, in which occurs this good testimony touching the family of Joseph the Seer, and particularly of "young Joseph:"

"We had not been in conversation with this gentleman five minutes before we were firmly impressed with the fact that, like Louis Napoleon, whom we met in Paris in 1851, he had been greatly *underrated* by newspaper writers. Like Louis Napoleon, Mr. Smith feels that he has got to sustain the name of the hero that has gone before him; that he has a destiny to fulfill, and, like Louis Napoleon (unless we err in our judgment), he will yet astonish the world by his natural energy and self-reliance. But he and his mother are uncompromising foes to polygamy.

"Mr. Smith was born on the 6th of November, 1832, and will therefore be but 28 years of age this coming fall. He lives in a neat little one-story dwelling opposite the Mansion House; has three acres of land, facing the river, for his garden; has an accomplished wife and one child, a daughter three years of age; and enjoys the confidence and esteem of the citizens generally to such an extent that he was elected Justice of the Peace, *without opposition*. When, in connection with this fact, it becomes known that the citizens are all opposed to Mormonism, and that there are but two avowed Mormons in Nauvoo, it must be admitted that the compliment is one of no ordinary value or meaning.

"When Joseph, Jr., shall sound the trumpet, as he assuredly will ere long, for the true believers to come together and be again united, some of the leading families in the southern part of Illinois, who are now the least suspected, will rally around Joseph's standard with enthusiasm.

"Since our visit to Nauvoo, we have learned the names of all the leading Mormons from the infancy of the society, and among these we find some of the highest integrity and spotless reputation—people, in short, who, for reasons no doubt satisfactory to themselves, have, for years, kept aloof from the society, waiting, perhaps, for the trumpet of Joseph, Jr.

"It is by the choice of the Mormons in Illinois and Ohio, and many of the best of those in Salt Lake City, that the shoulders of Joseph, Jr., are to wear the mantle of the famous prophet."

Ex-Senator M. B. Castle, of Sandwich, Illinois, had this to say of Pres. Joseph Smith in his paper, the *Argus*, September 10th, 1881:

"The danger in [Utah] Mormonism lies in the practice of polygamy. That makes them a distinct people, a nation within a nation, threatening a revolution and a religious war, however erroneous the claim. These converts are spreading over that rich central portion of our domain, believing in their right to practice this abomination, and strengthened in that belief by being allowed to do so. The *Argus* has frequently pointed out a remedy; which is on the frontiersman's principle of a back fire. Opposed to these practices, while holding the general principles of the Mormon faith, is the 'Reconstructed Church,' with Elder Joseph Smith at its head; a body of earnest, able men, already making inroads on the Brighamites, and to aid them in promulgating the new faith in Utah, should be the aim of the general government.

"To this end it would be wise to appoint Elder Joseph Smith—who has character and ability for the position—as Governor of that Territory: an appointment which would receive the approval of his own branch fully, and largely of the other, and would so divide the power of the Brighamites as to enable this branch successfully to combat the crime at its central point. Mr. Smith is a true, loyal citizen, a practical christian, a strong temperance man, an able leader, and bitterly opposed to the 'peculiar institution.'"

The Ex-Senator has been personally acquainted with Pres. Smith for nearly twenty years, hence his testimony as to his character is reliable.

In 1882 he said this in the *Argus*:

"Joseph Smith has all the qualities necessary to make a Governor of that Territory. He is a calm, able, conscientious man, of most excellent habits, mental and physical. He is a loyal citizen, a leader in all moral reforms, and in that position would win the confidence of the government he represented on the one hand, and the people he governed on the other. Joseph Smith as Governor of Utah would solve the problem of polygamy."

Joseph Smith never in any way sought for the governorship of Utah. But many of those who knew him well thought he, if appointed to that office, could and would wisely, quickly, peacefully and economically adjust the "Utah problem," and Ex-Senator Castle was one of that number.

Governor Murray said in *The North American Review* for January, 1884:

"The Mormons known as the 'Reorganized Church,' are entitled to the respect of all, and that Church recognizes and receives in common with all others, every protection under the constitutional guarantee. But polygamous Mormonism, which has overridden the Constitution, nullified Federal legislation, and defied the Government, has made of Utah a deformed child."

In 1884, Senator Castle says this in the *Argus*:

"Joseph Smith, president of the Reorganized Mormon church, is a leader of *rare judgment*—a citizen of most *unblemished character*—the embodiment of *patriotic devotion* to the nation. As a government, or as a people, we have nothing to do with the religious beliefs of the Mormon church, but to bring the Utah branch into sympathy with the moral sense of the nation must be done. The only question to settle being how to do it with the least friction."

The Decatur county *Journal*, published at Leon, the county seat, sixteen miles distant from Lamoni the residence of Pres. Joseph Smith, had this to say of him in its issue for January 19th, 1888:

"Joseph Smith is the son of Joseph Smith the founder of the Latter Day Saints' church. He was born November 6th, 1832, in Kirtland, Geauga Co., Ohio. From Kirtland Joseph removed with his parents to Caldwell county, Missouri, where a colony had been established in 1837, but this colony being broken up by persecution in 1838, the family moved to Nauvoo. In June, 1844, the tragic death of his father by a brutal mob left his mother a widow with three sons and an adopted daughter to shift for themselves. Joseph being the oldest, upon him fell the responsibility of caring for his mother and the other members of

the family. And it was at this time that he began to develop those excellent qualities of both head and heart that have more fully characterized him since. His mother not sympathizing with the ambitious schemes of Brigham Young, who had been appointed [who with his quorum assumed to be.—Ed.] his father's successor, did not follow him and the Saints to the far west, but went with her family to Fulton City, Ills., where they spent the winter of 1846. Early in the spring the family returned to Nauvoo and engaged in the hotel business until December, 1847, when his mother married Major Lewis C. Bidamon. Joseph's education was carefully attended to, and his natural abilities, of a very high order, have since been greatly improved by study and experience. He began to study law when sixteen years of age and was married to Miss Emeline Griswold in 1856. In Nauvoo, he held the position of justice of the peace and school director for many years, and served one year in the capacity of alderman. In 1860, he took up the work left off by his father, and re-organized the church of the Latter Day Saints, rejecting the dogma of polygamy held by the church in Utah. He is a gentleman of commanding presence and fine address. The cause of temperance finds in him one of its most earnest and devoted advocates. Possessed of oratorical powers of a high order, his public address invariably engage and hold the attention of his audience. His uniform courtesy and kindness secures for him the confidence and respect of all who know him, and his piety, integrity and moral worth abundantly qualify him for the leading position he occupies in the Church of the Latter Day Saints."

Such is the testimony of Pres. Joseph Smith's neighbors, those who from personal knowledge of him are entitled to speak of his character. To this we might add largely with further and similar testimony, but let this suffice; no more is needed in this connection. These testimonies, coming from competent and well qualified parties, those who could have no personal interests to serve or be served in the matter, are thoroughly credible and entirely trustworthy. But that of William Law is not credible, for he eagerly speaks evil of those *he does not know*. He slanders the character of the wife and children of Joseph the Seer, when their character stands without blemish with those among whom they have resided for the past forty and more years. He seeks, specially, to defame the character of Pres. Joseph Smith, a man Mr. Law has never known personally, a man who, when reaching his majority, was elected to responsible offices by his neighbors among whom he had been reared and educated, and who, when locating among total strangers at Plano, Illinois, soon won by his personal worth and capability distinguished positions in the confidence and respect of his fellow citizens, and who, after locating in his present home, soon enjoyed the esteem of those who formed his acquaintance.

General Ben. M. Prentiss, when in St. John, Kansas, last summer, said of the Saints at Lamoni, and of Pres. Joseph Smith: "There is no better community in the world than that at Lamoni, Iowa, and Joseph Smith is a perfect gentleman." Mr. Prentiss has known the Latter Day

Saints, and Joseph Smith's family, for the past forty and more years, he living at Quincy, Illinois, from an early time.

Here is another of Mr. Law's brutal character thrusts, in which his own character stands fitly revealed:

"As to Emma's death-bed declaration, it was like her life, FALSE. If she ever had any good in her, Smith so demoralized her, that she had none left. Anything for money, and power and gratification while she lived, and the same to her sons after her. She and the Smiths, as many as I knew, were infidels, if not atheists, at least I believe so."

Of Emma and her children the *Nauvoo Independent* had this to say in 1879, when speaking of her funeral:

"She was loved and respected by all her neighbors, for her charitable and kind disposition. She was a good and faithful wife, a kind and loving mother, as the expressions of her children and associates will verify. If such a record as she has left does not render a person worthy of a better life beyond, it is difficult to conceive how it can be done. * * *

"The large company filed through the room past the coffin, viewing the face of the deceased as they passed. It was a touching sight to see those citizens so long acquainted with the silent sleeper, while she was living, pausing beside her to take a last look at her peaceful face, so calm amid the grief of the assembly. Now and then one to whom she had been dearer than to others, would caress the extended hand, or gently stooping lay the hand upon the cold face or forehead, some even kissing the pale cheek in an impulse of love and regret. * * *

"The assembly was large; almost every one knew Mrs. Bidamon, some intimately and for many years; some but for a few months, but it is safe to say that the respect, esteem and love with which she was regarded by all, is but a just tribute to the sterling virtues of the woman, wife and mother, whom the community so soberly, so sadly and so tenderly laid away to rest, on this beautiful May day, by the side of the father of waters, the mighty Mississippi.

"Mrs. Bidamon was a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and her funeral services were conducted by elders and members of that body of believers, and the sermon was indicative of their hope in the millennium yet to come.

"At the close of the sermon, Elder Lake paid a touching tribute of love and respect to Mrs. Bidamon, in a few words expressive of her faith and hope, stated to him a few days before her death. Taken as a whole the funeral was remarkably impressive and tenderly sad."

When men will maliciously slander women, and persons whom they know little or nothing of, what may we expect of them when they speak of those with whom they placed themselves at bitter, mortal variance? That Mr. Law became extremely vindictive toward Joseph and the church in 1844, may be seen from the following from his pen:

"When I left Nauvoo, I left Mormonism behind, believing that I had done my part faithfully, even at the risk of my life, and believing also that the *Expositor* would continue to do the work it was intended to do."

To which he adds this afterward in explanation:

"You ask me if the *Expositor* continued? No. When I spoke of its work continuing, I meant that its destruction gave it a new life and power to destroy its destroyers, for it was the chief factor in bringing about the death of the Smiths, and the expulsion of the Mormons from the state of Illinois."

Comment on these statements are needless.

We have seen what the testimony of Pres. Joseph Smith's neighbors has been from the first up to the present year. The citizens of Nauvoo, where he was reared to manhood, testify their confidence and esteem by placing him, in his early manhood, in responsible positions in the departments of Justice and Education. The citizens of Plano, where he resided for about fifteen years prior to October, 1881, did similarly. And to this may be added the fact that, prior to President Smith's removal from Plano, the citizens of the place, irrespective of creed or party, presented him, formally, with a richly wrought gold-headed cane on which was inscribed, "The citizens of Plano, to Elder Joseph Smith," also the names of some of the principal gentlemen of that city.

Of him the *Kendall County Record* said:

"Mr. Smith leaves Plano, but carries the good will of Plano's citizens with him. He has lived here for the past fifteen years, and has always borne the reputation of a good citizen. Always to be found on the side of right, he maintained his position to the end, and goes to his future home with sad farewells and good wishes of his many friends."

By the testimony of all these competent, honorable, impartial witnesses, it is proven that President Joseph Smith has, by his uprightness of life and superior qualifications, made his record so high as to be forever far above and beyond the reach of the reckless, ruthless calumniator. Mr. Law, in his blind rage, reveals his own inwardness; and that proves him a false and vicious witness. And yet his is the kind of testimony with which Mormon haters propose to wreck the Church of the Latter Day Saints and the reputation of Joseph the Seer and his family. Give such witnesses rope enough and they will hang themselves. They are taken in their own snare, or they fall into the pit they dig for others. Dr. Wyl, your witness testifies too much—and too badly!

W. W. BLAIR.

CONFERENCE AT LAMONI.

ON the 10th and 11th instants an excellent district conference was held at this place, and though the weather was raw and chilly, and roads very muddy, the attendance was fair, particularly on Sunday. The business was disposed of in a most orderly and happy manner, the preaching was timely and edifying, and the prayer and testimony service was cheering and refreshing. The Spirit attended in power all the meetings, and on Sunday afternoon the Lord, by his Spirit, admonished the ministry to faithfully fulfill their own mis-

sions, labor in their own offices and callings, and to not seek the offices and callings of others, but to diligently do the work appointed them to do, and to not interfere with the offices and labors of others.

This needs to be borne in mind by all the Saints, for nothing is more annoying, obstructive and despicable, than for persons to intermeddle with other peoples' business, either in spiritual or temporal matters. "Let every man learn his own duty," and then do it faithfully.

AUTHORITY OF PRESIDING OFFICERS.

A FELLOW minister requests us, urgently, to answer the following questions:

"Does a branch have the right, at their regular business meetings, to elect or release their branch officers by a majority vote, irrespective of the dictation or orders of any official of the church?"

Yes; if done as the rules of the church provide. But a decent respect should be shown to all presiding officers, whether branch, district, or mission, and their wishes and advice should be carefully and kindly considered. The rules of the church provide as follows:

"Branches are the primary and congregational organizations of the church, and may be formed wherever 'six or more members in good standing may be resident in any one neighborhood, one of whom must be an elder, priest, teacher, or deacon.' Such organization may be effected under the care and supervision of any local or traveling elder, by the desire and consent of those who shall constitute such branch, when organized; or by the consent, advice, or direction of district authorities, where such exist.

"All persons who are to have permanent charge of an organized branch, should be chosen, they being previously eligible, by vote properly taken at a regular meeting of such branch, or one specially called for that purpose, of which due notice has been given."—*Rules of Order*, chap. 1, sec. 4, 5.

This order of things preserves equally the rights and powers of the members and the ministry, and makes effective the fundamental law of "common consent" which underlies and permeates the entire system of our church government as provided for in Doctrine Covenants, 17: 16; 25: 1; 27: 4; 101: 3; 107: 46, etc., etc.

Q.—"Is there any exception made to section 163 and 164, Book of Rules, in favor of the quorums of Twelve and Seventy?"

A.—To answer this fully and fairly, we give (1) the law of the church (2) some of its approved precedents, and (3) the rule adopted by the General Conference at Stewartsville, Missouri, April 11th, 1884.

"The branch officers are to be the officers who shall preside over, and have charge of, these meetings; and none others shall preside, except by vote of those present at any meeting, or by the courtesy of the officer present, whose right it may be to preside at the time.

"The officers of the church who will be recognized by these meetings, as having a right to preside, are:—A presiding Elder who has been regularly chosen by vote of the branch; a priest, or priests, also regularly chosen by vote of the

branch; a teacher, or teachers, also regularly chosen by vote of the branch; a deacon, or deacons, also regularly chosen by vote of the branch; a secretary or clerk of the branch, also regularly chosen by vote of the branch."—*Rules of Order*, chap. 14: sec. 163, 164.

Joseph the Seer gave the follow instructions, May 2d, 1835:

"President Joseph Smith then stated that the Twelve will have no right to go into Zion, or any of its Stakes, and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to go abroad and regulate all matters relative to the different Branches of the Church. When the Twelve are together, or a Quorum of them, in any Church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a Quorum, they will have to do business by the voice of the Church. No standing High Council has authority to go into the Churches abroad, and regulate the matters thereof, for this belongs to the Twelve. No standing High Council will ever be established only in Zion or one of its Stakes. When the Twelve pass a decision, it is in the name of the Church, therefore it is valid.

"No official member of the Church has authority to go into any Branch thereof, and ordain any minister for that Church, unless it is by the voice of that Branch. No Elder has authority to go into any Branch of the Church, and appoint meetings, or attempt to regulate the affairs of the Church, without the advice and consent of the presiding Elder of that Branch."—*Millennial Star*, vol. 15, p. 261.

In November, 1839, the Quorum of the Twelve taught in a General Epistle to the ministry the following:

"We would also warn the elders, according to previous council, not to go on to another's ground without invitation to interfere with another's privilege, for your mission is to the world and not to the churches.

"We would also remark, that no man has a right to usurp authority or power over any church, nor has any man power to preside over any church, unless he is solicited and received by the voice of that church to preside."—*Times and Seasons*, vol. 1, page 14.

May 14th, 1840, Joseph the Seer directed Orson Hyde and John E. Page, members of the quorum of the Twelve, in these words:

"In answer to your inquiry in a former letter, relative to the duty of the Seventies in regulating Churches, &c., I say that the duties of the Seventies are more particularly to preach the gospel, and build up Churches, rather than regulate them; that a High Priest may take charge of them. If a High Priest should be remiss in his duty, and should lead, or suffer the Church to be led astray, depart from the ordinances of the Lord, then it is the duty of one of the Seventies, acting under the special direction of the Twelve, being duly commissioned by them with their delegated authority, to go to that Church, and if agreeable to a majority of the members of said Church, to proceed to regulate and put in order the same; otherwise, he can have no authority to act.

"JOSEPH SMITH, JUNIOR."

Millennial Star, vol. 17, p. 774-75.

The General Conference held at Stew-

artsville, Missouri, April 6th to 14th, 1834, adopted the following, taken from "A report and resolutions from the Quorum of the Twelve," published in *HERALD*, vol. 31, pages, 285 and 299:

"Resolved, That by virtue of their office and calling, as declared by the organic law of the church, the members of the Quorum of the Twelve are the lawful presidents of the church abroad in all the world, to preside over, regulate and set in order the same, and that in all the branches of the church and districts, this presiding authority should be acknowledged and acquiesced in by the presidents of its branches and districts. And when one of them is present at a district conference or branch meeting, it should be left discretionary with him, as to whether it would best serve the cause by presiding.

Resolved, That the Quorum of the Twelve, as a judicial body have the right, collectively or individually, to render decisions involving the law and usages of the church, in their various fields of labor, and when such decisions are made by individual members of the quorum, said decisions are binding on the church, and should be respected until brought before the quorum and its decision had."

If resolution number two means that members of the Quorum of Twelve, upon their selection by vote of a district conference or branch meeting, or on invitation of their presiding officers, may use their own discretion as to their presiding over such meetings, then there is no conflict between the law, the precedents, and the rules quoted. But if it be construed to mean that they may take the presidency of such meetings without such election or invitation, upon their own will, then there is a conflict.

We advise that the church and its ministry observe, and strictly maintain the law of the church, its approved precedents and usages, and also all the authorized rules of the church unless these latter are found, on legitimate examination, to be in harmful conflict with the former. All should seek the peace and harmony and prosperity of the church; and it is far better to suffer wrong than do wrong.

The church should ever be ready to honor presiding and all other officers in their proper duties and callings, for a humble, meek, spiritually minded officer will never, intentionally, go beyond his authority and prerogatives. And if there are differences of opinions in respect to the authority and jurisdiction of any officer, those differences should be held in the spirit of Christ-like love and forbearance, and thus shun needless, hurtful strifes and questionings.

EDITORIAL ITEMS.

THE Chairman of the Passenger Department of the Central Traffic Association informs Bishop Blakeslee that they decline to grant reduced rates from General Conference for the reason that the place of meeting is outside of their territory and they have no jurisdiction over the rates to it.

Bro. W. W. Hodge, of Beaver Falls, Pennsylvania, writes that Elder James

Brown had been laboring some there of late and had organized a branch of seven, others were believing, and that prospects were fair for further progress. He has been using ten copies of the Voice of Warning sent him by Brother J. H. Peters with good success. He says that the Spirit is with them in their meetings, at times, in such power that outsiders are constrained to rejoice with them.

Bro. Joseph Smith attended the conference of the Southern district of California, at Los Angeles, March 2d to 4th. We look for him home to attend the General Conference, April 6th, at Independence, although he has pressing calls to labor in the Pacific and Rocky Mountain missions.

Bro. E. H. Ebert writes from Wellmanville, Ness county, Kansas. He desires some one of the faithful elders to locate in that region, promising to assist them some financially, if all goes well. He is confident a branch might soon be organized there with proper efforts.

Bro. E. D. Bullard, of Wray, Colorado, is anxious to have some "live elder" locate there, and asks that some of the elders who pass through that region over the B. & M. R. R., stop off and preach for them for a season.

We have many questions on hand awaiting answers. We ask those who sent them to be patient, for we are limited for want of both time and space.

By late letter from sister Celestine Rush, of Heppner, Oregon, we learn she is actively engaged with the C. W. T. U., in that place, and that she desires effective matter, prose or poetry, to use in pushing forward that work where she resides.

Bro. R. H. Ervin, of Wilkesville, Ohio, wrote of late that Bro. Moler and Matthews had been laboring some in that place and vicinity with success.

Bro. S. P. Sherrill wrote of late from Groesbeck, Texas, that he was using the *HERALDS* successfully, wanted an assortment of tracts to distribute, some outsiders would send for the *HERALD*, but times were extremely hard, for the reason that there had been five successive failures in crops in that region.

Bro. N. V. Pearson writes from Hamon, Gonzales county, Texas, that he hopes Bro. I. N. Roberts may visit that place at an early time. He has been distributing tracts and some persons there are interested in the doctrine.

Bro. Charles Derry says: "I know it is written 'The first shall be last and the last first;' but I did not expect to see it fulfilled in my article on the resurrection, but so it is. I wondered to see the second part come out first." We beg pardon for any mistake made and can only say we intended to publish the several parts in the order in which they reached the office. The editor has been so pressed with extra and increasing duties during the past few months that he is very happy to know that but few blunders in the mechanical department have so far occurred. Both in editorial work, in correspondence, and in duties pertaining to the First Presidency there has been large increase during the past three years.

MOUND CITY, Mo., Mar. 2d.

Editors Herald:—In *Herald* for February 18th, under the head of "Questions and Answers, in answer to the question in relation as to whether or not "Branch and district assemblies of the church" are "bound to 'raise their hands' in support of the finding of an Elder's Court," we find the following language: "Furthermore, the law provides that transgressors are not to be tried before the members, and that, therefore, the members, except such as are witnesses, are not to know the facts, real or supposed, in such cases, at least not before said case is finally disposed of, if ever. For the law provides that the transgressor shall be delivered 'up unto the church, not the members, but to the elders; and that, too, 'not before the world.'"—Doc. Cov. 42: 23.

The full text of Doctrine Covenants 42: 23, on that matter reads; "And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world." Does the fact that because the law states that delivering of offenders into the elders hands shall not be "before the world," necessarily restrict the church that the same shall not be before the members seeing the law says it shall be done in a meeting. If not a meeting of the members from which the "world" is excluded, what kind of a meeting does section 42: 23 have reference to? And what other portions of law is there that prohibits members from being present at an Elder's Court? Yours, etc.

JOSEPH FLORY.

Replying to this we would say, that the "meeting" here mentioned means the called, authorized and organized assembly, convention, or collection composed of the elders, witnesses, and accused parties in any given case. Most any authorized and organized collection of persons may properly be called "a meeting;" as, for instance, "a meeting" of bank or railway officials; "a meeting" of a County Board, a "City Council," etc., etc., etc.

We can readily conceive of various cases of personal transgression coming before an Elders' Court, the details of which should not be permitted in the least to be discussed before the members of the church, especially females and those of tender years; and which, if paraded before male members of mature years could only serve to gratify a base, morbid appetite for scandal and evil-speaking. God wills that the real or alleged evil doings of mankind shall be as little known abroad as possible, and not conflict with or defeat justice. When persons, especially the young, are brought into immediate and frequent contact with evil words, deeds or displays, they easily become contaminated and corrupted therewith, become less refined, and less sensitive in relation to the sinfulness of sin.

Refined, Christian persons revolt at sin, pain, distress or evil in any form or under any circumstances; and such could not be persuaded to attend Elders' Courts when an alleged transgressor is being tried, except summoned as members of the court or as witnesses. The law cited is needed only for those who are still "carnal" and need the law to protect themselves against

the incitements and leadings of their own unrefined and unspiritual natures.

We assert that God loves mankind, including sinners; and, that while he hates sin, it is nevertheless his will that as little of the secret or public sins of men should be displayed and be known abroad as is compatible with the welfare of society. "The heart is deceitful above all things, and desperately wicked;" yet God in his pity, love and wisdom, has hidden its secret evils, far from human sight. This wisdom and this love are clearly exhibited to the careful, spiritual reader, in this matchless law provided for dealing with members charged with transgression, and the rights and interests of both the accused and the church and the world are jealously and effectively guarded:

"22. And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better; but he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be it is necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you. And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

"23. And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct in all things."—*D. & C., Sec. 42, par. 22, 23.*

Paragraph 22 provides that the accused "shall be tried before two elders of the church or more," and that the accused "shall be condemned by the mouth of two witnesses," also that when they are thus tried and condemned, then—and not till then—"the elders shall lay the case [not the details of either the testimony or the

law.—Ed.] before the church, and the church shall lift up their hands against him or her, [the members thereby accepting the action had in the case, and also formally rejecting the accused according to the findings of the Elders Court, whatever they may be.—Ed.], that they may be dealt with according to the law of God."

That God designs, that offenders and those charged with offending shall be dealt with so as to prevent scandal and reproach from going abroad so far as practicable is seen in the fact that He commands that, first of all, the offender be dealt with "alone" by those offended; and, second, that they shall not be delivered up "to the members," nor "before the world;" and, third, that unless the offence be a public one, he or she shall be rebuked *in secret.*"

Where is there a wise and loving parent who would have the real or supposed sins and weaknesses of his or her children exhibited abroad? God is love! God is wisdom!

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Faith shares the future's promise; Love's
Self-offering is a triumph won;
And each good thought or action moves
The dark world nearer to the sun."

AT THE RIVER.

I am standing alone by a mystic tide,
And the dark swift waters flow past my feet,
While floating across from the other side
Come strains of music heavenly sweet;
And I see the beautiful white-robed throng
Beckoning to me across the wave,
And I long to join in the rapturous song,
But the cold, dark waters I dare not brave.

I press my foot to the river of death,
But backward shrink with quivering start,
For the icy waters have stopped my breath
And frozen the blood in my frightened heart.
Then softly and sweetly the angel song
Comes floating across to my listening ear.
"Though the river is dark and swift and strong,
There is One who will help you, so be of good cheer."

And then in the midst of the beautiful band
A wondrous vision bursts on my sight,
And I seem to see on that shining strand
A form of celestial glory and light;
And softly there steals to my troubled soul
These loving words, and they calm all fear,
"Fear not, my child, though the waters roll
I will bear thee up, so be of good cheer."

With a world of love in his patient eyes
He stretches his bleeding hands to aid,
And once more he speaks in such sad surprise,
"Oh, doubting one, art thou still afraid?
My feet once pressed these cold, dark waves,
Unaided I stepped o'er the river's brink,
And wilt thou not trust me, its dangers brave?
I will bear thee up so thou may'st not sink."

Then all fear goes out from my doubting soul
And a wonderful peace stealeth in instead,
As once more I press to the river cold
And the icy waters no longer dread;
And as boldly I plunge in the chilling tide
The song of the angels rings sweet and clear,
"Though the river is dark and cold and wide,
Thy Savior is with thee, so be of good cheer."—*Sel.*

"Smile on, doubt on, say life is sad,
The world is false and cold,
I'll keep my heart glad, true and warm,
I never will grow old."

HOME COLUMN MISSIONARY FUND.

Reuben Elvin, Lamoni, Iowa.....	15
Sr. E. Fisher and children	00
Sister, River Sioux, Iowa	75
Sr. Elizabeth Kennedy, Holstein, Ont.....	00
Sr. Ida L. Kennedy, Holstein, Ont.....	25
Sr. Bertha McDonald, Centerville, Iowa.....	00
Sr. Mary Burnett, Centerville, Iowa.....	00
Sr. Jennie Barr, Lamoni, Iowa.....	12
Little Victor Curry, (in God's Paradise)....	15
Alice Curry, Senior, Texas.....	10
Sr. L. M. Woodward, Jonesport, Me.....	50
Sr. E. M. Walker, Jonesport, Me.....	50
Sr. Ellen Archibald, Centerville, Iowa.....	55
Sr. Sarah Millard, Carson City, Nev.....	00
Sr. Sarah Hudson, Columbus, Neb.....	00
Sr. M. J. Ryerson, Malvern, Iowa.....	00
Sr. D. Bowen, Fremont, Neb.....	25
Sr. Martine Anderson, Norman, Neb.....	50

LAMONI, Iowa, March 14th.

SILVER HILL, Ark., Feb. 16th.

Dear Sisters of the Home Column:—I have been greatly encouraged and strengthened by reading the good advice found in the sisters' letters. Like some of them, I realize my weakness, and shortcomings before the Giver of all good; but trusting that he may give me knowledge, wisdom and understanding, that I may do my work acceptably in his sight, I will ever press forward to the mark of the high calling which is in Christ Jesus. I have one dear little child entrusted to my care; and I earnestly invoke the sisters to pray for me, that I may so live that she seeing my good works may be constrained to do likewise, that I may bring her up in the fear and admonition of the Lord, and that she may not walk in by and forbidden paths. Many times I feel depressed in spirit, and think I am almost too unworthy to approach the great Physician, in order to obtain strength to overcome; but I find him ever ready to hear and answer my feeble petition when I ask aright. In your prayers remember your sister in bonds of love.

MAGGIE CATO.

BUCHANAN, Tenn., Feb. 18th.

Sister Frances:—I wish to bear my testimony to the truthfulness of the glorious work we are engaged in, for I know it is of God. It was at a prayer meeting one beautiful evening that the small, soft voice whispered: "The work is true." Oh, how gladly it was received, for I had long had a desire to know myself. I had often heard Bro. Griffin and others say they knew the work was of God, but not until I received a testimony for myself did I realize what a glorious thing it was to know we are engaged in a work in which God is at the head; and, Dear Saints, I would advise all who have not received a knowledge of it, never to be contented in just believing; but seek to know for yourselves, for it will be a great help to you in your every day life, or at least it is to me. This knowledge is not obtained by sitting still, with little or no desire to obtain it. It was several years of earnest devotion before I received the blessing; and I have no doubt as to the truthfulness of the latter day work. The only fear is that I will not live as faithful as I ought. But, dear Saints, let us all try to so live that we may receive the crown that is laid up for those who are prepared to receive it.

Bro. Clapp has been here, and given us three noble sermons. We are looking for him again at our quarterly conference.

Your sister in peace,

ADA ROBERTS.

DELOIT, Iowa, Feb. 12th.

Dear Sisters of the Home Column:—It is with pleasure that I read, each week, letters from different ones; and although you are strangers to me personally, yet you all seem near to me, because we are one in the gospel of Christ; and I know if we are faithful we will be one happy family by and bye. Our branch here is being blessed with spiritual gifts, and the children are moved upon to arise and bear their testimony to this latter day work, which makes me rejoice. When I read in the *Herald* of those who do not have the privilege of meeting as we do, I think Oh, how I wish I could do more to forward on the great work, and that I could do more to bring souls unto Christ. I do desire to overcome self and all that is of an evil nature.

We have some most excellent sermons by Brn. Whiting and Turner. I would just say to the Saints here in this branch; let us be active, at all times. I feel that there are many in this place that are honest in heart, that must be gathered into the fold. Let our prayers ascend to God in their behalf. I also ask an interest in the prayers of all the Saints. A SISTER.

CLEVELAND, Iowa, Feb. 12th.

Dear Sister Frances:—It has been over twenty years since I obeyed the gospel. I was a member of the Methodist church fourteen years, but was not satisfied. I had doubts and fears of my acceptance, but when I heard Bro. James Brown preach, one Sunday afternoon, I obeyed the gospel; and I feel to praise God's high and holy name that I was ever brought to bear an humble part amongst the Saints, for I know this work is of God and not of man. I have had many a testimony. I was seventy-two the 7th of this month, and a few of the good sisters got up a surprise party, and remembered their aged sister. One sister gave me seventy cents. My daughter that I live with will make it one dollar and I send it for my birthday offering. I may not live to see another. Please remember me in your prayer, that I may be found faithful when the Master comes.

From your sister in the one faith,

ELIZABETH RILEY.

EAST DELAVAN, Wis., Jan. 28th.

Dear Sister Frances:—We as a people believe that God does hear and answer prayer, and that he is a rewarder of all those that diligently seek him. I, for one, can bear my testimony that this is true, in many instances from past experience.

When I married, my husband was a bitter opposer of what the world called Mormonism. I would sometimes try to approach him in a quiet way, with Bible in hand, and say, "My dear husband, I have found a certain passage of Scripture I would like to read to you, and see if you understand it as I do; or if you can give me any light upon it." He would never object to this, but as I read carefully along from chapter to chapter concerning the establishment of the church, and the gifts that should follow the believers, he would say, "Stop; I don't want to hear any more of that, for it's all Mormonism, and if I thought there was one drop of that blood in your veins, I would be tempted to leave you." Then I took it to the Lord in humble prayer, and asked the good Father to give him the spirit of investigation and an understanding heart, that he yet

might see the light of the gospel, and come to a saving knowledge of the truth as it is in Christ Jesus, our Lord; and I want to tell you that I know God heard my prayers in his behalf, for in less than one year he was a candidate for baptism, and three years ago he was ordained to the office of an Elder; and since his ordination there has been fifteen added to our little branch. We have a nice little church which is located on one corner of our farm, where we as Saints, can worship God according to the dictates of our own conscience. We have preaching service on Sundays at eleven a. m., and Sabbath school and Bible class the next hour, and prayer meeting at seven in the evening; also prayer meeting Thursday evenings.

We are blessed, strengthened and encouraged to labor, for the Lord does not fail to meet with us by his Holy Spirit, which he pours out in tongues and prophecy; and it seems many times that our cup is filled to overflowing. Has He not said in His holy word, "He that doeth my will shall know of the doctrine; whether it be of God or whether I speak of myself." Is this not all true? I think I hear you say, most assuredly it is. Then let us not be weary in well doing, but let us go on, trusting in Israel's God; and do what we can with our might, mind and strength, nothing doubting, and the Lord will bless us.

From your sister in the one faith,

LAURA E. SOUTHWICK.

CARTHAGE, Mo., Feb. 1st.

Dear Sisters:—I have been greatly blessed in reading the many encouraging letters in the Mother's Home Column, and wish to add my testimony to the Church of Latter Day Saints. I have only been a member seven months, and I can say I have been greatly blessed. We moved here from Illinois a few months ago, away from any branch of the church; but I am happy to say we are no farther from the throne of grace. The Bible teaches us to do all we can and we will be rewarded; for virtue we have a price to receive, for vice a price to pay. We would be pleased to have Saints passing through here call on us. My husband and I are the only Saints here, but we are doing all we can in the way of distributing reading matter.

I desire an interest in your prayers, that I may be able to bring up my little ones in the way they should go; and that I may be kept meek and humble, and that my steps may ever be in the straight and narrow way.

Your sister in the one faith.

HANNA PUCKET.

BARNARD, Kan., Feb. 16th.

Dear Sister Frances:—I am not a mother, but blessed are they who are, for they have a work to perform which they will be rewarded for, if not in this world, in the world to come. I love to read the letters in the Column for there is always a word of encouragement in every letter. I love the cause in which we are engaged. There is no branch here, or any Saints. In our humble way we are trying to do all we can for the cause. Oh, that we could reach the hearts of the unbelieving! I have been a member of the church ever since I was nine years old, therefore I have never experienced the doubts and fears of the unbelieving. But I can see them

around me from day to day. Oh, how terrible it must be! Several days ago while visiting at a lady friend's, she told me that she feared death with all her heart, and she said: "Sometimes I think of death, and the thought nearly crazes me; oh, that I could live always."

A sister in Christ,

CASSIE WILCOX.

WEBB CITY, Mo., Feb. 10th.

Dear Sisters:—I have just been reading the *Herald* of February 11th, and am pleased with the leading piece in our column, "Buckle on your armor." I have often thought as the sister, and think if we as Saints would try harder to convert our children, and live more Christ-like, we would enjoy more of the spirit of love; for it is said though we should have faith to remove mountains and have not charity, it availeth nothing. Then if we teach the law of Christ, and leave out charity, the law will not avail. If we teach and practice the laws of Christ, we will have that charity that never faileth. How often those who are not of our faith slight us because we do not teach to suit the world; and often we resent the slight in the same way, when we should offer up a prayer in their behalf; and not return evil for evil; for if we could only keep in possession of the Spirit and pray earnestly for those who despitefully use us, for the work's sake, the influence would be felt, and many more would be brought to the light. Let us try to practice more friendship, and not be selfish. If we are rich in light and knowledge try to impart unto those who are in darkness by doing good for evil. And, mothers, do not neglect to teach your little ones to pray. Do not let them say when they are grown, "I never heard my mother pray," for I often think the best prayer I ever heard was offered by my mother.

We feel the need of organizing a Sunday School in this place, and think we will do so.

R. M. BRADLEY.

NORTH FORSTER, N. S. W.,

Dear Sisters in Christ:—Although young in the church of the Lord, I have a few words to say to the Home Column. I was baptized the 15th of August, 1886. I am fully satisfied, and know it to be the work of God. I am only sorry I did not join it before, for it is a grand work. I am a mother of three little children, and often feel very weak. I often shed tears when I read the letters of the sisters in the *Herald*. I can not express my feelings to the *Herald*, for I feel overflowed with joy. I ask the sisters to remember me in their prayers, for I am very weak, and hope the Lord will give me strength to bring my little children up in the right way.

A sister in Christ,

CHARLOTTE DELORE.

If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials and enable him manfully to confront his afflictions, I must point him to something which, in a well-known hymn, is called "the old, old story," told of in an old, old book; and taught with and old, old teaching, which is the greatest and best gift ever given to mankind.—*Gladstone*.

ADDRESSES.

G. A. Blakeslee, presiding Bishop, Gallen, Michigan.

No Credit for moneys received on subscription will appear on the Colored Address Label of the *Herald* for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Correspondence.

QUEENSFERRY, Victoria,
Australia, Jan. 17th.

Bro. Joseph:—I feel to write you concerning this mission. The field is divided into two districts; one being the colony of Victoria, with all the branches in the vicinity of Melbourne on the south coast of Australia; and the other, comprising the central and eastern part of New South Wales with the branches north of Sidney. So that there are two separate and distinct fields, each needing an elder to be located therein. Just now is an unfavorable time for labor, as it is haying and harvesting season here.

In Hastings the members are mainly engaged in fishing, or are fishermen and their families. In the Queensferry branch some are farmers, some carpenters and store-keepers and farmers combined, and school teachers. In the Geelong branch, or Leopold branch, near Geelong, they are principally farmers I believe. These three compose the district of Victoria.

In New South Wales there are four branches; one called the Hamilton branch with members living in Islington and New Castle and surrounding country. They are brick-layers, miners, bakers, printers, dyers and farmers. In the Wallsend branch they are chiefly miners. In the Forster branch, Bro. Wright owns and runs saw-mills, and about all the male members are employes in the mills. At Nambucca they are all farmers. In Sydney, there are not enough to keep up branch organization.

In passing from Hastings and Queensferry branches (which are about twenty-five miles apart by water) to Geelong and vicinity, Melbourne, with numbers of fine suburban towns have to be passed, affording more or less opportunity for preaching if means to hire public halls could be available. In fact a dozen or more men could be kept at work here. In the upper district, or New South Wales, but little can be done, either in Wallsend or Hamilton except by outdoor preaching—and that I probably shall not venture much. In Forster and Nambucca it is different. The climate in Victoria, being on the sea-coast is hurtful to Bro. Burton, he having injured his voice and bronchial tubes by out door preaching in New South Wales. There are but two points therefore that Bro. Burton could do much if any preaching, and they are Forster and Nambucca. The other branches in that neighborhood, or district, are ones that require more attention than any others, and these would necessitate my being in that district also for a time. This part of the field needs therefore an elder to be located here. Bro. Burton feels that he must find a more mild and less changeable climate than Australia affords anywhere. I desire therefore that a good, active and able elder be sent here as soon as possible. I believe that a man of the make up of Bro. McDowell or Bro. Forscutt would do excellently here. An elder of a rougher or less refined nature would suit up north. I believe that either of the two would be exceedingly well suited to open up fields in and around Melbourne. And there is no finer field to be found for Bro. Caffall or Bro. Heman C. Smith

than New Zealand. As for myself my present idea is that I may labor along in this field, for a year perhaps, and then return to the South Sea Islands for six months or so, before my return to the States. I most assuredly believe that I shall go there before I return home. There are a number of most excellent young people in this part of the world, who as elders and wives of elders may do a good work after awhile.

On the first of January I ordained Bro. Burton to the office of a Seventy. I never had such an experience before, nor ever heard of any one else having the same. In the opening prayer of the meeting, which was for sacrament, prayer and testimony and ordinations, I was led to pray that the angel of the Lord might assist in the ordinations. I never had such a thought before, but I now remember that I felt the same influence in ordaining Bro. John C. Foss to the same office. At the supper table I was constrained three times to ask Bro. Burton if he felt any other hands than mine on his head, and twice I put the thought away, but the next time I was almost irresistibly led to say the words to him. I felt that I must ask him or get up from the table and go away. So I asked the question, and he promptly answered, "Yes," and said that the feeling produced on the top and right side of the head at the time, still remained, a "warm, pleasant, and delightful feeling." When I ordained Bro. Foss the windows in the church at Jonesport shook or rattled, like if a violent storm was raging outside; but I was not physically affected. Yet I realized at the time that a power was communicated and the sensations caused by the attendant messenger were similar to those felt in this case. It must be a glorious thought to any one, who can realize that the hands of angels as "fellow servants" are laid on their heads with their brethren in the flesh. But John learned that angels were fellow servants with him and with his brethren the prophets. And I truly believe that they often take part in our services although unseen by us. Indeed I am inclined to believe they assist in every divinely appointed and heaven approved ordination. I once ordained—or laid on hands in the attempt to ordain a man, which was the most cold, and lifeless act I ever performed in the church. I never want to feel as I did then, for I have ever since doubted the acceptance of the act on the part of the Lord, however as an individual, I believe the brother was accepted of the Lord, as his child, and that he was a good man at the time and no doubt remains so still. But is not every ordination to be approved of God, to be performed according to the order of God, namely: (1) According to his gifts, *i. e.*, qualifications. (2) According to the calling of God unto him. (3) By the power of the Holy Spirit which is in him who ordains. So that lacking in any of these conditions, the ordination is not approved of God?

On the first of January we also organized what is to be known at present as the Victoria district of Australia. Bro. Evan Jones, Sr., was chosen president. Bro. Read secretary, and Bro. E. McGurk selected for appointment as Bishop's Agent of the district. Bro. McGurk was prior to this ordained an elder; Bro. Evan Jones, Jr., was ordained a priest, and Bro. R. Rammie ordained deacon. A conference was appointed to be held at Queensferry on the third Saturday in February. After which we contemplate going north to hold conference in New South Wales

and organize a district there. As Easter time is a holiday season for many, it is thought to be the best time to hold it, and we have so arranged. I desire that our mail be sent to Wallsend, New South Wales, Australia till further notice.

It is wise that those who correspond with us, should send our mail to either Hastings, Victoria, Australia, in care of Elder Evan Jones, Sr., or to Wallsend, New South Wales, Australia, in care of Elder Thomas Gregory; for it is uncertain how long Bro. Ellis of Sydney, may remain there, and there is no one else to look after our mail there. I have received but six letters since I came here, and I am confident that I have not received all. And so that those who may have written here may know whether their letters have reached me, I mention the names of those whose letters have reached me to date: Bro. Joseph; Bro. Dancer; Bro. and Sr. Jones, Nebraska; Bro. Webster, Massachusetts; Bro. Baldwin, Stewartville, Missouri; and Bro. Brackenbury, Independence, Missouri.

I have preached four times in Hastings and four times in Queensferry, since our arrival. This is a strange country in regard to meetings. The people outside the church in Hastings will only go to meeting in the nights, while in Queensferry they will not go at nights. In Hamilton branch they will not go either day or night, but will congregate in the park or domain and lie on the grass and listen as long as you may choose to amuse them, for that is what they seem to think preaching is designed for. And on such occasions there are a number of cranks, who stand ready to make some sort of a reply, no matter how irrelevant, or non-sensical, so that it will draw the minds of the people away from what is said; that seems to be their sole design. What is needed in both Hamilton and Wallsend, is a church building, for people will not go to religious meetings in halls used for shows, dances, &c., that is, the sort of people who would go to meeting at all. The idle loungers on the public grounds do not go to hear preaching, but will condescend to open their gracious ears if they think that they can hear some new or strange thing. It will need the judgments of God in the shape of some epidemic or a scourge of some kind to awaken them out of their lethargy and spirit of apathy to divine matters. Horse-racing, cricketing, boat-racing, and various other sports absorb the attention of the people almost continually, and it is thought to be no harm, but really the duty of church members to encourage all sorts of amusements. I never saw a people so wholly engrossed with the thought of pleasure seeking. Emphatically they are "Lovers of pleasures more than lovers of God." Godliness has indeed a *form* here, but the *power* is lacking. The Salvation Army professes to have the power, and many think that it is the "thunder" or noisy sort. If shouting "glory," "hallelujah," "praise the Lord," &c., at the top of the voice almost incessantly is power, there is plenty of it. But is it not strange that the "power of God" which is "unto salvation" is denied in a great measure, by these people, I mean "the gospel" in its entirety? What use have they for baptism for remission of sins, or the laying on of hands for the bestowment of the Holy Ghost, or for the gift of prophecy, or for Christ's personal and near coming? Still the Army has done a great deal of good in the way of rescuing many

evil men, and erring women from their wicked ways, and have led them to reform and become honest and upright. I think that the leaders of religious thought here are more worldly minded and consequently more cold, and formal, and spiritually dead, than the same class is in America. Of course there are exceptions here as elsewhere, but as far as I can see, there is a tendency to give way to worldly influences in every direction, and very little thought concerning, and of course still less preparation for, the soon coming of the Messiah. But there was to be just such a state of affairs before the day of the Lord, as was foretold by Christ, Paul, Peter and others. Signs in the heavens, in the political world, in the material earth, in the church, and in society, all plainly indicate that we are living in the last days of this Gentile dispensation.

Don't fail to send an elder or two here, and Bro. Caffall to New Zealand.

Your brother in Christ,
T. W. SMITH.

[The following letter was lately forwarded us by Eliza Cook, M. D.—ED.]

SHERIDAN, Nevada, Dec. 9th.

Dear Herald:—As we have not seen anything in your columns for some time from this part of the Lord's vineyard, we write a few lines to inform you of the condition of the latter day work here. We are sorry to say there are no meetings anywhere near that we know of, except in Genoa, at Bro. Walker's, where there is meeting every two weeks. It is very seldom we have more than six at our meetings, but the Lord has promised to meet with two or three, and so he does, for he blesses us with much of his Spirit, and sometimes we are blessed with the gifts, and we are admonished and instructed in the ways of the Lord. We know we are growing in grace and in the knowledge of the truth. Though our pathway is beset with many thorns, yet through him who hath loved us and given himself for us, we gain the victory over them all. We greatly rejoice in the latter day work, although we feel sometimes we are forsaken of the brethren in this mission. We have no preaching only through the *Herald*—have had but one sermon since Bro. A. H. Smith was here—yet we will rejoice in the Lord and joy in the God of our salvation. Bro. David I. Jones is our president.

Your sister,
M. COOK.

GRAND VALLEY, Ontario, Mar. 1st.

Bro. W. W. Blair:—You will have been apprized ere this of the effort I have been making in this place, a new opening, in a good centre. There has been a very interesting time to me, and very exciting to others. Great interest is now being taken in the question of baptism, on account of the recent eight nights debate, my opponent being a minute-man kept specially for the purpose of debating in the interests of the Methodist Church in Ontario on that question. Many are now investigating and I think it wise to follow up the sweeping victory God has favored us with, and to help the enquirers I thought to give them matter to read.

I have delivered several sermons on the Book of Mormon, and with good favor; and am now to deliver two sermons on the prophetic mission of Joseph Smith. As a result of the sermons on the Book of Mormon, I sold every one

of Bro. J. H. Peters' Voice of Warning which I had on hand at the time. The people all said they preferred buying them to borrowing. Several desired the address of the Publishing House so they could send for the Book of Mormon. At the close of my meetings I have been kept fifteen to twenty minutes writing my address for different parties. To-night and to-morrow I preach on the Doctrine and Covenants. Address me at Horning's Mills, Ontario.

J. A. McINTOSH.

DENNISON, Iowa, March 8th.

Bro. W. W. Blair:—I send you clipping in regard to the coming Centennial Celebration of the Century's Progress at Cincinnati, Ohio, next summer. I see the religions of the pioneers is to form quite a feature of it, and Mormonism in particular. I think our General Conference should take the matter under advisement and see that we are properly represented there. People will be there from all parts of the world, and the Church should see that nothing is palmed off and peddled out to them as a history of Mormonism that is like Beadleism or a thousand and one other things purporting to be a history of Mormonism. I also see Congress has been asked to appropriate \$50,000 for the benefit of the celebration.

Yours,
R. R. MONTGOMERY.

GUIDE ROCK, Neb., March 5th.

Bro. Blair:—Our conference passed off pleasantly, and I came to near Burr Oak with Bro. Beebe, where he had an appointment. I preached with fair liberty. But during Bro. Beebe's absence of two weeks the preachers had worked up a feeling against the work so they would not let us have the house, and they made quite a noise after, muttering, halloing "Mormons! Hang them!" and made the air hideous with their uproar. We came to this place, where my parents live, and have held meetings. Yesterday we cut the ice fourteen inches and Bro. Beebe baptized two, a man and his wife. We have had some good times here. God be praised.

A. H. PARSONS.

EUREKA, Cal., Mach 1st.

Dear Herald:—Bro. Thomas Daley came to our county on the 15th of January last and went on to Eel River valley, twenty miles south of this place, where he preached a few times and baptized four persons—three adults and one boy fourteen years of age, and left others "almost persuaded." He spoke five times in this city and buried in baptism three members of our household—two girls, both of age—and one son seventeen years of age. There are quite a number in this city and vicinity who are investigating, and there is good reason to believe that some will obey the truth at no distant day. The people hereabouts have been "carried about by every wind of doctrine," and now many seem disposed to listen to our interpretation of the Scriptures more than at any former time. Some are already inquiring when Bro. Daley will visit this place again. A lady of the Episcopal faith, and of more than average understanding, who heard him, asks, "When is Bro. Daley coming?" Another one, a member of the Methodist Church, says: "Mr. Daley has spoiled me for going to any other church." Bro. Daley promised us he would return to this field after Spring conference, if the

"powers that be" shall not otherwise direct. We shall hope and pray that his return may be indorsed by the Spirit through the General Conference. It is believed by all the Saints in this county that he is *the* one to further prosecute the work in this region.

We have received three numbers of the *Autumn Leaves*. It is highly appreciated by all who have perused it. Long may it live is the prayer of your unworthy brother.

WALTER BOHALL.

HASTINGS, Victoria, Jan. 2d.

Bro. Joseph:—On Tuesday, December 20th, I met Bro. and Sr. T. W. Smith in Melbourne; and that night we got to Hastings. We were all very much pleased to see them, and the Saints are quickly getting more in line with the work; especially in the law of tithing—as I had not taught that law, except privately, and occasionally alluding to it in my sermons.

So far there has been no conflict in his teaching and that which the Saints have received by brethren Rodger, Gillen or myself; and several have said you are all alike, meaning we all teach the same thing. I am glad. I have received much light upon every subject he has handled. The Saints are using him all his spare time, so that I have not yet had much opportunity of conversation with him. The Saints are much pleased with him, and Sr. Helen quite charms them with her quaint singing—sometimes in the Tahitian language—while Bro. T. W. accompanies her with the bass. Bro. Smith called a conference beginning December 31st. Quite a number of the Queensferry Saints met with the Hastings branch and at three p. m., Saturday, December 31st, the first Victorian conference met; Bro. Smith presiding. Bro. E. Jones was chosen as president of the district; Bro. J. A. Read secretary, and E. McGurk was nominated as Bishop's agent for this colony, Victoria. On Sunday January 1st, at three p. m., after opening the meeting by singing and prayer by Bro. T. W. Smith, in which he asked God to bless him in the ordinations to be performed, and to assist him by permitting a heavenly messenger to lay on hands with him, while he should ordain me to the office of Seventy; and while his hands were upon my forehead and the back part of my head, I felt a slight pressure upon the top and right side of my head, as though four hands were upon my head. As soon as the ordination was over, I felt clearly and distinctly a circle of fire around my head about where the rim of my hat came, which feeling remained clearly through the remainder of the day, and gradually lessening, yet was distinctly noticeable the next day and whenever I would speak of it; and with it a calm, happy feeling, which I think is testimony to me that Bro. T. W. Smith is accepted by God in his office and work, and that God desires me to be faithful and true to his covenant so that I may wear the crown of life with the redeemed. I had fasted and prayed that I might receive an acknowledgement from God of my acceptance with him in receiving the responsibilities of the office of the Seventy, if I was worthy, and I accepted what I have written as an answer to my desires. It was also stated that the Lord was pleased with, and accepted my labors in Australia, and that I might labor yet more and in other lands.

January 16th.—We have had some excellent

meetings since Bro. and Sr. T. W. Smith have been with us, they are giving fresh life and vigor to the Saints, and he is bringing the branches up a little sharper in line with all the rules and practices of the church which will tend to establish the work here more firmly. At the present I am very much better than when I wrote last, but as I bore testimony a few minutes in the hall last Sunday I found that my throat would not allow me to speak above an ordinary conversational tone without pain, but I am steadily improving as the warm weather increases.

Queensferry, January 20th.—We have been over here a few weeks holding meetings and visiting among the Saints, strengthening their faith in the work by conversation, etc. Bro. Smith often preaches in demonstration of the Spirit and much power to the edification of all. His coming was very opportune indeed. We will soon go to Geelong and then meet in conference here February 18th, and I hope by that time to be able to preach again; for with care and prayer I am getting quite strong in voice again.

Emma and Addie are well, but Addie looks weary and pale for she watches with Sr. Lizzie Stewart by her father's bed-side a part of each night. He is failing fast and probably ere this reaches you he will be numbered with the departed. The work is moving on here—strangers enquiring for the way of truth and life, and in the great confusion of ways and paths *the one* bright path is shining brighter and brighter as the others lose their former lustre, and are getting mingled together making a broad, very broad way. Babylon is calling loudly for an amalgamation, I think they will before long accomplish it, for there will be but two churches by and by.

I love the latter day work; it is all in all to me, and the great blessing I have received lately was "That my God accepted me, and my name is written in the Lamb's book of life." I shall renew my endeavors in the future so that it may not be blotted out, and will try not to mar the record. May God help me and all Israel to keep his covenants on to the end.

Your brother in Christ,

J. F. BURTON.

WIRT, Iowa, March 7th.

Bro. W. W. Blair:—With some degree of pleasure I pen you these few lines. We received a challenge some time ago from our Campbellite friends to discuss our faith: Resolved, that the teachings of the Latter Day Saints is not in harmony with the teachings of Christ in doctrine and organization. We had one of the most glorious victories that was ever known for the truth. Some here have said regretfully that they would not have had the decision given in our favor for a thousand dollars. They feel badly.

N. I. KENT.

WHITE ROCK, Mich., March 10th.

Bro. Blair:—The work is still moving on here. The interest is increasing. February 23d I baptized one; the next day I went to Sigel and labored for a few days and organized a branch of about twenty-five members. Since then I returned here and have baptized four, and Bro. E. J. Martindale has baptized three. Next Tuesday I expect to baptize a few more.

LEVI PHELPS.

MARSHALLTOWN, Iowa, Mar. 6th.

Dear Herald:—In corresponding with a sister I admonished her to duty in regard to loving and serving our heavenly Father, and especially on account of her children, to bring them up in the fear and admonition of the Lord. She wrote back that she did not care about serving a God she feared. The Scriptures say: "The fear of the Lord tendeth to life; and the that hath it shall abide satisfied; he shall not be visited with evil."—Prov. 19: 23.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name."—Mal. 3: 16.

"Ye that fear the Lord, trust in the Lord; he is your help and your shield."—Ps. 114: 11.

"Submitting yourselves one to another in the fear of God."—Eph. 5: 21.

"Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."—Acts 9: 37.

"He will bless them that fear the Lord, both small and great."—Ps. 114: 13.

"Know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee saith the Lord God of Hosts."—Jer. 2: 19.

"The secret of the Lord is with them that fear him; and he will show them his covenant."—Ps. 25: 14.

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul."—Deut. 10: 12.

I understand the meaning of this fear is to fear to offend and disobey him, also and implies a knowledge and understanding of his law, ordinances and gospel.

LOU BERRY.

FORESTVILLE, Mich., March 7th.

Bro. Blair:—I united with the church February 4th, 1883, and it has been the happiest time of my life. Bro. Levi Phelps is laboring here, and is a very zealous worker. When he came there was small attendance and persecution ran high; but he stood to his post as a bold soldier of the cross, and now there is great interest, and the cry everywhere around here is, "Brother Phelps, come and preach for us." He has made many warm friends here and is just beginning to reap the fruit of his labor. I love this work. I have been raised up from my bed when I was given up by all to die

C. K. GREEN.

SIGEL, Mich., March 6th.

Dear Herald:—The Lord's work is onward in this place. God is preparing the honest in heart to receive the truth, and he is bestowing much of his Spirit upon the priesthood of his church. This branch was organized about the 21st of February, by Elders Levi Phelps and Edward Martindale. They left a day or two after the organization, and I came here the day before they left, by request of the president of the district. The Free Methodist's had meetings started in the school-house and notwithstanding the trustees wanted them to divide the time with the Saints, they would not. Then one of the trustees who kept store and the post office, kindly of-

ferred us the use of his hall, which he furnished us lighted, free. His name is Cooper. We commenced meeting and had a full house. The hall was not sixty rods from the school-house. On Sunday the fourth instant, I baptized four into the fold. Bro. Cornish has done the principal part of the preaching in all this part of the country. I am much blessed in preaching the word, and I desire to live and die in the great latter day work. There is, I believe, over thirty in this branch.

ROBERT DAVIS.

WHAT CHEER, Iowa, March 8th.

Bro. Blair:—We arrived here on the 3d inst. Have preached three sermons in the City Hall, and have met three times with the Saints in their place of worship. This branch is in excellent condition. There are two or three persons ready for baptism. I anticipate continuing the preaching until about the 20th, then go to Independence by way of Chariton and St. Joseph. Shall call at Lucas, and may spend a day or two at Lamoni. I visited Kingston, Missouri, recently, and had a very pleasant time with the Saints there. Bethren Lambert and Bronson have done a great deal of good in that place of late.

Yours in haste,

GOMER T. GRIFFITHS.

PANAMA, Iowa, March 14th.

Dear Herald:—We continued at Kingsley until we had held forty-five meetings in three different localities. At Quorn we baptized five, three of them adults, and two young men. They came from the Methodist, United Brethren and Catholic Churches. A greater interest we never saw manifest than at the last named place, and we look for many more to be baptized there in the spring. We have baptized eleven at that place since last July.

From there we came back by way of Richland, Dakota, staying over Sunday and attended services twice. Our late opponent seemed to have attained the faculty of forgetfulness, for he made no profession of recognition.

Coming by way of home we stayed from Thursday till Tuesday, visiting with relatives and friends; coming thence to Dow City, where we delivered eighteen discourses in all; attending the Galland's Grove and the Little Sioux conferences in the mean time. Two gave their names for baptism at this place. From here we were brought to Galland's Grove by one of Bro. John Hawley's boys, and held four meetings.

At the two last places we were permitted to see the places and friends of childhood days, and as we plucked from the vine of memory cluster after cluster of the scenes of that happy time, we seemed transported back to the gleeful moments of youth. And yet, as we gazed on the places where once were the objects of life's dawn, we were appraised of the changes time had wrought, and there came steadily over the soul a feeling akin to sorrow, to think that the places hallowed by memory and the associations of youth, had lost their once happy attractions, and that so many with whom in our youth we had gambled forth are now gone to their account. Here it was that we received the teachings that were to become the warp and woof of our future character. And, Oh! with what sorrow we realize that at times we had so little regard for those teachings! If all could know what sacred memories

cluster round the name of mother! But why linger, life is before us, and perchance there is a place in the great drama and it needs be that we should fill it.

Leaving the "Grove," we were brought to Earling by R. Wight, a half brother, whence we came to this place and will close here to-morrow night and then go to Persia, as we are on our way to spring conference.

Bro. C. A. Butterworth, a young man ordained at this district conference, is with me, and will travel in my company if I am permitted to stay in my old field.

To all the Saints and friends that have so kindly treated me in my travels I am ever grateful.

J. W. WIGHT.

CHATHAM, Ont., Mar. 6th.

Bro. Blair:—Shortly after I last wrote I came to this part of the field assigned me by the First Presidency, and by request of Bro. J. H. Lake I called on Bro. and Sr. Brooks in Essex Center. I found them excellent Saints, and firm in the faith. Bro. Samuel Brown came and we began preaching at Tilbury Center, February 5th, where he had been laboring, where there is a branch of staunch Saints ably presided over by Bro. Walter Carless. They made up a collection of seven dollars to help pay for a hall in Essex Center where we began February 7th and continued till the 19th ult.

Our labor there was not in vain, but the good seed sown will take root in some honest hearts. We have preached in Blenheim alternately, and are now in Chatham. Bro. Brown is a good speaker and an agreeable companion. We have fair congregations and good liberty generally. The branch here is quite large. They have a good hall. Many of the Saints are young in the cause, but apparently are noble souls. Bro. Geo. Shaw is president.

I have many hearty welcomes from old Saints in this mission and firmly believe my labor here will result in good; and if it be God's will I am willing to be continued in this mission another term. Some are believing, many investigating and I look for additions ere long.

JOHN SHIPPY.

REST FOR THE NERVES.

THERE is no better preventative of nervous exhaustion than regular, unhurried, muscular exercise. If we could moderate our hurry, lessen our worry and increase our open air exercise a large proportion of nervous diseases would be abolished.

For those who can not get a sufficient holiday the best substitute is an occasional day in bed. Many whose nerves are constantly strained in their daily vocation have discovered this for themselves. A Spanish merchant in Barcelona told his medical man that he always went to bed for two or three days whenever he could be spared from his business, and he laughed at those who spent their days on toilsome mountains. One of the hardest worked women in England, who has for many years conducted a large wholesale business, retains excellent nerves at an advanced age owing, it is believed, to her habit of taking one day a week in bed. If we can not avoid frequent agitation we ought, if possible to give the nervous system time to recover itself between the shocks.

Even an hour's seclusion after a good lunch

will deprive a hurried, anxious day of much of its injury. The nerves can often be overcome by strategem when they refuse to be controlled by strength of will.—*Selected.*

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

"THESE SIGNS SHALL FOLLOW."

I WAS out to listen to a Rev. Divine of the Campbellite faith a few evenings ago. I heard he was to talk on the "spiritual gifts," and he did so with a vengeance. There was really no foundation to his talk, neither did he make a single point. His discourse was an effort to prove that the signs spoken of by the Savior in Mark 16-19, also those mentioned in 1 Cor. 12, were only to remain twenty-one years as a child. Until it is twenty-one years of age it is under its parents. But after the age of twenty-one years they were at liberty—were free and had no more need of parental care.—This was his line of argument through his entire discourse. He claimed that the first age of the Church was a miracle-age of twenty-one years. After that the gospel took its place and the gifts were no longer needed. He utterly denied the need of the Holy Ghost and the revelation of God to man now, utterly discarding the words of the Lord Jesus when he says: "And these signs shall follow them that believe." We understand that the gospel came before the signs, that by obeying the gospel the children of God are prepared to receive the gifts of the gospel. We read that John came preaching the gospel, preparing the people, telling them that they afterward should be baptized with the Holy Ghost. The scriptures teach that John did no miracle. But he was one sent from God with the gospel, that first, man should believe the gospel and obey its injunctions, having the soul cleansed from sin, then man became a fit dwelling place for the Holy Ghost.

The Holy Ghost was not confined wholly to the apostles, nor was the promise confined to that age alone. For it is written: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask him?"

John the Baptist preached that Christ would baptize them with the Holy Ghost and with fire. And when the apostles and brethren had received this promise—the Comforter—and under its power taught the people on the day of pentecost, the inquiry was made: "Men and brethren, what shall we do? The answer must be a correct one, those men being endowed "with power from on high" and qualified to tell them what they must do, and the answer was: "Repent, every one of you, and be baptized in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost, for the promise is to you, and to your children, and to them that are afar off, even as

many as the Lord our God shall call." This promise is only to them that obey. After believing and obeying, then we are eligible to the gifts, for the gifts *follow* the believer.

How long were the gifts to remain? The Lord Jesus promised that he would be with the believer "always even unto the end of the world." And further, he says: "If I go away, I will send you another Comforter, which the world can not receive." "He shall take the things of the Father and shew them unto you." The apostles declared with authority that, "The promise is to you, and unto your children," to "them that are afar off, even as many as the Lord our God shall call." Paul says that no man can say that Jesus is the Lord but by the Holy Ghost. We believe God is unchangeable; that when He has a covenant people on earth, He gives them light and intelligence, which the world with all its learning can not comprehend. The gifts are for the believer, and are dispensed to every one as the Son wills; as is recorded in 1 Cor. 12. Those seven spiritual gifts there enumerated are for the children of God to enjoy, that they may be instructed and built up. Without these gifts the work of the ministry could not go on, neither could the Saints be "edified." Paul further says they were to remain "till we, in the unity of the faith, all come to the knowledge of the Son of God; unto a perfect man; unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Hence we see they are indispensable. They must all remain until the Saints arrive at perfection in Christ. Paul says, 1 Cor. 13: "But when that which is perfect is come, then that which is in part shall be done away. What did Paul have reference to when he says: "When that which is perfect is come?" He surely had reference to perfection in the Lord Jesus, who became perfected by obeying his Father's commands, in his death and suffering, his triumph over death, hell and the grave. He arose victorious, therefore he attained to that perfection. We look, as did Paul, for the perfect one to come with power and great glory.

With this in view, Paul exhorted the Saints to "follow after charity, and desire spiritual gifts," but rather that they might prophecy, for he says: "We know in part, and we prophecy in part;" and then he says, "when that which is perfect is come, then that which is in part shall be done away." The Lord Jesus received a fullness, while his Saints received only a part; but this "part" was to remain until the fullness should come, even in Christ the perfect one. Then those gifts "in part" will be absorbed in the completion of the whole. Paul says further: "When I was a child, I spake as a child. I understood as a child; but when I be-

came a man, I put away childish things. For now we see through a glass darkly; but then face to face. Now I know in part, but then shall I know even as also I am known." Now the Saints only know in part. We have the Spirit in part. We prophecy in part; speak in tongues in part. But when the Lord comes, then the Saints will receive a fullness and become like Him. They will then arrive at the fullness or "stature" of Christ, be like him, the gifts will not be needed then in part, for the Saints will not "know in part," but will attain to a perfect knowledge. We will not then "see through a glass darkly;" but we shall "know as we are known." The house or church of God is a church of order, with every office and member in their place; as it pleased God to place them there. But it has pleased men to displace them. Ecclesiastical writers tell us that the gifts and certain officers were in the church for four hundred years after Christ, during the fourth century. John Wesley tells us that the reason the gifts were not in the church after that time was because the Christians had all turned heathens.

There is not one word in the Holy Scriptures authorizing such departure, nor the cessation of the gifts until God's purposes are accomplished in bringing the faithful Saints to perfection. It can not be denied that the gospel is for *all* people, for God is no respecter of persons. And the gospel being perfect and the same in all ages—unchangeable as its Author—therefore the fruits should ever be the same. What God placed in his church at first should be found in it to-day. If the gospel fails to produce that same fruit to-day, and in this life, what assurance have we that it will not fail us in the gift of eternal life?

We believe those who now say, "These signs shall not follow the believer in the gospel," are of the same spirit that came to Eve in the Garden of Eden.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

J. ARMSTRONG.

NEBRASKA CITY, Feb. 3d, 1888.

MARTIN LUTHER, ET AL.

DURING the year 1886, while at Dorchester, Nebraska, at the house of sister R. S. Coats, in conversation with Elder Shields upon the course the Utah Mormon Church had adopted in relation to marriage, I made the remark that Martin Luther, and others of the reformers, had under certain restrictions and conditions permitted a plurality of wives. My statement was called in question. I informed the gentleman that I could cite my authority, or vouch for the truth of the statement, for I had most assuredly read it. He asked me to obtain and furnish him with the historical account thereof. I have found the item, and send it for publication for the following reasons:

First; to establish the fact that I was not mistaken. And if any Saints shall see this and are living in his vicinity, or if

they know the address of Elder Shields, that they send this to him.

Second; that this may be in the hands of the eldership if necessity should force them to an examination of some of the shining lights among the early reformers.

Third; that if this extract be not true, the friends of Mr. Luther may take an early opportunity to correct the item.

It would seem that Philip, Landgrave of Hesse, one of the principal Lords and Princess of Germany, having a lawful wife, but desiring to marry another, wrote Martin Luther upon the subject, and received the following advice and instruction:

"To the most serene Prince and Lord Philip, Landgrave of Hesse, Count of Catzenlembogen, of Diets, of Ziegenhain and Nidda, our gracious Lord; we wish above all things the grace of God through Christ:

"I. We have been informed by Bucer, and in the instruction which your Highness gave him, have read the trouble of mind and the uneasiness of conscience your Highness is under at this present; and although it seemed to us very difficult so speedily to answer the doubts proposed; nevertheless we should not permit the said Bucer, who was urgent for his return to your Highness, to go away without an answer in writing. . . . If your Highness, after marrying a second wife, were not to forsake those licentious disorders, the remedy proposed would be to no purpose.

"XXI. But after all, if your Highness is fully resolved to marry a second wife, we judge it ought to be done secretly, as we have said with respect to the dispensation demanded on the same account, that is, that none but the person you shall wed, and a few trusty persons, know of the matter, and they, too, obliged to secrecy under the seal of confession. Hence no contradiction nor scandal of moment need be apprehended; for it is no extraordinary thing for Princes to keep concubines; and though the vulgar should be scandalized thereat, the more intelligent would doubt of the truth, and prudent persons would approve of this moderate kind of life, preferable to adultery, and other brutal actions. There is no need of being much concerned for what men will say provided all goes right with conscience. So far do we approve it, and in those circumstances only by us specified; for the gospel hath neither recalled nor forbidden what was permitted in the law of Moses respecting marriage. Jesus Christ has not changed the external economy, but added justice only, and life everlasting for reward. He teaches the true way of obeying God, and endeavors to repair the corruption of nature. Your Highness hath therefore in this writing, not only the approbation of us all, in case of necessity, concerning what you desire, but also the reflection we have made thereupon; we beseech you to weigh them, as becoming a virtuous, wise, and Christian Prince. We also beg of God to direct all for his glory and your Highness' salvation. May God preserve your Highness. We are most ready to serve your Highness.

"Given at Wittemberg the Wednesday after the feast of Saint Nicholas, 1539. Your Highness' most humble and most obedient subjects and servants,

"MARTIN LUTHER,
PHILIP MELANCTHON,
MARTIN BUCER,
ANTONY COWIN,
ADAM,
JOHN LEVINGUE,
JUSTUS WINTFERTE,
DENNIS MELANTHER."

From the following certificate by the Notary, it will be seen that Melancthon wrote the foregoing document, and that the same is retained at Hesse.

"I, George Nuspicher, Notary Imperial, bear testimony by this present act, written and signed with my own hand, that I have transcribed this present copy from the true original, which is in Melancthon's own hand writing, and hath been faithfully preserved to this present time, at the request of the most serene Prince of Hesse; and have examined, with great exactness, every line and every word, and collated them with the same original; and have found them conformable thereunto, not only in the things themselves, but also in the signs manual, and have delivered the present copy in five leaves of good paper, whereof I bear witness.

"GEORGE NUSPICHER, Notary."

The above extracts are said to be found in the first volume of a work entitled "History of the Variations of the Protestant Churches," by James Benign Bossuet. I make my copy from "The Seer," of December, 1853, p. 178, 179, printed by Orson Pratt, in Washington, D. C. If any brother has the book referred to by Mr. Pratt, or has access to a public library containing said book, it would not be amiss to make a critical comparison. It is to be hoped that his "Highness, the Prince of Hesse, has not been libelled, also that Princes in America, may not find an excuse to do like those of Germany, three hundred years ago.

It would seem that Luther and his companions were so anxious to be in favor with the Prince, and to grant his virtuous (?) desire, that they entirely overlooked the following statement of Holy Writ: "And Adam said, this is now bone of my bones, and flesh of flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—Gen. 2:23, 24. If this first union of man and woman was the true pattern bestowed as a guide to the offspring of Adam, then it would appear that Luther & Co., made a great mistake.

While the first mention of marriage in the Old Testament indicates but one wife, the last book thereof confirms it: "Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did he not make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously

against the wife of his youth."—Mal. 2:14, 15.

It does not appear that the "Prince of Hesse," was much concerned about a "godly seed," but rather that he might avoid (?) adultery, and obtain satisfaction for his inordinate lust. In such cases Bible or other truths have but little constraining influence; not even the words of Christ the superior law giver, for he said: "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain [one man and one woman] shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder."—Matt. 19:5, 6. This plain and positive word of Christ was ignored by Luther & Co., and outraged by the Prince of Hesse, so that his Highness and his two wives, or, rather, his wife and concubine, became one abomination. Had Luther & Co., consulted Paul in Eph. 5:31, they would not have been so liberal in granting their consent to crime against the law of God. But "where there is a will," there is a way to accomplish wrong and evil, and it matters not how clear the law may be against the evil.

R. M. ELVIN.

THE CELESTIAL LAW.—No. 2.

NEXT comes the instructions how to organize this people, for it must needs be that they are organized according to my laws—if otherwise they will be cut of."—D. C. 51:1. This section explains how to organize. Every man's portion secured to him in writing, by the Bishop; equal "according to their families, according to their circumstances, and their wants and needs," &c. Read this section, as space forbids quoting it. "And thus all things shall be made sure according to the law of the land." This order is as far superior to all "common stock," or joint stock orders, as God's wisdom is superior to man's. A store-house is appointed, rules to govern it, &c. "And thus I grant unto this people a privilege of organizing themselves according to my laws." "An example [for Saints] in other places, in all churches. And whoso is found a faithful, a just, and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life."—Sec. 51. "For it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity."—Sec. 72:1. O, what a glorious privilege was theirs, to organize themselves as was Enoch's people, "for the purpose of establishing the poor," as we learn from preface to sec. 77, of receiving from the Almighty, through his servant, the Bishop, "a writing," a deed to an inheritance on Joseph's land, eternal. In Sec. 77:1, the Lord says: "Verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the store-house for the poor of my people, both in this place (Kirtland), and in the land of Zion, or in other words the city of Enoch, for a permanent and ever-

lasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and of earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." This seems to be imperative; not only as "a permanent and everlasting commandment," but also essential to a celestial glory. And may not this have been one of the "former commandments" that had been "treated lightly?" And it required the consecration of the Lord. "For according to the law, every man that cometh up to Zion, must lay all things before the Bishop in Zion."—72:3, and receive back an inheritance as the Lord's steward. "And an account of this stewardship will I require of them in the day of judgment." "Inasmuch as they receive more [in any business] than is needful for their necessities, and their wants, it shall be given into my store-house." * * * "And behold none are exempt from this law who belong to the church of the living God."—Sec. 70. All to be one, all equal, all to labor, all to be economical, &c. No costly apparel, no pearls or jewelry, while others are in need, just as taught in the Book of Mormon and Doctrine and Covenants, Sec. 42.

That many, rich and poor, were disobedient to this law is evident from Sec. 56:5: "Woe unto you rich men, that will not give your substance to the poor [according to this law], for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!" (Compare this with James 5th chapter in Bible). "Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands." A great curse on rich and poor when disobedient. That this was the same "everlasting law given to Enoch is, we think, evident from Sec. 81. "Showing the origin given to Enoch and his Church in his day."

When Joseph the Seer and others were commanded, in order that Zion might "arise and put on her beautiful garments," "That ye bind yourselves by this covenant, and it shall ever be done according to the laws of the Lord." * * * "Behold here is wisdom, also, in me, for your good. And you are to be equal, or in other words, you are to have equal claims on the properties for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon

his talent, that *every man* may *gain other talents*; yea even a hundred fold, to be cast into the Lord's store-house, to become the common *property* of the whole church; every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God. This order I have appointed to be an everlasting order unto you [Joseph], and unto your successors inasmuch as ye sin not.—81:4. Property includes all things temporal, hence "common property" and "all things common," as equivalent terms—different manner of expressing the same idea peculiar to different nations. And as it was an everlasting order unto the Seer and his successors, may it not be *for us*? Read the penalty attached for transgression in same paragraph. Every man was to have ample means to work with, that instead of being an expense to the church, he might make his own support and "an hundred fold more to cast into the Lord's store-house, to enable other poor when coming into the church, to at once become abundant producers. Provision is also made for widows and orphans. Read this glorious book. Children when of age, if in church fellowship, have claim on the Bishop for a stewardship. Sec. 82. What an inducement for them to "abide in the doctrine of Christ" instead of marrying out of the church and scattering to the four wind, as mine and so many others have done. And for this very purpose I believe the Saints should be very obedient. That this law was referred to in sec. 83:8, as being "treated lightly," is evident from par. 23: "And the Bishop, Newel K. Whitney, also should travel round about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and proud." Showing that this law in regard to the poor was not being observed. In sec. 89 we learn that they were organized according to this law before March, 1833. In sec. 34:4, Sidney Rigdon is told that "Thou wast sent forth even as John, to prepare the way before me." * * "and thou knew it not." In connection with baptism for remission of sins, he loudly proclaimed the gift of the Holy Ghost, and "all things common" among Saints, as preparatory to the coming millennium; a second advent of Christ, thus incurring the sore displeasure of A. Campbell and others in opposing it, just as their disciples are opposing the truth to-day. John taught no erroneous doctrine in preparing the way for his first advent; and from analogy Rigdon should have taught none in his preparatory work. See Hayden's history of the disciples. Mr. Hayden also says that the doctrine of "all things common," taught at Kirtland, caused the "Marley family," a "common-stock" society of eighteen, to join the "Mormons." And no doubt they, with brother Whitney's family, were easily induced to leave that order and accept "of the more perfect law of the Lord" as revealed to Joseph Smith.

It must have been organized in Jackson county, as they had their store-house there before the Saints were driven out in November, for in December the Lord said:—

"I the Lord have suffered the affliction to come upon them in consequence of their transgressions."—98: 1. "Because they did not hearken altogether unto the precepts and commandments which I gave unto them."—Sec. 100: 1. And on Fishing River in June, 1844, when inquiring concerning their redemption, the Lord says:—"Behold I say unto you, were it not for the transgression [continued evidently] of my people, speaking concerning the church, and not individuals, they might have been redeemed even now; but behold they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance as becometh Saints [as the law required] to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up [or redeemed] unless it be by the principles of the law of the celestial kingdom, otherwise I can not receive her to myself, [or redeem her], and my people must needs be chastened until they learn obedience, [to that union], if it must needs be by the things which they suffer."—Sec. 102: 1. If "God doth not vary from that which he hath said, nor walk in crooked paths, neither turn to the right hand nor to the left, is without variableness or even a shadow of turning, but His paths are straight, and his course is one eternal round," can Zion ever be redeemed otherwise?

In the preceding section, (101), we read:—"Verily I say unto you, my friends, I give unto you counsel, and a commandment, concerning all the properties which belong to the order, which I commanded to be organized, and established, to be an united order, and an everlasting order, for the benefit of my church, and for the salvation of men until I come, with promise immutable, and unchangeable." Blessings to the obedient; chastisement upon the disobedient. Can any other means of "salvation of men" be superior to or supercede this in connection with other celestial principles, until Jesus comes? In paragraph two the Lord says:—"Therefore a commandment I give unto you, that you shall organize yourselves and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him, [This shows that what the union required was, that taught in section 42], for it is expedient that I the Lord should make every man accountable as stewards over earthly blessings which I have made and prepared for my creatures. I the Lord stretched out the heavens and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my Saints, for all the things are mine; but must needs be done in mine own way; and behold this is the way that I the Lord have decreed to provide for my Saints; that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; [to make *all rich*, if his law is obeyed]; yea, I prepared all things, and have given unto the

children of men to be agents unto themselves. [They may do as they please with God's property for awhile]. Therefore, if any man shall take of the abundance which I have made, and impart not his portion according to the law of my gospel, unto the poor and the needy, he shall with the wicked lift up his eyes in hell, being in torment." The entire section is devoted to explaining this order of union, and in paragraph twelve we are again told how much "the law of my gospel" requires. "All moneys you receive in your stewardship . . . shall be cast into the treasury, . . . five, ten, twenty, fifty, or one hundred talents," above his wants, as fast as he receives it. "For it shall not be called his, nor any part of it." But it was the common property of the whole church, and instructions are given how it was to be used. This revelation was given after they were driven from Jackson county, evidently because they had become disorganized, because of transgression, instructing them to reorganize. Section 102, given in June, 1834, shows that they had disobeyed the commandment in section 101, and they were threatened with chastisement "until they learn obedience, if it must needs be by the thing which they suffer." O, how they suffered until July 8th, 1838, with scarcely any revelations, and then after all the revelations I have quoted, and others space forbids mentioning, in regard to what the Lord required of them, with the Book of Covenants in their midst containing those revelations; when expulsion from Missouri, or extermination was threatened them by Gov. Boggs, they cried unto the Lord to know "how much" he required of their properties for a tithing. In answer he still required all their surplus property, as a beginning of tithing; but loving and pitying them, no doubt, as most of them desired to obey him, but like the young man in Matthew 19, thought it terrible to consecrate all to the Lord, because of their selfish motives, inherited from their forefathers, and the Lord had said after they were driven "in consequence of their transgression; yet I will own them, and they shall be mine in that day when I come to make up my jewels. Therefore they must needs be chastened and tried, even as Abraham. . . . Notwithstanding their sins, my bowels are filled with compassion towards them; I will not utterly cast them off; and in the day of wrath I will remember mercy."—88: 1-4.

So after still requiring all their surplus property, he says: "And after that, those who have thus been tithed, shall pay one tenth of all their interest annually" (sec. 106: 1) instead of all, as under the law of consecration. And if the Saints had only obeyed and would now obey that law, strictly, as God requires, it would "as a school master" soon enable them to overcome their selfish motives so that they might again be "united according to the union required by the law of the celestial kingdom;" redeem Zion; make her again "like unto a judge sitting on a hill, or in a high place, to judge the nations."—64: 7.

I have hereby kindly presented to the Saints some of my reasons for believing

that the order given to Enoch, taught by Moses, by the apostles at Jerusalem, by the Lord Jesus to the Nephites, by Joseph the Seer in this dispensation, called "all things common" by ancient Saints, equality, being one, or having "common property," in this age, was, and is, a "certain condition or principle of the law of the celestial kingdom; that no other law can bring about perfect union; that if adopted by branches of the church, that instead of diminishing tithing, it would greatly increase it, as by mutual co-operation all would be placed in a condition not only to make their own support, but hundreds of increase. All lands of the Saints instead of growing weeds as much of it does at present, would be made to produce to its utmost capacity; thousands be made yearly by having their own store-house, "an agent to purchase food and raiment for this people;" and one-tenth of all this increase, yearly going to the Bishop "for my holy priesthood, saith the Lord;" for there would be no poor among them" requiring aid from the Bishop. And double the amount would in a few years be paid under such an order as in their present condition. No reason could be given for withholding tithing, as all the increase would be known, it being in the Lord's treasury until the entire land was converted as was the Nephites under this order. And even then it would be needed to send the gospel beyond the seas. Hence the wisdom—"And this shall be a standing law unto them forever for my holy priesthood, saith the Lord."

If, as we reason with the world in regard to signs following, like cause, like effect, so this order if observed now would bring all the glorious results as among Enoch's people and the Nephites. Read Book of Mormon, pages 478, 79. O, what a blessed people, almost a heaven upon earth. This order was not a division of property, neither "common stock," property altogether, families all in one house, and men all working together on one vast farm under an overseer, but union of property, every man having his own home, his own farm, under his own control as the Lord's steward, ample means to work with, "dealing justly one with another" as the Nephites, and whenever obtaining "five or ten talents" above what is needed in his own stewardship, giving it to the "Lord's agent, to become the common property of the whole church"—or branch so organized—See sections 51:2, 5; and 101:11, 12. Zeal and righteous ambition inciting every man in endeavoring to excell in his stewardship. Only a wicked wretch indeed would indulge in laziness in such a cause; and the strict law against idlers would soon rid the church of such an one. If any family were sick or unfortunate in their stewardship, not making enough for a support, they would be provided for out of the store-house. The poor and meek would rejoice in this "law of my gospel" and "flow into" the church, as they would *at once* become as rich as their brethren, and thus provided for would begin to make more talents to keep up the Lord's treasury. Much poverty and distress is

often caused by mismanagement, as all do not possess talent to manage; but when "wise men" are ordained of God to manage temporal things and counsel his stewards,—wisdom, economy and thrift, will characterize all their movements. God made all riches to alleviate the sufferings of his children and make them contented and happy; and this glorious law was given to accomplish this upon just and equitable principles. It is the grand and ultimate object of our Father, and the Redeemer, to bring all their children unto perfection, and to make them one like unto themselves, in temporal and spiritual things, it would be very unwise for wealthy Saints to divide their property among the poor promiscuously. Division of property as a doctrine, is from beneath; for if all were made rich in this way, circumstances, accidents, unwise calculation, sickness and other misfortunes would soon reduce many again to poverty, while through experience, talent and favorable circumstances, others would increase and soon have all again. But united under this law of union, all remain equal. For if some of the Saints should by experience, making close trades, &c., get much of another's stewardship, what they gained would not enrich them, neither the Lord's treasury, as it would all have to be put therein above their needs. Therefore their motive in speculating or cheating would be removed, and just dealing become a pleasure. In this way a perfect equality could be maintained, for all made above a living would become the common treasure of the whole; and while this law was observed no circumstances could make them unequal; no one could or would shun his neighbor because he was poor, or because his children had not the same advantages of education; no envy could exist because of wealth; no one could sit in idleness, fasting upon luxuries earned by the hard labors of others, who perhaps had not enough to eat because of misfortune.

Inequality in riches lays the foundation for many evils. The rich can have splendid mansions, fine carriages, apparel, educate their children to the utmost extent, while the poor must toil from morning to evening to obtain a scanty subsistence. Their families are often coarsely clad, and poorly educated. Such diverse circumstances causes distinctions. The rich do not generally feel like associating with the same degree of familiarity with the poor as with those of equal wealth; neither do they encourage, or even desire their children to select companions from among the poor, however worthy; consequently the poor feel themselves slighted, and are almost forced to feel envious because they are not also rich. This celestial order prevents all this, and provides means for all to have plenty, and to be highly educated. And notwithstanding all the fault found with the Book of Covenants, this doctrine of equality, of oneness, with laws to regulate and perpetuate it, stamps the book with the impress of eternal truth, and is an incontrovertible evidence of the divine mission of God's "Choice Seer."

The grand problem, how to equalize

capital and labor, thus emancipating the poor and downtrodden, and bring about the universal brotherhood of man, is now convulsing the nations; and human wisdom is unable to solve it. O, that Zion would in her strength, arise, put on her beautiful garments by remembering the new covenant, the Book of Mormon, and the former commandments, not only to say, but to do according to that which is written; thus bringing forth fruit meet for her Father's kingdom, thus redeeming herself, to again sit as a judge to judge the nations by setting a standard for the people, to bring about their universal brotherhood, causing "all nations to flow unto it," and "the poor among men to rejoice in the Holy One of Israel," loving the Lord with all their heart, and their neighbor as themselves. Then shall "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven be given to the people of the Saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

D. S. CRAWLEY.

DANCING.

Is it right to dance? What are the effects produced on them that participate in it? Is it right for those who hold the priesthood to encourage dancing?

Nephi in the Book of Nephi, 1 Nephi 5:36, says: "And after we had been driven forth before the wind for the space of many days, behold my brethren, and the sons of Ishmael, and also their wives, began to make themselves merry, insomuch that they began to dance and to sing and to speak with much rudeness, yea even that they did forget by what power they had been brought thither; yea, they were lifted up unto exceeding rudeness." Nephi began to fear exceedingly, lest the Lord should be angry with them and smite them because of their iniquity. We glean from this text, first, that when they turned to dancing they became rude and were lifted up, and committed iniquity, and they forgot what power had brought them forward. If it was a dangerous practice for the Nephites, and by it they forgot their God, will not the same cause produce the same effect now? Moroni, 7:2, says: "But whatsoever things persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good; no, not one; neither doth his angels; neither do they who subject themselves unto him."

With this rule before us, we can discern that dancing is following the lust of the mind and flesh. What a harmful effect is produced in man when he forgets his God and turns to worldly pleasures.

A. H. PARSONS.

Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnau at Wasanaeth Eglwys Iesu Grist, Ad-Roleiddedig Saint y Dydd Diweddfaf." There are 393 hymns in Welsh and 33 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

Conference Minutes.

LITTLE SIOUX.

The above district conference convened at the Saints' Chapel, Logan, Iowa, March 3d. Associate president, P. Cadwell, in charge. Organized by electing J. C. Crabb president, P. Cadwell associate president, and Wm. C. Cadwell and J. W. Wight secretaries. The morning session was taken up by a social service of prayer and testimony. Ann Binnell-Butler, of Woodbine, was received on evidence of membership in first organization. The following branch reports were submitted:—Magnolia 171; 2 died; Donald Maule president and clerk. Spring Creek 88; 2 died; David Chambers president and clerk. Willow Valley 50; 2 received by certificate of baptism, 1 marriage; John Hunt president, Henry C. Purcell clerk. Logan 60; received by certificate of baptism 1, and 2 by letter; P. Cadwell president, W. R. Davison clerk. Unionburg 33; no changes; T. Thomas president, P. C. Kemmish clerk. Sioux City 15; 1 baptized, 2 received by certificate of baptism; M. P. Berg president, E. A. Townsend clerk. Magnolia Sunday-school:—Total attendance 227, number of sessions 11, average attendance 20, donations \$3 34; J. F. Mintun superintendent, Mamie Emmerson secretary. The district secretary submitted his annual statistical report as follows:—The district contains 8 branches, total membership 720, including 3 high priests, 5 of the seventy, 41 elders, 16 priests, 11 teachers and 8 deacons. During the past year 45 have been received by baptism, and 59 by letter or vote. Increase 104; 20 have removed by letter and 10 have died; decrease 30; net gain for year 74. Members not enrolled in branches about 80; total 800. The following officers reported:—High priests C. Derry, J. C. Crabb and P. Cadwell; J. F. Mintun of the seventy (by letter); Elder J. W. Wight (by letter, baptized 5). J. H. Hunt E. R. Lanpher, W. Pett, Donald Maule, Joseph Seddon, Lehi Ellison, David Chambers, Henry Garner, P. C. Kemmish, W. C. Cadwell, C. A. Butterworth, Colby Downs, and H. O. Smith; priests J. C. Johnson, J. L. Gunsolly, W. T. Fallon, and James Emmerson; teachers W. R. Davison and deacon C. Kennedy. P. Cadwell in his remarks referred to the action of the Adventists donating some \$15 unto the Ladies' Aid Society, to assist in furnishing the church at Logan; also acknowledged assistance from the Ladies' Aid Society of Magnolia for same purpose. Bro. W. C. Cadwell made a statement reflecting great credit upon Bro. J. B. Baker for the manner in which he had performed the work of building the Logan church. Confirming Bro. Baker's statement that he had made no money out of the job, and conveying the idea that it was doubtful if he had made wages besides paying his subscription of \$25. The Bishop's agent submitted his report for the six months ending December 31st, 1887. Receipts 356.30, paid out \$258.51, balance \$97.79. He stated that he had received about \$240 less and paid out about \$96 less than in 1886. D. Chambers, John Pett, and J. M. Putney were appointed to audit the report, and they subsequently reported it correct. J. C. Crabb, D. Chambers, W. C. Cadwell, J. M. Putney, and C. Derry, were elected delegates to General Conference, and by motion were empowered to cast the full vote to which this district might be entitled. The Annual Conference was requested to continue C. Derry and J. W. Wight as missionaries in this district. A communication was read from Bishop Blakeslee. The district secretary read an article he had prepared at the solicitation of a publishing firm containing a history of the Saints in Harrison county, and on motion the article was approved by this conference. Bro. Crabb made a statement in reference to Missouri Valley mission but no action was taken. W. C. Cadwell was by request released from committee to represent the district before the Twelve. A resolution was offered to rescind all standing resolutions. On motion further action on this resolution was postponed till next conference. Joseph Seddon,

H. O. Smith and David Chambers were requested to labor at Logan as much as consistent with other labors. Preaching during the conference by J. W. Wight and J. C. Crabb, and Joseph Seddon spoke under branch direction Sunday morning. A prayer and testimony meeting was held Sunday afternoon, and much peace and spiritual strength was enjoyed by all. The sacrament was also administered Sunday afternoon. Adjourned to meet at Magnolia, Saturday, June 2d, at eleven o'clock.

CENTRAL MISSOURI.

This conference met with the Wakenda branch, the 3d of March, 1888. Bro. W. L. Booker president. Elders present:—W. L. Booker, E. W. Cato, G. W. Carter and M. A. Trotter; Teacher, A. C. Stone, Deacon, M. H. Stone. Wakenda branch reported 2 dropped. Alma branch, 3 received, 1 dropped. Elders F. W. Kaiser and C. E. Blodgett, also Mary Blodgett, Hiram Blodgett, and Alexander Blodgett, were disfellowshipped, and their names ordered dropped from the records of the church. Elder F. M. Miller submitted a statement to the effect that he had united with the Church of Christ and asked to be released from the church. A committee of two was appointed to visit him and labor with him, and report to the president of the district, and that he take legal steps in the case, and report at the next conference. Bishop's agent's report was referred to an auditing committee; reported back correct; and bishop's agent sustained for next year. Bro. W. L. Booker was sustained as president for the next year, and M. A. Trotter clerk. Adjourned to meet with the Alma branch, the 9th of June, at ten o'clock.

NODAWAY.

The above district conference convened at the Union Church, on Saturday, February 25th and 26th; James Thomas in the chair, A. J. Moore clerk *pro tem*. Branch reports:—Platte 80; 1 died. Ross Grove no change. Eureka not reported. Stanberry branch accepted as a branch of the district, and reported eight members; Joseph Curtis presiding teacher. Elders A. J. Moore, J. W. Johnson, Ole Madison, William Powell, Peter Rasmussen, James Thomas, (baptized 7), William Woodhead; Priest Andrew Jensen; Teachers Hans Floyd, C. C. Nelsen and John Ford, reported. Bro. F. W. Curtis was recommended to conference to be ordained an elder; referred to president in charge of the mission. Bro. Joseph Curtis was recommended to be ordained a priest; his ordination was ordered. The president and clerk and Bishop's agent of the district were sustained A. J. Moore, W. Woodhead, Ole Madison, Joseph Flory and James Thomas, to represent the district at General Conference, and that any member present be authorized to cast the vote for the district. J. R. Lambert was sustained as president of the mission and request made to continue him; also A. J. Moore and James Thomas in the district. J. W. Johnson, W. Woodhead and W. Powell preached during the conference. Adjourned to meet at call of president.

POTTAWATTAMIE.

The quarterly conference convened at Underwood, Iowa, February 25th. H. N. Hansen president, Thomas Scott secretary. Statistical reports of the two branches were read and approved. The bishop's agent's report was read and received. Received since last report, \$995 62; total paid out and sent to bishop \$902; on hand \$93 62. Elders C. A. Beebe, J. P. Carlisle, Joshua Carlisle and H. N. Hansen reported. D. K. Dodson elected as delegate to the General Conference. H. N. Hansen district president for the next four months, and Thomas Scott secretary for the next four months. D. K. Dodson preached on Saturday evening. Preaching Sunday forenoon by H. N. Hansen; in the afternoon by C. A. Beebe and D. K. Dodson. Adjourned to Wheeler's Grove, Iowa, the last Saturday in June [30th], 1888.

Miscellaneous.

MARRIED.

VANETON—DERRY—At noon March 1st, 1888, by Elder Phineas Cadwell, at the residence of Elder Charles Derry, of Magnolia, Harrison county, Iowa, Mr. M. S. VanEton, of Chadron, Nebraska, to Pearl R. Derry. Some forty were present to witness the ceremony, and after a feast of fat things was partaken of, all were treated to a feast of good music by the bride and others. A goodly number of presents were visible. At three p. m., bride and groom started for their home in Chadron, Nebraska, amid tears of sorrow that sister Pearl must leave. We all shall miss sister Pearl in very many places.

ROBINSON—GREEN.—Mr. John Robinson to Sr. Elizabeth Green, at the residence of Bro. Matthew Taylor, Lucas, Iowa, February 29th, 1888; Elder John R. Evans officiating.

NEWLIN—CHOPPER.—At Stone City, Linn county, Iowa, March 7th, 1888, by Elder J. S. Roth, Bro. J. H. Newlin, of Viola, Iowa, to Sr. J. D. Chopper, of Stone City, Iowa. May the same calm and peaceful influence ever continue with brother and sister Newlin, which was present on their marriage occasion.

DIED.

CHUTE.—At St. Clair, Michigan, April 30th, 1887, Clarence H., son of Bro. Henry and Sr. Alice Chute, aged 18 years, 7 months and 4 days. He was baptized February 25th, 1885, by Elder Gordon E. Deuel, and confirmed by him and Elder James Robb. He died firm in the faith, saying God called him and he was willing to go. He was a dutiful son, an affectionate brother, and was beloved by all who knew him.

ANDERSON.—Elder William Anderson, of No. 1302 South Pablo avenue, Oakland, California, died at his residence, at midnight, Sunday, the 8th of January, 1888, after an illness of some years. He was born in Mahoning county, Ohio, October 4th, 1835; joined the church at Nashville, Iowa, February 28th, 1861, where, and at Montrose he lived long and was favorably known to many of the Saints. He was one of the first missionaries to Utah, going with brethren J. W. Gillen and A. H. Smith across the plains by team in 1866; did good service in Utah and California for the cause. He emigrated to California, settling at San Francisco, where he went into business; subsequently removing to Oakland, where he continued in business until his death. He was a man of unsullied honesty and a fearless advocate of what he deemed to be right, liable to err, as are all, but willing to confess wrong when seen. He had many friends, few enemies, but neither fear of one nor love for the other caused him to swerve from his convictions. He is missed as are men of truth and action. He leaves a wife, and four children, one a daughter married, in Oakland.

COOK.—At her home in Sheridan, Nevada, February 11th, 1888, of neuralgia of the heart, Mrs. Margaretta Cook, aged 76 years, 1 month, 8 days. She was born in Manchester, England, January 3d, 1821; was baptized in that city in 1839 or 40; came to America in 1848, crossing the plains to Utah in the same year. Becoming disgusted with Brighamism, she became a follower of Joseph Morris, and upon his assassination she left Utah. She came to Nevada in 1870, and in September, 1873, she was baptized into the Reorganization. Her faith in the latter day work never wavered, and her greatest pleasure was in the occasional meetings, the church papers and books. Elders A. B. Johns and D. I. Jones conducted the funeral services.

EVANS.—At Forest Hill, Placer county, California, Sr. Jane R. Evans, of pneumonia, January 10th, 1888, aged 81 years, 2 months and 10 days. She was the widow of Thomas R. Evans, carpenter by trade, formerly of Gyfarthfa works, Methyr Tydville. She was baptized by Elder William Henshaw, March 12th, 1843, being one of the first who embraced the gospel in Wales. She, in company with her husband and family left Wales in 1855, and emigrated to Pennsylvania.

nia, where they resided about seven years, at which time, her husband was drowned near Pottsville, Pennsylvania; shortly after which she emigrated to Utah, where she remained about one year, after which she removed to Forest Hill. She embraced the Reorganized Church about fifteen years ago at Nortonville, California, and has proved faithful until death. She was a native of Laugharn, Pembrokeshire, Wales. She buried two children in California, and leaves six children to mourn her loss, four of which are residing in Forest Hill. Her son Edward is in Lucas, Iowa, and Thomas in Scranton, Kansas. She was a kind and gentle mother, endearing herself to her children, her friends and neighbors, and being loved by all with whom she was associated.

NELSON.—Lorenzo D. Nelson, the first shoemaker in Farmington, Iowa, who came here in 1835, died at his home in Arbela, Missouri, October 12th, 1887, aged 76 years, 5 months and 26 days. He was born in Rowan county, North Carolina, April 17th, 1811. In 1843 he married Elizabeth Doty, a daughter of another early settler. He resided in Farmington until one year ago last July. He leaves a wife and two children and many friends. He will be remembered by hosts of Farmington people as a quiet citizen, respected and loved by all who knew him.

Yet again we hope to meet him,
When the day of life is fled,
Then in heaven with joy to greet him
Where no farewell tear is shed.

GENERAL CONFERENCE.

RAILROAD RATES.

Persons attending the General Conference at Independence, Missouri, next April 6th, going over the Chicago and Alton Railroad, in Illinois and Missouri, can have the rate at *one fare and a third* for the round trip; provided that they purchase first class single trip tickets to Independence, and procure from the ticket agent when going a certificate (which the agent will furnish on request) certifying as to the form, number, route and destination of ticket purchased.

2. If through tickets can not be procured at starting point, passengers must purchase to the most convenient point where such tickets can be procured, and re-purchase through to Independence via this line, requesting certificate as before mentioned, from the ticket agent at the point at which such ticket is purchased.

3. Tickets for the return journey will be sold by the ticket agent at Independence at one-third the single trip, first-class unlimited fare, and only to those holding certificates duly signed and stamped by the ticket agent at the point from which the ticket for the going passage was sold; such certificates to be countersigned by the secretary or clerk of the conference, certifying that the holder has been in regular attendance at the meeting. *It is imperative that a certificate be procured.*

Tickets issued on certificate for return journey will be limited by agent for continuous trip—no stop-over privilege being allowed. Certificates are non-transferable.

The Missouri Pacific Railway Company in Missouri, will return delegates at same rates to points on their line upon presentation to their agents at Independence of certificates signed and filled out by Bishop Geo. A. Blakeslee. It is hoped that their lines in Kansas will do the same.

The Illinois Central Railroad Company will return delegates at one-third regular rates, who pay full fare going, over their lines in Iowa and Illinois upon presentation at their ticket offices at Effingham, Vandalia, Normal, (Illinois), or Sioux City, Iowa, certificates issued by the authorized officer of the conference properly accrediting them.

Persons attending the conference who pay full fare going over the Chicago and North-Western Railway, will be returned for one-third fare, provided they procure a receipt issued by the agent of that company at the railway station from which they start on that line going to conference, for the full fare paid; which receipt, when filled up and countersigned by the secretary of the conference certifying that the holder was an at-

tendant, will be honored if presented at the depot ticket offices of that company at Council Bluffs, Des Moines, and Chicago.

If persons pass over two or more railways when going to conference, and pay two or more short fares, on account of local tickets not being sold through, they should procure receipts for the fare paid going over each line, or for each ticket purchased, as return tickets at the reduced rate will be issued *locally* by each company for same trips. Blank forms for the above purpose are in the hands of all the station agents, (on the C. N.-W. Ry.), and will be issued as receipts for full fare paid on application. The same rules apply with those going over the Rock Island and Pacific. Receipts for fare over this road will be honored by their agent at Kansas City, Missouri, for return tickets at one-third fare when properly filled up and countersigned by Bishop Geo. A. Blakeslee.

The Wabash, St. Louis and Pacific will furnish to those who pay full first-class fare going, return tickets at one-third full fare; provided, that they secure from the Ticket Agent at the Station where they purchase ticket going a receipt and certificate for and of said purchase—such certificate to be certified by the Secretary of Conference; and provided further, that there be twenty (20) or more such persons returning over the same route as in going.

The Hannibal & St. Joseph, and Kansas City, St. Joseph & Council Bluffs Rail Road will return delegates to General Conference from Kansas City to points on the "Burlington System" within the territory from which rates are authorized at one-third fare on certificate. Delegates enroute to the conference residing on these lines will purchase tickets to Kansas City at full fare and ask the agent for certificate receipt. On presentation of this receipt filled out and signed by Bishop G. A. Blakeslee, their agent at Kansas City will issue tickets to the starting point at one-third fare.

Don't fail to procure receipts for the full fare paid *going*, as otherwise no return tickets at the reduced rates will be issued.

It is expected similar arrangements will be effected over the Chicago, Burlington and Quincy, Michigan Central, and other roads, at an early time.

ARRANGEMENTS FOR ENTERTAINING.

A committee has been appointed by the Independence Branch to arrange for the entertainment of General Conference members and visitors; said committee consists of F. G. Pitt chairman, H. R. Mills treasurer, M. S. Frick secretary, J. J. Vickery and R. May.

Said committee has appointed a reception committee, as follows: First Ward, J. J. Vickery; Second Ward, F. W. Barbee; Third Ward, R. May; Fourth Ward, M. S. Frick, whose duty it is to provide homes for all who come and apply to them. A uniform charge at the rate of *two dollars* per week will be made, said money to be paid to the committeeman assigning the guest his or her home.

All parties intending to come to conference, who have not made private arrangements for their accommodation, will please bear the above in mind, and, if possible, notify the secretary of committee, Bro. M. S. Frick, of their intention to come, that arrangements may be made beforehand for as many as possible, and thus avoid extra work at the time.

It has been decided to hold conference in the basement of our New Church, and preparations are being made to that end. Committeemen will wear a blue ribbon in button hole by which they may be known.

The Independence Branch, at its meeting held March 5th, adopted the above.

F. G. PITT, *Chairman of Committee.*

P. S.—It is intended to have a corner stone laying at the New Church April 6th, if arrangements can be made with Pres. Joseph Smith to preside at said ceremony on that day.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

SPECIAL LAND EXCURSIONS.

On March 20th, April 3d and 24th, May 8th and 22d, and June 5th, 1888, the "Burlington Route," C. B. & Q. R. R., will run Special Land Excursions from Chicago, Peoria, St. Louis and all stations on its line to points in Nebraska, Kansas, Minnesota and Dakota, and to points in Colorado east of and including Akron and Sterling on the B. & M. R. R. and Sterling on the U. P. R'y, at greatly reduced rates. This will afford home-seekers, land buyers and others an excellent opportunity for the inspection of the fertile country of central, north-western and south-western Nebraska and north-western Kansas, reached by the new extensions of the Burlington & Missouri River R. R. in Nebraska. Also, to visit the rich agricultural districts of Dakota and Minnesota reached by the Burlington Route. A great reduction in rates will also be made to Texas, New Mexico, Tennessee, Mississippi, Alabama, Louisiana and Arkansas points on March 20th, April 3d and 24th, May 8th and 22d, and June 5th, 1888. Tickets good for 30 days to Nebraska, Kansas, Colorado, Minnesota and Dakota points; and to all other States mentioned, 60 days. Liberal stop-over privileges will be accorded passengers beyond terminal points of this line. For tickets, general or further information regarding the above, apply to any ticket agent of its own or connecting lines or address, PAUL MORTON, General Passenger and Ticket Agent, C. B. & Q. R. R., Chicago, Illinois.

IMPORTANT NOTICE.

Bro. Ordway is now Prepared to supply Agents with **Portable Bed Springs**, Pillow Sham Holders, Tidy Holders, &c., at GREATLY REDUCED Prices. IT WILL PAY to write for Circulars and terms. 11feb Address B. F. ORDWAY, Peoria, Ill.

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Two choice Residence Lots in block adjoining Saints' Chapel in Lamoni, Iowa.

D. F. NICHOLSON.

TWELVE SERMONS.

THE LAMONI GAZETTE, an eight column paper devoted to general and local news, will publish monthly supplements containing full reports of Sermons selected from those delivered at Lamoni and at the General Conference, which will be reported especially for us.

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BIBLE SYNOPSIS.

The remainder of my "Bible Synopsis" will be sold at \$1.25 each, and 25 cents less to all ministers of the gospel, free of postage. Every family should have one. The Synopsis is an arrangement of Scriptures under different headings. The principal passages treating on each subject are arranged to read in connection, with book, chapter and verse. Over sixty subjects are thus arranged, with portrait of the author. I want agents in every branch. Send money by Post Office Money Order, or for single book a \$1 bill and 25 cents in stamps. Good profits to agents. Address,

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINE HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EIT IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, March 31, 1888.

CALLINGS AND QUALIFICATION OF MINISTERS.

BRO. E. W. NUNLEY writes to say he fears lest some are called to the ministry, not of God, but of men, and he thinks this is proven by the fact that they do little or nothing in the ministry. But it should be borne in mind that this kind of proof is defective, for it is well known that persons may be divinely entrusted with "talents," and then fail to use them properly.

He also thinks mistakes are made in calling teachers and deacons without "special direction" of God's Spirit. To this it may be replied, that all selections to the ministry should be moved and directed by the Spirit. But this does not involve the necessity for all to be called by and through prophecy, vision, tongues, &c. In the primitive Christian Church some of the ministry were appointed by prophecy, while others were chosen and appointed by wisdom, spiritual guidance, and by the overruling providence of God as in Acts 1: 22-26; 6: 3; Titus 1: 5, &c. Besides this the evident holy "desires" and known good qualities of the individual had sometimes very much to do with respect to his being selected for the ministry, as in respect to bishops, (1 Tim. 3: 1); and those calling and setting apart both them and deacons were to judge of their fitness as Paul directs in 1 Tim. 3: 1-13; Titus 1: 4-9; 2 Tim. 2: 2-26, etc., etc. In harmony with this are the teachings and precedents found in the Book of Mormon 2 Nephi 4: 5; Mosiah 4: 1; 9: 9; Alma 4: 1, etc., etc. To this agree the teachings of the Doctrine and Covenants, 10: 4, 8, 10; 11: 2, 4; 35: 2, 3; 39: 8; 63: 15, 16, etc., etc. We should add to this the fact, that often, both the ordaining ministry and the membership had much to do in the selection and approval of the ministry, as we have already seen in part, and as is further confirmed by the following:

Mosiah 11: 2; Alma 3: 8; 12: 1; Book of Mormon 4: 1; Doc. Cov. 5: 2; 10: 2, 8; 11: 2, 4; 35: 2, 3; 17: 16, 17; 99: 2, 4; 104: 11; 107: 46, etc., etc.

The brother also thinks some of those writing for the *Herald* on the qualifications of the ministry put too much stress on education. This should not be done, and we fail to see that it has been done, at least of late in our columns. It is true that the Lord in the past and in the present has called some of "the weak things of the world to confound the things which are mighty," but those when faithful did not remain weak. But, blessed of God, and diligently using their own powers, abilities and opportunities, they grew in grace and knowledge and wisdom and skill, and thus became mighty men of God. The education and intellectual powers of men and women are most valuable when put to proper uses. But when they who possess them become proud and vain, and use these qualifications for improper purposes, then God is displeased with them—not, (we repeat it), with their attainments, but with their abuse, or improper use of them. Abraham was skilled in some of the sciences—notably astronomy—and taught the Egyptians. Moses was skilled in all the learning of the Egyptians. David, chosen in weakness and ignorance, became learned and mighty. Daniel and his fellows were called and chosen of God and man because they were "well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science." Dan. 1: 4, 7. God called Paul the learned, also Luke "the physician," while Peter and Andrew and James and John, though called in weakness, grew rapidly in all essential knowledge and wisdom, and became polished and powerful ministers for Christ. Paul said to Timothy, "study, to show thyself approved." The prophet Isaiah said, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in due season." The prophet Jacob said, "To be learned is good, if they hearken unto the counsels of God:" and the Lord commanded his ministry in this dispensation, saying: "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; yea, seek learning even by study, and also by faith."—Doc. Cov. 85: 36. And to the First Presidency he said, "You shall from henceforth preside over the affairs of the Church and the School; [of the prophets], and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues and

people. And this shall be your mission in all your lives, to preside in council and set in order all the affairs of this church and kingdom." Sec. 87: 5. This being proper and essential in order that the First Presidency might thoroughly fulfill their duties and calling to the church and the world, it follows that their fellow ministers should follow out the same line in order that they, too, may successfully fulfill their ministry acceptably.

No man should be set apart to the ministry unless called of God "as was Aaron," (Numbers 28: 1), and as were those mentioned in the New Testament, Book of Mormon, and Doctrine and Covenants; for no man is competent to preach the gospel and build up the Church of Christ unless lawfully, regularly called and set apart to that authority. See Mosiah 11: 2, 12; Doc. Cov. 42: 4, etc., etc.

CASTING STONES.

IN the HERALD for March 24th there was an article on page 187 relative to the polygamous teachings of Martin Luther and Philip Melancthon, chief among the Reformers of the sixteenth century. This might be supplemented with the adulterous teaching, in England, of Cardinal Wolsey and the lecherous practices of Henry the 8th, King of England. The latter was known, while he remained a Roman Catholic, as "The Defender of the Faith," he writing against Luther; but when, under his management, and at his instigation, the English parliament passed an act abolishing the papal authority within the realm, he claimed and was acknowledged by parliament to be "the head of the church." This "reformer" and church founder had six wives in all, but not all at the same time. To his shameless adultery he added the crime of procuring the execution of his second wife, Anne Boleyn, and Catharine Howard, his fifth wife, besides numerous other victims who stood in the pathway of his criminal ambitions.

If the Methodists who cast stones at the founder of the Church of the Latter Day Saints would look well into the history of John Wesley, the founder of their church, they would find that he was charged with many and great evils by the opposing religionists of his time, and among evil charges are the following taken from a "History of the United States," published by Collins and Hannay, in New York, 1830. On page 106 it says: "In 1736, John Wesley, a celebrated Methodist, made a visit to Georgia, for the purpose of preaching to the colonists, and converting the Indians. Among the former he made some proselytes, but more enemies. He was accused of diverting the people from

labor, of fomenting divisions, of claiming and exercising high and unwarranted ecclesiastical authority. His conduct toward the niece of one of the principal settlers was highly resented by her friends. Thirteen indictments, for alleged offences, were found against him; but before the time of trial he returned to England, and there for many years pursued a successful and distinguished career of piety and usefulness."

"They who live in glass houses should not throw stones."

BAPTISTERIES.

A SISTER asks to know where we find mentioned in the Old or New Testament where God's people had basins in their houses of worship in which to baptize.

To answer this properly and fully would take more time and space than we can now spare, but we will seek to give some points which will enable the patient investigator to get a good start toward a complete answer. To begin with, it should be borne in mind that "baptism," and "washing," are in some instances, equivalent terms and mean the same thing. Hence Paul says: "But according to his mercy he saved us, by the *washing* of regeneration, [the new birth], and renewing of the Holy Ghost."—Tit. 3: 5. And he further says: "Christ also loved the Church, and gave himself for it; that he might sanctify [make holy] and cleanse it with the washing of water by the word." [of Christ's gospel.—Ed]. The gospel command of Christ to Paul, by his servant Ananias, was, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins."—Acts 22: 16.

That this "washing"—baptism—was practiced in ancient times may be seen in the fact that "the gospel was preached unto Abraham;" (Gal. 3: 8); and in the further fact that Israel "were all baptized unto Moses in the cloud and in the sea."—1 Cor. 10: 2.

The familiarity of the Jews with the ordinance of baptism in the days of John the Baptist is seen in the fact that, "there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins;" (Mark 1: 5); and in the further fact that the Pharisees said to John, "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?"—John 1: 25.

William Smith in his *Dictionary of the Bible* says: "There is an universal agreement among later Jewish writers that all the Israelites were brought into covenant with God by circumcision, baptism, and sacrifice, and that the same ceremonies were necessary in admitting proselytes." As to the places where baptism was administered, "the sea" is mentioned, also the river Jordan, and "in Enon, near to Salim, because there was much water there."—John 3: 23.

The word Enon "is merely a Greek version of a Chaldee word, signifying 'springs.'"—*Dict. Bible, Art. Aenon.*

Grouping these facts together we conclude that, baptism was administered in

any convenient place wherever "much water" was at hand, whether in a sea, river, spring, pool, laver, or baptismal font.

Now, it is a historical fact, that in the temple of the Lord, ordered by Solomon, there was "a molten sea," (1 Kings 7: 23-44), about sixteen feet across, near eight feet high, and resting upon twelve oxen. This great laver would contain "much water," and would therefore be suitable for baptismal purposes. Indeed one can scarcely conceive of any need for so large a laver except for baptism. And while it is evident it was used for other kinds of "washing" by the priests, (2 Chron. 4: 6), it certainly contained sufficient water in which to baptize.

There is no place in the New Testament where baptisteries "in houses of worship" are spoken of. Indeed, in those early times the Saints had but few houses of worship of their own, owing, no doubt, to both their persecutions and their poverty.

Dr. Buck and others inform us that the ancient church prepared a building separate and distinct from the place of public worship, consisting of an ante-room and an inner room, in the first of which the candidate made confession of faith, while in the inner room was administered the ordinance of baptism; and that in the sixth century the baptisteries began to be taken into the places of worship.

Relative to *places* for baptism, in the absence of direct commandment from God, wisdom should dictate on the grounds of convenience and both general and special fitness.

The chief essentials are, 1, genuine gospel faith; 2, repentance arising from "godly sorrow;" 3, a divinely authorized administrator; and, 4, "much water" in some convenient place in which to administer the ordinance, let that be in river, sea, lake, pool, spring, or font.

Again; we must not reject all the things we do not, can not find in the Old and New Testaments. For while it may be safe to reject all that conflicts with what is plainly, fully taught in those scriptures, yet we should remember that God will ever teach his people "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little," yet all will be in harmony and in unity.

HERE is a specimen of the low and lofty lying so current now-a-days, and we think it well to preserve it that future generations may see the character of this Christian (?) enlightened (?) generation and thereby be assisted in fixing it in the class to which it belongs. The letter following it will explain further in regard to it. The article has scarcely one truthful sentence in it, as all well informed persons know:

DAVID WHITMER DEAD.

The last of the witnesses of the "Book of Mormon" is dead. There were originally eleven of these witnesses—three who testified that they saw an angel who delivered the plates and eight that they saw and "hefted the plates which had the ap-

pearance of ancient make and curious workmanship"—and of all the eleven only one died in the orthodox Mormon faith. This one, Martin Harris, was expelled from the church in Missouri; but some thirty years later a missionary found him in poverty and second childhood, recon-verted him and took him to Utah, where he died at 93 of pure old age. Oliver Cowdery, another of the three, was expelled from the Mormon church for "lying, counterfeiting and immorality," and became a common drunkard. When sober he declined to say anything about his "testimony," but when drunk he reiterated it with great emphasis. Many a backwoods bar-room in Missouri and the adjacent sections of Iowa has echoed to these words (and he nearly always used the same form), as loudly uttered by Cowdery: "Gentlemen, I'm only a poor——; but, as sure as I'm a living man, I saw an angel come into that room and hand them plates to Joseph Smith."

David Whitmer, the last of the three, was also expelled from the church during the Missouri trouble in 1838, and for twenty-five years lived a very quiet life in Richmond, Ray county, Mo. During this time he persistently refused to say anything about his "testimony," or to have any dealings with the Brighamite Mormons. He established a high character for honest dealing, although a horse trader, and his associates found it best to not trouble him about his connection with Joseph Smith. At length an old neighbor urged him to say once for all what the truth was, and he replied that he assuredly did see an angel with the plates, viz: Mr. Samuel Angell, "one of the neighbors!"

About this time the various bands of Mormons who had refused to follow Brigham Young to Utah, and who were scattered from Voree, Wisconsin, to Lyman Wight's place in Texas, and known as Strangites, Lymanites, Twelviters, Gatherers, etc., began to pull together and re-organize under the lead of "Young Joe," that is, Joseph Smith, oldest son of the prophet. Then David Whitmer suddenly broke his long silence and reaffirmed his original "testimony;" his grandson became a leader in the new organization, and the old gentleman was once more a religious devotee. In 1878 a tornado struck the town of Richmond, reduced a third of it to kindling wood in two minutes, killed fifteen persons and wounded many more, the talented grandson, a livery stable keeper being among the wounded. After that David Whitmer became an enthusiast on the subject of restoring the church, and repeated his "testimony" with great zeal. The effort at reunion was not a complete success, however; though the "Reorganized Church of Jesus Christ of Latter Day Saints," commonly called "Josephites," contains some 40,000 members.

David Whitmer was born in Pennsylvania, January 5th, 1805. In 1829 he heard of Joseph Smith's discovery of the golden plates and went to see them. He was then, according to his "testimony," favored with the sight and witness of the

angel, after which the translation was made at his house, his brother, Christian Whitmer, and Oliver Cowdery doing most of the writing. David was one of the six who organized the church, April 6th, 1830, and he remained with the Mormons till their breakup in 1838, after which he located in Richmond. The Brighamites never made such charges of immorality against him as against Cowdery and Harris, of the latter of whom Joseph Smith made this entry in the church records: "There are niggers with white skins, such as Gramas Parrish and Martin Harris, the lackeys; but to notice such fellows would be a sacrifice too great for a gentleman to make." David Whitmer also held one rare advantage over the others—he retained the original manuscript from which the "Book of Mormon" was printed, and it descends to his grandsons among the sacro sancta of the Reorganized Church. Mr. Whitmer was but a few days older than eighty-three when he died, and almost his last intelligent utterance was a reiteration of the truth of his "testimony." In conclusion, it must be said that the Mormons have done a vast service to the science of comparative theology; they have demonstrated before our eyes the process by which ethnic religions originate and develop. Here is a purely American church, with prophets and apostles of our time, and voluminous revelations in the (very) vulgar tongue. It is the same to comparative theology that a living mastodon or hyleosaurus would be to geology.—*Vicksburg Commercial*.

316 Capital Avenue South,
LANSING, Mich, Mar. 18th.

Bro. W. W. Blair.—One day this week I was called over to Sr. Bagley's, in this city, she being feeble in health, to administer to her, and also to her sister—Sr. Kesler. While I was there on my mission a sister handed me this remarkable Don Quixote tangent which she had cut out of the *Vicksburgh Commercial*, which is now being quoted and passed around by other papers as a sacred portion of the common gospel of the kingdom of his Satanic majesty which of necessity must be preached and disseminated in all the world for a sure witness among all nations that the Latter Day Saints are extremely hated by the devil and all his emissaries the world-wide-over. Well, dear Saints of Lansing and every where else, just please remember that Jesus said, "If the world hate you, ye know that it hated me before it hated you." So you see Jesus has got the start of you. "Ye know," he says, "that it hated me before it hated you," and he goes on to say, "If ye were of the world, the world would love his own; but because ye are *not* of the world, but I have chosen you out of the world, *therefore* the world hateth you." "Remember," he says, "the word that I said unto you, the servant is not above his Lord. If they have persecuted me, they will also persecute you." Again he says, "It is enough for the disciple that he be as his Master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more shall they call them of the household." Please bear in mind that while these apostolic scandalum magnatum of the kingdom of Satan are blowing out and disseminating their

defamatory effusions as the chief joy of their susceptibilities there is some thing infinitely better for you. The good Master says "Blessed." Thank the Lord! "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven, for so persecuted they the prophets which were before you." John 15: 18-20; Matt. 10: 24, 25; 11: 12.

HIRAM RATHBUN.

EDITORIAL ITEMS.

WE are pleased to note that in the North Attleboro (Mass.) *Chronicle* of the 6th instant, Bro. A. B. Pierce makes a concise, but very able defense of the Reorganized Church. Good fruit will result from such efforts in due time.

Bro. G. R. Scogin wrote from Brewton, Alabama, the 13th inst. that he had visited the Escambia, Macedonia and Lone Star branches, laboring some in all of them and baptized one in the last mentioned one, and had opened some new fields. He says the Saints are gaining influence and friends, and that he intends to labor in the future to the best of his ability.

Bro. John Livings writes from Derby, Mississippi that he is circulating the Voice of Warning sent him by Bro. J. H. Peters. Himself and wife, and his father and mother, are the only members in that region, and they and their neighbors wish to have our elders preach there soon.

Bro. E. E. Marshall, of Lone Rock, Missouri, expresses in a recent letter his determination to hold fast to the faith and press steadily on to final triumph.

Bro. W. W. Cross wrote us the 10th inst., that brethren Devore and Beatty had raised up a branch of seven members at Goose Creek, Ritchie county, West Virginia, that persecution had fallen upon them, but they hoped to ever render good for evil.

Sr. Sarah J. Allen writes from Springfield, Dakota, that her brother Joshua Hartley and his wife, also her sister, Mrs. Maria Grey and her husband, of Ainsworth, Brown county, Nebraska, wish to be baptized. She also says many would like to have Elder J. W. Wight return to Dakota, and that if he will come he will be conveyed by carriage across to Ainsworth.

Bro. M. R. Scott wrote from Deputy, Indiana, the 13th instant, that the work is onward in that region.

Bro. A. J. Cato wrote from Silver Hill, Arkansas, March 10th, that bad weather from first of last December up to date had prevented his preaching much. He feels improved in health and spirits, thinks prospects are brightening, and that some religionists are losing prestige with the thinking class of society.

Bro. E. W. Nunley wrote March 6th from Wheelock, Texas, that he had been well received at two new places in Brazos and Burleson counties, and that some of his former Baptist associates were investigating, and he hopes to be able to soon organize branches there. He pronounces Bro. T. W. Sherrill and Sr. Mattie Fields

"good soldiers," because of their godly zeal.

Bro. R. M. Elvin wrote us of late that Dr. York, an Infidel lecturer, has a crowd of Sunday nights, in the Opera House in Salt Lake City. God pity the poor people there and deliver them from the cheerless, hopeless darkness of Infidelity.

Bro. John Wake wrote us from Horton, Kansas, the 12th inst., that abroad in the religious world spiritual knowledge, as he views it, is at a stand-still, and that they manifestly possess no power by which to concentrate on a correct basis and build according to a correct pattern. He remarks also that he can bear a living testimony to the truth of the great latter day work; and that he rejoices in its progress. He thinks a goodly number will unite with the church in that region at no distant time.

Bro. J. F. Gunsolly wrote from Payette, Idaho, March 14th, and expresses the wish that some of the elders will call on him and other Saints at that point and labor in the gospel. He feels well satisfied with his new home, and says that when writing the weather was beautiful and the season far advanced as in April and May in Iowa.

QUESTIONS AND ANSWERS.

Ques.—Can a branch legally release a priest without a charge is brought against him?

Ans.—Yes. He holds his official position in a branch by virtue of the choice and vote of the branch as provided for in Rules of Order, chap. 14: 164, this being in harmony with Doc. Cov. 27: 4; 107: 46, etc., etc.

Q.—Are we to understand that those who are caught up in the clouds "to meet the Lord in the air," (1 Thess. 4: 17) will descend right away, or remain in the air a thousand years, and reign over the earth in that condition?

A.—No. For the Lord has said by the prophet Zechariah: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear nor dark; but it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward

the hinder sea; in summer and in winter shall it be. And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."—Zech. 14: 1-11. To this agree the words of Isaiah: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."—Isa. 24: 17-23. And the Lord says in Malachi: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."—Mal. 3: 1-4. Of this event Jesus evidently speaks in these words: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23: 37-39. This position is further confirmed by Ezekiel, chapters 38 and 39; Daniel 7: 13, 14, 27; Joel 3: 9-21; Isaiah 59: 16-21; 60: 1-22; 62: 1-12; 64: 1-12; 66: 1-24; 2 Peter 3: 3-14; Rev. 5: 8-10; 11: 15-19; 14: 14, 15; 20: 6; 1 Cor. 4: 8; 2 Tim. 2: 12, etc.

WE take from *The American Antiquarian and Oriental Journal*, edited by S. D. Peet of Mendon, Illinois, the following review of Elder S. F. Walker's "Ruins Revisited." The editor expresses surprise that a work evincing so much re-

search, and exhibiting so much skill and sincerity, should have been written by a Mormon. If the editor will take the pains to inform himself, even in a moderate degree, in respect to the faith, history, and capabilities of the Mormons, he can enjoy many surprises of this sort, those which will have the happy effect of dissipating prejudice and exhibiting the facts and principles of a system of religion that is as high as heaven and as far-reaching as the eternities.

"A book on Archaeology by a Mormon elder is a curiosity and a surprise. A surprise because of the extent of the reading which is exhibited by it, and a curiosity because of the position the author takes. The position reached is that the lost tribes of Israel came to America, and the descendants of Abraham and of Noah are to be found in this country as the prehistoric inhabitants. Of course the conclusion which a Mormon would draw would be that the tablets and other tokens, which have come down to us from prehistoric times, contain not only history but revelation. It is a singular fact that Professor Seyffarth, who was not a Mormon, interpreted the Davenport tablets as representing Noah and his family; and others who do not believe in their genuineness have maintained that these tablets were planted by Mormons. The author of this book is not responsible for these coincidences, for he seems to be sincere and no doubt believes what he has written; at least there is an air of candor about the book which would lead one to that conclusion; still there is a lack of discriminating and critical judgment that might result in self-deception. Wyrick a number of years ago exhumed a stone from a mound in Ohio, covered with Hebrew letters. Archaeologists have universally pronounced the stone a fraud. The author of this book considers it genuine. He says the science of archaeology is not complete without this "keystone." Wyrick builded better than he knew. The author says also that "the flood legend is sculptured on the great calendar stone in the City of Mexico," and quotes Delafield and Kingsborough to show the similarity between the bible stories and ancient Mexican picture writing. He also quotes Brasseur de Bourbourg, Ignatius Donnelly, Rafinesque and Dr. Le Plongeon, who says "the Maya is not devoid of words from the Assyrian." Rudolph Falb, a German professor, says that the Aymara language, spoken by eight villages in Peru, bears near affinity to the Semitic tongue. A chapter is given to the wanderings of the lost tribes. He says we are compelled to try to trace the covenant race through all its vicissitudes to see what shall befall them in the latter day. He speaks in another chapter of a chart of the wanderings of the Aztecs, furnished by Delafield, and refers to a kneeling figure in the chart with tears rolling from his eyes, and says this proves that the leader was guided by inspiration, the old world imagery, the leaning mountain, the tree of knowledge, etc., the cross and the pyramid he recognizes in America. These are the conclusions of the book, filling up six chapters, from the twelfth to the eighteenth. In all the previous chapters the author is gradually approaching the subject, and he does so in a very adroit manner, as will be seen by the table of contents, which is as follows: First, origin of all things; second, world's history; next, the cradle

land, the winter of the world, which means the glacial era; the deluge tablets, Ararat, Babel, Beni Noah, the Noachidae in America. In some things the author has taken the scientific view, as for instance, when he says that the tower of Babel was built for worship, was a reproduction of the mystical mountain of the assembly of the stars, the Hormandz of the Isaiah. He quotes also the opinion of learned writers and says the weightier part of the world of learning is in favor of Pamir's high plain, Central Asia, as the only starting place of the nations; but he quotes Prof. Valentini to show the similarity of the names of five cities of Ararat to five names of ancient places in Mexico. He says: "If the traditions of the flood, had all been obliterated a nearly full account could have been made up from American sources." He maintains that Melchizedec had the true faith, but he quotes Lenormant as holding the opinion that man existed in the miocene age, not as a savage, but as a gifted being, and that the savagery of later races was the result of a divine curse. It is plain that the author's views of the legend have given a tinge to his views, and that he wears blue spectacles in all his wanderings through the fields of science. There is a lesson in all this. In the first place, those who think they know all about science and are sure that it confirms the preconceived view will be surprised when they look at this travesty; but those who think, on the other hand, that Mormonism is nothing but a system of willful imposture will find out the various ways by which certain persons may deceive themselves."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Let me find in thy employ,
Peace that dearer is than joy;
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude."

"FEED ME WITH FOOD CONVENIENT FOR ME."

REMOVE far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me. Prov. 30: 8.

We have long since been impressed with the fact, that the food which would be just what was required by one and which would be soul-satisfying and welcome to that one as the manna which fell from heaven, would not be so acceptable to another, neither satisfying to his soul. In addition to this we have for years past been impressed with the thought that very shortly the Lord would move upon his servants by the power of his Holy Spirit, when they as the prophet declared of Christ, "Should stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God." Were it in our power to put into words the feast of fat things enjoyed by the Saints in Lamoni yesterday, we believe that not one who would read but would realize that God is even now arming his servants with the sword of his Spirit, and moving them to the lifting up of his colors, "Fair as the moon, clear as the sun and terrible as an army with banners." And more than this, we believe that it would be food soul-satisfying to every follow-

er of Christ, seeking for the mastery over self and the reward declared to be for "Him that overcometh." We can not refrain from the desire of giving you a few of the crumbs, and though they will be indeed few and scattering, yet if they serve to encourage one lonely or discouraged one—one who all alone in the midst of weariness and pain, surrounded by discouragements and difficulties seemingly mountain high, still holds bravely on having their faces set Zionward and a firm grasp upon the rod of iron, we shall feel amply rewarded and we are sure Bro. Luff will forgive the mutilated form in which they appear. Indeed we know that he will, for it is the earnest love of, the sublime reverence for God and his laws that, added to the zeal which can not be simulated, made the utterances of his lips marvelous in their sublime earnestness, and soul-searching depth of thought.

Bro. Luff read for his first lesson the parable of our Savior found in Luke 13:6-9: "A certain husbandman had a fig tree planted in his vineyard. He came and sought fruit thereon and found none. Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig tree and find none. Cut it down; why cumbereth it the ground? And he, answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it. And if it bear fruit the tree is saved and if not, after that thou shalt cut it down. * * *

Giving our attention to the construction of this parable in order that we may grasp the grand truth underlying it, we find that in the vineyard, a piece of ground which had evidently been set apart and prepared for the purpose of growing trees, which should yield fruit, and not carelessly by the way side, this tree had been planted, and as a consequence of the care and labor bestowed upon it with the sole purpose in view that it should ultimately bear fruit, the Lord of the vineyard came seeking it, that in the fruit he should receive the reward for time and money bestowed upon the tree. Not discouraged the first year, he came again the second year with a like object in view, that he might find the fruit this fig tree ought to bear, but again he went away disappointed not having found any, and now for the third time is disappointed in finding that which he seeks. This time, unlike former ones, he does not go away silently, but calling the dresser of his vineyard to him, he expresses his disappointment in these words: "Behold these three years I come seeking fruit on this fig tree and find none." I have a right to expect that it should bear fruit. The husbandman has planted it here. It is no chance sowing of a seed by the way side or the planting of one unskilled in such labor, it is the work of the husbandman. Three years now have passed since it should have borne fruit, but though I have each year sought for the fruit in its season, I have found none; therefore, "Cut it down; why cumbereth it the ground?" This ground is valuable, and were it not occupied by this useless tree there would be room to plant another in its place which would bear fruit in return for our care, and we should be rewarded for our labors. Then is heard the pleading of the vinedresser, "Lord, let it alone this year also." I have expended much labor upon it, but this year I will even bestow more care than formerly, and if it bear fruit, the tree is saved, but if not, "after that

thou shalt cut it down." The evident intention of this parable is to represent the church or kingdom of God under the similitude of a vineyard, and if there be a lesson to be drawn from it we fail to discover it if it be not that in God's church there is no room for the individual who does not bring forth fruit. There is no room in the kingdom for a lazy man or woman. We would draw a line of distinction between the gifts of the Spirit and the fruit of the Spirit, and if seeking for the fruits of the Spirit where the gifts have been given, we find none, we should say they had failed of the object for which they were given if they had not aided in the perfecting the character or in other words preparing the individual to bring forth the fruits of righteousness, "peace, joy, long suffering, faith patience," and all those God-like attributes against which there is no law.

Much is said of the sufferings and death of Christ—the atoning blood shed upon Calvary, but the grandest part of the mission of Christ to me, is the life which prepared him for this closing scene—the death on the cross. Separate the death of Christ from the perfect life which fitted him for that death, and it is robbed of its divinity, its God-like power, and placed upon a level with the death of other men. Unto man it is appointed once to die, and while Christ died to save man, he also lived to save him. He came to earth that in his life might be demonstrated that unto which it is possible man should attain, and having taken upon himself not the nature of angels, but the seed of Abraham, through suffering he was made perfect, and has thus demonstrated to every son and daughter of Adam that which it is possible for them to attain unto. "Every plant," said Jesus, "which my heavenly Father hath not planted shall be rooted up." The servant of God is the grandest representation of spiritual forces to be found in God's creation. It was the promise of Christ that the Spirit should lead and guide into all truth, and the man or woman in possession of this Spirit, has but to follow carefully and prayerfully its leadings and this promise will be verified to the letter. Let one thought however be firmly fixed in your mind, that the work of the Holy Spirit is in perfect harmony with the grand object of Christ's life, which was and is to elevate man to the divine standard. Truth, like God its Author, is immutable, unchangeable, and standing upon this platform God reaches down to draw us up to him. The gospel is sent forth to fit and prepare men for occupying this divine platform where alone God can be found. The Infinite, Eternal Jehovah, whose course is one eternal round, has never proposed to reconcile himself to man. God is not the transgressor—not the alien, but, "He so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life." Do you believe in him? Do you believe that when he said, "It shall guide you into all truth," he really meant it? Do you believe that when he said, "Lo, I am with you always," he meant it? Those who have followed the leadings of the Spirit of truth—the Spirit which leads up to the high platform where God stands to meet them, know of this truth, but he who has deceived himself in the vain belief that God will meet him upon his own low platform, will find himself groping in vain amid the darkness of his own

vain imaginations, for God will never be found of him until he looks for him where the gospel, where the life of the Son and where the leadings of the Holy Spirit all join together to point out his holy dwelling place.

Man finds himself the possessor of an intellectual, a moral and a physical nature, and God demands of him the perfect development of these in order that the tabernacle become a fit dwelling place for the Guide he has promised to give. Exertion upon our part is demanded and God will never supplant the natural forces he has endowed us with, until we come to the limit of those forces. Resist the devil and he will flee from you! God is pledged to your deliverance from evil when you have exerted every power within you, even if this deliverance must then come by the hand of an angel, it will come; but the deliverance will not come until *it is needed*, and, mark you, in God's economy this is *never* until our own resources are exhausted. Every faculty with which God has endowed man, whether that faculty be in the physical, spiritual, or intellectual realm of his being, is made subject to this one grand law. It is strengthened and improved by use, weakened and finally destroyed by abuse or neglect. We can not escape it, for though we take the wings of the morning and fly to the uttermost parts of the earth, he is there, and with him is his law, in which is found neither variability nor shadow of turning. God demands of us to improve to the utmost both intellectually and spiritually. If led by the Spirit, the fruits of it will appear in our lives, and if led towards God, as his Spirit will lead us and in no other way, then will the intellect also expand, for God is the source of all light and intelligence, for the fruitful trees is worthy of the husbandman's care, but the unfruitful tree is not worthy to occupy room in the vineyard. In the light of past experience let each one examine himself to-day and see what advancement the years have developed. Are you a duplicate to day of what you were two, five or ten years ago. Are your aspirations no higher, your faults no less, your virtues no more prominent? If so, what advancement are you making in spiritual life, and what answer can you give to God for this spiritual stagnation? Better answer to your own conscience now than when life and its golden opportunities shall have slipped through your grasp, and you be called upon to answer to God who gave you this life for a purpose, and in the life of his Son manifested that this purpose was possible of accomplishment.

(To be continued.)

RICHLAND, D. T., March 13th.

Dear Sisters:—You who like myself are far from those of like precious faith, to you I would say a word of like encouragement. Don't feel that your lot is hard and you are unworthy of a place among God's chosen people. It seems necessary we should be scattered abroad, in order that the elders may have homes while carrying the restored gospel to the honest in heart.

I have stood alone in the church nine years, and have declared to my neighbors and friends the doctrine the Saints teach is the doctrine of Christ. Time after time we have invited the elders here to speak to the people and explain the law of God as we understand it, and they have made it so plain a little child could understand. Many have expressed their belief in the explanation, but why they don't obey, God only knows.

A great amount of error has been preached to this people; darkness is thick; their minds have been prejudiced against our people by the clergy, but thanks be to God darkness must flee before the sun of righteousness. Dear sisters, stand firm in the faith, wait on the Lord; his work is slow but sure. Remember he has said that his word shall prevail. Be kind to all, especially the erring ones. By and bye we shall be gathered home and the reward is only for those who continue faithful. When I first heard of the laying on of hands for the giving of the Holy Ghost explained as an ordinance in Christ's Church, I went to God for wisdom. I asked for a knowledge of his word, it did not concern me where it originated. I found it taught in God's word, and why was it not necessary, was my anxious thought. "If any man lack wisdom let him ask of God," was for me, I was as ignorant as a little child of what was transpiring or had transpired in the church of the Saints. Joseph Smith's errors had never crossed my path; neither the good deeds he had done; but the coming forth of the Book of Mormon was a mystery to me, and in all the sincerity of my soul I plead with God for a knowledge that I be not deceived. And many times while on my knees, my prayer would be answered in such a forceful power, I could not ask again concerning that matter. I love the work; it removes such burdens that otherwise would be so hard to bear: lifts our feet from the miry clay, and even when sorrow comes to our homes, we can be rejoicing because we know Jesus is near. Since I obeyed the form of doctrine taught by Jesus, I have investigated the teachings of Joseph Smith, and must say I have failed to find in any of his books or works the evils he is charged with by the clergy; and honest hearts will not condemn without positive proof.

Brother Wight, an excellent young man, came in November and spoke near thirty times; he was so kind and friendly in his manner every one seemed to feel a pleasure in meeting him; his words seemed to be sent with a force to the minds of the people. I hope the conference will remember us in south-east Dakota.

I have four young men in my family. I have long prayed the day may come when they can see obedience to the law of God is as necessary as obedience to the law of our land. All who read these lines, let your hearts breathe a prayer for the good, honest hearts in Richland, that they may be gathered into the kingdom.

LILLY J. SMITH.

MONDAMIN, Iowa, Mar. 11th.

Dear Sister Frances:—This is Sabbath morning, and as I sit and look out upon the great face of nature, my heart is full of praise to Him whose creature I am. We have no church privileges here, there being no branch nearer than eight miles. I rejoice that the privilege of enjoying God's peace and grace is not confined to exercising oneself in public worship. I would that I had the ability to express to you this morning the grand, elevating thoughts that come to my mind. I see so much beauty in the service of God, and so much to encourage, that I long to impart it to others, that perhaps some poor, burdened heart may take courage. I never seemed so fully to realize before that if we work and faint not our reward is sure. Yes, let us do faithfully and well the duty before us, not allowing the thought

that if we can not break away from the plain every day duties of life that must be daily performed we are not doing God's will. He has not called us all to go outside of the family circle to do something we can not do; nay, but the majority of the mothers in Zion are called to perform a most responsible duty inside the home circle. We have the training of minds whom God may in his own time, call out to do an especial work for him. Yes, many of our sons may be chosen servants to carry the message of life to their fellow men, our daughters to have the same care and responsibility we now have. Then truly our duties are great, and much depends on the manner we discharge them. If we go fretting through the world, never seeming to manifest any of the fruits of our great profession, think you our children will have been benefitted by it? And will we not as parents come under condemnation? It seems to me we will. I feel that in the past I have greatly erred in this regard; but have fully resolved, God being my helper, to try and avoid the same mistake in the future.

I am fully persuaded if we will seek earnestly to know our duty, and be content in the performance of the same, we will find our heavenly Father fitting us for our every task. I realize we live in an age when there are many forms of fashion, which if we yield to will unfit us for our God-appointed mission in life. We as Latter Day Saint mothers are called upon to use our judgment, to be wise, and not to follow all the fashions of the age. I desire to do the will of my Father in heaven, let the world do as they may.

I have been made to sensibly feel that the coming in contact with fashionable people intimidated me, and then the next thing would be conforming to their way of doing and thinking. This I think a grave mistake too. We should seek to emulate our blessed Master's example, whether we be found fashionable or not. I think the admonition of Paul applicable to us under all circumstances in life, "Prove all things and hold fast that which is good." And as I write these thoughts I fully understand it is easy to give advice; yes, it is also easy to sit in church and listen to an elder preach the wonderful words of light, and it is quite another thing to be found doing these things in our every-day life; but does this make the importance of doing them any less? Did not the poor, disobedient Jew suffer for his disobedience? And do we find any scripture to sustain the belief that a mere profession, or going to church, will save us? The scripture says, "By our works we are to be judged." I think to-day is the golden opportunity; yea, to-day, let us make a greater effort to honor the cause we love. Let us first look at our homes and see if we are failing in any of the responsible duties imposed in this divine organization. Let us begin aright, and I feel assured God will be on our side, and then we can rejoice in the saying in holy writ, "If God be for us, who can be against us?"

Yours in hope of final triumph,
MRS. GEO. S. HYDE.

HOME COLUMN MISSIONARY FUND

Sr. Sarah Smith, Union, Utah.....	1	25
N. and B. Nelson, Blair, Neb.....	5	00
A sister, New York.....	50	
Sr. Ella Housman, Fremont, Ind.....	30	
Sr. M. C. Epperly, Millersburg, Ills.....	50	
E. Herrick, Quincy, Ills.....	1	00
Sr. Lottie Granger, Quincy, Ills.....	1	00
Alma Luff, Independence, Mo.....	25	

Sr. Minnie Steele, Piper City, Ills.....	50
Sr. Malvina Heavener, Piper City, Ills.....	1 00
Sr. Emma Jenkins, St. Maria, Idaho.....	2 00
Sr. Frances Williamson, Pittsfield, Ills.....	1 00
Sr. Mary A. Carmichael, San Benito, Cal.....	1 00
Sr. E. Carmichael, San Benito, Cal.....	2 00

LAMONT, IOWA, March 21th.

Correspondence.

"IF EVER a paper came from the press with the approval of heaven and the rejoicing of holy angels, I must truly say it was 'Autumn Leaves.' The Spirit has borne testimony with my spirit that some of its productions were inspired.

DANIEL GARNER."

The following is table of contents for April number: "The Risen Lord;" "Letters to Young Men.—No. 2;" "Prayer;" "The Training of Children;" "My Happy Thought;" "Children Going Home;" "The Story of the Book of Mormon;" "Stranded;" "Under the Lamp-light;" "Card-playing Girls;" "Ruth's Cradle Song;" "O, Ask Me Not to Join the Dance;" "The Modern Dance;" "Just Dreaming;" "April Cluster of Memory Gems;" "Experience of Elder J. R. Badham;" "With the Church in an Early Day;" "No Baby in the House;" "An Acrostic;" "Ye are My Witnesses;" "A True Girl;" "Driftwood;" "The Immigrant Train;" "A Flash of Lightning;" "Night-time Doth Healing Bring;" "Helpful Hints and Suggestions;" "Editor's Corner;" "Round Table."

WHAT CHEER, Iowa, Mar. 16th.

Bro. W. W. Blair:—In the Mothers' Home Column in *Herald* of March 17th, is found a letter from Sr. Catherine Salisbury, in which she criticizes some of the ministry, especially the writer, (mentioning his name), because they had failed to pay her a visit. I did say in the *Herald* that I intended to call on her on my way west. But the traveling ministry are governed by circumstances, and can not always do just as they would like to. She seems to think if she had sent me money I would not have passed her by, also that many of the Elders, including myself, will only visit those Saints who are situated on railway lines. The last time the writer visited Fountain Green he walked from Bushnell to Colchester and carried his satchel on his back a distance of twenty miles. He is able and willing to do so again, no preventing providence. The writer not only passed Fountain Green, but Plano, Kewanee and Canton, which places are on the railway.

While in Illinois our little girl was taken very sick; so poorly was she that at one time her recovery was doubtful, and we deemed it expedient to hasten to my mother's who resides at Bevier, Missouri. From there I expected to take a tour through eastern Iowa and to Fountain Green, but on the third day after our arrival there our little boy was taken with membranous croup. My aged mother was severely afflicted, and for five weeks the writer did not experience a whole night's sleep. I made arrangements to attend the conference at Farmington on 3d and 4th of March, but could not reach there on account of the inauguration of the Burlington strike, hence took the Wabash railroad for this place. There has been a great deal written in the *Herald* of late with regard to elders traveling so extensively by rail. One of the great argu-

ments is that the first elders walked from place to place. It should be remembered that they had not the railway facilities of to-day. The writer travels on second class and half-fare rates most of the time, and oft times sits up all night in the depots because he has not money to pay for a bed, has gone from one to three days without being able to purchase one square meal, has walked five to forty miles in one day to fill his appointments, and he knows of others who have done the same. I think the best policy is to leave the ministry and their acts to those whose duty it is to look after such matters.

The mayor of this city has acted the part of a gentleman. He has given us the use of the City Hall free of charge. Had the pleasure of baptizing three persons here this week, all heads of families. There are several others who are investigating. Bro. N. Miller is president of this branch, and he is ably assisted by Brn. Evan Jones and Parley Batten, both of whom are promising young men. All the Saints are feeling good spiritually. Yours truly,

G. T. GRIFFITHS.

NEW PROVIDENCE, Ind., March 15th.

Bro. Blair:—I have just returned home from a tour east. We found the Saints at New Trenton, Indiana, in the faith. Saturday evening, the 25th of February, we commenced a series of meetings and continued until March 7th, delivering twelve discourses to interested congregations. There has been no missionary there since Bro. T. W. Smith's visit. The outlook there was never better than at present. I had splendid liberty in preaching the gospel. Some said that if they did not believe what I taught, they would have to do away with the Bible. They wished me Godspeed. Bro. James R. Chappelow assisted me. On Sunday, the 4th, we partook of the Lord's supper. All engaged heartily and expressed determination to go ahead. We were blest with the Spirit, and the Saints were encouraged. We tender thanks to the Saints of the New Trenton branch for their kindness. March 8th we left for the Union branch to attend the quarterly conference. We had a good conference. We hope the Saints will contribute to the agent and send their means promptly.

JAMES M. SCOTT, AGENT.

UNION, NEB., March 15th.

Dear Herald:—When we last wrote you we were about to unfurl the gospel banner in the town of Bennett. Since then we have preached fifteen discourses at that place, the result of which is, a great interest has been awakened, and quite a number of souls are trying to solve the question as to the advisability of casting their lot with us. We are anxiously awaiting the result, and have good reason to believe that the seed sown has, some of it at least, fallen on good ground, and that it will produce a harvest of good fruit. We expect to return to that place soon.

Two days ago, in company with Bro. Levi Anthony and J. W. Waldsmith, we came to this place on a mission assigned us by the last conference held in this district. We held a meeting with the Moroni branch yesterday in which the gifts of the Spirit were manifested in a goodly degree; and we feel that the future of this branch depends largely upon the efforts of the members, and we earnestly hope that the admonition of the

Spirit will be heeded and that they will not "return to their former works," but will "remember their covenant made at the waters of baptism," that they may receive the fulness of the promise given unto them by the Spirit.

Wherever we turn we find the necessity for assiduous, faithful laborers in the Master's vineyard. Let us pray the Master that he send more laborers into the vineyard; and while we pray do not let us neglect to work.

CHARLES H. PORTER.

DELOIT, Iowa, March 12th.

Bro. Blair:—We are still alive in this part of the Lord's vineyard. Our quarterly conference at Dow City, February 24th, was a success. The good Spirit was present to cheer and gladden us. Bro. W. E. Peak has been preaching for us recently. At one of our prayer and testimony meetings, of late, the following hymn was sung in unknown tongues by my mother, Margaret Hunt, and the interpretation was sung by her before taking seat:

Ye Saints, be faithful and true,
And unto Jesus cling.
The time is hastening fast
When earth will be redeemed.
The wails and the moans
Are heard here and there.—
The things that are transpiring
On earth and in the air.
Be ready, O, be ready
When your Savior doth call
And say, "Come ye faithful,
Receive your reward."

INDEPENDENCE, Mo., Mar. 19th.

Bro. Blair:—I arrived home last night. While at Rich Hill I preached forty-five sermons, baptized nine, making thirty-five members ready to be organized into a branch. I got the record book ready and all items, names, etc., recorded, with two reports all filled out, one to be sent to the Recorder to be entered on his annual message to General Conference, the other to go to our quarterly conference. I should have organized a branch, but the district conference ordered their president to see to that, and so I did not interfere. I labored hard to make ready for organizing a branch in that place, and can only say to the president, "Come; for all things are now ready." I was directed to go from Rich Hill to Knob Noster. I arrived there Tuesday in time for our noble brother, J. H. Wells, to get the Christian Church for service. About one hundred people were present. At the close of the meeting I invited any one believing the gospel to make covenant with God, and obey his commands. Two young men were then ready, and the next day I baptized three. They had been trained up in our faith by hearing Brn. Joseph Luff, F. C. Warnky, I. N. White and J. H. Wells.

Doctors and lawyers attended my meetings, also ministers of other churches. Some I saw took notes. At the close of one meeting a doctor, an old man, said to me that the sermon came the nearest making God a God of justice that he ever heard before. J. H. Knaus, a lawyer, who has the latter day work at heart, is doing much to allay prejudice. And when he looks at a person his sharp, keen looking eyes seems to see a man as he is from boots to hat. I am glad that God is working upon the hearts of such men of brains and noble spirit to help push this work ahead. He expects to attend our General Con-

ference. Bro. Wells is doing a fair business in his store, and has lots of friends, and they are among the chief of the city. His noble family are doing nicely. One of those I baptized was his son, Layen. I will hold meetings in Kansas City a week, commencing the 20th.

JOHN C. FOSS.

137 Creswick St., Langsett Road,
SHEFFIELD, England, March 5th.

The question with some has been, What is my work? Where is my place in the Church of God? As elders, priests, teachers and deacons, we all have a work to perform that others may be benefitted. The commandment of the Lord is, "Let every man learn his duty." We must learn this from the books of the church. We must learn from the officers likewise. We must also learn from the Holy Spirit. We must seek learning by faith and by study. Some officers seem to think that, because they are not speaking they are not doing their duty. But this is a mistake. Some of us came into the church with barren minds that have been tossed to and fro by the creeds of men. Therefore we must have them corrected and cultivated by the undefiled doctrines of Christ. Dear brethren, there is a time when speech is like silver, and silence as apples of gold in pictures of silver, yet I may say with the Master, "Wisdom is justified unto her children. Let us have patience, and it will work experience, and experience hope. We need that hope which maketh not ashamed. He that reaches the truths of the gospel in his experience is capable of declaring them as doctrine. We should go to the house of prayer with a watchful eye, with an ear to hear, and a hand to help. So shall we do a good work for our Lord, and he will call us to our field, and our peace will flow like a river. A neglect of important duties will bring sorrow upon the children of Zion and cause them to be cast away and have no claim upon the promises. When Zion is built up, it will not be by idle hands, but by diligent hearts and hands. "The willing and obedient shall eat the good of the land," saith the Lord to the prophet. Let us heed the word of the Lord that liveth and abideth forever.

HENRY HOOLE.

TABOR, Iowa, Feb. 12th.

Brother Blair:—Our conference February 24th and 25th was pretty well attended considering the bad roads. Bro. J. R. Lambert did the preaching Saturday night and Sunday. He remained the following week and over the next Sunday, and did some good, solid work, preaching to both Saint and sinner. Some were deeply interested and satisfied, and thought Bro. Lambert made an able defense of our position as a church. Thankful for the help received, we would have been glad if Bro. Lambert's health would have permitted him to visit Plum Hollow, where Elder John McClure of the Christian Church attacked the life and character of Joseph Smith the Seer; also some of the revelations and the Book of Mormon. I understand from others, that he stooped below the dignity of a man, and made a special effort to malign the character of Joseph Smith and others of his day. But the caricatures he used were of such a monstrous nature that only a few of his own kind would swallow them. Bro. William Leeka was present and obtained permission and replied ably in his usual pleasant but

logical manner. His words had weight with the intelligent among the audience, and this turned the scale considerably in our favor. He told them we would represent ourselves and our doctrine in the near future. The Rev. gentleman is a little wrathful in consequence of the reply of Bro. Luff to a lecture on the spiritual gifts last summer, delivered by one of their elders, Rev. Smith. We have lost no prestige. Many are looking forward with pleasant anticipations to our Camp Meeting, and some intend to unite with us at that time. We have done the best we could during the past winter; have lost no time; have been greatly blessed in preaching the word; have appointments ahead at the Ross and Dutch Hollow School-houses for next Sabbath and the following week.

Yours,

HENRY KEMP.

BARNARD, Mo. March 19th.

Bro. Blair:—I went, February 10th, in company with Bro. Stebbins, to Allendale, Missouri, where I spent a few days and enjoyed the society of the Saints. The work has revived, and there are fair prospects for much additions by baptism. I went from there to Sweet Home and found brethren holding meetings and having good interest. I then attended district conference, near Long Branch. Brother Thomas joined me at Guilford, where we held meetings, and five were added by baptism. We felt blest in speaking to the Saints and friends. Bro. Woodhead obtained the Christian Church here at Barnard, and we held some meetings. When we closed, one of the trustees told me we could have the house whenever we wanted it. We found a good home at Bro. and Sr. Keen's. To the Saints in this district I would say, Take courage and press on to victory. The light is bursting through and God will never forsake his people if they do their part. The Saints have administered unto us according to our wants. We have had snow, rain and mud, yet have lost but little time. Will try and go to Eureka, and thence to General Conference. The work is onward. The field seems ready for the harvest.

A. J. MOORE.

SAN FRANCISCO, Mar. 12th.

Bro. Blair:—We have had the pleasure of having Bro. Joseph Smith spend a few weeks with us and had the honor of sheltering him beneath our humble roof while he remained here, which was a great source of happiness to me and mine. We enjoyed his visit very much indeed, and many pleasant hours were spent in listening to his words of wisdom and instruction. We laughed with him in mirthful moods, and grieved with him while considering the sorrows that have come upon the children of Zion, and together we thanked our heavenly Father for His loving kindness, and that he had put forth His hand the second time to gather Israel. We are proud of the goodness and wisdom of our beloved president. He makes friends for himself and the cause wherever he goes, and is winning souls for Christ. With him we enjoyed the Spirit which imparts wisdom where it was needed, and restored the sick to health. Acts of kindness followed in his footsteps while he was here, and many prayers of thankfulness have ascended on account of his care and thoughtfulness. In his public labors he was much blessed with the Spirit and drew large and interested congregations.

Many of those who heard him will never forget his teachings, though to some they were new, and to others it was the old story told over again and had the right ring. He spoke for us a number of times, and his words were never wasted, never returned to him empty, but always found place in the hearts of his hearers. It is gratifying to us to know that he enjoyed the Spirit while here, that his time was pleasantly spent while in our city, and that the Spirit which we enjoy is in harmony with that enjoyed by him. We regret that he was compelled to leave us so soon, and hope that he may return to us again. Our branch is in good condition spiritually and financially, and we are working for the spread of the truth.

GEO. S. LINCOLN.

PEORIA, Texas, Mar. 12th.

Dear Herald:—I believe the Spirit tells me to give my testimony to this great, grand work. I can't tell why, for I have no education, and therefore can't tell just right all I want to.

I have been in this church only a short while, but have been a believer a year or more. When I first believed, I thought it made no difference whether I was baptized in the church or not, as I believed it. And when Bro. Roberts came to Peoria and was mobbed, I then had a chance to be baptized, yet did not think it essential. But after he left I felt bad, not knowing whether I had done right or not. I tried to console myself that if I believed I was all right, for I had repented of my sins and believed in the gospel once delivered to the Saints and felt I was a little better than most people around me who did not believe. After going to bed one night, trying to banish doubts from my mind, I saw a personage standing near by. His first words were, "If you are ever so good, and do all that God requires except in one point, yet for that sin you can be lost." He then repeated what the man had done whom, Christ told to go and sell all he had and give to the poor, and he said he had kept all the commandments but one. He then told me my own mother was tormented in the prison. But I did not believe him, for she told me on her death bed she was going home, and for me to meet her there. Then he said, "It is not all who think they are saved that are saved; but you shall see." And in one minute it seemed I was standing before my mother, and oh! how can I tell you the remorse and suffering I saw pictured in her countenance. She did not even seem glad to see me, whom she had not seen for twenty-five years. No open arms; no glad smile to greet me. I asked her some questions which she answered; but she was too busily engrossed, watching for something, to answer them satisfactorily. I asked her what she was watching for, and a girl that was with her told me she was watching for Christ to come. "Why," I asked, "does he come here?" I knew my mother was a prisoner. I had often, in hours of trouble, thought that her angel face was bending over me. Now all those hopes fell when I saw that face clouded. Awaking I began to think what that dream or vision meant. Why did God show me these things? I told my father, T. W. Sherrill, and my husband all about it the next morning; but they gave me no comfort. But pa, after he saw me so distressed about it, told me it might be that I had to be baptized for mother, and said he believed such doctrine was taught. Others told

me the same thing. But I could not and did not believe it. I went to my heavenly Father and asked him if it was possible for me to do so for my mother and take her out of that awful prison. After long and earnest prayer these words came to me, "Have you saved your own soul? Save your soul. Keep the ordinances." Then I asked, "What will become of mother?" Then the answer came, "O ye prisoners of hope; I will have mercy upon you, even an everlasting mercy, saith the Lord." Then I remembered how anxiously she was watching for Jesus to come.

I expect yet to see her happy smile and hear her voice in praising God. But oh, how long she has been there, without even a child to cheer her! I thank God that I have at last been taught to obey his commands, though by the hard lesson I had to learn.

I was baptized in December last by Bro. E. W. Nunley. Others at this place are believing. I think Bro. Nunley will yet do a glorious work here, and hope it won't be long until we have a branch.

If this lesson of mine comes to the notice of others that are as I was, I hope it will teach them that all must obey the principles of the gospel, and the other lesson, that those poor despairing souls in the prison are expecting Christ every moment. If he was not coming soon, would they be looking, watching and waiting as they are?

Your sister in Christ,

MATTIE FIELDS.

ATTLEBORO, Mass., March 10th.

Bro. W. W. Blair:—The work in this place is taking a more decided stand and finding favor with the people as the Lord has promised the church. Recently we have been blessed with the earnest and noble efforts of Elders E. C. Briggs, M. H. Bond, John Smith, Frank M. Sheehy, Thomas Whiting, A. N. Hoxie and E. N. Webster. Bro. A. N. Hoxie baptized one here last Sunday, the head of a family, and the eldest son of Bro. John Robbins of this place. I trust through his faithfulness he may be of good service to the church.

Sunday evening, about two weeks since, two ladies of the W. C. T. U. came to our place of meeting to see if we were Utah Mormons. I told them, among other statements, that I thought they had not been reading the newspapers.

These kind ladies expressed fear that we would take some of the "good people" of Attleboro out to Utah. I have no fear of the really good people going to such an undesirable section of this continent, and if the professedly good ones will come into our place of worship, we will teach them better.

I am on quite favorable terms with the editors in this vicinity and had a brief article in the *Chronicle* at North Attleboro last Tuesday.

Mr. Thomas Shallcross has kindly offered to take charge of the music department and our meetings will be of greater interest to ourselves as well as others. I find on reading over the last revelation given to the church that the 6th paragraph says: "Therefore in all the congregations of the people of God, let all strife and contention concerning song service cease; and that the worship in the house of the Lord may be complete and wholly acceptable, let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service. Brethren Marchington and Robbins

are among my other helpers in spiritual and temporal matters.

Mrs. Shallcross, one of God's noble women, talks this gospel to her friends and neighbors, and thus we are all trying to co-operate in this great work of the last dispensation. There are others that I expect will be baptized when the spring fairly opens.

The eldership in passing through this place are invited to stop and be entertained and give us words of encouragement.

In gospel bonds,

ARTHUR B. PIERCE.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

GIFT OF THE SPIRIT TO CORNELIUS AND HIS HOUSEHOLD.

IT seems from the reading of the history of that transaction, that a wonderful prejudice existed in the minds of all Jews against the Gentiles, so much so that they thought the Gentiles were not eligible to salvation. They might have thought that the Savior's remarks to the woman of Samaria established them in their belief—"Salvation is of the Jews."—John chapter 4. The Lord knowing of this deep-seated prejudice, had to prepare Peter's mind, by a heavenly vision, to go and administer the gospel to that Gentile household. He was told to not call that common which God had cleansed. Some of his Jewish traditions were uppermost in his mind when he answered the Lord that "nothing common or unclean had at any time entered" his mouth. The Lord bade him go with the three men sent to him from Cornelius. But after all this, he seemed not fully satisfied until he heard Cornelius narrate the story of the angel's visit. Then he says: "Of a truth I perceive, that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts chapter 10.

The men who went with Peter (his Jewish brethren) were not convinced till they saw the manifestations of the Spirit upon those Gentiles. The word says they "were astonished" at the reception of it by the Gentiles. Peter, upon seeing that their prejudice was fast passing away, says: "Can any man forbid water, that these should not be baptized which have received the gift of the Holy Ghost as well as we?"

We have heard of many in these latter days who have testified that when they first heard the word, the Spirit came upon them with power to the convincing them of its truth, and of the necessity of obedience to it. Some have testified to receiving heavenly visions concerning the work, before they were baptized, showing the reception of the Spirit, to a certain extent, as did Cornelius. The case of Cornelius and his household was no greater manifestation than Paul received when he was struck blind on his way to Damascus, at the time that he saw that heavenly vision

and heard the voice of the Lord. And surely any biblical student will not say that it was not a manifestation of the Holy Ghost, for the Spirit is the power by which any one receives heavenly visions.

It was so with Christ; it was so with John on Patmos; it was so with Daniel, etc., etc. To the writer's mind, Paul's was a greater manifestation than the gift of tongues to that Gentile household. But the gift of tongues was an outward manifestation that Peter and his Jewish brethren could witness, and could not gainsay; and they could then bear witness to their brethren and thus exonerate Peter and themselves from the charge of eating with the "uncircumcised." Paul received his manifestation before he was baptized, the same as Cornelius did his, and all the difference in the two cases in receiving the word, was that Paul was sent by the Lord to the city, and told that it should be told him there what he should do, the Lord sending Ananias to tell him; while Cornelius was told by the angel (the Lord's ministering spirit) to send to another city for a servant of the Lord who should tell him what he should do, and the Spirit bade that servant go with the men sent for him. Both had to "hear the word of the Lord," and obey it, the word that Ananias and Peter preached and told them to do. Both had in that day, (as well as those in this day who receive manifestations of the Spirit convincing them of the truth of the work before they are baptized) to obey the gospel before they could receive the Holy Ghost as the Savior said his disciples should receive it, viz: "To abide with them forever."—John chap. 14.

If Cornelius or Paul had refused to do what those servants of God told them to do, or if any other, in whatever age of the world, who ever received the manifestations of the Spirit before obeying, should refuse to obey the word when convinced of it, the Spirit would leave them; it would not "abide" with them.

Would the Savior be so particular to tell Paul to go where he could hear what he should do; would he send the angel to tell Cornelius to send for a man who would tell him what to do, if there were any exceptions to the rule? The conditions of salvation established by the giver, must be obeyed to secure that salvation. What were these two men told to do? They were told to be baptized! Yes, to one it was said, "Arise and be baptized and wash away thy sins, calling on the name of the Lord;" while the others, Peter "commanded them to be baptized," and also said:—"Can any man forbid water that these should not be baptized?"

Could it be possible that the Lord would send two men to tell others what they must do to be saved, and each one be authorized to tell a different story? It ought to be borne in mind that one man wrote the Acts of the Apostles, and that to be interpreted fairly, his writings must be taken as a whole. Its parts must harmonize with the whole. Taking detached sentences of Scripture and building theories on them has been the means of much confusion in the religious world.

Peter told those enquirers on the day of Pentecost, recorded in Acts, chapter two, to "repent and be baptized for the remission of sins." It was this same Peter who preached to the household of Cornelius. Could you, reader, reasonably expect that he would preach a different baptism to them than he did on the day of Pentecost? How many converts would he make, and how long would he stand accepted of man, much less of God, if he vacillates in that manner? Luke wrote the history of those two transactions, and he understood what he was writing about. He was writing to a brother in Christ, and did not need to particularize every time. But he specified at the commencement of his history that "three thousand souls" were baptized for the remission of sins; and he no doubt thought that men reading that account would naturally conclude that, if three thousand had to, twenty thousand, or twenty million would have to be baptized for the same purpose. He was also specific in Paul's case; and these ought to be sufficient for the candid reader to see that whenever Luke wrote about others being baptized, it was for the same purpose, "the remission of sins."

This author of the Acts wrote about the Philippian jailer and his household being baptized, but did not particularize. Will any one attempt to say that Paul, who was told to "be baptized and wash away" his sins, and was sent out to preach the same gospel that he received, would preach another baptism? Or that the historian who wrote about the three thousand being "baptized for the remission of sins" would intend to convey the idea that one man and his household would be exempt from it?

"But you harp upon baptism. Is that all we have to do?"

O, no, my friend, repentance is demanded before baptism, of those who have not repented of their sins.

"But to neither of these men was repentance preached."

No, it was not necessary. It would be tautology to tell a man to do that which there was abundant evidence he had already done. There is evidence in the history of Cornelius that he was living in obedience to God's commandments as far as he knew them, or he would never have prevailed with God and received the visit of a heavenly messenger. But he lacked some things which must be done before he could be acknowledged a child of God. God had an authorized ministry on earth who were qualified to tell him those things that "must be done." If he was keeping all the commandments of God that he knew, he had nothing to repent of; for says the apostle, "Sin is the transgression of the law." Peter by the Spirit of God perceived the situation of Cornelius, and therefore did not tell him to repent.

It was different here in this case to that of the three thousand aforementioned when they asked, "Men and brethren, what shall we do?" Peter had accused them thus: "Therefore, let the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified

both Lord and Christ." Under this preaching and accusation, they were pricked in their hearts, and then came the question: "Men and brethren, what shall we do?"

Peter could not teach these enquirers, as though they were not believers, to believe first and then repent; for he could see by their actions that they believed in God, and in Christ whom he had been preaching, or they would not have cried out "Men and brethren what shall we do?" Seeing their condition, and knowing that they were sinners, yet believing in God, he said to them, "Repent and be baptized every one of you, [none excepted], in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

There is one thing worthy of remark here, that the apostles always preached Jesus. The fundamental idea was, that "God so loved the world that he gave his Only Begotten Son, that whosoever believeth on Him should not perish but have everlasting life;" and, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved;" also "All power is given unto me, both in heaven and on earth." "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you."

Another great reason was, that Christ was considered by the major portion of the Jewish nation to be an impostor, and that must certainly have had a great effect upon the Greeks and Romans, for "the preaching of the cross was to the Greeks foolishness, and to the Jews a stumbling block." The Roman emperors put to death by the wholesale, those who believed in Christ. It stood the apostles in hand to show that He was not an impostor, but that of a truth he was the veritable Messiah, the Savior of the world. For unless they could convince them of this, their labor would be in vain when seeking to procure the salvation of man. In agreement with this we find Peter preaching Christ on that feast day. Those Jews did not need to be told to believe in God; they had been taught that from their earliest recollection. But they did need to be taught to believe in Christ, for they had given consent to his crucifixion, and Peter seeing that they believed in the Father and the Son, told them the balance they had to do to be in a saved condition. Peter, from Cornelius' narrative, could not help but know that he believed in God, and hence he commenced to preach Christ to him as the veritable Savior of all men, and as soon as he heard the word he received it in his heart, and the Holy Ghost being given in the manner it was, convinced Peter that there was no necessity to tell him and those of his household to repent, for they had already done that. Besides this, Peter could see the fulfillment of his own vision; God had had a hand in it, and how could he, or any man, refuse water that these should not be baptized.

Paul, being a Jew, had been trained to believe in God; but he did not believe in Christ as is evident from his going about to persecute those who did believe in Him. The Lord, who doeth all things according to the purpose of his own will, appeared unto Paul on his way to Damascus, and upon enquiring who it was that was speaking to him, received the answer, "I am Jesus whom thou persecutest."

"Lord, what wilt thou have me to do?" came tremblingly from his lips; and going (or being led, for he was blind) to the place appointed of the Lord, Ananias told him that the Lord Jesus, who had appeared to him on the way, had sent him (Ananias) to tell him what he should do. Here was corroborative proof that He who spake to him on the way was indeed Jesus Christ. This was all the needed preaching of Jesus in this case to confirm Paul in his belief that Jesus spoke to him and acknowledged those people as his own, whom he (Paul) was persecuting. He realized this, and saw that he had sinned against God and his Christ in persecuting them; and he knew that, to be in favor with God, he must cease to do so, breaking off from his sins, which is repentance. Hence we find him contrite of heart, for the Lord said to Ananias, "Behold he prayeth." Ananias, realizing this, knew that all that was necessary to tell Paul was, "And now why tarriest thou? [for through the blessing of God he had received his eyesight]; arise and be baptized, and wash away thy sins, calling on the name of the Lord."

This belief we have been discussing is simply the assent, or volition of the will, to the existence of God, and his Son, the Savior of the world, by those who first essay to come to God. But Paul states in Hebrews 11:6, that he that cometh to God must not only believe that he is, (exists), but must also believe that he is a rewarder of those who diligently seek him. And in Acts 17:24-26, he says: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. . . . And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if they are willing to find him, for he is not far from every one of us." We see by this language that it is also necessary to believe that God is the Creator of the world and all things therein; that he is Lord of heaven and earth; (that is, ruler and possessor of heaven and earth); that he also created all men, and of one blood, to dwell upon all the face of the earth, and set bounds to their habitations; and that the great purpose of man's creation is, "that they should seek the Lord, if they are willing to find him," and receive the reward of those who diligently seek him.

It is written, "Canst thou by searching find out God?"—Job 11:7. The inference is that man, by any plan of his own, can not find out God. This being true, to find God it must be by a way of His own appointing. If a man finds God he will

know Him when he finds Him, else the search would be fruitless and futile. Jesus says in that memorable prayer in John, chapter 17, "And this is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent." When do we enter upon this "eternal life" that we may know God? Let the Savoir answer: "Verily, verily, I say unto you: He that believeth on me *hath* everlasting life."—John 6:47. We perceive that we do not have to wait for a future state before we enter upon and begin life; but that it is attainable here. For when a man hath believed on Him sufficiently to have sought and found Him, then he hath eternal or everlasting life; then doth he begin to know God. We do not say that a man has attained to the full fruition of eternal life, or to the full knowledge of God, in this probationary state. But when man is "born of God," "born of the Spirit," he is only an infant in that life in the knowledge of God, and differs from the perfect state as much as a natural babe just born differs from the full developed man in stature or in knowledge. We do not presume this to be a parallel, but use it as an illustration. The child "born of God" enters into this life which is eternal, to grow in it "unto a perfect man" in Christ Jesus, and then receives the full fruition. We may freely use the terms "eternal life" and to "know God," interchangeably, since the Savior used them so. When do we find the Lord so as to begin to know him? When we receive "the gift of the Holy Ghost;" when we are "born of the Spirit," after the birth of water, which takes place after repentance, which repentance takes place after being convinced that we have broken the commands of God, and consequently have sinned against him, which implies, as Paul said, a belief that God is, and also that he is the rewarder of those who diligently seek him. And having sought him in the way he has pointed out, we find him and begin to know him.

Paul says in 1 Cor. chapter 12: "No man can say that Jesus is the Lord, but by the Holy Ghost." This language implies that the man who positively affirms that Jesus is the Lord, does it from a knowledge he has received, and that that knowledge came to him through the agency of the Holy Spirit, and that *no man* can receive it in any other way. Jesus says: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you *all* things." What is a teacher? A revealer who imparts knowledge that the one being taught did not know. This great teacher was to reveal *all* things; and when that is done, how much more is there to reveal? Paul speaking on this subject in 1 Cor. chapter 2, says: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things that God hath prepared for those who love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." The thought is conveyed in this language that the Spirit of God searcheth all the things of God; yea, those

that are deep, and reveals them unto His children; not to the natural man, for *his* eye hath not seen; *his* ear hath not heard; neither hath it entered into *his* heart concerning any of these things. No; the world can not receive this Comforter, for the "Author of eternal salvation" hath declared it.

Jesus, upon a certain time, enquired of his disciples: "Whom do men say that I the Son of man am?" They answered that some say one thing, some another. But putting the question direct, he said: "Who do ye say that I am?" Peter answering said: "Thou art the Christ, the Son of the living God." Then Jesus said: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father who is in heaven. And I say also unto thee, that thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." If Paul was correct, than Peter declared that Jesus was the Christ, the Son of the living God, by the Holy Ghost. And if Jesus was correct when he said (Matt. 11:28), "All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and they to whom the Son will reveal himself; they shall see the Father also." Then it must have been the Father's prerogative to reveal the Son, and through that "Comforter" whom Jesus said he would pray the Father to send, who should teach all things to those that serve him; for as Paul said, it "searcheth all things, yea, the deep things of God." This was one of the deep things of God that He deigned to make known to Peter by the Holy Ghost.

The objector may urge that Peter did not receive the knowledge through the Comforter, because it was in the future that Jesus said it should be sent. But, my dear reader, have you noticed the reading carefully? "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you." You perceive, reader, that the disciples knew this Comforter, and that he dwelt with them, but the time that he should be *in* them to "abide" forever, was in the future.

If he dwelt with them, and they knew him, it certainly was for a purpose, and that purpose was to teach them the things necessary to accomplish that which Christ sent them to do; and therefore a knowledge that Christ was what He represented himself to be was essentially necessary to strengthen them to go forward declaring that he was the Christ, in opposition to the popular tide of unbelief. Jesus being represented in the Scriptures as the great master builder, said: "Upon this rock will I build my church." The church is represented by Peter as a spiritual building, composed of "lively stones." &c. Peter was only one stone in that building, and as the whole building is to

rest upon the same rock, or foundation, all the stones of the building, or members of the church, must be built, or laid, or become members in the body of Christ, in the same manner as Peter, and rest upon the same foundation. Paul says in 1 Cor. chapter 12, "By one Spirit are we all baptized into one body." Then as Peter received a knowledge that Jesus was the Christ through the revealed will of the Father, (which revealed knowledge is the rock on which Christ said he would build his church, for he declares that he came from heaven to do the will of the Father) by the Holy Ghost, so must all receive the same knowledge in the same way. And they receive a knowledge of the Father also, for if the Spirit communicates to them that Christ is the Son of the living God, it communicates to them at the same time a knowledge that the living God is his Father. And this brings to mind other of the Savior's sayings: "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." And, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." If a man has the Father and the Son to make their abode with him, do you think, reader, that he won't know them? If he can not know them, what is the object in their taking up their abode with him? Does any one think that they would take up their abode with a person except that person was living, to some degree at least, that life which the Father and Son enjoys? We think not!

We have seen that all mankind are eligible to receive the Holy Ghost, and that it may abide with them. And if any man, the word says, has not this Spirit, he is none of Christ's. We have also seen that none are eligible to it who have not believed in God and Christ, repented of all their sins and been baptized in water for the remission of them; but that all who have, are entitled to receive it; for, "The promise is unto you, and unto your children, and to all that are afar off, even as many as the Lord our God shall call." In another place the word says:—"God calleth on all men, everywhere, to repent;" so that none of Adam's posterity are exempt from the call, and all are required to fulfill the same conditions. God hath appointed an ordinance in his church through which the Holy Ghost is given to His children—to "abide" with them. Luke, in his history of the three thousand, in chapter two, failed to make mention of this ordinance; but he speaks of it in chapter eight, where it records that Philip had been preaching the word to the Samaritans, and had baptized some there:—"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God; they sent unto them Peter and John; who when they were come down, prayed for them that they might receive the Holy Ghost. For as yet he had fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the

Holy Ghost." We learn according to this history, (1), That the Holy Ghost was not given till the ordinance of the laying on of hands had been observed; for it had not fallen upon any of those that had been baptized in the name of the Lord Jesus, until then. (2). That it was esteemed by the apostles which were at Jerusalem, to be of such importance to attend to this ordinance that they sent two of their number to administer it. Think you, reader, that there was an exception made here? And that there were others who received the abiding witness other than through this ordinance? Do you think that, because the writer omitted to give a full account of how those three thousand were added to the church, (not mentioning the "laying on of hands"), that therefore it was ignored? Do you think that if the apostles at Jerusalem had known of that number receiving the Holy Ghost without the observance of that ordinance they would have taken special pains to send two of their number to Samaria to perform that ordinance? How would they have known, without a special revelation from God, that those at Samaria were an exception to the general rule, and must receive the Holy Ghost differently than others? And if they had received such a revelation, we ought to have had an account of it by all means, (but we have not) in order that we might know who were excepted, and who were not, so that the excepted ones might avail themselves of the ordinance, and not be left without that good Spirit which, if a man does not have, he is not of the Lord.

Now Peter found out, and declared, at the house of Cornelius, that God was "no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him." If God is no respecter of persons, all must receive the Holy Ghost on the same conditions. And the apostles knew this, or they would not have sent Peter and John to administer the ordinance to those Samaritans. The greatest test is, that God did not give the Holy Ghost until the ordinance was performed.

The conclusion is, therefore, if God, who is no respecter of persons, would not bestow upon the Samaritans the Holy Ghost when they had done all that the three thousand had done on that memorable day, then He would not bestow it on the three thousand except through the same ordinance that the Samaritans received.

The writer of the Acts of the Apostles mentions another instance of the administration of "the laying on of hands" for the gift of the Holy Ghost, as in chapter 19.

Paul came across certain persons who had been imposed upon, who thought they had been baptized with the baptism of John; but he undeceived them, and baptized them in the name of the Lord Jesus: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Here is positive proof of baptized persons not receiving the Holy Ghost until the ordinance of the laying on of hands was ob-

served. Do you think, reader, that Paul would administer this for the reception of the Holy Ghost for others, if he had not received the gift in that manner and been authorized by the God of heaven to preach and practice it? Absurd! So we might reason of the apostles. Would they teach and practice that which themselves had not observed? and especially when the command of their Master was strict to "teach them [in all the world] to observe all things whatsoever I have commanded you, and lo I am with you always, unto the end of the world?" Under this strict charge, how could they expect him to be with them if he taught anything he had not commanded them? or left untaught anything that he had commanded them to teach?

After all that has been said we ask, with all deference to others' opinions, If Paul, who received before he was baptized a greater manifestation than did Cornelius and his household, could not receive the Holy Ghost, the Comforter, to "abide" with him, and who taught that all Saints are "baptized by that one Spirit" into the Church of Christ, and by his practice showed how, namely, by the laying on of hands, how could Cornelius and his household receive the Comforter to "abide" with them except through the same ordinance? If such was the case, we think Peter discovered that, in one way, the Lord was no respecter of persons, and that in another he was. It was necessary to uproot the prejudice in the minds of the Jewish brethren, and the Lord took his own way to do it, though out of the ordinary way to them who had imbibed such extreme prejudice against the Gentiles being eligible to salvation, but not out of the ordinary way to those who accepted the word of the Lord as follows: "And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father; and the Father teacheth him of the covenant which he has renewed and confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world." Doc. Cov. 83: 7.

In keeping with this language we have heard men and women testify, and have read the testimonies of others in the *Herald*, to having received a knowledge of the truth as preached by the Latter Day Saints before they were baptized; some in one way and some in another; some by heavenly visions, some by angelic administration, and some by dreams. Thus those who gave heed to the voice of the Spirit were led to God. We heard a brother testify not many Sabbath's ago, that the Lord showed him, in heavenly vision, the Bible, Book of Mormon, and Book of Doctrine and Covenants, and that the Spirit testified to their being true, and this before he was baptized and became a member of the church. But those so blessed of the Spirit would not have it as an *abiding* companion if they had not complied with the requirements of heaven,

neither do we believe (the writer is responsible for this belief, not the church) that Cornelius and his household would if they had not submitted to the same gospel conditions. Why the necessity of their being baptized in water? O, it was the command of God! Is not the laying on of hands a commandment of God, as well? But God made an exception here, as he did in the case of Enoch and his city, and in the case of Elijah who did not die according to the general rule, but were translated.

"Are you sure that God made an exception so as to deprive any man or set of men from attaining to that privilege?" The only exception the writer can find in perusing the revealed word is, that all who have died have not come up to the conditions of being translated. What says the word concerning the children of Israel in the same section we have just quoted from, paragraphs three and four? "And this greater priesthood administereth the gospel, and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore in the ordinances thereof the power of godliness is manifest; and without the ordinances, thereof, and the authority of the priesthood, the power of godliness is not manifest to men in the flesh; for without this, no man can see the face of God, even the Father, and live. Now, this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence, therefore the Lord in his wrath (for his anger was kindled against them), swore that they should not enter into his rest, while in the wilderness, which rest is the fulness of his glory."

You perceive, dear reader, that according to this the children of Israel had a chance to enter into the "fulness of His glory" while in the wilderness; but they would not avail themselves of the privilege, but hardened their hearts against the teachings of Moses, who sought to bring about this, to him, desirable object, like unto Enoch with his city. But Moses had a more rebellious and stiff-necked people to deal with than did Enoch, and could not accomplish his desires, though one of the children of Israel, Elijah, attained to this condition afterward.

We rejoice sincerely in the thought that, so far as we have perused the word of God, it presents our heavenly Father as not a respecter of persons in any one instance, so far as the gospel and its rewards are concerned. The gospel is accessible to all; its rewards for obedience the same; and when a people arrive to the condition that they "live by every word that proceedeth out of the mouth of God," the writer believes that they then are not far from perfection in this sphere, and ready to be translated to another and better one. E. STAFFORD.

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work to nourish and develop them, make them mighty men and women and valiant in the cause of Christ!

MRS. E. ROSEBERRY.
POPE VALLEY, California.

Selections.

FOOD FOR HEALTH.

OUR all wise and benevolent Heavenly Father has made the earth full of good and wonderful and beautiful creations, showing plainly to His children His power and love; and having given us minds and hearts He expects us to apply ourselves to the study of his works, at least so far as to learn their use and abuse.

In the vegetable world we find an almost endless variety of plants, vegetables and fruits designed for the sustenance of animal life, and evidently intended to contribute to the comfort and well being of His children, who on their part too often receive and enjoy His good gifts without a thought of the Giver. Worse than this, these good gifts are often perverted by mankind to wrong uses, as for example, when the grain designed to furnish us with nourishing bread is made into beer or whiskey, thus turning good, wholesome nourishment into deadly poison that destroys both soul and body.

All material substances, as we know, are divided into two classes, organic and inorganic. The organic are those that possess organs and life; such as plants, animals, and human beings; the inorganic possesses no organs, as for example, stones, earth, alcohol, gases, and the like.

The plant has been called "the factory of organization," because with its roots and leaves it gathers up inorganic substances, gases from the air, alkali from the rich earth, and manures around the roots, and feeds upon these inorganic substances, and incorporates them into its own life, thus making inorganic substances into organic substances, using what would be otherwise useless, changing that which is foul and poisonous into what is sweet and wholesome, drinking in the poisonous carbonic acid exhaled by man and throwing out for us in exchange, fresh, pure oxygen gas, to cheer and exhilarate all who breathe it; absorbing from the ground all foul and injurious dampness and pestilential odors tending to disease and sending back in return to bless mankind, beautiful flowers, delicious fruits and rarest perfumes. "From seeming evil still educating good."

How wonderful is all this! Truly the vegetable world is to us a perpetual lesson, not only of the thrift and economy of nature which wastes nothing; but of unselfishness, taking the worst and giving the best, patient industry, humility and cheerful trust. Truly there is not even a blade of grass from which we may not learn valuable lessons.

Here is a bare, unsightly spot of earth, nothing to be seen but bare rocks or clay and mud. But leave it alone and how soon friendly vegetation hastens to throw over it the mantle of charity to hide its de-

fects. The bare rocks are covered with delicate, beautiful moss, and every desolate corner shows rich clusters of ferns, grass or wild flowers.

Thus does He who came to give "beauty for ashes, the oil of joy for the spirit of heaviness," (Isa. 61: 4), speak to us in His works.

Inorganic substances are unfit for food. The only exception, perhaps, to this rule, is salt, which taken in moderation with food aids digestion. Water, also, although inorganic, is essential to health, forming a vehicle for carrying the blood discs to nourish all parts of the body and serving also as a means of carrying away poisonous excretions.

It is said that fat people usually eat little but drink much, while lean people drink little but are always hungry, yet eating more than other people, and that if this were reversed the lean would gain in fullness and the stout have the satisfaction of seeing their shadows grow less. We must bear in mind, however, that fat is not always a sign of health. On the contrary it is often found with a diseased and enlarged liver or fatty degeneration of the heart or other organs, caused by imperfect digestion, often induced by the drinking of beer, ale, cider or wine in moderate quantities.

As we know, it is absolutely essential to health that the system should be abundantly supplied with pure water, of which we are largely composed. But water, or any fluid in large quantities at meals would dilute the gastric juices and so hinder digestion. It should therefore be taken freely in the morning before breakfast and between meals. The effect of alcohol is to dry up the water in the system, it having a very strong affinity for water. It dries up and hardens the brain and nerves so that they act slowly and with great difficulty, or incorrectly, and thus often paralysis and insanity result.

The nerves, the telegraphic network conveying messages from the head to all parts of the body, in order properly to carry on the functions necessary to life and health, when nourished with pure water and with wholesome grains, fruits and vegetables or meats, act quickly and easily without pain or mistake, ordering the work of digestion, respiration, motion, thought and healthful life; but when intoxicants or narcotics enter the system, the effect is to paralyze these nerves until gradually the victim loses all self-control. He no longer commands himself but does just what he had determined not to do; his brain, his muscles, even his senses can no longer be relied upon. He is like a beautiful watch out of order. Nay, worse, for the watch still may appear well outwardly, but he has lost his beauty if he ever had it, lost his self-respect, lost his health of body and soul, lost too often, his hopes for time and for eternity.

Thus has God made man upright, but he hath sought out many inventions." Moreover, this rapid absorption of the water in the system by the alcohol, this drying up and hardening of the tissues, creates a terrible thirst, a craving which is insatiable. More of the poisonous drink

only increases the thirst till partial paralysis or stupor for a time deadens sensation, when he awakes not refreshed but more wretched and more tortured than before. It would be bad enough if the evil ended here. But alas! this is but the beginning.

The weakness of brain and nerve so induced and the terrible appetite and loss of self-control and moral power are transmitted by the fixed laws of heredity from parent to child, sometimes passing over one or two generations and then coming out again in the third or fourth generation in full force. It is in this way that "the sins of the fathers are visited upon the children to the third and fourth generation." In view of such facts what can be thought of those who pervert for such terrible and deadly uses the nourishing grains and delicious fruits of the earth created for our health and happiness.

Man, the highest in order of earthly creatures, endowed with intelligence above the mere animal, immortal, made "in the image of God," perverts his God-given powers and energies to concoct a poison that shall be to his fellow man a snare and a delusion bringing ruin to body and soul. He takes the delicious grape and changes it to the wine, of which scripture says, "at the last it biteth like a serpent and stingeth like an adder." He turns the healthful apple into a drink that leads to disease and sin. He changes the beautiful grains into poisonous drinks that stupify and deaden body and soul.

Thus does man pervert and abuse his best blessings, turning organic matter into inorganic, healthful growth to premature decay and fermentation, life into death, good into evil.

God, on the contrary, shows to us His infinite wisdom and goodness by converting material, which to our finite minds would seem worthless, into that which is absolutely perfect; for every flower or blade of grass is in its way absolutely perfect, fresh from the hand of God, and far beyond our comprehension. From the noxious gases unfit for us to breathe, and from earthy, disorganized and effete matter He creates the healthful, nourishing, beautiful grains and fruits, in endless variety, each one a miracle, and all for our benefit.

At least we can but show our gratitude by not suffering them to be perverted to the service of Satan; but by using them in their purity, as God intended, for His glory.

ANNA HOLYOKE HOWARD

A BELIEF IN GOD.

I WILL frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself I may say that I never make the preparations for penetrating into some small province of nature hitherto undiscovered without breathing a prayer to the Being who hides his secrets from me only to allure me graciously on to the unfolding of them.—*Prof. Agassiz.*

Conference Minutes.

PITTSBURG AND KIRTLAND.

District conference convened at the Saints' Chapel, Wheeling, West Virginia, Saturday, March 3d, W. H. Kelley presiding; R. S. Salyards secretary; W. H. Garrett assistant. Morning prayer and testimony. Branches:—Pittsburg 142; 8 baptized, 1 received by letter, 10 removed by letter, 2 expelled, 2 died. Fairview 42; no change. Conneaut 16; no change. Church Hill 24; 1 expelled. Mansfield 17; no change. Wheeling 42; 2 baptized, 2 removed, 2 expelled. Kirtland 25; 1 died. Blake's Mills 24; 2 baptized. No reports from Washingtonville, Lampsville and Lakeview. The report of F. Criley, Bishop's agent, read and accepted. Receipts in full for year ending February 28th, including amounts drawn from the Bishop, \$1285 63. Expenses for the year \$1239 17. Balance on hand \$46 46. The agent presented a bill of expenses incurred by general church authorities after the General Conference of 1887, in prosecuting missionary labor in the city of Cleveland, Ohio. Upon motion it was resolved that he be instructed to present the bill to the Bishop for payment, inasmuch as it was an expense incurred by the general church, and one to which the district had already contributed. Elders W. H. Kelley, G. T. Griffiths, Jacob Reese, James Brown (baptized 6 or 7) David Strachan, W. H. Garrett, J. Craig, E. Thomas, V. Sutton, J. Yocum, R. S. Salyards (baptized 2). Priests L. D. Uilom, L. S. Holman, Amos Dobbs, reported. Resignation of Elder G. T. Griffiths as district president was accepted, and thanks tendered for past energetic labors. Elder James Brown was appointed district president. W. H. Kelley, G. T. Griffiths, E. L. Kelley, R. S. Salyards and J. Brown were elected delegates to General Conference, with instructions to request that body to appoint a minister for the city of Pittsburg and vicinity for one year. General Conference requested to return Elders G. T. Griffiths and R. S. Salyards to this district. Elders J. Reese, W. H. Garrett, J. Craig, E. Thomas, J. Yocum, V. Sutton, D. Strachan, and all others were requested to labor as their circumstances permit. W. H. Kelley, E. C. Briggs and G. T. Griffiths, were sustained as ministers in charge, and R. S. Salyards and J. Brown as ministers in the district. Preaching Saturday evening by W. H. Garrett, Sunday forenoon and evening by W. H. Kelley, Saints' meeting in the afternoon. Adjourned to Blake's Mills, Ohio, Saturday and Sunday, September 1st and 2d.

CENTRAL NEBRASKA.

This conference met with Clear Water branch, 25th February, L. Gamet in the chair, J. H. Jackson clerk. Branches:—Deer Creek 34; 1 died. Clear Water 9; no change. Chelsea 14; no change. Elders C. D. Stevens, W. Rumel, B. Kester, L. Gamet, J. E. Rogerson; priest C. Derry in person. Teachers Hollenbeck, J. H. Jackson, W. Weston. Bishop's agent reports on hand last report \$3 85, received since \$2; on hand \$5 85. J. E. Rodgers, B. Kester committee to investigate matters in Lake Snore branch. W. Rumel delegate to General Conference. W. Rumel officiated in the ordination of M. W. Culbertson as an elder. General Conference asked to assign W. Rumel to the same field of labor. All elders and priests who desire to labor outside of their respective branches, and who receive appointment through the president of the district, should be required to report all labor performed to the conference from time to time and if they fail to do so without good cause that their licenses shall be demanded by the president. Bro. L. Gamet sustained as president of district and as Bishop's agent; J. H. Jackson as clerk. Two days' meeting was appointed at the Yellow Banks, in Madison county, on the 23d day of June; and at Clear Water, in Antelope county, the 21st of July. Bro. Rumel gave us two rousing sermons. Adjourned to Clear Water branch, September 22d, 1888.

NAUVOO AND STRING PRAIRIE.

The above district conference met at Farmington, Iowa, March 3d, J. McKiernan president, S. Ferris clerk *pro tem*. Branches: Keokuk 42. Montrose 86; 5 removed by letter. Farmington 52; 1 removed by letter, 1 expelled. Burlington 42; 1 died. Elders J. McKiernan, J. H. Lambert, H. T. Pitt, S. Ferris, reported in person, and B. F. Durfee and D. D. Babcock by letter. Teachers B. B. Herrick and L. McClintan reported. J. H. Lambert, Bishop's agent, reported on hand last report \$49 91, received \$29 43, total \$79 54; paid out \$69 96, due church \$9 38. Report received, and auditing committee reported book correct. M. T. Short gave an encouraging report of his labors the past three months. The president of the district was instructed to go to Montrose branch and investigate and settle all differences. J. McKiernan delegate to General Conference; his expenses to be paid by the district. Whereas, the ministrations of Bro. James McKiernan have in the opinion of this conference been productive of much good; and whereas, the work in this district requires the labor and time of at least one man; therefore, be it resolved, that this conference petition the General Conference to return him to his present field of labor. Preaching on Saturday evening, Sunday forenoon and evening by Bro. M. T. Short. Social and sacramental meeting in the afternoon. Adjourned to meet at Montrose, Iowa, June 2d.

DECATUR.

A conference of the above district convened at Lamoni, Iowa, March 10th; H. A. Stebbins presiding; V. White, clerk *pro tem*. Branches:—Lamoni 593; 9 baptized, 8 received, 5 removed, 2 expelled, 1 died. (Last minutes published should have read: "7 baptized, 3 received, 2 removed, 4 expelled, 1 died.") Lucas 213; 10 baptized, 6 received, 19 removed, 2 expelled, 1 died, 2 ordinations. Pleasanton 107; 1 died. Centerville 17; (organized November 6th, 1887, by H. A. Stebbins); 2 baptized, 15 received, 1 ordination. Davis City 60; no change. Greenville 35; 2 removed. Allendale 56; 6 baptized, 1 removed. Lone Rock 62; 2 received, 2 marriages. Report received from McFall Branch, Gentry county, Missouri, (lately organized) was referred back to it, with statement that we understand that they are within the limits of the Far West district. Ministry reports:—H. A. Stebbins had preached at Osceola, Lucas, Centerville, Allendale, Wirt and Lamoni and baptized 12 since October conference. He sketched the condition of the district. A. S. Cochran, as president of the Lamoni branch John Watkins, of Lucas, R. Archibald, of Centerville, and M. V. B. Smith, of Davis City, all reported; also J. Landers, D. Campbell, Wm. Anderson, H. Church, E. Lovell, O. J. and S. V. Bailey, (baptized 1), J. H. Hansen, V. White, H. N. Snively, T. J. Bell, L. Gaultier, W. N. Abbot in person, and J. R. Evans and E. B. Morgan by letter. Priests L. W. Powell, N. Lovell, J. Wahlstrom, J. M. Brown and W. Crick reported. E. Banta presented his annual report as Bishop's agent:—On hand last report \$681 87; received during the year \$2,651 44; expended \$2,198 52; balance on hand \$1,134 79. The president appointed J. H. Hansen, R. Archibald and M. V. B. Smith as committee to audit the same. They subsequently reported that they found all correct except an item of \$1 50 which was in course of adjustment. Bro. Banta presented his resignation as the agent and it was accepted. Thanks were voted to him for his past services, and David Dancer was nominated as his successor. On motion Appanoose county, Iowa, was added to the district. It was resolved to appoint five delegates to General Conference and five alternates; in case delegates are not present the alternates to vote in their places, number one to fill the first vacancy, number two the second, etc. Wm. Anderson, H. A. Stebbins, T. J. Bell, Jos. Hammer and Issac Phillips were appointed as delegates, and J. H. Hansen, J. Landers, D. Campbell, E. Banta and E. Sparks as alternates. Delegates were instructed to request that the next General Conference be held at Lamoni. It was provided that two day meetings be appointed by the president as may be found advisable, and in

the branches that desire them; also that he appoint the ministry to do the preaching at those meetings. Elder F. Izatt and Priest T. W. Williams wrote requesting mission appointment in the district. On motion they and all others who desire like appointment and instruction, were referred to the president of the district. On Saturday evening preaching by Duncan Campbell; on Sunday morning by O. B. Thomas; evening by A. H. Smith. They were assisted severally by L. W. Powell, E. Robinson and C. H. Jones. Sacrament and testimony meeting in the afternoon, in charge of H. A. Stebbins and A. S. Cochran. Brn. E. Stafford and J. Landers assisted at other services. Adjourned to meet at Davis City, Iowa, June 23d.

NORTH-WEST KANSAS.

This quarterly conference convened with the Elmira branch, February 25th, A. H. Parsons in the chair, W. D. Jemison secretary. Branches:—Blue Rapids 63; 1 died. Prairie Home 20; gain 7. Elmira 35; gain 2. Deer Creek 15; gain 4. Twin Creek; no change. Goshen 57; gain 7. Reports by letter:—Elders G. W. Shute, G. W. Beebe, H. R. Harder. Priests:—W. F. Clark, E. M. Reynolds. In person; A. H. Parsons, A. Sears, A. Kent, E. Maudsley; priests, H. J. Jemison, S. Andes. Motion to rescind motion made at Cuba, Kansas, in regard to branch presidents cancelling names from their respective branches at members' request or indifference, carried. A. H. Parsons sustained as president, W. D. Jemison secretary, G. W. Shute Bishop's agent. Bishop's agent reported \$13 69 on hand, number of branches 7, number of members 252, including 1 seventy, 14 elders, 8 priests, 6 teachers, 5 deacons; 27 baptized, 5 received by letter, increase 32; 2 expelled, 2 died, loss 5; net gain 27. There are 45 not belonging to any branch. H. R. Harder, A. Sears and A. H. Parsons delegates to General Conference. The president and secretary to correspond with church members scattered through the district, and request them to enroll as members of district. Preaching by H. R. Harder on Saturday and Sunday evenings, on Sunday forenoon by A. Kent. Prayer meeting in the afternoon.

SOUTHERN CALIFORNIA.

Conference of the above district convened in the A. O. U. W. Hall, Los Angeles, California, from March 2d to 4th, H. C. Smith president, C. T. Howland secretary. Branches:—Los Angeles 78; 3 baptized, 4 received by letter, 2 died. New Port 146; 7 baptized, 2 by letter. Laguna 36; 2 removed by letter. San Bernardino 207; received on evidence of membership in first organization 2. Santa Maria 8. Reports of Elders:—D. S. Mills (baptized 1). E. L. Kelley, H. C. Smith (baptized 3). H. L. Holt, J. R. Badham (baptized 3). E. J. French, A. A. Goff, D. L. Harris, A. W. Thompson, W. Gibson, G. W. Sparks. Priests:—F. P. Schnell, D. E. Lander, J. Wixson, J. Baldwin, W. P. Pickering. Teacher:—C. W. Earle. Deacon:—W. Schade, reported. Report of committee appointed to draft constitution for a district Sunday School. Preaching on Saturday evening by E. L. Kelley; Sunday morning by Pres. Joseph Smith. Sacrament in the afternoon. Adjourned to New Port on a day to be appointed by district president.

WESTERN WISCONSIN.

The above district conference convened at Webster, Vernon county, Wisconsin; A. L. Whitaker president, C. W. Lange clerk. Branches:—Wheatville 14; no change. Elders A. L. Whitaker, C. W. Lange, F. Hackett, W. A. McDowell and M. V. Flayer reported. Bishop's agent reported on hand since last report \$28 80. C. W. Lange resigned as clerk of district and W. A. McDowell appointed. Frank Hackett is permitted to attend General Conference and we authorize him to report the spiritual, numerical and financial condition of this district. Whereas no grounds are found on the records of the district against Bro. J. L. Pride being cut off from the church, we feel to sustain him as a member and elder if he is willing to perform his duties ac-

ording to the laws governing said church. Resolved that we appoint and sustain W. A. McDowell as traveling elder of this district, with our means and prayers, until next conference. A. L. Whitaker sustained as president, W. A. McDowell clerk, C. W. Lange Bishop's agent. Preaching by C. W. Lange on Saturday evening, on Sunday forenoon by W. A. McDowell and in the evening by A. L. Whitaker. Prayer and testimony meeting in charge of W. A. McDowell in the afternoon. Adjourned to Wheatville branch, Crawford county, Wisconsin, June 2d.

Miscellaneous.

C. B. & Q. TO CONFERENCE.

Each person attending General Conference at Independence, Missouri, April 6th to 20th, going over the C. B. & Q. R. R. from points in Illinois, Iowa, and Missouri, should purchase tickets to Kansas City and obtain from the Agent at the point from whence they start a certificate, form No. 435, which when properly filled out by Bishop G. A. Blakeslee, will be honored by the Agent of that road at Kansas City for return ticket at one-third full fare. *Be sure to get certificates of the Agent where you buy your ticket when going.*

NOTICES.

Having been notified of the resignation of Bro. E. Banta as my agent for the Decatur, Iowa, District, and the recommendation of Bro. David Dancer in his stead, I, therefore appoint him as such for said district, and I would recommend him to the Saints and ask them to sustain him by their prayers and means. Ever your co-laborer for the truth,
G. A. BLAKESLEE,
Presiding Bishop.

The scattered members of the Montrose branch, String Prairie and Nauvoo district, to report to the clerk of the branch by letter or in person, within sixty days after publication of this notice, or they will be reported as scattered members.
LOTTIE TRIPP, clerk.

At a regular business meeting of the Nebraska City branch, the following resolution was adopted: Resolved, That the secretary by notice in the Herald request all members who are living away from it to forward financial aid to the president of the branch. In making improvements upon our church property the branch has incurred indebtedness which is past due, and we appeal to you to aid us in paying it off as quickly as practicable. Hoping you will respond soon we subscribe ourselves,
J. W. WALDSMITH, Pres.,
E. D. BRIGGS, Secretary.

The following members of the Platte branch, Nodaway district, are requested to report to the clerk before August 10th, 1888, or they will be reported as scattered members:—Margrath Jensen. Dora M. Jensen. Johana K. Jensen, of Council Bluffs, Iowa; Cary Johnson, Independence, Missouri; James L. Winters, Andrew L. Winters, Kansas; K. L. Winters, of Kentucky; also George M. Decker and Susannah Hagar. Whereabouts unknown.
JACOB NELSON, clerk,
Guilford, Mo.

BORN.

STITES.—To Mr. Alva M. and Sr. Melissa J. Stites, October 9th, 1887, a son; blessed March 14th, 1888, by Elder Levi Anthony, J. W. Waldsmith and Chas. H. Porter, and named Alvia Elijah.

MC CONLEY.—Born September 17th, 1885, at Sterling, Colorado, to Bro. George E., and Sr. Mollie McConley, Myron Alexander McConley; blessed by Elder James Caffall, March 8th, 1888.

JOHNSON.—Born May 2d, 1887, at North Platte, Nebraska, to Mr. Bayard and Lydia Johnson, Bernice and Bertrand Johnson; both blessed March 14th, 1888, by Elder James Caffall.

ADAMS.—Born to Bro. James and Sr. Eva Adams, September 6th, 1885, at Casey, Iowa, Carrie Ella Adams; blessed March 14th, 1888, by Elder James Caffall.

DIED.

GOULDSMITH.—At the home of her son, Davis Gouldsmith, in Ashland, Nebraska, of dropsy, Sr. Abigail D. Gouldsmith. She was confined to her bed for over thirteen months, and suffered much; but when the hour of departure came, she quietly passed away to await the morn of the resurrection of the just. She leaves a large circle of friends and acquaintances, and was beloved by all who knew her. She also leaves five sisters and one brother; four daughters and two sons, who mourn her. Born 22d May, 1816, at Lenox, Madison county, New York; died March 10th, 1888, aged 71 years, 10 months, 12 days. She united with the church in her youth, and was a faithful member up to her death. Baptized by Solomon Hancock in 1831. She passed through the trials in Missouri, at Nauvoo, Illinois; but when the great apostasy took place she followed none of them, but remained with the remnant. When God commanded them to reorganize, she was among the first to come forward and renew her covenant, and was baptized April 17th, 1866, by Alexander H. Smith, at Nauvoo, Illinois. On the 12th day of March, 1888, we laid the body beside her daughter Marv, in the family graveyard. Funeral sermon by Elder J. Armstrong. She chose the following hymn to be sung at her funeral.

She's gone! Her work on earth is done,
Her battle's fought, her race is run;
Blest is the path she trod:
For she espoused the glorious cause,
In prompt obedience of the laws
Of the Eternal God.

PAGE.—At Neosho, Newton county, Missouri, of consumption, January 13th, 1888, N. L. Page, son of Edward L. and Catharine J. Page. He was born January 23d, 1848. He was highly endowed intellectually, and a man of most generous impulses. He welcomed death as a happy release.

BEAUCHAMP.—In Independence, Missouri, 4th of March, 1888, of consumption, Sarah Lang, wife of David M. Beauchamp, and beloved daughter of Bro. Edward L. and Sr. Catharine J. Page. She was born June 5th, 1853; baptized in Hannibal Missouri, March 7th, 1877, by Elder Mark H. Forscutt. As a daughter she was affectionate and obedient; an exemplary wife, a devoted Saint. The summons found her ready; and of her it may well be said: "Blessed are the dead who die in the Lord." Bro. Luff's discourse on the occasion was a grand exposition of the resurrection, and was listened to with rapt attention. Good seed was then and there sown.

MATTHEWS.—Sr. Letitia Z. Matthews, wife of Bro. John Matthews, Sr., departed life March 9th, at Hinsdale, Iowa. Was born in Hartford county, Maryland, October 5th, 1830; was baptized into the church in 1863; was a faithful member, and departed life strong in the faith. Funeral sermon by Elder B. F. Durfee.

We shall greet them at home, we shall greet them,
When the sorrows of life shall be o'er;
Our loved ones we hope soon to meet them,
On Eden's fair beautiful shore.
The glorious thought, how consoling,
To know that the time is so nigh,
When Jesus the world shall controlling,
Permit us to join them on high.

EAGLESON.—At Pardo's Mills, Kent county, Ontario, March 2d, 1888, Hazel Mav, only daughter of Bro. James and Sr. Jennie Eagleson, aged 1 year, 2 months and 15 days. Funeral sermon by Elder Samuel Brown, to a large congregation of friends and neighbors in the Union Church.

Oh Hazel May has gone to rest,
Her trials on earth are o'er;
Her spirit is now among the blest,
Upon that peaceful shore.
But yet we hope to meet her,
When the trump of God shall sound,
To resurrect the righteous dead.
Who are sleeping in the ground.
Oh, may we meet her then,
Where parting will be o'er,
And clasp her in our arms again.
Where Jesus reigns forever more.

THURSTON.—At Galien Center, Berrien county, Michigan, February 28th, 1888, of liver and kidney disease, sister Hannah Boone Thurston, aged 60 years, 6 months and 22 days. She was

born at Shamokin, Pennsylvania, August 6th, 1827; baptized at Galien, Michigan, January 21st, 1861, by father James Blakeslee. She bore strong testimony to the truth of the latter day work, at the two last services she was permitted to attend. Sermon by C. Scott at the house, Bishop G. A. Blakeslee being in charge. A large concourse of Saints and friends attending.

DUTY ought to be a man's standard; but duty ought not to be a man's impulse. A man ought to do only that which is duty, but he ought not to do it only because it is duty. It is often said that a man ought not to live to eat, but that he ought to eat to live. Yet if a man eats only because it is his duty to eat as a means of preserving his life, his eating does not do him the good it ought to do him. When it is his duty to eat, a man ought not only to love to eat, but he ought just then to live to eat. And so it is in every sphere of duty-doing. A man ought to love to do what it is his duty to do; and he ought to do it as though he loved to do it. For the time being, that which is one's duty ought to be one's pleasure, and he ought to find real pleasure in doing his plain duty. In this sense it is that whether we eat, drink, or rest, or recreate, or exercise, or whatsoever we do, we can do all to the glory of God, and in that spirit of love for God, and for all that God would have us to do, which is the fulfilling of God's law.

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Prussia to throw the burden of providing such
education upon the state. A bill has been re-
ferred to a committee of the Prussian house of
deputies with the title, "Bill for the alleviation of
elementary school charges," the authors being
the liberal party. It is very significant of the
tone of public opinion in Prussia that the mea-
sure was accorded a cordial reception on its first
reading in the lower house, although some good
members of the clerical party apprehended that
it was but another step toward the secularization
of education. The attitude of the Government
was explained by the minister of education, Dr.
von Gossier, who declared that he welcomed the
bill with the greatest pleasure," and who urged
the house to unite in support of the measure,
which was unanimously referred to a committee
for consideration in the usual way. If the bill is
passed it may be expected that it will pave the
way to a complete system of free education at the
cost of the national exchequer.—Sel.

THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF ILLNESS, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 777.

Lamoni, Iowa, April 7, 1888

No. 14.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, April 7, 1888

The *Idaho Enterprise*, of the 17th ult., published at Malad City, has the following on Mormon politics and the methods of the Politico Religio institution of Utah known as the Mormon Church:

"THE MORMONS WILL VOTE.

"Notwithstanding the fact that the constitutionality of the test oath has been sustained by the Supreme Court of this [Idaho] Territory, the Mormons of this [Malad] valley declare that it is their intention to exercise the franchise next fall, and that they can, under the present teachings of the church, take the oath. If the Mormon doctrines have undergone such a change, we can see no good reason why Mormons should longer remain under the ban of disfranchisement, providing they exercise their rights as individual citizens and not as segmental parts of a machine that derives its power from Utah.

"If the Mormons have weeded out from their theology all that is antagonistic to the Government of the United States, and have made up their minds to hereafter live in conformity with law, they are beyond question entitled to every right and privilege that any other citizen is entitled to; but the question is, are they honest? are they sincere? If the affirmative can be conscientiously given to these questions, we say every Mormon who is otherwise qualified should go to the polls at the coming election and cast his ballot like any other American citizen.

"We have never entertained but one serious objection to Mormon political methods; and that is that but few Mormons ever exercise individual rights and independency at the polls. For the same reason we also object to Catholicism and other ecclesiastical institutions that undertake to control the political condition of any State or Territory. We will go further, and believe that the political history of this country will bear us out in the assertion, that big political machines are subject to the same objection; as, for instance, the politics of a great part of Nevada are con-

trolled by California politicians. The case in this Territory is an exact parallel in an exaggerated form. California politicians do not pretend to interfere in all the little local political affairs of Nevada. They probably do not interest themselves farther than to control State elections. There is certainly no acknowledged authority whose consent must be obtained in every minute political transaction. Herein lies the difference between political control by politicians and political control by ecclesiastics.

"We do not think there ever was an election held in this county, in which the Mormons participated, that was not controlled and engineered down to the meanest detail by *Mormon* authorities in *Utah*.

"Let the Mormons of Oneida County, or Idaho Territory for that matter, form all the political combinations and exercise every privilege known to our Government and we will never raise an objection, so long as they are not under the surveillance and dictation of an authority which has no political connection with the local government of this county or Territory. The fact, *so stated by the Mormons themselves*, that the politics of this county have formerly been *controlled by church authorities*, in Logan and Salt Lake City, naturally makes us suspicious of the future.

"Locally speaking, we have nothing to fear from the Mormons of Oneida County if they do not allow themselves to be controlled by high churchmen in Utah; for we do not believe there is as liberal and intelligent a people in the Mormon Church to-day as those of this county.

"The question is: Can or will the Mormons of this county cut themselves loose from, or rise above this kind of supervision? Have they the courage to say to the church authorities: 'We will conduct our own temporal affairs as we deem for our best interests, and look to you for instructions in spiritual matters only?' Will they do this? If so, may God speed the day when the black clouds that now hang like a pall over Mormonism are dispersed forever."

The writer of the above has been long familiar with the subject he has in hand, for he, during many years past, has been in daily contact with the political wire workers of both Idaho and Utah, he having been reared and educated in that country. His statements concerning the political jugglery of the "Mormon authorities in Utah," are doubtless correct. In this God and Mammon system, Utah Mormonism, is seen the "hairy hands of Esau." Mormonism as taught in the sacred books of the church, and in the authentic writings of Joseph the Seer, eschews politics, relegating it to its own sphere, at the same time honoring and upholding civil governments and all their legal authorities. Brighamism, from 1844 to the present, has mingled Church and State—the church absorbing the state, in fact—and its mem-

bers have, under priestly instruction, supposed it to be their duty to vote when, where, and how, as directed by their file-leaders. This is both un-Christian and un-American, and as before stated is squarely in conflict with the teachings of original Mormonism.

Jesus says,—*"My kingdom is not of this world:—Yet it was in this world, and it honored the authorized laws and rulers of the kingdoms of this world. The church organized and presided over by Joseph Smith the Seer was commanded of God to honor and uphold the Constitution and laws of our nation according to their tenor, and do so in all uprightness. And in keeping with this the church officially declared,—"*We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied."

—Doc. Cov. 112:9. When the Utah Mormons "mingle religious influence" with politics to specially foster the interests of their church, its priesthood, its politicians, or its membership, it in that way proves itself to be in darkness, and in the ways of harmful error, and, to this extent, opposed to Christ and the laws given his Church.

The pernicious policy of running politics in the interest and under the influence of the church has always worked harm, both to the Church and the State. This evil was one of the causes, no doubt, that led to the popular persecution, and the expulsion, of the church at and about Nauvoo. And when we say this we do not justify nor apologize for either the expulsion or the persecution. But it were folly to shut our eyes to facts of history, both written and unwritten. The stern logic of well demonstrated facts should be wisely observed and be made to serve for good in the present and in the future.

Joseph Smith the Seer, in 1843, when rebuking the crafty, specious, political overtures and suggestions of James Arlington Bennett, said:

"But, Sir, when I leave the dignity and honor I received from heaven, to boost a man into power, through the aid of my friends, where the evil and designing, after the object has been accomplished, can lock up the clemency intended as a reciprocation for such favors; and where the wicked and unprincipled, as a matter of course, would seize the opportunity to *flintify the hearts of the nation against me for dabbling at a sly game in politics*; verily, I say, when I leave the dignity and honor of heaven to gratify the ambition and vanity of man or men, may my power cease, like the strength of Sampson, when he was shorn of his locks, while asleep in the

lap of Delilah."—*Times and Season*, vol. 4, p. 374.

These sentiments should actuate all who claim to be Saints, and particularly those who hold the priesthood.

In reply some may say that Joseph afterwards engaged, actively, in politics, and even allowed himself to be nominated for the office of President of the United States. This is admitted, but that does not justify the church, nor its priesthood, in attempting to dictate or control in political matters. The Saints, as citizens, have the right under the laws of the country, to use *their own judgment* at the ballot-box, and do so with perfect freedom and there express their own political preferences. But neither the church or its priesthood, have the right to in any way control or direct how, or for whom its members shall vote. And for them to do this craftily and *secretly*, is the more condemnable.

Concerning the Seer's candidacy for the Chief Magistracy of our Nation it may be well to state, that when some of the Twelve and others in council suggested that if he were a nominee, that fact alone would give prominence and prestige to the church. Joseph sternly opposed it, and so said to Emma, his wife, after returning from the council. But, in a later meeting, he yielded to the importunate persuasions of the Twelve, (chief among whom was Brigham Young), and their co-workers, and thus he suffered himself to be made a nominee while his own better judgment condemned it. These facts the writer and others learned from the lips of the Seer's widow, Emma, the evening of April 6th, 1860, near Amboy, Illinois.

We would be delighted to see the Utah Mormons exercise the franchise wisely and justly, and enjoy freely and fully all the rights and privileges of American citizens, if done free from the dictation and control of the church.

FROM northern Utah come tidings that in that region "matters as changing fast" in respect to the religious and political faith of the Utah Mormons. The writer wisely remarks that, "it is unwise to be *rabid* in denouncing some of the doctrines and practices which are here held to be sacred. Patience and forbearance is needed. Practices which are not in accordance with God's laws and designs will work out. Time will work wonders."

We heartily commend the above sentiments. The First Presidency of the Reorganized Church have ever advised moderation, gentleness, and charity, in the treatment of all who have departed from the faith set forth in the original teachings of the church.

The Utah Mormons have been misled, blinded and confused, till some of them "call evil good, and good evil," and as a consequence such have become distrustful, fearful, crafty, and are given to deceit and low cunning instead of the pure, open, frank, hopeful, loving spirit enjoined under the unalloyed gospel of Christ. We pity them; and we pray God their eyes may be opened to see their errors and evils, and that their hearts may turn faith-

fully, humbly, and lovingly to God and to the word of his power. God is pleading with that people to return to their "first love." He is, and has been, using various agencies and instrumentalities to recover them from the errors and evils into which many of them have been unwittingly led. When the Lord raised up Joseph, "the head" of the Seer's "posterity," the "seed" promised January 19th, 1841, and at other times, the Utah leaders rejected him and the missionaries sent by him. Nevertheless, "young Joseph" warned them by the word of the Lord, in plainness and in love, to abandon polygamy and kindred errors. But they would not. It then remained for the Lord to uncover their doings to the gaze of the world, and to rebuke them in his wrath by the rod of our nation. And yet it remains for the Saints to pray for them, and to treat them with goodness, with compassion and love.

SPIRITS—HOW CREATED.

A BROTHER asks to know the belief of the church relative to the creation of spirits, and we reply that the church affirms the Bible, Book of Mormon and Doctrine and Covenants, to be the church standards of authority on church doctrine, principle, and organization; but has not defined and decided upon its belief in respect to the creation of spirits. Some believe that all spirits were created of God in the sense that, as identities and persons they were, in some manner, brought into being by the creative power of God. Others believe that spirits, as beings, entities, or persons, existed eternally, and that God created them in the same sense in which he creates wise men, moral men, spiritual men, out of persons who were once unwise, immoral and unspiritual. That is, he creates them in the sense of forming, moulding, fashioning, enlarging, developing, and thus, transforming the spirit into new conditions, endowing it with new powers, inspiring it with renewed will and upright aspirations, and giving it a new sphere. The writer is of this latter class.

THE UTAH BILL.

IN the Senate to-day [March 26th] Mr. Cullom, from the Committee on Territories, reported unanimously the resolutions delaring it to be the sense of the Senate that new States should be admitted into the Union only on the basis of equality with the existing States, and that Congress ought not to exercise any supervision over the provisions of the Constitution of any such new State further than is necessary to guarantee to each State a republican form of government; that the proposed Constitution for the State of Utah, submitted to Congress, contains provisions which would deprive such proposed State, if admitted, of that equality which should exist among the different States; and that it is the sense of the Senate that the Territory of Utah ought not to be admitted into the Union as a State until it is certain beyond doubt that the practice of plural marriages, bigamy, or polygamy has been entirely abandoned by the inhabitants of that Territory, and until it is likewise certain that the

civil affairs of the Territory are not controlled by the priesthood of the Mormon Church. He asked for the immediate consideration of the resolution. It was ordered that the resolution be printed. Mr. Cullom also reported back the Utah memorial and draft of the Constitution, and asked that the committee be discharged from their further consideration. It was so ordered.—*Chicago Tribune*.

The above means that the Nation lacks confidence in the Utah Mormon leaders, and also that until confidence is established by practical reformation, Utah can not have statehood.

CAUSES OF CANCER.

"MR. MOODY says that there has never been a cancer among the Hebrews, and suggests that their freedom from this scourge may be due to their abstinence from pork."

Pork-eating may aggravate or develop cancer, for aught we know, but from personal observation we have been led to conclude that alcohol and tobacco have done much mischief in this direction. We have known many cancer victims who were inveterate users of alcoholic drinks and tobacco. In a few cases these evil habits were not found in the victim personally, but in his progenitors, he inheriting the fruits of his progenitors sins. All should heed these lessons, both for their own good and that of their posterity.

EDITORIAL ITEMS.

THE committee appointed by General Conference of 1887 to make "an annual examination of the books and management of the Herald Office, Brethren J. H. Peters, W. C. Cadwell and Joseph Luff, concluded their very thorough and complete work in that matter March 22d. Their report will appear in the General Conference minutes for 1888.

We find in the *Chicago Tribune* of March 26th, an article on the approaching conference at Independence, Missouri, that contains far more truth and fairness than is commonly found in correspondence of that kind. "Honor to whom honor is due."

Bro. J. M. McKiernan wrote us the 19th inst., that some of the Saints at Farmington, Iowa, have been sorely afflicted of late. He speaks in high terms of those residing at that place.

Bishop George A. Blakeslee is to be in Lamoni about the 30th inst., to tarry a few days and then go on to Independence to General Conference.

Sr. Cassandra Hendrickson, of Council Bluffs, says in a late letter that she is circulating tracts with good results, also that she had found a couple of "lost sheep" and they are likely to seek the fold gain soon. She also says Bro. Forscutt is to baptize some at Council Bluffs March 25th.

Mrs. Anna Tyng favored the citizens of Lamoni with a unique and very effective lecture on prohibition, Sunday evening the 25th ult. The methods, manner, and subject matter of her address were plain, searching, and to the point. She makes her subject practical and vital, and appeals

directly to the brain and heart of the hearer. We wish her the best success possible in her good work.

"It gives me great joy and consolation to read the church papers and books, and I had rather go without some of the comforts of life than to be without them." So writes Sr. A. M. Clark, of Georgia-ville, Rhode Island.

Bro. Ira L. Browne, of Providence, Rhode Island, wrote us the 14th inst., saying: "We are striving, working and praying for the deliverance and upbuilding of Zion. Can not do without the HERALD. It is food for the hungry soul."

Sr. Lizzie Ferguson writes from Bird's Eye, Indiana, that Bro. M. R. Scott has been preaching at Riceville, near by, with fair prospects.

Bro. Thomas Taylor, of Birmingham, England, wrote us the 8th inst., sending remittances for church publications and tithing, and saying: "The work here is progressing, and we have much reason to be thankful."

A. J. Vickery wrote of late from Horicon, Alabama, asking the prayers of the Saints that he may triumph over trials and difficulties and aid in building up the cause of Christ on the earth.

Unless persons sign their letters or articles we shall pay no attention to them further than to cast them aside, unless we think forgetfulness the cause, and in that event shall await further developments. Sign your documents or do not send them here. But if you choose to not have your names appear in article or letter, please so state, and your wishes will be respected.

Avoid sending us poetry of any kind, especially with obituary notices, except it is suitable, and has poetic merit. And should any fail of having their poetry published, please do not fret, for rest assured the editors will exercise their best judgment in the matter, whether to publish or not, and seek to do for the best as they see it.

Bro. J. A. Ferguson, of Bird's Eye, Indiana, writes that Elder M. R. Scott is having a fair hearing there and in that vicinity, and the citizens have invited him to come again. Bro. Ferguson writes also that John Stone, formerly an elder and editor in the Christian (Campbellite) Church, but latterly an elder in the Reorganized Church, has been arrested on charge of murder committed by him and three others, one of them a Christian preacher, twenty-four years ago. We sincerely hope the charge is not true.

During the stay of Bro. Joseph Luff at Lamoni of late he preached four excellent sermons to attentive congregations.

Bro. J. B. Prettyman wrote from Knox, Indiana, that the Saints and friends in that region had been made joyful of late by the labors of Elder Leonard Scott, the people hearing him gladly.

Mrs. Stephen Gardner, of Martinsville, Maine, wrote March 18th, that elders coming into that region would find a warm welcome, and she is most grateful that she heard and believed the gospel when preached by Elder F. M. Sheehy,

though she is not yet identified with the church. Herself and others are expecting Elder Sheehy there again soon.

Recently we received a spirited letter from a lady in Brooklyn, N. Y., who by chance obtained a Voice of Warning which, when she had read, it made such a deep impression on her mind and heart that she felt already willing and desirous of uniting with the Saints at her earliest convenience. We have instructed both the lady and our ministry in that city as to what further steps are needed in the case, and we trust God's name may be glorified in gathering another into the fold of Christ.

Bro. J. C. Clapp returned the 27th ult. to Lamoni, from Farmington, Kentucky, and reports favorably of his mission in that region during the latter part of the past winter, and says he looks for further and large accessions to the church there in due time. He is cheered and encouraged with the general prospects of the church in all quarters.

Elder F. C. Warnky wrote from Independence, Missouri, March 28th, that four had been added to the branch there of late by baptism, and others were almost persuaded to unite.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Forty days in the wilderness introduced the ministry of the Son of man. Gethsemane and Calvary lay in the blessed way to the seat at the right hand of God. The Christ was made perfect by suffering. So, in his own sphere the Christian reaches the throne of full and far-reaching power over soul, on condition of heroic endurance of pain and vital sympathy."

"FEED ME WITH FOOD CONVENIENT FOR ME."—No. II.

To our mind there is but one object in the gospel, one object in the life and death of Christ, and the life and immortality which through the gospel is brought to light working in perfect harmony with this object, is intended solely for the foundation of such a character as shall be not only the demonstration of the law therein contained, but the perfect vindication in the sight of all men of the divine Law giver. Harmony and unity are the law of heaven. Jesus, the man of sorrows and acquainted with grief, came not to do his own will, knew no will of his own, but was in perfect subjection to the will of the Father; not only, mark you, in respect to the death upon the cross, but in respect to his entire life. Everything which he taught, every truth which he uttered was in obedience to the commands of his Father—"I came not to do my own will, but the will of him who sent me" . . . "As the Father hath sent me, even so send I you." No liberty here for the will of man to be raised as a standard! No bringing of the Father to the will of the Son, neither of the Son to the will of man; but all mankind must come to the will of God, if ever they inherit eternal life. The Son never apologized for the Father's will, but simply enunciated it as his will; and in this respect too it is well that the servant be as the Master, that he knows that God requires no one to apologize for him. One mistake upon the part of God robs

him of his divine character, and being divine he makes no mistakes.

Man was not placed upon this earth to remain forever, and leaving it what shall he take out of it with him? Surely there is a wise purpose in his coming here. This truth is self evident, and challenges our belief without argument. This being the case it becomes us to seek to know what that object was. We have before intimated our belief with reference to this. We brought nothing into this world with us when we came, and there is but one thing which we shall carry out with us and that is, the *character* we have formed while here.

Turn we now to the 12th chapter of Hebrews, and mark the exhortation there given! Who are these witnesses that like a cloud are surrounding us? These witnesses because of whose surrounding us, we are exhorted "to lay aside every weight and the sin which doth so easily beset us, and run with *patience* and diligence the race set before us."

Examining the contents we find them to be of two widely different types. Part of them were those both men and women who exercised mighty faith before God. By faith they kept the passover, came up out of Egypt, and when the waves of the Red Sea stood in billow walls upon either side of them, set their feet firmly in the yawning chasm between and passed through as on dry land. Time would fail to tell one half of the mighty works wrought out by faith, one half the promises of God laid hold upon with a deathless grasp by this same mighty power. From the courts of the proudest monarchy on earth, clad in this vesture of faith, Moses steps forth, forsaking the halls of royalty, refusing to be called the son of Pharaoh's daughter, and esteeming the reproach of Christ greater riches than the treasures of Egypt. Women received their dead raised to life again, while others refused to accept deliverance from the most cruel tortures, that they might have part in the first resurrection. But we find not all that cloud of witnesses in this category. Suddenly we find a change passing over the face of the sky, and there appears no longer this mighty, triumphant host, but in their place a pale throng of patient sufferers, mocked and scourged, bound and imprisoned, stoned, sawn asunder, tempted, slain with the sword, wandering about in sheep-skins and goat-skins and making their abodes in dens and caves of the earth. No deliverance here! no mighty manifestation of the power of God; yet *they obtained a good report through faith*. Do we ask why is this? Why were not these delivered as were the others? There comes to us the answer, "God had provided some better things for them through their suffering, for without suffering *they* could not be made perfect." How different the discipline, yet both designed for the perfecting of that character which alone shall come forth in the first resurrection. Can latter day Israel expect to attain unto the same, but through the same refining fires? To the arms of one from the very brink of the grave are restored by the power of faith her children, while another, moaning with empty arms, hears the clods of the valley fall with a dull sound upon the casket lid which hides forever from her sight the form of her loved one, and with heart crushed and bleeding as though rent in every fiber her soul cries out, "Why are mine taken and others spared?" Far back across the centuries, echoing

as it floats down to us, comes that one grand central thought: "It became him, for whom are all things and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect *through suffering.*"

This discipline then we find has one and the self-same object and that is, the perfection of our character. The developing of that in this life which is the sole possession we shall take out of the world with us. It requires many times a clearer, purer, stronger faith, to suffer the will of God than to do his will. There is in action a certain amount of joy and buoyancy which is calculated to lift us over life's rough places which comes not to us, when with tied and fettered limbs, as it were, we wait patiently the coming of the angel to trouble the waters; and then after long watching and waiting when at last the angel comes, we are compelled to sit still and see another go into the healing waters before us. But rest assured the Father knows just what is necessary for the developing in us of those attributes calculated to transform us into the image of his Son. Said Jesus, "One is your Lord and Master, all ye are brethren." He had no favorites, knew no partiality, and nearness to him could only be obtained by assimilation to his divine nature. Just in proportion to the thoughts, purposes, and aspirations which we hold in common with our fellow men, are we drawn towards them; and by like thoughts, desires, aims and ambitions do we become assimilated to them. John is called, "The beloved," and being told "that he leant upon the Master's bosom" freely and unrebuked, we know intuitively that he was more like the Master than any other of that assembly. His character was more nearly assimilated to the divine character, that was all. Hear his utterances in later years and mark the confidence with which he speaks, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but *we know* that when He shall appear we shall be like him;"—strong positive declaration, but mark the reason of its strength and positiveness, "for we shall see him as he is." Who will see him as he is? Those who have part in the first resurrection. The first resurrection, for which those who compose that great cloud of witnesses, endured all things with patience and cheerfulness that they might have a part in it. What those men in the past could do, can be done by the men of to-day. What those women could do, can be done by these women. What those men could endure can be endured by these, and what those women could endure, these women can also endure. "And every man that hath this hope in him, purifieth himself even as he is pure. * * * And ye know that he was manifested to take away our sins; and in him is no sin." Is there dwelling in your soul this hope? Hope is made up of expectation and desire. Do you expect to see him at his appearing? Then awake from your slumber, arouse from your delusive dreams of idleness and lethargy, purify yourself by the aid of his Spirit, redeem the time now far spent, in the formation of such characters as shall bear the divine scrutiny and on which the reflection of Christ's own shall be so plainly stamped that the Father himself may see it there when our Elder Brother shall say, "Father, these were not ashamed of me nor of my words before men, therefore I am not ashamed to acknowledge them before Thee and thy angels."

TO MY AFFLICTED SISTER SARAH JANE.

While traveling on life's weary road,
Toward Zion's gates with heavy load,
Still look to Christ! In Him confide!
Lo! He will be thy Rock, thy Stay,
To keep thee in the narrow way;
For all thy wants He will provide.

All bright the path, and straight the way,
That leads to heaven's unclouded day,
And they who walk in it are blest;
No thorns nor briars there are found,
And peace and joy in it abound.
There's love forever, and sweet rest.

Be this thy portion, whilst thou stay
On earth, to walk in wisdom's way;
For she doth cheer life's darkest hour.
As thou didst heed, "Come unto Me!"
So as thy day thy strength shall be,
Till thou art raised through saving power.

ABBIE A. HORTON.

PLANO, March 13, 1888.

CISCO, Ill., March 2d.

Dear Sister Walker:—As we both are members of one faith, I thought I would take the liberty of writing a few introductory lines to you. I have heard your letters in the *Herald*, and was very much pleased with them. I have not the pleasure of beholding the beauties of this world, like others, as I have been blind from birth. I united with a branch of the church in Wayne county, West Virginia, in 1881; formerly made my home with a niece who lived there, but I have a brother here and I thought I would come and see him. I took great delight in the *Herald* while I was there, and miss it very much. I have not learned of any branch of the church in this state yet. I am very anxious to know where there is a branch. Will you please write to me and tell me all the particulars. I hope the church is flourishing and growing up strong. Well, I believe this is all of importance I have to write this time. I remain your sister in the one faith,

KATIE DAWSON.

We wish to call the attention of the sisters of the "Home Column" to the above letter and ask that some of the kind-hearted ones who generously offered a *Herald* at the time when we called for one before, will see to it that this dear afflicted one who is deprived of one of God's best gifts, has this medium of spiritual light sent to her. It is sad to walk with clouded eyes all the journey of life, but there is hope and joy to buoy up the soul; for if the spiritual vision is clear, a few brief days and the light of an endless eternity will burst upon the enraptured soul and the pain of the past will all be forgotten. Will the *Herald* editors kindly notice this request for information in regard to nearest branches, as we are not well advised in the matter?—ED.

BEECH LANE, Feb. 24th.

Dear Sisters:—I feel to night as though I would like to have a talk with you, for we few Saints here have been passing through an ordeal with some elders of the Evangelist persuasion. They came here to-day for the purpose of converting us; but they went away very much discouraged, for we told them we never felt more established in the faith of the Latter Day Saints than we did this afternoon after conversing with them. Oh, this glorious latter day work; what terrible rubs it does get, and how bright it does shine in consequence of the persecution! Among other things which they told us was that while out in

Michigan, at Brown City, a sister Watson had convulsions and sent for all the neighbors that could be found near, and then sent for the elders; and when they laid their hands upon her she sat up in bed and was soon up, as well as ever. Of course, they said it was a sham miracle, and that sister Watson lied when she said that she was really sick; and that it was all a planned job, put up to deceive the people. We held the fort, and felt comforted and strengthened after the battle.

Bro. Samuel Brown was down here last fall holding meetings, and made many friends for the cause. He baptized one, a worthy lady, and left some others very near the kingdom, who we think will soon be baptized. We hope he will come again. He also preached at Walsingham, twelve miles from here, and baptized two at that place, and left many enquiring after the old paths. It rejoices my heart to read in our beloved *Herald* of the many who are enlisting in the army of the Lord. The work is rolling on, and Oh that I were possessed of unlimited means, that I might help more to roll it along! But all I can do is to give my mite, with an earnest prayer that God will bless it; and I truly believe he will. Praying that our heavenly Father will give us abundantly of his Holy Spirit, so that we can successfully fight the adversary.

Your sister in the one faith.

CHARLOTTE PEARSON.

Dear Sister Frances:—While reading the letter in *Herald*, March 3d, from Big Springs, West Virginia, stating how our brother Devore had to face an angry mob, with his life at stake, for the sake of preaching "this gospel of the Kingdom," my soul seemed stirred within me, and the words of John the Revelator rapidly passed before my mental vision: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Although many hundred years have passed away since John was allowed in the "Spirit" to behold them; yet still they wait in their white robes, not for their fellow servants; because they too have long since sealed their testimony with their life blood, and have taken their places at their side; but still they await for their "brethren that should be killed as they were." When all this is fulfilled, "the great day of his wrath" shall come upon the earth.

It must be a great sacrifice for man to make when he bids adieu to loved ones and home, taking his life in his hand, goes forth to battle for God and his word of testimony; yet he can count it not lost, for his reward is as sure as the rock of revelation, and can never be taken from him.

Now I would like to say a word of encouragement to the sisters whose eyes may fall upon these lines. You may sometimes feel down-hearted because you can not do some great thing for the Lord. You may possibly, to all outward appearances, be living an uneventful life, doing or saying nothing that ever stirred the heart, or brought the tear to the eye of any, yet there may be recorded in the archives of heaven deeds of love and kindness and sacrifices that tore the tender cords of your loving and trusting heart well nigh asunder. It is possible for you to make sacrifices, just as great and grand in the eyes of your Savior, no one ever knowing it except yourself and your God, as it is to seal your testimony with your blood. God knows the

heart, and he judges us accordingly. Oh the silent sufferers! We see them on every hand; we feel their presence; we know they are "legion." My soul goes out to them this night, and my heart is lifted in earnest prayer for strength from on high, to enable them to keep their faces Zionward, and their feet within the "narrow way." It matters not, dear ones, if your tender hearts do smart beneath the sting of injustice. It matters not who it is that adds another load to your already overburdened shoulders. It matters not if every flower that shows its bright face along your path of life withers and fades in your grasp; tread on in tears and don't waver, nor fail to cling to the Hope of Eternal life, for God will adjust your wrongs, and will "wipe away all tears from" their eyes, "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." It is when we find that we can not carry our happiness in our idols along with us and still stand approved before God, that we are called upon to choose between ourselves and him; and to-night I feel free to say that rather than to give up my "hope of eternal life" I would rather see all that I hold dear upon earth swept away; and I have always tried to live in that condition of life that I could feel, let "come weal or woe," that his will is better than mine, and he will order my life far better than I could had I the power so to do. Many times since I found the "better way" I have felt the weight of the rod, but I know I needed it and that it was for my good and without it I might be lost. I love the "gospel of Christ" because it teaches me to be patient under crosses, and towards those that are unkind to me. It teaches me to be just toward others as well as myself; and above all, it tells me to pray that the same mercy which I desire for myself may be given to all of God's children, wherever they be, and to lay no snares whereby some one may stumble and fall. I believe that we a great many times cause others to do things that are wrong, by our own actions; sometimes innocently and sometimes, I fear, otherwise. But I pray that we may all be kept from evil until that day dawns which shall gladden the waiting, watching heart, and will fill the whole earth with its glory. Then shall all the meek and humble toilers arise, free from their bondage, and can "lift their glad voices in triumph on high, for Jesus has risen and man shall not die." Then face your duties, dear sisters, with a firm determination to conquer, no matter whether life be long or short; for there remaineth a "rest" beyond, that will be gained only by children who are faithful through obedience and sacrifice.

Praying that I with you may be able to "perfect myself" in my own sphere, and gain my crown, I remain your sister in the gospel.

HATTIE WHITE.

Dear Sister Eleanor:—Yes; I agree with you. I used the term "to please the eye," as many other terms are used, in the sense that it is understood by people in general, instead of giving what is implied; just as one says "a certain man has to work hard from morning till night, to provide food for his family to eat," and yet it is not merely that his family may eat, but for the effect that eating produces, which is, to sustain life and health, and these bespeak the discharge of the duties of life. No, dear sister, I do not

think that is all. It is simply a term by which a deeper meaning is conveyed; for in reality I do not know that the eye is sensible of being pleased at all, since it is but the "window of the soul." So it is the soul that is pleased; and being pleased is one species of happiness, this happiness is conveyed through the agency of the eye. But in the case of the blind lady, the "windows" being closed, her soul was lit up by "the candle of the Lord," and through that agency, together with the sweet scent of flowers, she was taught what beauty was. The rose speaks no words, but its sweet fragrance lends a calm and hallowed influence that I have no words to describe; I only know I feel happier, and a greater desire to please, while breathing in the fragrance of a rose upon my bosom; and I do not think I could feel very cross while it remained there; and although this happy influence is conveyed by, or through the sense of smell, it is not the organ of that sense which is pleased, but I.

SISTER EMMA.

SPICKARDSVILLE, Mo., March 3d.

Dear Sister Walker:—I ask an interest in the prayers of the sisters in my behalf. I am much afflicted and very nervous most of the time, also poor in this world's goods, and living away from any branch of our church, it is quite trying to me indeed. I have a husband and three little girls, but my husband takes but little interest in church matters.

Ever your sister in Christ,
ELLA VANDERPOOL.

HOME COLUMN MISSIONARY FUND.

Sr. Thirza Chapman, Persia, Iowa.....	25
Sr. Loach, Lamoni, Iowa.....	46
Sr. Adelia M. Clark, Georgiaville, R. I.....	50
Sr. D. R. Harris, Bozeman, Mont.....	1 00
Sr. Julia A. Hanson, Downsville, Iowa.....	1 00
Sr. Florence Brolihar, Wilber, Neb.....	75
Sr. Mary Benner, Pittsburg, Pa.....	50
Sr. H. G. — Riverside, Cal.....	3 75
Sr. Lucy Reams, Sheridan, Iowa.....	50
Sr. M. E. Eldridge, St. Joseph, Mo.....	2 00
Sr. Ellen A. Anderson, Clitherall, Minn.....	31
Sr. Sarah M. Ellison, Portsmouth, Iowa.....	2 00
Sr. J. S. Howard, Moscow, Idaho.....	5 00
Sr. Elizabeth Hartnell, Juniata, Mich.....	1 00
Sr. Edna M. Young, Fredrick City, Md.....	50
Sr. Lois A. DeWitt, Clitherall, Minn.....	1 00

LAMONI, IOWA, March 28th.

Correspondence.

ANTWERP, Ohio, March 22d.

Editors Herald:—Since my connection with the latter day work I have tried to live worthy of the name I bear, although at times I have felt very unworthy of that name, and perhaps I have made some mistakes whereby I have been an offender. I hope to profit by the past and that needed grace and strength may be given that I may be enabled to resist evil and temptation and be worthy of the name of Saint and also magnify the office of priest. I was chosen to preside over the little band of Saints here who were organized into a branch by Bro. B. V. Springer the 22d of January last. The Saints here and many friends join in the sincere wish that Bro. Springer may be continued in this his present field of labor. He has been untiring in his labors here and has made many friends for the cause. He is a good and able defender of the latter day work. There are some here who are fully persuaded that the doctrine we represent is true, but they stay out

simply on the plea of "What would folks say?" We are surrounded by religions of almost every name except Utah Mormons. A vast amount of prejudice exists in the minds of some against us because of the latter; but we hope the patient, faithful lives the Saints are trying to live will outlive and wear out such prejudice, and that the honest in heart may be gathered into the fold.

Bro. Springer left here the 17th of February, after spending a month with us, preaching nearly every night. He opened up some new points with good interest.

JOHN ERTER.

DETROIT, Minn., March 16th.

Brother Blair:—I arrived home yesterday after six weeks' labor in this district. I found your letter of February 8th. I know of none going from here to the General Conference, so can do nothing in the matter of the Mosher letter. If I had got it before I could have given it to Bro. Alexander, and I think he would have looked after it.

I have had some good meetings, especially at Friberg, where I baptized a daughter of Bro. Toplin. At Friberg is a family of Strangites; and while they admit Bro. Joseph's authority, they want to bring Strang in with them, and the letter of L. D. Hickey helped to strengthen them in their belief. They use us first rate; come to all the meetings, do all they can to get others to come, and tell others to join us, but won't drop Strang and come in themselves. The Saints all hope to see you up here next summer. Our gospel tent is a sure thing, and that will help us, for that will attract people out of curiosity, if nothing more.

Yours,
T. J. MARTIN.

TABERVILLE, Mo., March 9th.

Bro. Blair:—I attended a two-days' meeting with the El Dorado branch of late and had a good time. The Saints secured the Opera Hall for four nights in El Dorado Springs, but owing to rain and bad roads the attendance was small. While there I baptized two promising young men; then returned to Taberville in time to intercept Elder Wicks, of the Christian Church, who once belonged to the Latter Day Saints, but was cut off while living near Kingston, Missouri. He lectured against us on the evening of the 17th and 18th insts., and opened up by telling the people he had come to declare truth and expose error, and said he had been informed that the Mormons had been preaching there, and he said he knew all about them and their doctrines, having been identified with them for nine years, and said he would now turn their own guns upon them. During his lecture he said he had been deceived by the Saints, but had left them. Further on, he said the Saints had a command that they should not preach without the Spirit. When he closed I asked him how long he was preaching for the Saints. "Nine years," he replied. He then said he never received any evidence of his ordination, but had preached nine years and added twenty-five members, and never had the Spirit, yet knew at the same time there was a positive command not to preach without it. This caused a big laugh at his expense.

He said he would next evening prove to the congregation that Joseph Smith was a false prophet and the Book of Mormon a failure. As evidence he read page fifty-nine of the Book of Mormon, where the fruit of the loins of Joseph

should write, and should prove to the confounding of false doctrines and laying down of contentions, &c., which had not come to pass, therefore the book was false. He said Joseph Smith was a false prophet, for he declared a temple should be built at Independence in this generation, and this had not come to pass. However, the Saints did not believe in polygamy. I asked for five minutes time to refute him, but was denied it. When he dismissed the congregation I asked them to be seated, and then I corrected his misstatements in regard to polygamy, telling the people that the Revelations in the Doctrine and Covenants taught that a man should have only one wife. From what I can learn I think the Christian friends got about enough of him. Yours,
E. CURTIS.

LONDON, Ontario, Mar. 22d.

Bro. Joseph.—The *Herald* is a welcome guest to me. It brings glad tidings of great joy from far and near. It has comforted and cheered me when feeling somewhat sad and weary. When reading some of the kind letters it contains I have felt the winding influence of God's holy Spirit, that has caused me to rejoice in the great latter day work.

Brethren J. H. Lake and R. C. Evans have been with us for one week and their visit has been profitable to us. Two were baptized. God is remembering Zion, and bringing her comforts once more. Bro. Lake has left for General Conference, and Bro. Evans for Seaforth. May God bless them in all their deliberations and strengthen and cheer them that they may be able to stand the many trials that await them and all God's chosen servants.
W. CORBETT.

WESTON, W. Va., March 15th.

Dear Herald.—Since last writing you I have continued preaching and visiting my relatives in Page county, Virginia. Have enjoyed the blessings of our Master upon every occasion; have delivered thirty-five discourses in all, twenty-six at Rileysville church, five at Marksville, two at Alma, and two at Mount Zion. Would have preached more but the weather has been so bad that people could not come out to hear. The places above named are inviting fields for gospel work. Hope the brethren in Maryland and Pennsylvania will look after them as they are handy to them. The Shenandoah Valley Railroad runs direct from Hagerstown, Maryland, to Rileysville and Marksville. Any one going there will be taken care of by my brother Phillip Roberts, at Rileysville, and my cousin, R. P. Foltz, at Marksville. I hope some one will avail themselves of this opportunity. Many are investigating our claims and say they are satisfied as far as they have gone. My wife and I have taken great pains to enlighten every family we visited, and we feel confident that God has a people there. When I went to Alma to preach, I found a large crowd of people standing outside the church, the doors being locked and nailed shut. But they were soon opened by Mr. A. J. Huffman, one of the trustees. I learned it was shut against me through the Lutheran preacher at that place. But thank the good Lord the preacher's plan was frustrated, and I was blessed with the Spirit to preach the gospel. At Alma, many reports were abroad by the hired priests. I challenged them to meet me in public debate

and establish what they had said, but they played the part of cowards and kept hid. On the 13th inst. we bade our loved ones in Page county good bye. This was hard, but the time had come to go. We landed safe, on the 14th inst., at Weston, West Virginia, where we were met by W. H. Wuggy, my wife's brother, who conducted us to his home where we met his kind family waiting to receive us. We have many friends here to visit and preach to. The weather is very bad—snow and rain plenty. Will preach here as soon as the weather moderates. I never enjoyed the Spirit more in the gospel than since I came to visit my people. Good health has been with us all the time, while the monster death has broken into many families and caused much sorrow. There have been forty-five deaths in Page county since the 17th of December, 1887. Yours in gospel bonds,
I. N. ROBERTS.

TAWAS CITY, Mich., March 19th.

Bro. Blair.—The work is onward in this part of the district. We baptize some occasionally and confirm others baptized by the lesser officers. Never did I see the work go ahead faster than now; never more urgent calls than now; and never have we as ministers for Christ felt better blessed with liberty and the Spirit, and with words of knowledge, &c., than now. The work is onward. I am encouraged.

J. J. CORNISH.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

A WINTER TRIP TO MAINE.

HAVING been requested by the Bishop some time since to visit our people in Maine, and explain to them the finance law as revealed in the gospel, we left home November 12th, determined to do the best we could. Stopped at Brockton on Sunday the 13th. Monday, the 14th, went to Boston, accompanied by Bro. John N. Ames at Brockton, who all through the trip proved a very genial and agreeable companion. That evening we took steamer for Maine, and while on board we were interrogated by a Mr. Snow, who heard us at Brockton, concerning our faith. After a night's sailing we reached Rockland. Next morning, the 15th, we boarded another steamer for Green's Landing, and were tossed to and fro by the fierce wind which was blowing. We wondered if we were a "Jonah." Remembering that the winds and waves were sent for a purpose, we concluded not to murmur, and in a little while we made a safe landing, and found Bro. George W. Eaton, the gallant warhorse of former days, whose experiences are both instructive and entertaining. We were kindly provided for by himself and good wife. Green's Landing is a thriving little town, built near the shore, where every man, who does not "build his house upon a rock" it is his own fault, for it would be difficult to find anything there but rock. The morning of the 16th brought pleas-

ant weather, so we advertised a meeting for the evening at the Saints' Chapel and were favored with an audience who gave good attention to those "who turn the world upside down." The 17th Bro. Briggs but in an appearance, and in the evening he favored us with a timely discourse. Held another meeting the 18th, and during the past night we had the peculiar experience of having our discourse shown us in a dream; and what could be expected but that we should have good liberty. By this time we had made the acquaintance of some excellent brethren and sisters. The 19th we started to find Bro. W. G. Pert, Bishop's agent and district president. Bro. Candage took us to North West Harbor where we took steamer for Sedgwick and soon found the president, who proved to be a "hardy son of toil," we were made welcome by him and his pleasant family. He laid aside his work and travelled several miles to inform the Saints that we would be present at a meeting the next day. Sunday the 20th, after a walk of several miles on foot with some of the Saints, we reached the humble home of some good Saints and felt the freedom of the gospel when we entered. At the appointed hour we essayed to speak upon finance, and at the close we allowed the brethren and sisters to question us upon the subject, and in answering we tried not to be wise above what "is written." The justness of the law was conceded by those who were willing "to render unto God the things which are His."

Monday the 21st, with Bro. Pert, we started for Little Deer Isle, and while waiting at the wharf for the seamboat we were informed that the evening previous, in the Baptist Church at Sedgwick, a "Hard Shell," Dr. Mason, of Boston, had been telling some "awful" yarns about our people. My informant considered his statements blasphemy, and he asked me to have some talk with the Reverend upon the subject, and considering that we had only to meet the face of man, we readily consented. Our informant introduced the subject to the teacher of "never ending punishment," and then left the matter with him and me and the Lord. When I asked him why he did not state the difference between us and those of Utah, he replied that he never thought of it, notwithstanding he said he knew we had no affiliation with those in the valley. We tried to have pity upon him, and remanded him to the class mentioned by Peter where he says: "They are willingly ignorant." This little incident created quite a stir. Our interview was cut short by the arrival of the boat, at which time we met Bro. Green, the noted "boy-preacher, of Maine," whose stately form and winning smile caused me to wish again for my younger days. Having agreed to work together for a few days, we went to Little Deer Isle, leaving Bro. Pert upon the wharf, to console the Baptist Elder in whose church our people had been arraigned the evening previous because we dared to call in question the "tradition of the Elders." The steamer not landing where we de-

sired to go, we were dropped into a small boat with two barrels of lime. (I do not know what the consequences would have been if we had had two barrels of Baptist sulphur instead), and safely landed on shore. There being a scarcity of "Nahum's chariots," in this locality, we had to depend upon our own locomotion, and so, "tramp" being the order, after a short journey through the wet and mud we found the amiable Bro. Billings. Toiling amongst the rocks we plodded along a little further and reached the home of Bro. Blastow, who had found joy and pleasure in gospel life. Here we were reinforced by Bro. Pert, who had pulled across in his own boat. We met in the evening at early candle-light and spoke for the benefit of the Saints upon finance. Meeting over, we agreed to return home with Bro. Pert, and when we reached the shore the tide had receded and left the boat a long distance from the water. "Faith and works" being essential to success, we all took a hand, and through the mud and slush we pushed the boat to deep water, which, when we reached, we discovered that a useful article for our journey was missing, so a landing had to be made, and a search instituted for what was wanted, which was found. And with a distance of four miles to the opposite shore, the water calm and still as death, the moon shedding its soft light upon us, tending somewhat to relieve our midnight travel. Brethren Pert and Green manned the oars while the writer was obliged to sit at the stern, his lower limbs shaking with cold and rattling in their sockets, wondering "if time and chance did happen to all men!" We reached the other shore in safety and soon found a quiet resting place at the liberal home of Bro. Pert. After a few hours sleep it was deemed advisable, on the 22d to see if we could speak in Sedgwick, and correct the serious mistakes which the doctor of Calvinistic faith had made. The public hall was hired, and in company with Bro. Green we called upon the Baptist Elder and invited him to attend our meeting; but he positively declined. He asked me to tell the people that we believed in the Book of Mormon, and of course I consented. We had a short argument upon "everlasting punishment," and when about to separate, he asked us not to mention what had passed between us, inasmuch as there were only three of us; and yet he declined to have a public discussion upon the merits of our faith. I learned that he had been circulating Lamb's "Golden Bible," as though that represented our faith. What nonsense!

In the evening there was a congregation of nearly a hundred who came to see and hear "the sect every where spoken against." We had good liberty and gave some of our reasons for believing that God will continue to manifest himself unto the sons of men. In company with Bro. Green we procured a team the 23d and started for West Surrey, a distance of twenty miles, to see and speak to a few of the Saints who were anxious to hear how the Lord could be made a profitable partner in busi-

ness, and thus become "Workers together with God." We reached there in the afternoon, and found a small band of willing workers, who gave us kindly greetings, for which we pray God to reward them. In the evening we attempted to show how "He that gathereth much had nothing over, and he that gathered little had no lack."

Had an early breakfast the 24th and started back to Sedgwick. We were reminded that it was Thanksgiving day; but why should not all days be days of thanksgiving to those whom the Lord blesses? We reached Bro. Pert's at mid-day and partook of a good turkey dinner prepared by amiable sister Pert, and she can testify that we did justice to our portion.

The 25th we were reminded that winter was near at hand by a gentle fall of snow; but we had to make a journey, intending to go to Bray's Mountain, and having the company of brethren Green and Pert we started by boat, rowed by Capt. Pert. But when we reached the middle of the stream the snow changed to rain, the wind blew furiously, and the boat was turned back to shore. But after a few moments hesitating we turned again to make the other shore. It reminded us of the storm, mentioned by the sacred writer, when the "Master was asleep," but it was impossible for us to sleep while we were taking in so much salt. We finally made a landing several miles from where we wanted to, on account of the storm, and as we struck the shore a surf-wave came up behind us and admonished us to move quick,—which we did after we got a wetting. Ten miles from Green's Landing, rain falling, lower limbs salted, no "Nahum's chariots" to help us out of the difficulty, inquiry was made as to hiring team; price considered too high, so we plodded on foot with bags in hand, for several miles, until we found a person who was reasonable in his charges, and we hired him to take us to the Landing where our wants were supplied by the Saints.

In the afternoon of the 26th, met with the Saints of the Western district for conference. Everything passed off pleasantly, especially during one discourse—when some of the lights went out, also some of the congregation before the speaker finished. Here we made the acquaintance of some of the hardy sons and daughters of toil, who for years have endured reproach for Christ's sake. We were favored with being a guest of Justice Richardson and his pleasant wife, who, though not members of the church, yet take pleasure in caring for those who break the bread of life. In the afternoon of the 27th we spoke upon the subject of finance, enjoying excellent liberty, and commended Jacob's vow, wherein he promised the Lord "one tenth" of all he received, above food and raiment. The justness of the finance system revealed in the gospel was commended by the business brethren, and some thought it was worth an experiment. Conference closed on the 28th, and in the afternoon, in company with Bro. Ames, we were carried by Bro. John Knowlton with his team to Bray's Mountain. As

we entered the place, at the foot of the hill, it was a desolate looking spot, and we wondered if it had been the home of such animals as "rebuked the madness" of the ancient prophet, but our guide corrected this impression by informing us that it was named after one of the old settlers. We soon reached Bro. Harvey's and were made welcome. In the evening a few of the Saints gathered to listen to the Lord's banking system. We cautioned them of the unwise course pursued by Ananias and his wife when making their offering to the church. Bro. Ames bore testimony to the practical workings of the system, which says, "Render unto God," that which is his. Others spoke of a desire to make an investment, because "a man's life does not consist in the abundance of that which he possesseth," but in that "treasure" which he has laid up, "where rust doth not corrupt, and where thieves can not break through and steal."

On the 29th Bro. Knowlton did us good service, carrying us to the steamboat wharf. But we missed the boat—storms had changed her running time. We bade him good bye, with thanks for his help, and attempted to cross the stream in an open boat. The day was cold and chilly, with wind enough to make the passage uncomfortable; and after paying forty-five cents to have the salt froze on us, we plodded along, thankful that with all the drawbacks, there would at some time be some pleasant places in missionary life. After a walk of three miles we reached the home of Bro. Pert and was made welcome by his good wife, who is a sister "in deed." The 30th, we spent a few hours with Captain Currier, the custom officer, who is one of those liberal minded men who befriends and defends our work everywhere, because they discover some good in the doctrines of the "sect everywhere spoken against." In the afternoon we boarded the steamer Silver Star, for Bar Harbor. After rolling and pitching for several hours, we reached the harbor at ten p. m. The captain gave us permission to remain on board all night. It was a night that will never be forgotten. The temperature was below zero, the wind blew a gale, and the little steamer pounded against the wharf all night, and to sleep was impossible, and to keep warm we could not. We stood over the steam pipes, shivering with cold, while they did not give heat enough to light a match. And to add to the unpleasantness, we were amongst strangers in a strange place, and supperless. We frequently peeped through the cabin window, looking for the "dawn of day," that we might be free; and when it arrived we hailed it with delight, left the steamer in a hurry, and eagerly sought a place where we could supply the wants of the physical man. With a keen appetite the oatmeal porridge soon disappeared.

We left Bar Harbor December 1st by steamer, for West Gouldsboro. The cold was so intense that the boat was covered with ice from stem to stern. We learned here that we were about forty miles from Jonesport, and no means of

reaching it only by stage. Millbridge was the next town of any note. A man at the steamboat landing asked an exorbitant price to carry us to our destination. He said the roads were so rough that his horse would have to walk all the way, and his wagon was an open one. We were informed that Millbridge was about eighteen miles distant, and to go with an open wagon, the horse walking, and the weather below zero—the thoughts of such a journey by team made us shiver. We had heard a good deal about walking-matches, so we resolved to try the experiment. Each of us procured a stick swung our valises over our shoulders and started. There was one thing certain, as long as we kept moving we should not freeze. But the walking was terrible. The roads were rough and broken like a ploughed field. But we were bound to reach Jonesport. After traveling a few miles we enquired the distance to Millbridge. "Sixteen miles," was the reply.

After travelling a few miles further, we again enquired the distance—"Eighteen miles" was the reply—and it seemed like "travelling the furthest way around for the nearest way home." But Millbridge must be reached by sundown, "and where there's a will there's always a way;" so on we plod, "Go as you please" speed, until we began to feel hungry; and of course, to resist cold we must have food. We then agreed that at the next house we would try and purchase some food. People gazed at us with wonder and astonishment as we trode along. We made a halt of some fifteen minutes and obtained some milk and bread. The lady of the house refused to take any pay, and in our hearts we prayed the Lord to set it down to her credit, though she did not know we were gospel peddlers. On we trudged again, though our shoulders ached with the pressure of the valise, and in the dim distance we beheld a town. Lot never looked upon Zoar with more gratification than we did upon that place where we hoped to rest. Sundown found us in the town, where enquiry was made for a relative of Bro. Ames, and we found that he lived thirteen miles further on! A moment's hesitation. What is best? Shall we rest here, or proceed? We decided to go on. A team was hired at dusk. Strength for a cold ride must be mustered, so a "thing begun being half done," we sped on, up hill and down hill, until we reached Addison Point and found the home of Bro. Ames' relatives, Mr. and Mrs. Plummer. The house was shut up—no one at home—so a kind neighbor took us in until the Plummers returned from meeting whither they had gone.

When we left the team, it was with much difficulty that we could move our lower limbs. And the neighbors being made aware of our condition, hastily prepared supper for us, which we ate with a relish—and who would not have had a good appetite after such an exposure as we had that day? Brethren, if you want to feel Artic weather, don't go in the icy regions of the north; but just take a trip to Maine when one of those "cold snaps"

is around—only be careful not to get your ears snapped by John Frost, for he is very vicious at such times. After supper, the room being warm, in spite of myself, I went to sleep, seemingly satisfied with my situation. For what would be the use of grumbling when friends were so kind to us! But in a little while I was awake—the Plummers had returned home, and we must go there for the night and rest. Our visit was a surprise, yet we were made welcome, and everything possible was done to make us comfortable for the night. What would this world be if it were not for some good motherly woman such as we found at this house, filling her position with honor as a help-mate! Sisters Walker and Holmes, keep up your defense for woman! Noble woman! who was given to man to be his partner in all his joys and sorrows, and not to be beneath him, as a slave. Do not forget that the framers of our Constitution thought of the rights of woman when they said, "This government should be for the people, by the people, and of the people." And where would society be if we did not have woman and her work? Brethren, give woman an equal chance with her work. Cast aside the barbarian thought that woman is your inferior. Help her work in her field of usefulness, and the race will ever be the better for it.

After a good night's rest we were again ready for work. Learning that there were some Saints in the neighborhood, we called upon the aged veteran, Bro. Steele, and wife, also Bro. Kelley and family, Sr. Caroline Hall, and others. They all gave us a gospel welcome. December 3d, Mr. Cleaves, son-in-law of Sr. Hall, carried us with his team to Jonesport, and we reached Bro. Joshua Walker's by sunset, so we finally got to our field of operation. We knocked at a door and enquired if Mr. Walker lived there. A lady came and accosted us as "Bro. Smith." It was another noble woman—Sr. Walker. Several days afterward, she informed me that she was made aware of our coming by a dream, and from that she knew me when I came to the door, though she had never seen me before.

Jonesport is a quiet little town, situated on the water-front. The houses are neat and pleasant; there is a canning factory which furnishes employment to a few during the summer months; but most of the people earn their living by "going down to the sea in ships." This place is had in remembrance by many people on account of the colony scheme of G. J. Adams who, with the colony, went to Palestine and met disaster. To-day the people speak in reverence of the preaching of Adams. It evidently prepared many minds for this latter day work. The branch there is composed of some of the best people in town. There is also a Congregational society in the place, and during the series of meetings which were held after we were reenforced by Brn. Briggs and Green, the minister offered prayer for the success of the Redeemer's cause, thus manifesting a more liberal spirit than is found in many places. "The liberal deviseth liberal things,

and by liberal things shall he stand." In this place we found a noble band of Saints, earnest, energetic and vigilant, especially the women. God bless them for their noble work. The Sabbath duties commenced by school in the forenoon. Sister Walker superintendent, who is ably assisted by an efficient corps of teachers. One pleasing feature is the choir of youthful singers, of both sexes, who attended upon all the meetings during our stay and helped to make the meetings a success by exhibiting and repeating the beauties of song, which really gladdened my heart. Thanks to those willing youths! The Sabbath School is in a flourishing condition, and may it ever prosper. It is really necessary as a nursery to the church. We preached afternoon and evening, attendance good, liberty all that could be desired.

It would make this letter too long to mention the names of all who kindly ministered to us during our stay, both in and out of the church. We shared the hospitalities of Captain Hall and others, whom many of the brethren will remember as a friend to the cause. We were requested to conduct a funeral service of an aged lady, by the name of Smith, at which some of the Congregational choir did the singing, and assisted by the good Spirit we spoke for a few moments upon the resurrection. The Saints here were very anxious for a discourse on finance, and so an evening was set apart and we spoke upon the Lord's method of saving, cautioning them against the fallacy of the "common stock" doctrine, and advised them not to put their money in a bag with "two many holes." We tried to show them that the Lord required them to bring "their tithes into his storehouse" that the families of the ministry and the poor should be provided for, that they may reap the benefit of all their labor, and to not forget what the wise man said: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

During my stay here I gave two discourses on the temporal law, and also other gospel sermons; and I hereby desire to thank all, both in and out of the church, who tried to make my visit and labor in Maine pleasant and agreeable. In closing I desire to say as did Paul, that while engaged in this missionary effort, "The Lord stood by me." For this I praise and thank him; and if the Saints have been instructed, encouraged, and the church built up, I shall feel amply repaid for my little effort in the Master's cause.

Your brother in the faith,

JOHN SMITH.

THOUGHTS ON TITHING.

DEAR *Herald*:—It may not be amiss to present a few thoughts on tithing, more especially because there are some who seem to have but little faith in the principle.

I believe it to be the duty of every agent and solicitor to teach the principles in connection with the Bishopric, and that it is the duty of all, both those holding priesthood and the members to pay it. There has been considerable controversy

as to the divine authenticity of the principle, and Abraham and Melchisedec have been cited as examples, and their acts as precedents for all future time. Other quotations are claimed to be directed to us. I think that those things were written for "our profit and learning," but I think there is a possibility of going to extremes in trying to make all that is written appear as directed to us and no other people. There is no doubt but what the principle of tithing was taught both in the Patriarchal age and under the Mosaic economy. But even this would hardly be good reason why we should believe and practice it. There were many things believed, taught and cherished by those ancients that are inoperative in our day. We are under the gospel economy, the New Covenant.

Some wonder why it is that the New Testament Scripture is so silent in regard to tithing, and that Jesus has not said more in regard to so important a matter. Has it ever occurred to you what a meager account we have of the teachings of Jesus Christ and also of his apostles? And while we don't find any record of them teaching tithing in exactly the same words as we would use now-a-days, still Paul teaches substantially the same thing,—Let every man give as the Lord has prospered him." Again:—"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality."—2 Cor. 8: 12, 14.

We find it recorded that the Saints sold their lands and brought the price and laid it at the apostles' feet, and distribution was made to every man according as he had need.—Acts. 4: 35.

It is possible that the work of the Bishopric was not fully developed at this time; but we find that it was in after years. And at this time deacons had been ordained to attend to some of the temporal affairs of the church. The historian has simply recorded the acts of those who sold their lands, but has not told us when this principle was first introduced, by whom nor where; but it must have been soon after the ascension; and it is but reasonable to suppose that those parties had been indoctrinated so to do, or perhaps the force of circumstances brought them to it. I would judge it to be the former, as a result of the latter. Be it as it may, the principle of "sacrifice" is amply exemplified in selling their lands and giving the price to the apostles for the church.

Jesus told his disciples to take no thought for to-morrow, telling them that the Father would provide for them. At that time it is possible that there were but comparatively few in the church. But be that as it may, he promised that God would care for them, and that would evidently be by some giving to their support. And there must have been provision made for the support of those who had families. It must be remembered also that there were others besides the apostles in the ministry. And all are to be co-workers in the king-

dom of God, and as there are many that can not preach nor take missions, they can aid by giving towards the support of those who are actively engaged, and then they are actually preaching by their representatives. All can not be the mouth; else where would be the hands, etc.

Dear Saints, what is there in tithing that we can possibly object to? Its our religion to feed the poor, the widow, the orphan, support the ministry, erect churches, publish tracts and periodicals and books, and erect publishing houses; and how can this be done without co-operation? How can there possibly be unity of action unless every man will contribute or give as the Lord has prospered him? Where much is given, much will be required. The world advocates equality in taxation, and we all say that is fair and right, and tax a man according to his wealth. We say the church is the Kingdom of God. Paul in speaking of it says that God has set "helps, governments," in the church, so that if the kingdom is to grow and fill the whole earth we may as well commence aright upon that principle of equalization—tithing. But suppose, for an argument, that there is no intimation within the entire Scripture giving authority to the law of tithing, and that such a system had no prior existence, but had its birth in this dispensation, and that there is no claim other than that it is purely the production of the human mind. What can be said of it other than that it is a system created, recognized and subscribed to by the church, by the which every man can compare himself to that standard? It is simply a meter without which it is very probable there would be much confusion in regard to how much we should give.

The disciples of Christ should be one in faith, hence in doctrine and practice. There is no better method yet known by which to create *oneness* than an acknowledged standard. Hence the propriety of fixing by law a standard of weights and measures. Dealers compare their measures and their weights with the acknowledged standards, and as a result uniformity prevails.

The servant with the one talent accused his lord of injustice for reaping where he had not sown; of gathering where he had not strewed. This will not hold good against tithing; for those who have no surplus are not asked to pay tithing. Some say that they love free-will offering. That is right; but to what extent do you love it? Do you love it to one-tenth of your increase? If so, you have evidently borne fruit. But there are some who do even more than this. The other morning a brother called and gave me one hundred dollars in excess of his tithing, as a free-will offering. This brother's love for free-will offering was great. He has kept tally on tithing, and is now scoring above that one-tenth mark. I would like to know what are the suggested plans of those who oppose this principle and I think such should find place in the *Herald* if offered.

I question the propriety of using anything like coercive means with those who

are slow in paying tithing. I think it very wrong to tell those who have sacrificed for many years, now at the sunset of life, that unless they believe it, to step down and out. That is too hard, brethren. Better that those parties bear, "some thirty-fold, some sixtyfold," than none at all. If we are ministers for Christ, let us be wise in the advocacy of tithing. Let us be firm and frank. Unless we are wise in this matter, there are many in the world that will take offense. And there are quite a number in the church who are doing much good and giving of their substance, who do not fully believe in the principle as taught. When I remember how the people were wronged and the principle abused in the old church, I feel to be patient with the unbelieving. My father was one among the many who bore that heavy burden until he became a wreck financially. I feel satisfied that greater efforts will be put forth in the near future to live up to the law of tithing, and that those interested in the great latter day work will not fail to see the necessity of sending more laborers into the vineyard—and those sent will need help to support their families.

Money will be needed to print tracts, to erect churches and support the poor. And when I say poor, I think there is a class of poor that should be first cared for, those poor elders, who many of them have spent years of their best time, and some of them hundreds of dollars, (and, some few, even thousands), of their own money, in support of themselves and families and for the good of the work, while some have resigned good and remunerative positions so they could take missions and thereby have become poor. And when they have become too old or infirm for further use, will the church turn such aside or place them upon the superannuated list, unsupported, if they should need? I hope not!

E. B. MORGAN.

CLEVELAND, Iowa, March 19th.

PERSEVERANCE.

PERSEVERANCE is a characteristic of all true followers of the Lord Jesus Christ. Without it there can be little or no progress in the Christian warfare, and therefore, no assurance of final success.

When the promises made by Jehovah to his children are once fully understood, there should be no fainting by the way, no standing still while the foe is before us unconquered, but a forward march against the enemy should commence the very day of our enlistment under the banner of "King Immanuel," and continue in faith and love with full confidence in our "leader and commander," until the victory is won.

The enemy is before us, on our right, and on our left, concealed in every conceivable way, and the command is: "press forward;" "watch and pray;" and "work while the day lasts." The Scriptures assure us that, although the enemy is counted by legion, yet not one faithful, trustful, persevering soldier of all that enlist shall be lost. Yet every inch of the battlefield must be thoroughly tested, and should

we falter and be overpowered, and lost, we must know it is because we have not faithfully persevered.

But the soldiers must be fully equipped; and when they are, all foes combined can not destroy one of them. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints."—Eph. 6: 11-19.

To retain this equipage and keep it in proper condition for active service, each soldier is expected to keep himself neat and clean internally and externally. For, although all the soldiers were poor, ragged, dirty, and miserable when they were found and enlisted by the Captain, or his officers, they were washed and neatly dressed before they were given full possession of the weapons of defence. This washing, cleansing, and clothing, was accomplished by receiving and obeying the gospel of Christ. Here the warfare commences. Right here the enemy takes his position and must be overpowered and taken prisoner. He presents himself in jealousy, hatred, spite, slander, backbiting, lying, profanity, filthiness, gluttony, intemperance, lustfulness—and many other evils. Therefore the war commences with our members, or the members of our bodies. "And every man that striveth for the mastery [of self] is temperate in all things. . . I therefore so run, [the Christian race], not as uncertainly; [but having a knowledge]; so fight I, not as one that beateth the air. But I keep under [subjection] my body, [and all the members and passions thereof], and bring it into subjection."—1 Cor. 9: 25-27.

It will not do, if ye give way to these evils, to say that we were tempted above that which we were able to bear, for it is written: "There hath no temptation taken [befallen] you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able [to bear]; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. 10: 13.

It is necessary that every soldier of Christ should be thoroughly tested and tried before receiving the plaudit, "Well done, good and faithful servant."

"My brethren, count it all joy when ye fall into diverse temptations; knowing this, that the trying of your faith work-

eth patience, [which includes perseverance]. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1: 2, 3, 12.

Peter also understood that trials were indispensably necessary in order to prepare a people to reign with Christ, as may be seen from the following:—"Blessed be the God and Father of our Lord and Savior Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory of the appearing of Jesus Christ."—1 Peter 1: 3-7.

Nor will it do for us to blame God or the devil for our temptations, though the latter is always ready to take advantage of them in order that he may take us prisoners and "lead us captive at his will," for James tells us that we are tempted by the desires of the flesh, as follows:—"Let no man say when he is tempted, I am tempted of God; for God can not be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lusts, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—James 1: 13-15.

Our wonderful Captain, Christ Jesus, was tempted in all points and yet without sin; and therefore "became the author of eternal salvation unto all who obey him."

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. 5: 8, 9. "For we have not a high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4: 15, 16.

Who can believe they are true soldiers for Christ when they are found sleeping on picket, or are visiting the haunts of sin with every member of their body carried away with the lusts thereof? Who can think for one moment that enjoyment can be found in the giddy dance as it exists today! Or, that the trials and sorrows of this life can be drowned in the intoxicating cup! Christ alone has the panacea for all our troubles, sickness and pain. There is more enjoyment in one hour's sweet communion with Christ through the Spirit, than can be had in a lifetime anywhere else.

Perseverance is necessary, not only to shun the paths of sin and conquer the evil, but also to find the way of righteousness and walk therein. To help us persevere, God reaches down from his lofty habitation and kindles the spark of light that is within us into a lively flame:—"Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning."—James 1: 16, 17. And these gifts are given, or divided, to every soldier "severally as he will" in order that they may be fully equipped and prepared to accomplish their part of the work, though they are given according to the faithful perseverance of each individual. These gifts consist of wisdom, knowledge, faith, healing, prophecy, discerning of spirits, tongues, and the interpretation of tongues. But in order to enjoy the full benefit of these gifts, every soldier must keep every member of his body in subjection to his intellect as it shall be assisted by the Spirit of God, which will show him every duty, and enable him to make his thoughts and actions harmonize with every command of the General, as found recorded in his word. The General teaches us that if our thoughts are high and pure, our actions will be in perfect harmony therewith in the following language:—"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isiah 55: 8, 9). High and holy actions are the result of pure and holy thoughts.

The Savior teaches that a man's intellect or heart is his treasury for good or evil.

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."—Luke 6: 45.

Paul illustrates the same principle still farther in teaching his fellow soldiers in these words: "Finally, brethren whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, . . . think on these things."—Phil. 4: 8.

Peter understood that a faithful, trustful perseverance would enable us to cast aside every evil thought and action and plant pure and holy thoughts and actions in their place, by which we become partakers of his divine nature, thereby securing a passport which will entitle us to all the blessings, privileges, and glories of the everlasting kingdom of God.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be par-

takers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—2 Peter 1:2-11.

We must be careful that the enemy does not make us think that there is no danger, thereby throwing us off our guard and taking the advantage of our weak position: "Wherefore let him that thinketh he standeth take heed lest he fall." "For we walk by faith, not by sight." That is, not in our own strength, but by divine assistance. Nor should we persuade ourselves that we have already done enough or made all the sacrifice that is necessary, for there is no standing still or turning back. Jesus said: "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God."—Luke 9:62. But we should follow the example of the Apostle Paul as we find it illustrated in these words: "Brethren, I count not myself to have apprehended; [overcome and secure the prize]; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before; I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14.

Paul's faithful perseverance secured for him the prize as may be seen by his last testimony, which is as follows: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4:6, 7, 8.

"Here is the patience of the Saints; here are they that keep the commandments of God, and the faith of Jesus."—Rev. 14:12.

C. E. BUTTERWORTH.

THE SEXES ARE EQUAL.

THE lords of creation say that man was made to bear rule over the woman and in that they at least have ever held their own, for ever since the days of Adam, all down through the pages of history, among the savage barbarians, or free and enlightened, the woman has always had to bow in submission to his mandates.

We have seen "the noble red man" seated on the fence puffing his pipe while he watched his wife and daughter at work in the field; and betimes he would go

hunting and kill a deer or other game. Did he carry it home? Not he. He hung it on a tree, marked the spot, and then went home and sent the squaw to bring it. And among all the savage tribes she has ever had to do the hardest share of the labor in historic time; and among most of the nations of the earth even to-day she belongs to her father, he either gives or sells her to her husband, and if he should die first her oldest son bears rule over her. It is not so long ago, even among the free and enlightened, that a wife had no rights which her husband was bound to respect.

There is said to be an old law in England that has never been repealed, permitting a husband to sell his wife. And it is not very long ago that a husband did sell his wife for one dollar and twenty-five cents. Perhaps some will say mayhap that was all she was worth. If so, since it is admitted that the wife is "the better half," what would the husband be worth?

We have also learned of another husband who sold his wife and two boys to a Yankee for twelve dollars and fifty cents, the Yankee taking away the woman and boys, while the husband went to the ale house to have a jolly good time while the money lasted. Now to bear rule—to be a ruler—is one thing, and to be a master is another; and in this mankind in general has been amiss; for the one to be master the other must be servant, or slave, who is bound to obey without even a word of protest. But to bear rule is to be responsible, to be a head guardian and guide where advice may be given and free consent obtained. And this is how it should be with man and wife, else how could she be a helpmate meet for man? When we consider them in relation to each other, they are equal, hence it may truly be said of them they are two halves of a whole, without which neither would be complete.

They are also equal in the trades and occupations of men, if she were taught. Take her on the farm, where she has had the best opportunities, and what is there that man does that she can't do? Many times she gives much needed assistance in harvesting, haying, gathering crops, and other work. Without her help there are many poor western farmers who could not succeed. In the fields of European countries she labors side by side with men; in coal-having and in brick and tile making she is much employed, and has been known to wheel a load of clay that a man who was not practiced at that labor could not move. But for all such labor she seldom receives but little more than half the wages of the man, because you know it is said she is "the weaker vessel." In intellectual ability she stands equal, and is just as easily taught, and is as apt to learn. And since she has been admitted to the universities the testimonies of the presidents and professors are that the presence of women has improved the manners and morals of both sexes; that the conversation which so often disgraces places where young men are congregated together, becomes impossible when lady students are present. Some have excelled in every

branch in the most abstract and difficult studies, and the proportion of women who pass well in examination is much greater than that of the men. She has been trusted as a teacher, and has been equally successful. As a doctor she has succeeded, and in many cases she is much better fitted to the profession than men, as it is more in the nature of women to care for and nurse the sick. She has also been successful as a lawyer and a public speaker, though it is not long since women began to speak in public. Many men go to hear what she has to say, as a matter of curiosity, and are somewhat surprised that a woman can say anything sensible. And even if she was not made to rule, she has many times succeeded as a leader, ruler and judge. There was Deborah, a mother in Israel, who led an army against the Canaanites to victory, and the land rested for forty years. Hatsu, queen of Egypt, who perfected the system of irrigation which redeemed her land from the desert, and Catherine, of Russia, who did much more for the internal improvement of her empire than any other sovereign of her realm. These are a few of the many facts that could be brought from history proving that women have had ability equal with men. There are many men who, to-day, look upon the present advancement of women as an injury to the peace of the home, as, for instance, the laws that permits woman the right over her own property or money in marriage; to sue and be sued. This is because all husbands are not true, and many a man has cruelly wronged his wife. The law is, or at least should be, for the protection of those who do right, as against those who do wrong. Look at the laws of some of the states as to the right of women to their children, and you will learn of a premium on immorality, for the woman's child who is born out of wedlock is hers, but the respectable wife has no legal right to her child. It is not long ago that a woman in the state of Michigan went into court and swore that her children did not belong to her husband, as this was the only way the law would give her the right to keep her children. Pray tell us what a mother would not do for her child!

Men say woman should not vote because she can't work the road tax! Just give her a chance and there would be a decided improvement on roads, as her love of order would not permit the unsightly heaps and unfinished bridges that are oftentimes seen from year to year, all because men won't work a few minutes longer than the law compels. "Oh, yes; and she can't fight; for you know it is only men who can be warriors brave." But why should she fight, since she does not make the quarrels, and is not even permitted a voice in the affair? And since all fights are the result of pride and base ambition, it never makes right except the right of might, which oftentimes compels the weak to submit to the strong, irrespective of justice.

Much is said about "wives, obey your husbands;" "submit to your husbands." But we hear little about, "husbands, love

your wives, even as your own bodies."

It is said that man is the natural protector of woman. Some of them may be of their own wives, but how then does it happen that women fear men? Lately there was a lady from the country who went to visit some kindred in the city of New York, and unexpectedly they were not at home, and she was too late to get back to her home that evening, and so was forced to stay in the city. She made an effort to find a place to stay in the hotels, but the answer was, "All full; no room." After wandering around till eleven o'clock that evening, in her despair she cried in answer to her last refusal, "Is there nowhere in this great city a place for a lone woman to find a night's rest?" Her appeal attracted the attention of a man who chanced to be staying there, and he remembered her as the daughter of Doctor Jones; and on his recommend the poor weary woman found rest.

Here is another case, just to show the inconsistency of some men's claim to nobility: Four women were found in the corner of a cellar in the city of New York; this cellar was partitioned into small places for the poorest of the poor, and there they were trying to eke out an existence by sewing. They were sisters; the oldest was well educated and good looking. She was asked why she had never made application for some place as a governess. She said she had, oftentimes, but always had been met by insulting propositions. Truly, it is sometimes a misfortune for a woman to be good looking, for many fall by temptation. It is little credit to men that they are the tempters. Facts can be produced to show that women are far superior to men in this respect, also in the cause of temperance and religion.

Much is said about the great men of the world, though it might well be asked, "Who were their mothers?" For it is well known that the mother has the making of the child; and it is a fact, as the pages of history show, that most all of the men who have been of worth in the world owed much of their success to the early training of a wise, intelligent mother, as for example the faithful two thousand sons of the children of Ammon whose watchword was, "Our mothers have taught us."

WM. CAIRNS.

Selections.

CHRISTIAN SCIENCE.

At a meeting of Christian scientists at Sixteenth and Broadway, New York, yesterday afternoon, January 4th, some lively speech-making was indulged in over the announcement that Rev. C. L. Thompson of the Second Presbyterian church would preach a sermon on Christian science in a few weeks. The members of the circle held that the ministry was failing to preach true Christian doctrine. One of them arraigned the clergy as follows:

"For too many years have we allowed the clergy to do our thinking; we have accepted their beliefs thinking them more

capable of arriving at true conclusions than ourselves. We have been taught creeds. The poor stand outside the gates in the elegant churches and their creeds no longer satisfy the thinking mind. 'Ye shall know the truth and the truth shall make you free.'"

The same speaker went on to say:

"Will some of the learned divines who are opposing Christian science tell us why they have felt constrained to hand down to coming generations that part of the teachings of Jesus which is related to the healing or saving of souls, and withhold that from poor, suffering humanity which would release the body from pain and suffering? It is not in keeping with the life, example or teachings of Jesus. Why theology should have overlooked that part of Jesus' teachings which gave the spiritual law for healing disease, and felt called upon to teach only that part which applies to the saving of souls seems most singular. It certainly finds no authority for this either in the teachings or example of the Master as laid down in the New Testament.

"We fail to find even a hint in the Bible to sustain the claim that the power of healing of diseases through the understanding of spiritual law should be reserved to only a few individuals. Jesus said:—'He that believeth in Me, the things that I do, he shall do also.' He could not have meant this to apply only to the disciples; if He had He would not have expressed Himself in this way. 'And these signs shall follow them that believe or understand My teachings.' 'In my name they shall cast out devils.' 'They shall speak with new tongues; they shall lay hands on the sick and they shall recover.' And again, even after coming forth from the tomb to prove to their doubting minds that spirit possessed all power over matter he emphatically commands his disciples to go forth and teach all nations, saying, 'Lo, I am with you always even unto the end of the world.' He knew the disciples would remain but a short time. It must indicate that he would be in spirit for all time with those persons who understand the spiritual law which he taught.

"We are told that before the great teacher sent out His disciples to heal the sick and teach the gospel to all nations He opened their understanding so they could interpret the Scriptures. The light flashed upon them and they saw, or understood how the life of man was the mind of man. They were one and it was only necessary for man to place his mind in unison with the infinite mind of God in order to become an instrument for directing the light of truth or the love of God to the darkened mind of the sufferer and thus bring him light and peace. Jesus taught that the most illiterate could if they followed Him be gifted with such a flow of language as we know could not be acquired at the present day among the cold, lifeless theological schools of learning if the Spirit of the Holy Ghost is lacking. It was all so simple nineteen hundred years ago. 'Preach the gospel to all nations, heal the sick.' 'Behold

I send you forth as lambs among wolves.' They were simple, honest men without intellectual training, and yet where is there a minister in all these years that has ever preached as did those simple fishermen of Gallilee? They spoke with new tongues, the gift of the Holy Ghost descended upon them, and this Holy Ghost or realization of truth is for each one of us who seek it. There are no exceptions to the rules of Jesus, as in the faulty sciences of men. Intellectual and physical culture alone are miserably inadequate to evolve a perfect state. Greece, Rome, Babylonia, Chaldea and multitudes of ancient names tell us this. The nations which fell away most completely from virtue and at length from material prosperity, also those whose ruins alone remain to tell the tale of their glory, have fallen when culture was at its height. The one thing needful in culture was unhappily left out, and that was spiritual understanding."

THE RELIGIOUS RITES OF THE ABYSSINIANS.

SOME twenty years ago, England went to war with the then King Theodore of Abyssinia, because that potentate had been keeping the British Consul, as well as a number of missionaries—among these Dr. Stern, a man of Jewish birth—in captivity for a great length of time. The immense interest which centered upon that country during and after the unbloody war in which Lord Napier of Magdala was so eminently successful, had been in abeyance for some years when, early last year, it became more lively than ever on account of the hostilities that broke out between Italy and the Negus in connection with the Italian occupation of Massowah. It will be remembered that at the end of January, 1887, a detachment of Italian troops was massacred by Bas Alula, a vassal of King John. Ever since then, the Italians have been preparing to avenge the blood of their countrymen. The Abyssinians on their part have not been idle, and a host of them may be expected almost any day to attack the Italian settlements.

The *Vessillo Israelita* and the Jewish papers of the Continent have, in connection with the forthcoming campaign on the shores of the Red Sea, spoken at great length of the peculiar manners and customs as well as the religious rites of the Abyssinians. A telegram dated Massowah, January 2d, had been going the round of the Italian press, to this effect: "The Negus has spent a whole day and a whole night in prayer at Aksum, where the Ark of the Covenant is kept." The second day before sunrise he entered the Temple, where he received the heads of the Jewish tribes who came to deliver up to his hands the treasure of the sanctuary for defraying the expenses of the Holy War. While a series of bloody sacrifices were going on, in accordance with the ancient ritual of the Jews, the Negus swore to exterminate the Infidels, adding the words, "avenging sword of Solomon" to his title "Negus Neghut."

The papers referred to explain the foregoing telegram as follows: "The city of Aksum mentioned in the telegram of the *Nuovo Corriere del Mattino* is exceedingly old; it was mentioned two thousand years ago by the Greek geographer, Ptolemy. The Abyssinians pretend that it existed in the time of the first Temple. For a long time it was the abode of the Abyssinian sovereigns, who built a church dedicated to the mother of the founder of the Christian religion; this Church is still looked upon as the most sacred spot of Abyssinia. In the Abyssinian churches, the same as in the Greek Orthodox churches, there is a 'holiest' spot just behind the Altar, which none but the priests are allowed to set foot in. In the 'holiest' the sacred books of the old and new dispensations are kept, and the whole of the walls are adorned with pictures of Saints."

"In the Aksum church there is an imitation of the tabernacle built by Moses, within which the sacred books are kept. It is obvious from the foregoing that the Negus must have spent full twenty-four hours in prayer at the entrance of the Temple, calling down the aid of the Almighty in favor of the armies he is going to lead against the Italians.

"Christian and Jewish rites and ceremonies are commingled in the forms of worship in use among the Abyssinians. The Aksum church being considered the holiest of the land, there is a high priest engaged therein, who is assisted by twelve elders, bearing the names of the twelve sons of Jacob. These are the twelve 'heads of the Jewish tribes' who, with the consent of the High Priest, made over the treasurer to the king for war purposes. As regards the 'bloody sacrifices' spoken of, they must have consisted of seven sheep, calves or bullocks, as provided in the ritual laws of the Abyssinians."

It should be understood that, prior to entering upon any campaign, the Abyssinians are in the habit of offering a sacrifice to God, this practice being based upon 1 Sam. xiii. 9, "And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering." The beasts intended for sacrifice are killed by the High Priest, and then burnt upon the altar in accordance with the forms provided in the Pentateuch. But all this is done by Abyssinian priests, and the poor Falashas, men of Jewish blood who live in the country, have nothing whatever to do with it. In fact, the Negus in his fanaticism do not even allow one of these Falashas to come near him; still less does he permit them to perform any religious ceremony. Therefore it is absurd for the enemies of the Jews to pretend that the Negus has been incited by our brethren in faith to wage war against Italy."

"It may be added that the sovereigns of Ethiopia or Abyssinia profess to be descendants of King Solomon and the Queen of Sheba (1 Kings x. 13); and to this day they claim to be members of the House of David. King John himself avails himself of every opportunity to bring his descent from King Solomon more prominently to

the knowledge of his subjects. A few years ago, he commissioned the Italian sculptor Maritti to build for him a throne that should be the exact counterpart of Solomon's throne as described in Scripture. For this dynastic hobby he paid no less than twelve hundred pounds."

These particulars can not but be of the highest interest to all our readers at the moment when the 16,000 Italians gathered in and around Massowah, under the command of General San Mazzano, have as much to do as ever they can to prepare for the attack of the Abyssinians, who are stated to be on the march against Massowah, under the Negus' vassal, Ras Allula, to the number of 50,000, according to some, and 100,000, according to others.—*Prophetic News.*

EASY PLACES.

It seems nothing but natural for every person, man or woman, to think the position he occupies is just a little bit worse than that of any one else. And he imagines that if he could only exchange places with some one else, what a relief it would be! Much of the worry and fretting in life is caused by a desire to secure an easy place.

Success is obtained only by earnest effort. And this implies hard work of some kind. And when you are doing hard work, you certainly can not be considered as having found an easy place. It is those who do not make a success that are always on the lookout or hunt for an easy place. And after they find themselves in positions where little earnest effort would considerably improve their condition, rather than make the effort they allow themselves to make an easy place for their individual comfort, and let the chance slip. Many a young man, in an effort to find an easy place, has allowed opportunities to pass by which, if he had taken them up and added a few years of hard, well directed labor, would have placed him in a condition where, if he desired, he might take upon himself an easy place.

One item should by no means be overlooked in this,—that many places are like the one you are occupying; that is, they are very deceiving. Others imagine that you are having a very easy time as compared with theirs, and they would gladly exchange with you, while at the same time you are thinking the same with them.

We often make our lot in life not only harder but considerably worse than it really is, by continually looking at the dark side. We try to see all the drawbacks rather than to better our condition all the while, and this at least adds nothing to it. The fact is, if life were all sunshine, if we all secured what we might consider an easy place, it is very doubtful if we would appreciate it as fully as we do our present blessings. Better wear out than rust out. Life can be made much pleasanter if we will try to make the best of everything, and then when we are able to better ourselves, we are in a condition to enjoy better. It is an impossibility that each and every one of us should be able to secure a place that we might consider as

easy. Added to this is the fact that much that we see is deceiving, and that if we fail to find what we are seeking in making a change, we are only breeding discontent instead of bettering ourselves.

It is certainly to the interest of every man to better himself or his condition when he can do so honestly. This is what, to a certain extent, we are all aiming to accomplish; but we will not be able to reach this if instead of earnest, faithful work, we devote our energies to seeking out and obtaining an easy place.

A REVIVAL WILL AVERT NATIONAL DANGER.

THE benign effect of a substantial revival of pure and undefiled religion can not be measured. In our large cities, where the greatest danger from lawlessness exists, Christian work among the common people, the artisans and laboring men, is in the nature of a public good, and averter of danger. The following from the *Christian Statesman* is to the point:

"A great revival of religion would avert, in this country, what threatens to be a serious conflict. A Chicago liquor dealer wrote some time ago: 'We will kill every Temperance woman and strangle every preacher; we will burn down every church and blow up every courthouse; but we will not give up our lawful business, or submit to restraints on our liberty, which are the offspring of superstition.' To some these words seem but the frothy ravings of a mind as ill balanced as malignant; but they should be read with an eye upon the Pittsburg riots, for two days holding the militia of Pennsylvania at bay; they should be read in the light of Cincinnati's blazing court house; read while a whole city holds its breath in fear of an anarchist outbreak, when law and justice are vindicated; read by the graves of Haddock and Gambrell; read side by side with the declarations of the Personal Liberty Leagues of New York and Pennsylvania. Men may sneer at the thought of serious trouble with the lawless and dangerous classes in American society. So men sneered at the threat of secession. Lydia Maria Child wrote: 'When you hear of the town's poor seceding from the town you will hear of South Carolina seceding from the Union.' But secession came and it cost rivers of blood and untold millions of treasure to repair the breach when once it was made. We would have no reason to fear for the ultimate issue of a violent conflict with the enemies of law and order. But we would fain see it averted. How can we avert it? Not by the policy of compromise. Not by the gradual surrender of the Christian features of our government to those who are offended by them. We tried that policy in the controversy with slavery. For three-quarters of a century we granted every demand. We haggled and paltered always before we yielded—but we yielded. Then there came an hour when slavery asked the whole national domain. The demand was too great and was refused—and the

conflict came. Compromise will not save us. But a general, genuine, powerful revival of true religion, a revival which would infuse courage as well as tenderness into the hearts of men, a revival which would strike the keynote of resistance to all public evils, and call the Church of God out from all complicity with them—such a revival would save us. Before the majesty of public sentiment and opinion, stirred by the Spirit of God as we can easily imagine them stirred, unbelief and opposition would stand abashed, all movements of reformation would be borne forward resistlessly to speedy triumph, and Christianity, general, tolerant, unsectarian Christianity, would be frankly acknowledged to be at once the religion of the people and the law of the land."

SPIRIT VOICES IN THE AIR.

BROOKLYN is noted in Spiritualistic circles for the large number of members of that belief who reside there. Recently issued figures place the number as high as twelve thousand. Some of the members are well-known citizens.

Mrs. Ruggles, who lives in Lawrence street, is an active worker in the Spiritualistic cause. She does not claim to be a professional medium. She says that the number of Spiritualists in the city is not exaggerated, but, on the contrary, underestimated. She has been interested in Spiritualism for fifteen years, and during that period has noticed its progress. She herself has been astonished at the rapid strides it has made.

As to the causes of its popularity, she believes that they are various. She thinks that, in the first place, people realize that Spiritualism has come to stay, that it no longer is in a state of infancy, but has reached a robust age. It has, she says, borne the sneers of the sceptical, the laughter of the irreverent and the investigation of the scientific, and has not only survived them, but prospered in the face of them. She says that she does not believe any doctrine, with the exception of Christianity, has had such torrents of invective poured upon it as Spiritualism.

"We have been accused," she said to a reporter yesterday, "of making our profession the cloak with which to hide all manner of foul crimes. It has been charged against us that we encourage free love; time and again it has been said that we are an association of sharpers whose prime object it is to swindle dupes. We have been accused of plotting against the foundations of religion; we are said to have filled insane asylums, and yet in spite of all this we have gained ground and our ranks include the educated, the thoughtful and the scientific."

Mrs. Ruggles was asked if it was true that Henry Ward Beecher was a Spiritualist.

"Perfectly true," she replied. "I have on many occasions sat in the same circle with him. As a rule we obtained very extraordinary manifestations when he was present. He has often expressed to me the satisfaction he derived from the tangi-

ble proofs given of the soul after death. I may go further and say that Mr. Beecher was an extremely strong medium. He was aware of the fact, but did not cultivate his gifts. Almost two-thirds of Mr. Beecher's congregation are Spiritualists. Many personal and dear friends of mine are members of Plymouth Church. Indeed, I think that there are more believers among church congregations generally than in any other sections of society."

This statement of Mrs. Ruggles is carried out by other people in Brooklyn who were acquainted with Mr. Beecher. Since the death of the pastor of Plymouth, Mrs. Beecher has been bothered by Spiritualistic mediums, or frauds representing themselves as such, who have extended written invitations to her to attend their seances, declaring that Mr. Beecher appeared at them and talked in his old, natural way. Mrs. Beecher has not paid any attention to these letters, but friends of hers have attended the meetings. They have reported to her that the person said to be Mr. Beecher was made up to closely represent him, but that the fraud was totally unable to imitate Mr. Beecher's flow of eloquence.

Mr. Tice, who formerly kept a well-known jewelry store on Fulton street, corner of Johnson, but who retired some time since, also states that the number of Spiritualists in Brooklyn is not at all exaggerated. He himself is a warm believer in the faith. He says that of course there are a number of charlatans hanging to the skirts of Spiritualism and in its name perpetuate frauds and do the cause much harm. All great movements he says, are pestered with such parasites and he cites the number of hypocrites and scoundrels who make Christianity a cover for their misdeeds. The trouble is that outsiders confuse Spiritualists proper with those advertising frauds who on its name live on the gullibility of fools. He says that after being a Spiritualist for many years he can truthfully say that the longer he lives the better satisfied he is with the teachings and truth of his noble religion.

A clergyman whose church is near the junction of Flatbush and Atlantic avenues, says that he notices with regret the distinct tide that is setting in among his congregation toward Spiritualism. Many of his flock, he says, have come to him privately and confided to him their inward struggle with the temptation to believe in the alluring promises of Spiritualism. They tell him of things seen and heard which, he says he can not entirely ignore, as he is convinced of the reliability of his informants. At times the pastor says he is confused and perplexed at these revelations. He says that, on the one hand are certain events of whose existence he can not entertain any reasonable doubt, and, on the other, the religion of Christ, whose dogmas are in many cases diametrically opposed to the Spiritualistic creed.

He tells those who come to him for counsel to watch and wait. If the thing be of God it will last, if it be not of Him it can not remain. Still he himself is very anxious about the outcome of all these

things. The matter has grown to such proportions that it can not any longer be ignored. In his opinion it will call for grave debate before long.

There are among the Brooklyn Spiritualists such well-known citizens as Judge Daley, formerly Surrogate of the county; O. E. Houghton, the dentist; Dr. J. Blake, W. H. Rhymes, Dr. F. Crockett, A. W. Bisbee, J. Lajeunesse, J. Waterman, L. Haslin and C. R. Miller, a prominent East New York real estate dealer. All of these gentlemen are men of high professional or business standing, and far above the usual order of intelligence. They are all most sincere believers in Spiritualism, and are fully prepared to give their reasons for their belief. They all regard Spiritualism as a formidable rival to recognized systems of religion.

There are two societies of Spiritualists in Brooklyn, one of which believes in the visibility of spirit forms, while the other takes opposite views of the matter.

Conference Minutes.

KEWANEE.

This district conference convened at the Saints' Chapel, on Saturday, March 10th; Elder J. W. Terry presiding, John Chisnall secretary. Morning session taken up with addresses from brethren Short, Holmes, Jones, Lord, Garland, Chisnall and others, all of whom spoke with the Spirit's presence with reference to their desires and the needs of the work in the district. Branches: Millersburg, no change. Kewanee 72; received by vote 1, died 1. Buffalo Prairie 63; baptized 1; Bro Holmes explained that the sickness of the president of the branch had doubtless hindered the names of the four that were baptized at the September conference from being reported as additions to the branch. Letters were read from F. G. Dungee of Rock Island, Nellie Williams, clerk of Henderson Grove branch. L. L. Jones and Thos. Emanuel of Canton, on the condition of the work in those localities. Bishop's Agent, John Chisnall, received \$49.16, disbursed \$40; balance \$9.16. Elders Short, Holmes, Jones, Lord, Garland, Whitehouse and Terry reported their labors. Bro. J. W. Terry to preside the next six months, J. D. Jones secretary. Elders Terry and Short delegates to General Conference. The spiritual authorities of the church, including the district missionary, were sustained. Preaching in the evening Elder Holmes, Sunday forenoon, by Elder Short, and evening by Elder Holmes. Afternoon sacramental and fellowship service, conducted by brethren Holt and Chisnall, was thought by all present to be one of the old-time "Feasts of fat things,"—the Lord condescending to speak to the Saints through prophecy. Adjourned to Millersburg, June 23d.

SOUTHERN INDIANA.

This district conference met at Union Chapel, Jefferson county, Indiana, March the 10th, 1888, at 10:30, a. m., J. G. Scott in chair, M. R. Scott, secretary. Branches:—Olive 14; 1 baptized; Jennie Thompson, clerk. Union 28; 1 removed by letter, 2 scattered; Mayam Ford, clerk. New Trenton 15; W. W. Carmichael, clerk. Canaan 24; 2 deaths; Nancy P. Porter, clerk, James A. Scott, Bishop's agent, reported:—On hand last report \$5.40, received \$11.40; paid out \$8.95; due church \$7.95. Audited and found correct. Elders J. M. Scott, J. R. Chappelow, J. G. Scott, M. R. Scott (baptized 1); Priest W. H. Burton; Teacher W. Marshall; Deacon J. Fewell reported. By request of the Olive branch a Court of Elders was appointed to adjust difficulties in said

branch. M. R. Scott and W. H. Kelley were appointed delegates to General Conference. J. G. and M. R. Scott were sustained as president and clerk. Preaching in the evening by J. M. Scott, on Sunday forenoon by J. G. Scott, and evening by M. R. Scott. Sacrament meeting in the afternoon, in charge of M. R. Scott. Adjourned to the call of the president.

LONDON, ENGLAND.

Minutes of Zion's Hope branch, Emmanuel Hall, Old Ford, London, England, quarterly meeting held Tuesday evening 6th December, 1887. J. Gerrard president, W. Gerrard clerk. The financial report showed income, £4 7s. 4½d.; Expenditures £3 6s. 8d.; paid to Bro. Biggs, office, furniture-purchase account, £1; reducing balance to 8½d. Reported in person; Elders Wm. Kendrick and F. R. Tubb; Priest J. Tankard. Elder James Gerrard, president, reported (as acting teacher,) the branch in an excellent condition, now numbers 42; 2 having been added, 1 by vote, 1 by baptism. The total ministry consisting of 7 elders, 2 priests and 2 deacons; all included in the above total. There is also a prosperous Sunday School which, under the superintendency of Elder James Gerrard, assisted by his son William as secretary, and by Bro. J. Tankard, Jun., as treasurer, is in a growing and prosperous condition; having only been in existence three months, and numbering 65 children. *Resolved*, that an entertainment be held on boxing-day next, accompanied by a free tea given by the superintendent and teachers to the Sabbath School children, 137 being present, to conclude with a distribution of prizes to regular and successful Sunday Scholars. The officers of the church, from our honored president downwards, were by vote sustained in righteousness. The officers of the branch were sustained by vote. Adjourned till 6th day of March, 1888.

Monday evening, March 5th. Although battling alone and unaided for the truth of our blessed Lord, the branch in this the Capital of England, is rising in numbers and, better than all in spirituality. Reports were heard from the following brethren, all being present. Elders J. Gerrard, W. Kendrick, and F. R. Tubb; Priest Joseph Tankard, Teacher J. Warman and Deacon F. Sames. Financial report: In hand, 15s. 8½d.; collected £4 12s. 9½d.; total £5 8s. 6d.; rent and expenses £5 3s. 1½d.; balance 5s. 4½d. The ordination of Priest Joseph Tankard to the office of elder, received full and earnest consideration, and the feeling being unanimous, it was decided that this ordination take place next Sabbath evening during Divine service. Services are held from 6:30 till 9:30 p. m. on Sunday evenings. At the close of the preaching service, while visitors who wished to leave were so doing, a quarter of an hour recess should be occupied in singing, previous to the commencement of sacrament and prayer and testimony meeting. Bro Kendrick was pleased to hear that another opening of the baptismal font would take place the following Sabbath evening, and it is felt and believed that others are on the verge of obedience to their Lord's command. Altogether the prospects are flattering.

TENNESSEE AND KENTUCKY.

This conference convened March 10th. Peter B. Seaton chosen to preside, and S. L. Cooper secretary. Elders S. Reed, J. H. Adair and Peter B. Seaton, (baptized 6), reported. Elder J. C. Clapp reported that he found the district in good working condition, with few exceptions; had been hindered much by bad weather and ill health, and thought it well worth sustaining an able elder in the district. Teacher S. L. Cooper, deacon J. F. Roberts reported Branches: Farmington, 24; J. H. Adair, president, P. Snow, clerk. Eagle Creek 25; H. Griffin, president, D. C. Roberts, clerk. Foundry, not reported. Peter B. Seaton was continued president, S. L. Cooper, clerk. Preaching, on Sunday forenoon and afternoon by Elder J. C. Clapp. J. C. Clapp to represent this district in General Conference. Adjourned to Foundry branch the fourth Saturday and Sunday in July, 28th and 29th.

Miscellaneous.

NOTICES.

Saints visiting or locating in Omaha will find the Saints' Chapel on North 21st street, between Clark and Grace. It would please the Saints here very much if the elders going through the city would tarry with them.

EDWARD RANNIE, Jr., Pres. Branch.
2220 Clark Street

To whom it may concern:—The silence heretofore imposed upon Elder John Parson, by Elder Heman C. Smith, presiding in the Pacific Slope Mission, and published in late *Herald*, has, upon appeal of said John Parson to the Presidency, been removed, and he is hereby released from the same.

JOSEPH SMITH, *President*.

March 15th, 1888.

C. B. & Q. TO CONFERENCE.

Each person attending General Conference at Independence, Missouri, April 6th to 20th, going over the C. B. & Q. R. R. from points in Illinois, Iowa, and Missouri, should purchase tickets to Kansas City and obtain from the Agent at the point from whence they start a certificate, form No. 435, which when properly filled out by Bishop G. A. Blakeslee, will be honored by the Agent of that road at Kansas City for return ticket at one-third full fare. *Be sure to get certificates of the Agent where you buy your ticket when going.*

BORN.

HOXIE—A son born to Bro. Albert and Sr. Villa L. Hoxie, November 7th, 1888 [7], named Jesse Willard; blessed by Elder E. C. Briggs.

DIED.

At Mason's Bay, Maine, July 19th, 1887, of consumption, sister Sophronia Foss. She was born in Robbinston, Maine, in 1821; was married in Jonesport, to Francis Foss, in 1840, where she resided until her death. She joined the Latter Day Saints in 1869, was baptized by Elder Andrew McCaleb, having been a member of the Methodist Church previously. She was the mother of fifteen children and thirty-four grand children; eight of her children are members of the church: John C. a seventy, S. O. an elder, William a priest, and B. F. a teacher. She remained firm in her faith in the restored gospel until death. Funeral sermon, by her request, was preached by Elder F. M. Sheehy, assisted by U. W. Greene, to a large gathering of relatives and friends, among whom she had spent the greater part of her earth life.

"She sleeps! Her troubles here are o'er;
She sleeps where earthly ills no more
Will break the slumbers rest;
Her dust will rest beneath the sod,
Her spirit has returned to God,
To mingle with the blest."

HEPWORTH.—At her residence in Armstrong, Kansas, Sr. Sarah Elizabeth, beloved wife of Bro. George Hepworth, the 10th of March, 1888; born at Rothraham, Yorkshire, England, March 23d, 1851, aged 36 years, 11 months and 16 days. She has gone to rest in peace; leaves a loving husband and four children, a father and mother, brothers and sisters, and many friends to mourn her loss. She was baptized into the Church of Christ in 1874, and remained strong in the faith up to the end, and died with the sure hope of coming forth in the resurrection of the just. The funeral sermon at the Saints' Church in Armstrong, by Elder F. G. Pitt of Independence.

JAMES—At her home in Bevier, Missouri, 11th March, 1888, of inflammation of the stomach, Sr. Mary Jane, wife of Daniel James, and the only daughter of Edward Bennett, aged 39 years and 18 days. She was born February 22d, 1849, in Nantyglo, Monmouthshire, Wales; baptized at Bevier, by Elder T. W. Smith, August 18th, 1883. She lived a Christian life. Funeral services conducted by Bro. Ephraim Rowland.

STEWART.—At Detroit, March 23d. Addie Pearl, daughter of William and Rachel Stewart, aged 2 years and 9 months. Funeral sermon by Elder Davis.

CARRIER.—Bro. John Carrier died March 25th, 1888. He was baptized by Elder E. C. Briggs, July 9th, 1871. Funeral services at the house by Elder E. A. Shelley.

ROBERTS.—Sister Hannah, wife of Mr. William Roberts, departed this life February 26th, 1888. Born in England, June 24th, 1846; baptized at Harlan, Iowa, October 12th, 1879, by Elder John H. Lake. Funeral sermon in the Latter Day Saints' Church at Harlan by Elder J. W. Chatburn.

HOW TO KEEP WARM.

WHEN exposed to severe cold, a feeling of warmth is readily created by repeatedly filling the lungs to their utmost extent in the following manner: throw the shoulders well back, and hold the head well up. Inflate the lungs slowly, the air entering entirely through the nose. When the lungs are completely filled, hold the breath for ten seconds or longer, and then expire it quickly through the mouth. After repeating this exercise while one is chilly, a feeling of warmth will be felt over the entire body, and even in the feet and hands. It is important to practise this exercise many times each day, and especially when in the open air. If the habit ever becomes universal, then consumption and many other diseases will rarely, if ever, be heard of. Not only while practising the breathing exercise must the clothing be loose over the chest, but beginners will do well to remember, in having their clothing fitted, to allow for the permanent expansion of one, two, or even three inches, which will eventually follow. Sheets of newspaper inserted between other garment greatly increase their cold-resisting power.—*Sel.*

THE PREVALENT IRREVERENCE.

THE irreverence which so sadly characterizes the age intrudes itself into our public worship. There is need of attendance in some quarters to the injunction of St. Paul, "That thou mayest know how thou oughtest to behave thyself in the church of God." It is not reverent on entering the church to think no thought of him whose house it is, to lounge in carelessly and settle in your seat at ease without petitioning a blessing on yourself, your pastor and your fellow-worshippers.

It is not reverent to come in late, thereby conveying the idea that church attendance is a privilege that may be just as much abridged and that you care not for the opening services; nor is it fit when needfully detained to pass up to your seat during prayer.

It is not reverent to gaze about to criticise your neighbor's dress, to act in any way which indicates your mind is rather busied with your fellow-worshippers than with the business of the place.

It is not reverent to make the last amen the signal for a hasty exit, or worse, to have made previous preparations that no time may elapse in securing overcoat or hat before a start.

But it is reverent to act as though your heart and mind were occupied with worship, as though, in short, you realized "the Lord is in this place; this is no other than the house of God; this is the gate of heaven."—*Our Church Work.*

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"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, IN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 280, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, April 14, 1888.

No. 15.

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The Saints' Herald.

JOSEPH SMITH -
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, April 14, 1888

LAW AND FOSTER.

DR. WYL makes William Law to say that Dr. Foster, one of his fellow persecutors, and one of his partners in publishing the *Expositor* at Nauvoo in 1844, was a most excellent man. That may be true enough, in the main, but it is evident, as we shall presently see, that Dr. Foster, on cool and mature reflection, when not under the influence of bad associates and evil counsels, changes his mind, radically, from what it was when he with the Laws and Higbees persecuted Joseph and Hyrum and others to their death.

Mr. Law has this to say of Dr. Foster:

"Dr. Foster was an Englishman, a fine surgeon, and a wholehearted man, when I knew him. He was zealous in the cause, until he found out the wickedness of the Smiths and other leaders. He stood by me faithfully throughout our troubles, left Nauvoo with me and remained near me for more than a year, his family and mine being close friends. He afterwards moved south and I lost track of him. * * * Dr. Foster was a fine physician and surgeon and a very agreeable, lively, interesting man."

Let us now see what this man, whom Mr. Law endorses, said of Joseph Smith as late as 1874. The temper and spirit and moral fairness of this testimony of Dr. Foster is in striking contrast with the vengeful and false statements of Mr. Law against Joseph Smith, his wife and their sons. Dr. Foster says:

LODA, Ill., Feb. 14th, 1874.

JOSEPH SMITH, President of the Church of Jesus Christ of Latter Day Saints, Plano, Illinois:

DEAR SIR: Accept my sincere thanks for the favors that came to hand this day, by mail, namely, a copy of the Book of Mormon, and a copy of Parley P. Pratt's Voice of Warning; as well as your very welcome letter with your photograph enclosed; the same now occupies a page in my daughter's album and is very

highly appreciated. Next in order comes many familiar names that you enumerate as co-workers in advancing the cause of gospel truth. While reading them over I was carried back some thirty odd years, and many incidents of, or about that period were made vivid in my memory; scenes that occurred when you were quite a little boy and I was in the prime of manhood. One particular circumstance I will mention, as it appears to me to be incontrovertible evidence of the fact that *your father was no false pretender*; but that *he was a true prophet of the living God*. I was practicing my profession in Kingston, in the County of Adams, in the State of Illinois, in the year 1839, and boarding with a Benjamin S. Wilber, a member of the Latter Day Saint's Church; his wife was also a member and a most excellent little lady and very intelligent. In the fall of this year, President Joseph Smith, Sidney Rigdon, Judge Elias Higbee and Porter Rockwell, came to this house on their way to the city of Washington, in accordance with a revelation given to the Church at Commerce, (afterwards Nauvoo), through Joseph Smith, the Prophet, to lay their grievances before the President of the United States, (Martin Van Buren), for the sufferings they underwent in Missouri, from which State the church had been driven by mob law, after many of them had been inhumanly murdered, and others driven from the lands they had purchased of the United States government in that State. On the arrival of this company at Mr. Wilbers I was told by Joseph Smith, the Prophet, that if I was willing to obey the will of God and be obedient to his commandments, I must quit my practice and start the next day with them to the city of Washington, to aid them in their mission and minister to Elder Sidney Rigdon, who was very sick at that time. So, in obedience to this mandate, I suddenly closed my practice, and started the next morning, in company with these gentlemen, to visit the chief magistrate of the Union at the federal city.

I have many incidents, dottings and jottings, taken during our journey, one of which I will mention. After we got to Dayton, Ohio, we left our horses in care of a brother in the Church, and proceeded by stage, part of us; and the same coach that conveyed us over the Allegheny Mountains also had on board, as passengers, Senator Aaron, of Missouri, and a Mr. Ingersol, a member of Congress, either from New Jersey or Pennsylvania, I forget which; and at the top of the Mountain, called Cumberland Ridge, the driver left the stage and his four horses drinking at the trough in the road, while he went into the tavern to take what is very common to stage drivers, a glass of spirits. While he was gone, the horses took fright and ran away with the coach and passengers. There was also in the coach a lady with a small child, who was terribly frightened. Some of the passengers leaped from the coach, but in doing so none escaped more or

less injury, as the horses were running at a fearful speed, and it was down the side of a very steep mountain. The woman was about to throw out the child, and said she intended to jump out herself; as she felt sure all would be dashed to pieces that remained, as there was quite a curve in the road, and on one side the mountain loomed up hundreds of feet above the horses, and the other side was a deep chasm or ravine, and the road only a very narrow cut on the side of the mountain, about midway between the highest and lowest parts. At the time the lady was going to throw out the child, Joseph Smith, your father, caught the woman and very imperiously told her to sit down; and that not a hair of her head or any one on the coach should be hurt. He did this in such a confident manner that all on board seemed spell-bound; and after admonishing and encouraging the passengers he pushed open one of the doors, caught by the railing around the driver's seat with one hand, and with a spring and a bound he was in the seat of the driver. The lines were all coiled around the rail above, to hold them from falling while the driver was away; he loosened them, took them in his hands, and although those horses were running at their utmost speed, he, with more than herculean strength, brought them down to a moderate canter, a trot, a walk, and at the foot of Cumberland Ridge to a halt, without the least accident or injury to passenger, horse or coach, and the horses appeared as quiet and easy afterward as though they had never run away. One by one the passengers came along, some of them limping badly, others bruised; and some of them swearing about the driver and threatening to have him arrested, &c. At last the driver took his place and we were all going along nicely, when one of the members of Congress, after hearing the history of our ride and escape, from the lady on board, said it was a miracle, and if Jo Smith could perform such a miracle he would then believe he was a Prophet sent from God. This was Mr. Ingersol. Mr. Smith and Sydney Rigdon were both travelling *incog.*, as, if their real names had been made public on the way, especially that of Mr. Smith, we should have been very much annoyed by the inquisitive. Little did those gentlemen think that Joseph Smith was the identical man that was instrumental in the hands of God in saving that coach load of human beings from a terrible death.

We made our first stop at Gadsby's hotel, in Washington City. Our board was seventeen dollars a week each, and we sought as soon as possible Senator Richard M. Young, our senator; and, after introducing our business to him, enquired if we could not get accommodations equally as well suited to our wants, for less money, in some private boarding house. We made arrangements at once with Mrs. Carlisle, mother of Counselor Carlisle, who lived at the corner of Third and Missouri Streets; and kept

our illustrious fellow travelers' names as yet *incog.*; which were, (Wallace and Bruce), Joseph Smith and S. Rigdon were asked for their cards, in exchange for those presented by our former fellow passengers in the stage, as this was the hotel where nearly all staid for a few days after arrival. When Mr. Smith presented his card, "Joseph Smith," the gentleman said: "Rather a notorious name. Are you any way related to the man they call the Mormon Prophet?" And your father replied, "I am he." He then introduced Sydney Rigdon, Judge Higbee and myself, and in less than two minutes it was known all over the hotel, and in an hour, all over the city; and although this was in the latter part of the afternoon, it was in print and in two different papers that evening that "Jo Smith, the Mormon Prophet, was in the city." And then cards began to roll in thick and fast, to have an interview with this wonderful man. We made the acquaintance of our Senator Young and our members of the lower house as fast as possible, according to the instructions your father had received, and laid a history of the case before Martin Van Buren, the then President of the United States; who, after hearing the whole story, said he "could do nothing for us;" that he "had no power." He said we should appeal to the executive of the State and the legislature and judiciary of the State of Missouri. Mr. Smith replied that all this had been done, and that he could get no relief nor even protection against further murder and molestation; that he and his people had been robbed, murdered, plundered, and driven from the very homes that they had bought and paid the United States government for, and still held the patents issued by them, which patents warranted and defended the soil and guaranteed peaceable possession to the purchaser; and that in consequence of this very treatment he had laid his case before Almighty God, and he had received instruction to come to Washington and lay his case before the President of the United States; and if he refused to listen to him or regard the cries of the agents thus appointed, He would speedily proceed to vex the nation. Mr. Van Buren said he had no power; that we had better lay the case before Congress; and accordingly we shaped a paper with the advice and counsel of Senator Young, and Mr. Stewart, of the House of Representatives. A memorial was drawn up and presented, with no better results than were found at any place that had been tried before. Henry Clay told us that we would never get any redress under that administration; that we had better do all we could to get a better administration, then we would get a chance. We staid there during the winter of 1839 and 1840 to testify before committees and attend to all we could in the premises and in the meantime to preach and talk to the heads of the nation upon the mission and calling of Mr. Smith in this latter day. Curiosity was on tiptoe, until many believed, and some were baptized and went back to Nauvoo, or Commerce, as it was then called.

Benjamin Winchester and Elder Barnes were preaching at that time in Philadelphia, and Mr. Smith and Mr. Higbee went there and did some preaching, leaving myself in the city of Washington to take care of Mr. Rigdon, and also to wait upon every preacher in the city, irrespective of his church organization, and particularly to declare unto them the tidings of the Latter

Day Saints, committed to this generation through Joseph Smith, Jr.; and to warn them against the danger consequent upon its rejection. I commenced my duties as soon as I had any time, and called upon all the leaders of the different organizations of religion in the city. As a general thing I was pretty well received and very kindly treated. Mr. Spicer, of one branch of the Methodist persuasion, was extremely courteous, and I thought that they manifested a kind spirit; although some were apparently treating this strange doctrine with rather too much levity. I thought that my report would be uniformly favorable, but I had one more visit to make; that was to Geo. C. Cookman, the chief preacher and elder of the other branch of the Methodist Church; and he was then chaplain of the United States Senate. On my introduction he was rigid as marble and cold as an icicle. He was proud, tonguey and arrogant in the extreme. I endeavored to show him all I could of the doctrine and convince him of its importance; and asked him to lay the matter before his people, or allow me or one of our company to do so in his church at some time that he might appoint when his pulpit would be at liberty. He told me to call again at a time that he set for that purpose, as he said he would like to see me in the presence of some of his pious friends. I went and there met some six or eight gentlemen and ladies, as well as the members of his own family. He was very unkind, and treated me and the subject very cavalierly; quoting some scriptures to put me and my strong doctrines, as he thought, to confusion. I was only a neophyte in the business and trembled before this Goliath; but it so happened that while he was quoting scripture to put me down, his quotations were the strongest evidences of the truth I tried to impress upon him. He found he had got a bigger job on hand than he first anticipated, and then began to tell the meaning of the scriptures as he quoted in the Greek and Hebrew. I had a little knowledge in this department which I found very valuable, and on this score he made no headway. He then began denouncing Joseph Smith as an impostor, and his followers as dupes or knaves; and said he thought it strange that a man with as keen an eye as he said I had, with a fair share of miscellaneous capacity and intelligence, should be so deceived, and concluded that I was not a dupe but as big a knave as Smith.

I thanked him for the cross compliment, and told him he could find scholars attached to the Church that were able to read as many languages as himself, yet I believed them to be truthful and sincere servants of God; and that they would be very willing to measure their strength with him or any other opposer. I begged him to take time and consider the matter; not to decide hastily; that it was unwise to give a decision until both sides were fairly and fully before him. I asked him for his church, and told him that either Mr. Smith or Mr. Rigdon would be glad to illustrate the subject any time before him and his congregation. He said that my impudence could only be attributed to one of two causes, and he was constrained to believe it was not from ignorance, but was intended as an insult; that he would neither let me have his church nor hear anything further on the subject, and should take good care to warn his brethren and sisters against listening to any such blasphemous

my. With this he opened his library door, conducted me to the outer hall door, and refused to give me his hand. I reported this to Mr. Rigdon and wrote to Philadelphia to Mr. Smith the result of my labors. On the following Sunday this same George C. Cookman preached in his church, and told some strange tales; that he had had an interview with Jo Smith, that arch impostor; and that the doctrines he taught were very irreligious and inconsistent with Bible truth; that he, Smith, did not believe in the Bible, but had got a new one dug up in Palmyra, New York; and that it was nothing but an irreligious romance, and that Smith had obtained it from the widow of one Spaulding who wrote it for his own amusement. I wrote this to Mr. Smith, and he said there must be some preaching in Washington to counteract these statements, as he was sure God had some people in that city. We first got an upper room of an engine house to speak in; but half, no, not a quarter of the people could get in. We had speaking then in the open air on Pennsylvania Avenue, near that place, and gave out that there would be further services as soon as a room could be obtained. Before night some people secured the use of Carus's saloon, one of the largest and most suitable rooms in the city, outside the capitol building, and at night there was held services. A great many of the members of Congress and heads of departments were present, as well as Martin Van Buren. We, of the committee from Illinois, all took the speaker's desk. And when near the close, who should come into the hall but Joseph Smith himself. We speedily got him up on the stand and I had the honor of introducing him to that vast audience. He had just come in on the train from Philadelphia, and was tired; but he arose by the invitations of many who called for him, and on that occasion he uttered as a prophecy one of the most wonderful predictions of his life. He adverted to the statements made by this George C. Cookman, declaring them to be wilfully and wickedly false, and that if he, Cookman, did not take it back and acknowledge that he had dealt falsely of him, his people, and his own congregation, that he must turn and preach the truth and quit deceiving the people with fables; he should be cut off from the face of the earth, both he and his posterity. And he said that this should be so plainly manifest, that all should know it. At this, many gentlemen took out of their pockets their tablets, and began to take notes of the prophesy; and Mr. Smith noticing them, "Yes," said he, "write it on your tablets; write it in a book; write it in your memory; for as sure as God ever spoke by my mouth all these things shall come to pass."

Henry Clay, Felix Grundy, Tom Benton, John Q. Adams and many other celebrated characters were present at this time. Now, instead of Cookman doing according to justice and truth, he became more virulent than ever, and laid all the obstacles in our way that he could during our stay in the city. The matter appeared to be forgotten by many, and I thought often upon the subject, having taken notes also. Soon after this, there was an extraordinary excitement in the religious world, and they appointed a Conference of all orthodox religions to assemble in England at a certain time, to adopt measures of harmony between all the sects; the United States were invited and accepted a part in these

proceedings, to break down the partition wall that separated the various churches. George C. Cookman was elected or appointed as a delegate for the District of Columbia, to represent his views on the subject; standing, as he did, at the very head of the church, and Chaplain of the United States Senate. Now, he being an Englishman by birth, and his family in suitable circumstances for a pleasure trip; at the appointed time he, Cookman thought it would be very pleasant to take his whole family with him, and this he did; both he, his wife, and all his children went on board the steamship *President*, and neither the ship nor a soul is left to tell what was their sad end. But the prophecy is fulfilled to the letter, and the words uttered on that occasion have never been forgotten by me; nor I presume by hundreds of others. Had Cookman went alone it might be charged to chance; but why was it that his whole family were so suddenly cut off, both root and branch.

This, sir, is one of many wonderful evidences that Joseph Smith was as much of a Prophet as Jonah, who foretold the destruction of Nineveh; or Nahum, who prophesied concerning the present locomotion for traveling; both of them took centuries and one of them thousands of years for their fulfillment; but the prophecy by Joseph Smith on George C. Cookman has been literally fulfilled in the shortest possible period; and that too in its fullness, beyond the possibility of question from any source.

On my return from Washington, I moved to Nauvoo, and there I was able to learn more fully of the doctrine and the people who belonged to the Church. I have many records of prophecies, and the doings and teachings I heard at that city that are marvelous to me; and I have had no means of ascribing many of them to any other source than the power that holds all things by His sovereign will, and makes known his purposes through His servants the Prophets.

I will here mention that I was the accepted physician of the Church; was at the bedside of the aged Patriarch, Joseph Smith, Senior, at his death; received his nearly last blessing, taken down by a scribe at the time, and have it yet. I was also present at the death of Don Carlos Smith; was intimate in the families of all, and was recommended by Joseph Smith very highly; and on one occasion, when Brigham Young came home from England, I was sent for in great haste to administer to him, as he was very sick and in great danger of dying. I was successful in getting him through that terrible prostrate situation in which I found him. Joseph Smith was present on the occasion, and told him to take what I prescribed, and he did so. After this, in talking with Mr. Smith on the subject and telling him what I considered *his disease*, he said I was right; and remarked in the presence of Mr. Law, Bishop Knight, John P. Green, Reynolds Cahoon, and some others, that "if ever Brigham Young became the leader of the Church, he would lead them down to hell." I little thought that he would ever occupy that position, but he has it over one branch of the Church at least; and from all accounts *he is filling the letter of the prophecy*.

You are at perfect liberty to use anything I write in any way you may deem best for the purpose of benefitting the honest in heart; for what I write is nothing but *the truth*, as it was uttered in my presence, and has often been spoken

by me since the death of Joseph Smith, your father.

I will tell you also another prophecy that Joseph Smith uttered in *my presence*, that has been proved true. That was in relation to Stephen A. Douglas; he said he was a giant in intellect, but a dwarf in stature; that he would yet run for President of the United States, but that he would never reach that station; that he would occupy a conspicuous place in the councils of the nation and have multitudes of admiring friends, and that in his place he would introduce and carry out some of the most gigantic measures in the history of the nation. This was said when Douglas was Judge in that district of Illinois, and before he ever went to Congress. Has it not been fulfilled? Did he not get Andrew Jackson's fine remitted by law, a thing that was by all considered impossible? Did he not introduce the bills for the covering of Illinois with railroads, without one cent's expense to the general government? Under his management were not the Illinois bonds raised from a condition nearly worthless to a value nearly par with currency? Did he not rule in and through the State of Illinois, work and carry out its destiny for twenty consecutive years, more than any and all other men together? Was he not always one of the greatest men in the Senate? Did he not do more for the line of compromise on slavery than any other one man? Did he not say, "and cursed be the ruthless hand that attempts to remove it?" Did he not run for President and get defeated? Did he not take the most active part in removing or breaking down that line of compromise? Let the history of Kansas and Nebraska tell the story! Did he not fulfill his destiny and, at last, on his dying bed, bequeath his children to his country, and counsel them to obey the laws and the constitution? Did he not utter these memorable words at the commencement of the rebellion, "That there were only two parties in all the land; the one he called Patriots, the other Traitors?" Was it not true? Did he not throw his adhesion to A. Lincoln at the time of deep trouble? And does he not now occupy an honored spot in the memory of his many friends, and a sacred spot in his own loved city of Chicago? Yes; *this prophecy has been literally fulfilled in my day, and I bear testimony to its truth*, when compared with history.

This is enough for this time, I have many things yet to say, but will wait your report on this, and perhaps you will scarcely be able to read my poor writing; for I am a poor scribe, and in consequence of a cataract on my eyes, am nearly blind. * * *

With considerations of very kind regards, I am, sir, yours for the truth.

ROBERT D. FOSTER.

THOMPSONISM.

WE have before us the "Cypz Herald," edited and published by Charles B. Thompson and A. Grist, 2244, Ridge Avenue, Philadelphia, Pa. Sketching the document rapidly we readily see it is of a piece with "Zion's Harbinger and Banne-my's Organ," edited by this same C. B. Thompson at Preparation, Monona county, Iowa, about 1854-6.

This Mr. Thompson prevailed on many to put their property into a "Common property" concern, fixing the titles in him

and his family, the result of which was a demand for a *pro rata* division of the property, which he refused; then came wrath, the rapid running away of Thompson and his pals, threats of hanging them if found near Preparation, a protracted and expensive lawsuit followed, in and by which the property was divided up—what remained of it—among those who paid it in, *pro rata*.

We see he still claims that fleshly regeneration is the highway to holiness and heaven; but if he can't furnish a better specimen in that line than C. B. Thompson, we may conclude that it works in the wrong direction and will land its devotees down on the low level of Darwin's primal progenitor—the cunning, thieving monkey.

EDITORIAL ITEMS.

ELDER M. R. SCOTT wrote us the 29th from Riseville, Indiana, that a Rev. Brown who had there threatened to demolish Mormonism on short notice, when offered a joint discussion with Bro. Scott on the relative merits of the authorized doctrines of the Campbellite Church and the Church of Jesus Christ of Latter Day Saints, backed squarely down, and that the popular report is that Elder Scott is master of the situation. Bro. Scott had baptized some. On the 30th he wrote that excitement ran high, three more were to be baptized that evening, and others believing.

Bro. James Cazier wrote of late from Moscow, Idaho, remitting for church publications and expressing heartfelt gratitude for being a member of God's church on earth. He thinks if a faithful, intelligent, spiritual elder would labor in that place and vicinity a large branch could be established, for the people seem favorable to the doctrine of the Saints. He also says he has been loaning his papers and church books with good results. This is wise, and all the Saints would do well to profit by the example, for when the people learn of doctrines from our own books, prejudice is subdued and souls saved.

Sr. Ella M. Fuhr, of Grove Hill, Iowa, asks that General Conference provides that the gospel be thoroughly preached in that region soon, for they have had no preaching there of late, and that they are willing to aid temporarily what they can. She says: "The field is white, but no laborers to gather in the grain." She resides twenty-two miles east of Waverly, and fifteen miles west of Oelwein, in Bremer county.

Sr. Ellen Fletcher wishes us to say that her house is six miles south and four west of Pawnee City, Nebraska, and that she and others wish the ministry to call on them and preach there.

Miley Young writes from Ola, Lucas county, Iowa, subscribes for the HERALD, and says he would be glad to have some of our ministers call and preach there; also that the M. E. preacher there would be glad to meet them in discussion. Can not Elder Stebbins provide the call?

The "Woman's Standard," edited by Mary J. Caggeshall, and published in Des Moines, Iowa, is one of our most

interesting exchanges. It is a warm, strong advocate of the social, legal and political interest of woman, and—of course—of woman's right to the elective franchise.

J. H. Jackson, clerk of Central Nebraska district, informs us that at the conference held February 25th, Clearwater numbered 69 members, instead of 9, as published.

PRESIDENT JOSEPH SMITH was interviewed by representatives of the Los Angeles (Cal.) papers of late, and we publish below what the *Times* of the 24th ult. had to say about him. The *Herald* and *Tribune* had lengthy reports of their interviews, but they got matters so mixed and muddled that Mr. Smith would have abundant cause for joining Ben Butler in deploring the vanity and vexation of the average newspaper reporter. But the *Times* is commendably correct in its brief article.

A SON OF JOSEPH SMITH IN THIS CITY.

A *Times* reporter yesterday called at the residence of F. P. Schnell, 119 North Bunker Hill avenue, and interviewed Joseph Smith of the Reorganized Mormon Church.

The present Joseph Smith is the oldest son of Joseph Smith, the Prophet, and was born at Kirtland, Lake county, Ohio, on November 6th, 1832. Mr. Smith has been a member of the Church of Jesus Christ, as founded by his father, on April 6th, 1830, up to the present time, and is now president of the Reorganized Church of Jesus Christ, with headquarters at Lamoni, Iowa. The Reorganized Church is in contradistinction to the Brighamite Church in Utah, and is anti-polygamic, and believes that a man should have but one wife at a time, and holds that there is but one sufficient cause for divorce—marital unfaithfulness. This rule of marriage obtained in the church from 1835 to the death of Joseph Smith, in 1844, as shown by their published creed.

Mr. Smith here produced a book of "Doctrine and Covenants," printed at Nauvoo, Illinois, in 1846, by John Taylor, deceased, late president of the Utah Church, in which the one-wife doctrine is clearly declared in the following language:

"We believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again."

Mr. Smith visits California for the purpose of looking after the interests of the different branches of the church, and a brief respite from editorial duties, and recuperation. He has been on the Pacific Coast since January 22d, and will depart for the East on Sunday evening to attend an annual conference to be held at Independence, Missouri, on April 6th. At that time there will be delegates from over four hundred different churches in the United States, Canada, Australia, England and Wales.

Neither Mr. Smith nor any of his family followed Brigham Young to Utah nor believe in polygamy. Joseph Smith, at the time of his death, had three sisters and a brother, neither of whom followed the teachings in Utah.

Mr. Smith will preach at eleven o'clock Sunday morning at Knights of Pythias Hall, No. 24 South Spring street.

STUDENTS' SOCIETY OF LAMONI.

THIS society is making fine progress, and seems to be blessed of God and favored of man. They study the sacred books of the church in a regular, systematic manner, ask and answer questions in respect to their lessons, and thus mutually aid each other in learning well the matters they have in hand.

Bro. E. Stafford, when meditating on their work, was assured by the Holy Spirit that their labors, if faithfully continued, would result in great good, and he thereupon wrote them "the whisperings of the Spirit" concerning their work, which they prize for its advice and encouragement.

THE following is taken from the *Ohio State Journal* of March 28th, sent by Bro. A. B. Kirkendall, of Creola, Ohio:

MORMONS IN OHIO.

Your correspondent had the pleasure of attending the district conference of the Church of Latter Day Saints held at Limerick, Ohio, in this county, the 17th and 18th instants. Perhaps a short sketch of this people would not be uninteresting to the readers of the *State Journal*. I found them a hospitable people, sociable to non-members as well as among themselves, plain in their manner of dress, thrifty, sober and industrious, and in high standing among their neighbors. In their services, business meetings or deliberative assemblies they do not differ from other churches.

Although they are called Mormons, they do not acknowledge the name and repudiate all the claims of Brigham Young and his followers and cling tenaciously to the pure, simple doctrines promulgated by Joseph Smith from 1830 to the time of his death in 1844. They claim Brigham Young is an apostate, who, by cunningly devised schemes and by the aid of confederates instituted the doctrines of polygamy, Adam-God worship, blood atonement, that is, human sacrifice, and other kindred heretical doctrines, and succeeded in making people think that Joseph Smith taught these doctrines. But strange to say that none of these doctrines were made known until eight years after the death of the "Prophet Joseph," as they term him.

They have this fact on their side of their argument, that not one of these pernicious doctrines are sanctioned in the accepted works of the church prior to 1852, when Brigham made this doctrine public for the first time. Then they point to the fact that Joseph Smith was a man in the fullest meaning of the term, capable of begetting children until the time of his assassination in 1844. There being no polygamous children born until 1847 is very strong presumptive evidence that their arguments on this point are correct.

They are flatly opposed to polygamy, and refer to their standard work, the "Book of Mormon," page 116, where the statement is made: "Wherefore, my brethren, hear me, and hearken unto the word of the Lord, for there shall not any man among you have save it be one wife and concubines he shall have none, for I, the Lord, delighteth in the chastity of women." The Brighamites treat the Book of Mormon like a last year's almanac—very good in its time, but no good since we have received the perfect law.

They believe in the prophetic mission of Joseph Smith; that he was the instrument in divine hands for bringing back or restoring primitive Christianity to earth again. Men had strayed away from God, and added to and taken from the original form of doctrine as instigated by Jesus Christ and his apostles; they had, as the immortal John Wesley said, "Turned heathen again, and had only a dead form left," God having rejected the people as a church, and taken the authority of the priesthood up into heaven, hence a restoration was necessary.

When "the fulness of the times," 1830, had arrived, the gospel in all its primitive power was restored, in fulfillment of Revelations xiv. 6, and the church exists in full power and authority and is preaching the gospel to all the world as a witness of the near approach of the end of all earthly things. Soon Christ will appear and set up his kingdom on this earth, after its final purification, and the faithful Saints will reign with Him forever.

This church has no small following, having a membership of over three hundred in Jackson, Highland, Vinton and Meigs counties. These men must not be confounded with the ones that were mobbed in Adams county, Ohio, last week. Those were Brighamites. These are like those at Kirtland, Lake county, Ohio.

WE take the following paragraph from the St. Joseph (Mo.), *Herald* of March 31st. It is an added evidence of "grace and favor."

"WANT IT HELD IN ST. JOSEPH.

"On April 6th, the national convention of the Latter Day Saints is held at Independence, Missouri. The church has in the states a membership of 30,000, and about 500 delegates attend its national meeting. The Manufacturer's Bureau at its last meeting decided to extend an invitation through Mr. Robert Winning, for holding the next national meeting in St. Joseph. The move was a good one and every effort should be made to further the success of the undertaking."

THE following clipping sent us by Bro. Thomas Taylor, of Birmingham, England, is a large "Straw" in the theological minds of Sectarianism and indicates that some are tending toward original, genuine Christianity. The open, fairly interpreted Bible, will lead all lovers of truth to the foundations laid of God in Christ Jesus, and taught by former day apostles, as recorded in the sacred word. May the good work go on—and we know it will!

MR. SPURGEON AT EXETER HALL.

Yesterday morning the first of a series of meetings for enforcing "The Fundamental Truths of the Gospel" was held at Exeter Hall, under the auspices of the Evangelical Alliance. There was a large attendance. Mr. Spurgeon began by reading the passage in which the Apostle declares the man "accursed" who should preach any other gospel than that which he himself preached, and observed that he would not use stronger language than Paul. The unchangeableness of the Gospel was his subject. Those who thought it was not unchangeable would do great service by clearly showing what

parts of the Bible could be relied upon as inspired. Let them print a new edition, with the really trustworthy portions in black ink and the doubtful in red. The world was the same now as formerly; there was the same sin among us as in Sodom and Gomorrah, as the revelations of a few years ago showed. The needs of men were the same. The weapons to be used must be the same; let them fling away the wooden swords that some offered, and put their trust in the old Jerusalem blade. He did not care what science might say; in the end it would be seen that the Word of God could never contradict the works of God.

QUESTIONS AND ANSWERS.

Ques.—Have not members the right to use the consecrated oil otherwise than when administered to them by elders?

Ans.—Yes; but not in the capacity, nor by the authority of the priesthood. They should use only with the prayer of faith, in the absence of the elders.

MRS. STENHOUSE ON MOR-MONISM.

THE intelligent reader will easily perceive how Mrs. Stenhouse, like thousands of others, have become confused, blinded and bewildered in regard to the doctrine of the Latter Day Saints. For so long as the ministry observed the teachings set forth in the sacred books, those books approved of the church in the days of Joseph the Seer, and so long as they builded the church in harmony with them, God blessed their efforts mightily and gave them wonderful success; but when strange and heretical doctrines crept in, then the Spirit of God was grieved and withdrew. And this suggests that when those deceived and misled will return to their "first love," God will accept and bless as at the first.

Mrs. Stenhouse writes to the *Christian Herald and Signs of our Times*, published in England, as follows:

About eighteen months before I visited Southampton, one of the Mormon missionaries had come into that town, "without purse or scrip." He was quite a young man and almost penniless, but he was rich in faith and overflowing with zeal. He knew no one there; and homeless, and frequently hungry, he continued his labors. Of fasting he knew much, of feasting nothing. He first preached under the branches of a spreading beech tree in a public park, and when more favored he held forth in a school-room or public hall. He had come to convert the people to Mormonism, or he was going to die among them; and before such zeal and determination, discouragements, of course, soon vanished away. He troubled the ministers of other dissenting churches when they found him distributing tracts and talking to their people. He was sowing broadcast dissatisfaction and discontent wherever he could get any one to listen to him, and thus he drew down upon himself

the eloquence of the dissenting pulpits and the derision of the local press. But the more they attacked him the more zealously did he labor, and defied his opponents to public discussion. Mormonism was bold then in Europe—it had no American history to meet in those days. This, and a great deal more, I had heard discussed in glowing language by my relatives and friends; and thus the young missionary—Elder Stenhouse—was, by name, no stranger to me.

It was Elder Stenhouse who now addressed the meeting, and I listened to him with attention. The reader must remember that at that time polygamy was unheard of as a doctrine of the Saints, and the blood atonement, the doctrine that Adam is God, together with the polytheism and priestly theocracy of after years, were things undreamed of. The saving love of Christ, the glory and fulness of the everlasting gospel, the gifts and graces of the Spirit, together with repentance, baptism, and faith, were the points upon which the Mormon teachers touched; and who can wonder that with such topics as these, and fortifying every statement with powerful and numerous texts of Scripture, they should captivate the minds of religiously inclined people? However this may be, I can only confess that, as I listened to Elder Stenhouse's earnest discourse, I felt my antipathy to Mormonism rapidly melting away.

At the close of the service, when he left the platform, he was warmly received by the brethren and sisters, for so the Saints speak of one another, and they came about him to shake hands, or it might be to seize the opportunity of slipping a trifle into his hand to help him in his work. Young and old, the poor and the more wealthy neighbors, mingled together like one happy family. It was altogether a most pleasing scene; and, whatever explanation may yet be given to Mormonism in America, one thing I know—the fact of its early history in Europe are among the most pleasant reminiscences of my life.

Elder Stenhouse came up in a familiar and open-hearted way to my mother and sisters, and I was introduced to him as "the other daughter from France." He kindly welcomed me, and when I frankly told him the state of my mind, he made, I must admit, a successful attempt to solve my doubts, and when I left the meeting it was with sentiments toward the Saints and their religion far different from those which I entertained when I entered. This meeting was a memorable era in my life.

In the afternoon I attended a meeting of a still more interesting character. These Sunday afternoon meetings were held for the purpose of receiving the Sacrament, and the confirmation of those who had been baptized during the week; they were intended exclusively for the Saints, but for certain reasons I was permitted to be present. The meeting was opened with singing and prayer, and then the presiding elder—brother Cowdy—arose, and invited all those who had been baptized during the week to come to the front seats. Several ladies and gentlemen came for-

ward, and also three little children. Upon inquiry I found that children of eight years of age were admitted members of the church by baptism—which is administered by immersion. At that age they are supposed to understand what they are doing; but before that, if of Mormon parents, they are considered members of the church by virtue of the blessing which they received in infancy. Brother Cowdy—the presiding elder—then called upon two other elders to assist him in the confirmation. One of the ladies took off her bonnet, but retained her seat, when all three of the elders placed their hands upon her head, and one of them said: "Martha: by virtue of the authority vested in us, we confirm you a member of the Church of Jesus Christ of Latter Day Saints; and as you have been obedient to the teachings of the elders, and have gone down into the waters of baptism for the remission of your sins, we confer upon you the gift of the Holy Ghost, that it may abide with you for ever, and be a lamp unto your feet, and a light upon your pathway, leading and guiding you into all truth. This blessing we confirm upon your head in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Then, before they took their hands off her head, the presiding elder asked the other two if they wished to say anything. Whereupon one of them began to invoke a blessing upon the newly confirmed sister. He spoke for some time with extreme earnestness, when suddenly he was seized with a nervous trembling which was quite perceptible, and which evidently betokened intense mental or physical excitement. He began to prophecy great things for this sister in the future, and in solemn and mysterious language proclaimed the wonders which God would perform for her sake. When we consider the excited state of her mind, and—if the statements of psychologists be true—the magnetic currents which were being transmitted from the sensitive nature of the man into the excited brain of the new convert, together with the pressure of half-a-dozen human hands upon her head, it is not at all astonishing that when the hands were lifted off she should firmly believe that she had been blessed indeed. She had been told that she should receive the gift of the Holy Ghost; and she did not for an instant doubt that her expectations had been realized. Each of the newly-baptized went through the same ceremony, and then they all partook of the sacrament, when, after another hymn, the meeting was closed with prayer.

In the evening I returned to listen to a lecture upon "the character, spirit, and genius" of the new church, delivered by Elder Stenhouse; and I was captivated by the picture which he drew of the marvelous latter day work which he affirmed had already begun. The visions of bygone ages were again vouchsafed to men; angels had visibly descended to earth; God had raised up in a mighty way a prophet, as of old, to preach the dispensation of the last days; gifts of prophecy, healing, and the working of miracles were

now, as in the days of the apostles, witness to the power of God. The long-lost tribes of Israel were about to be gathered into the one great fold of Christ; and the fulness of the Gentiles being come, they, too, were to be taken under the care of the Good Shepherd. All were freely invited to come and cast away their sins, ere it was too late; and the fullest offers of pardon, grace, sanctification, and blessing, in this world and in the next, were presented to every repentant soul.

Surely, I thought, these are the self-same doctrines which my mother taught me, when I knelt beside her in childhood, and which I have so often heard—only in colder and less persuasive language—urged from the pulpits of those whom I have ever regarded in the light of true disciples of Jesus. Who can wonder that I listened with rapt attention, and that my heart was even then half won to the new faith? The days passed; and as I pondered over these things it appeared to me that I had at last found that which I had so long earnestly desired and prayed for—a knowledge of that true religion for which the Savior presented himself a holy sacrifice, and which the apostles preached at the peril of their lives—the only faith, in which I might find joy and peace in believing.

But why should I dwell upon those moments, soul-absorbing as was their interest to me then—sadly-pleasing as is their memory now? The reader can see the drift of my thoughts at that time; and I feel sure, although I have but hastily sketched the causes which brought about these great changes in my religious belief and in my life, that he will not hastily accuse me of fickleness and love of change, if he himself has fought the battles of the soul, and has learned even in a slight measure to realize the mystery of his inner being. Each day the finger of destiny drew me nearer to the final step. The young elder, whose words I had listened to with such strange and, to me, momentous results, was intimate with my father's family, and called frequently to see us, and before long he convinced me that it was my duty to test for myself whether the work was of God or not. In the agitated state of my mind at that time, I could not withstand the earnest appeals which were made to my affections and hopes; and within two weeks after my arrival in England I became formally a member of the Church of Jesus Christ of Latter Day Saints; or in more popular language—I became a Mormon. The day was fixed for my baptism. Several others were to be baptized at the same time; for scarcely a week passed without quite a number of persons joining the church. For this purpose we all repaired to a bath-house on the banks of the Southampton river. This place was not perhaps the most convenient, and it certainly was devoid of the slightest tinge of romance; but it was the only one available to the Saints at that time.

When we were all assembled and had united in singing and prayer, Elder Stenhouse went down into the water first, and

then two men went down and were baptized, and came up again. Now came my turn. I was greatly agitated, for I felt all the solemnity of the occasion. I had dressed myself very neatly and purely, for I believe that angel eyes were upon me; I wished to give myself—a perfect and acceptable offering—to my God, and I was filled with a determination henceforth to devote my whole life to his service.

As I went down into the waters of baptism, how thankful I felt that it had been my privilege to hear the gospel in my youth, for now I could give my heart in all its freshness to the Lord, before it had been chilled by the cold, hard experience of life.

I descended the steps, and Elder Stenhouse came forward and led me out into the water; then, taking both my hands in one of his, he raised his other hand toward heaven, and in a solemn and impressive voice, he said: "Fanny: by virtue of the authority vested in me, I baptize you for the remission of your sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Then he immersed me in the water; and as I reascended the steps I really felt like another being; all my past was buried in the deep—the waters of baptism had washed away my sins; and a new life lay open before me, in which my footsteps would be guided by the inspired servants of God. All now would be peace and joy within me, for I had obeyed the commands of God, and I doubted not that I should receive the promised blessing, and that now I could indeed go on my way rejoicing.

My baptism took place one Saturday afternoon, and the afternoon following I was confirmed a member of the church. Elder Stenhouse presided at the meeting, and he, with Elder Cowdy, and two other elders, confirmed me. As the "blessing" which I then myself received differs somewhat from the one which I have already given, and as it is a very fair specimen of those effusions, I present it to the readers in full.

Elder Stenhouse, Elder Cowdy, and the two other elders placed their hands solemnly upon my head, and Elder Stenhouse said: "Fanny: by virtue of the authority vested in me, I confirm you a member of the Church of Jesus Christ of Latter Day Saints; and inasmuch as you have been obedient to the command of God, through His servants, and have been baptized for the remission of your sins, I say unto you that those sins are remitted. And in the name of God I bless you and say unto you, that inasmuch as you are faithful and obedient to the teachings of the priesthood, and seek the advancement of the kingdom, there is no good thing that your heart can desire that the Lord will not give unto you. You shall have visions and dreams, and angels shall visit you by day and by night. You shall stand in the temple in Zion, and administer to the Saints of the Most High God. You shall speak in tongues, and prophesy, and the Lord shall bless you abundantly, both temporally and spiritually. These blessings I seal upon

your head, inasmuch as you shall be faithful; and I pray heaven to bless you; and say unto you—Be thou blessed in the name of the Father, and of the Son, and of the Holy Ghost. Amen." After the meeting, I received the congratulations of all the Saints present, and more particularly those of my own family. My dear mother and father were overjoyed; and I now learned how anxious they had been, and how they had feared that I should return to France and reject the faith of the new dispensation. Altogether we were very happy.

Elder Stenhouse and Elder Cowdy returned home with us to tea, and afterwards we all attended the usual evening lecture. In this way was passed one of the happiest days of my life—one which I shall ever remember—and yet that memory will always be mingled with regret that so much love and devotion as I then felt were not enlisted in a better cause.

Thus began a new era in my life. All my former friends and associations were now to be remembered no more; my lot was cast among the Saints; and in the state of my mind at that time, I believed that I should be happy in my new position, and resolved to give evidence of the sincerity of my faith. The untiring energy and restless activity of Elder Stenhouse was ever before our eyes, and inspired all who associated with him with a similar enthusiasm. There were no drones in that hive. The brethren at a word from him, would roam the country, teaching and preaching in the open air, while the sisters would go from house to house in the city, distributing tracts about the new faith. I caught the enthusiasm of the rest, and was soon in the ranks with the other sisters, as devoted in my endeavors as a young, ambitious heart could be. I was indeed like one born again from an old existence into a new life. I felt grateful and happy—I began to dream of the eternal honor which crowns a faithful missionary life; and I soon found an ample field for testing my fitness for that vocation.

At the time of which I speak, the Primitive Methodists in England were doing a great work in the way of converting sinners. Their missionaries were zealous and devoted men, though generally poor and uneducated. They resembled very closely the Mormon elders in their labors; and, in fact, a very large number of the leading Mormons had been Methodist local preachers; and the greater number of the new-born Saints had come from that denomination with their former teachers, or had followed them soon after. The change from Methodist to Mormon was, in course of time, very strongly marked; but for a considerable period the same, or what seemed the same, influences were at work among the people. Remarkable scenes of excitement were often witnessed at the "love feasts;" and from the "anxious seats," as they were called, might be heard the entreaties of self-accusing souls, frightened by a multitude of sins, crying earnestly, nay, wildly, for grace, mercy, and the Holy Ghost; while many of the suppli-

cants would fall upon the ground, completely overcome by nervous excitement. Then they would have visions, and behold great and unutterable things; received the forgiveness of their sins; and coming back to consciousness, believed themselves now to be the children of God, and new creatures; doubting not that they would ever after be happy in the Lord. The experience of the Saints at their meetings, when Mormonism was first preached, was exactly similar to this. Into the psychological, moral, or religious causes of these scenes of excitement I can not here enter;—I simply mention facts as they came under my own observation.

The Mormon Missionary often came upon whole communities in the rural districts of England, where this "good time" was in full operation; and being a man of texts he would follow up the revival, preaching that the spirit of the prophet was subject to the prophet, and not the prophet subject to the spirit. Controversy would arise, and his appeal to Scripture, literally interpreted, was almost invariably triumphant. Even in America, especially in New York and Ohio, the same causes produced the same effects. It was after his mind was excited by a general revival near his native place, that Joseph Smith, the founder of Mormonism, received his first religious impression. His followers, even in the early days of the church, and revival meetings and meetings at which the most extraordinary excitement was manifested,—when the Saints fell into ecstatic trances, saw heaven opened, and spake with tongues. But Joseph, shrewd man as he was, albeit "a prophet," when he found too many rival seers were coming into the field, announced by special revelation, that these too-gifted persons were possessed by devils, and their visions and prophesying must be at once suppressed. And he did suppress them. Not long after my own baptism I was present at a meeting of this description in Southampton. It was called a testimony "meeting," and was held in a large upper room situated, if I rightly remember, in Chandos Street. No one from the outside would have supposed that it was the place of assembly of the Saints, for it was generally used for ordinary secular meetings, and I have heard that great objections were at first raised as to the propriety of letting it to the Mormons.

As we entered the door, we were saluted by brother Williams, who expressed great pleasure at seeing us. There was a full attendance of the Saints, and every face wore an expression of peaceful earnestness. A person who has never attended a Mormon meeting can form no idea of the joyous spirit which seemed to animate every one present. I am not, of course, speaking of modern meetings, but of meetings as they used to be. Whence and whatever that "spirit" might be which moved the sisters and brethren when they met in early times, I can not tell; but I, and with me ten thousand Mormons and seceding Mormons in Utah, can testify that that spirit no longer visits the Tabernacle services over which Brigham Young pre-

sides, or the meetings of the Saints since they adopted the accursed doctrine of polygamy, and forsook the gentle leadings of their first love. Often have I heard Mormons of good standing and high position in the church, lament the "good old times" as they called them, when the outpouring of the Spirit was so abundant, and mourn over the cold, barren services of the present day. But the elders say it is the fault of the people themselves, and because their own hearts have become cold.

(To be continued.)

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"God blesses still the generous thought
And still the fitting word he speeds,
And truth at his requiring taught
He quickens into deeds."

Sisters of the Home Column:—It has not been from lack of interest that I have not appeared among you for so long. I always scan the Column first when the *Herald* comes in its weekly visits; I am pleased to read the testimonies about the truth and work of the gospel. But, sisters, it has been a question in my mind as to whether this is the true work of the Mothers' Home Column; it appears to me that the writers are losing sight of its object, which it was understood to be for the gaining of helpful knowledge and suggestions for the rearing and training of children and care of home. But these subjects of so much importance scarcely appear in the Column; almost everything seems to be thought of before home interests, so far as it finds a place in the Column. I can well understand how large a share the preaching and spread of the gospel has in all of our hearts, but it places us in the position of onlookers instead of workers. To write of our joy and interest in the work, so dear to all our hearts, is not objected to so long as we do not overlook its practical workings in our homes.

I submit a few propositions to the Home Column for consideration. First, that we have a stated time set apart for concert of prayer for special objects,—for wisdom and guidance in the training of the young under our care, as mothers, teachers or guardians; for the conversion of those out of the fold, and the preservation of those in it; for the sick and afflicted who make request for it, or any other special object desired.

"In union there is strength," and I believe this method will also aid the disseminating of sympathy, Christian fellowship and love; that is, one hour of one day in each week for all who have an interest in this work, to lay aside all other cares and pursuits and let our united prayers ascend for the objects in view. Special subjects for each week could appear in the column, and thus all whom the *Herald* could reach in that time could take part; the day and hour appointed to be the same every week. Then in our letters we can tell of the benefits and answers received; for I do not doubt of the blessings that would flow from it.

Every mother gains experience of some kind, whether of success or failure; often one is as valuable for its lesson as the other, when imparted to the inexperienced. The interchange or discussion of these lessons in the "Column" would be of incalculable benefit.

I offer these suggestions with heart-felt desire for the good of the care-worn, burdened mothers; some of them, no doubt, will be able to improve on these few hints and by our united action grow into the fellowship of the Spirit and of one another. It can not be expected that the editor should contribute the chief interest every week, She will be powerless to prevent the decline of the "Column," if the mothers themselves, in whose hands are its usefulness and success, are indifferent to its best interests. If these measures meet the approval of the sisters, I will write more upon it.

In gospel bonds,
ELEANOR.

BASS, Western Port, Victoria,
Australia, Jan. 26th.

Dear Sister Frances:—I often feel inclined to write to you, yet amidst the every day duties there seems to be no time, and I keep putting it off till a more convenient season. Now I begin to see the "convenient season" will not come of itself, so I will put aside all else to-night and write to you. I feel my inability to write just such a letter as I should like too, or as the sisters write from time to time in the *Herald*. However, my desire is to tell the sisters how we appreciate their efforts, and to thank them for the words of comfort and encouragement which we gain from reading the *Herald*. The Home Column seems to give us fresh energy and strength to press forward. I feel to say God bless all those noble sisters who help on this glorious latter day work of the Lord's. We so much like to know of the advancement of the Saints in the far off lands; and I am being led to think they are equally interested in our welfare.

As you are probably aware, Bro. and Sr. T. W. Smith have arrived, and with Bro. and Sr. Burton there has been excellent meetings at Queensferry; and we have enjoyed the gifts of the gospel. We have had several testimony meetings. Many who never before gave a testimony having done so lately. I am sure we all feel better and happier for having done so. They had an excellent meeting at Queensferry last night, the best ever held there. How I should like to have been with them, though I feel I have had quite a feast lately. Through the kindness of one of the brethren I have been enabled to attend most of the meetings lately. We are five miles distant from the branch; too far to walk and carry baby; yet I have a great deal to think of, and examine myself to find out in what I am wanting. There is much for me to be thankful for. I feel my unworthiness, yet I desire to live nearer and nearer to God, to be humble and patient, and to know more of the things of the kingdom. I desire the prayers of the brethren and sisters in our branch, and though I may not make the same advancement as they who are privileged to attend the meetings, still I shall hold on to the "rod of iron."

We are all so sorry for Bro. Stewart, who is still suffering, and though he suffers a great deal of pain it is wonderful with what patience he bears his affliction. To each heart who will accept it, a great lesson is being taught, a lesson of patience and meekness. He is much loved by the Saints, and also loved and respected by the public in general. May God bless and strengthen his loved ones for the care and attention they manifest towards him daily and hourly in this great trial.

Now, Sr. Frances, I shall close, adding, however, we are pleased to hear "Autumn Leaves" is to be started so soon. Will try and get you some more new subscribers, though just hereabouts there are none who seem interested enough to take it. One or two are convinced the doctrine is true, but they do not like the idea of uniting with such an unpopular sect, they say. May God strengthen them that they seek not "honor one of another."

In gospel bonds,

SISTER ISABELLA.

EXTRACTS FROM LETTERS.

Sister Elizabeth Beemer, Fremont, Nebraska, writes:—"I have been left a widow with eight children. Many times my cares and perplexities seem greater than I can bear, but I know that God will not lay upon us burdens greater than we can bear. I also know that this work is of God and I pray that I may have grace and strength given me to prove faithful to the end. The "Home Column" has been and is a great comfort and help to me."

Sr. Emma Jenkins, Samaria, Idaho, writes: "It is two years last month since my husband and myself were baptized. We had long waited and prayed that we might hear the gospel again in its purity, and the God who hears and answers prayers sent Bro. Joseph Luff to declare the good news again to us. We have a small branch here, (five in all), but the Lord meets with us when we meet, and we are comforted and blest by his Holy Spirit."

Sister May Rudd, Dow City, Iowa, writes: "Bro. W. W. Whiting led myself with three others into the watery grave, which step I have never regretted taking. My heart rejoices to see so many trying to advance his glorious cause."

Sr. Helen Ackley, Allendale, Missouri, writes: "I am rejoicing in the work of God. It is now one year since myself and husband were baptized by Elder H. A. Stebbins. We do not have preaching here very often, only when Bro. Stebbins comes and preaches a few days at a time. We are always very glad to see him, and thankful for the time he has spent with us; and we praise God for the knowledge of light and truth which he brought to us, and of which we have had many testimonies. He has many warm friends here, both in the church and out."

Sr. Victoria Hardy, London, Ontario, writes: "I know there is a reality in this gospel, that the world knows nothing about. I have had to endure many bitter trials, and from my own people, since I embraced the faith; but trials are good for us, for they draw us nearer to our heavenly Father than we might otherwise have been. I am young in the work and have a great many lessons to learn; but my desire is to do at all times that which is right in the sight of God, that when the Master comes to gather his own I may be ready, with oil in my vessel. Since I have embraced the faith one of my aunts has also been brought into the fold, and she too has had to suffer bitter persecution; but we know that God has power to soften the heart, and we have faith to believe that he will in time do so."

Sr. Jemima Peck, Glenwood, Iowa, writes: "I united with the church in 1844, and have been a partaker of the bitter as well as the sweet, the adversity as well as the prosperity, and I know for myself that the work is true. I many times

feel most deeply my need of help, but I can truly say I have always found the Lord true to his promise, and a strong refuge in every time of trouble."

Sister Elizabeth Hartnell, Juniata, Michigan, writes: "Since entering the fold of Christ I have had to pass through many heavy trials, and the end is not yet. On the 15th of last November I had to part with my oldest son, Samuel, which was the hardest of all my trials. It was like parting with life itself. Yet we do not mourn as others who have no hope. His life and example were worthy of imitation, and this is our comfort. We have a branch of thirty, here; raised up through the labors of Elders Davis, Cornish, Carpenter, and DeLong.

ST. JOSEPH, MO., March 18th.

Dear Sr. Frances.—It is eleven years since I obeyed the gospel, and I have never had a doubt of its truth. Before I ever heard of a Latter Day Saint I was investigating the claims of the different denominations to find one to unite myself to. When a child I was raised a Baptist; but not feeling satisfied, was seeking something better. While investigating I became quite interested in the M. E. Church, and was about ready to unite with them. One evening at a prayer meeting I rose for prayers, and after meeting the minister came to me and talked so kindly; I thought he was truly a servant of God, if ever there was one, and my mind was made up to unite with them. While on my way home that night these thoughts came to me: Join them not; they are not of God. This minister is not a servant of God; he is but a man made minister, and in his own wisdom and strength he preaches and prays so eloquently! I was astonished at my own thoughts. Could it be a good spirit or a bad one causing such hard thoughts. By the thoughts which then took possession of my mind I was so set against all the churches that I had no desire to go to any of them again. I stayed at home and read my Bible and prayed to God to forgive me if my thoughts were wrong in regard to the churches. I received many blessings while reading at home, and it gave me a longing to find a church that taught as Jesus and his apostles did.

One evening my husband's sister came in and we got to talking on religion. This was the first time we had met her since she obeyed the gospel. She asked us what church we attended, and I related my experience among the different churches, and she gave us a testimony of the latter day work. This was the first time I had ever heard there was such a people. I had heard of the Mormons at Salt Lake and read of them, but looked at that as a delusion. While our sister was telling us of the glad tidings, a thrill of joy went through my soul. I felt it was truth. Never shall I forget the witness I received of its truth. She invited us to attend her church the following Sunday. When Sunday came my husband did not care to go, and I did not like to go alone in a strange place. When the next Sabbath came something else prevented, and so three months past and I never went; but I never forgot the testimony our sister left. She also told us what God had done for her since she obeyed the gospel, how her little ones had been healed by the power of God, and the great blessings she had received from her heavenly Father.

My oldest son was taken very sick. He was

then ten years old. He had always been a delicate child, and was now taken with lung fever, pleurisy fever and pneumonia. We sent for the doctor as we always had done, and he treated him for nine days; but my boy grew worse all the time, and the doctor could do nothing more, and gave him up to die. While we were watching him breathe (as we thought) his last, the Spirit of the Lord came upon me and these words came to me, "Send for the elders of the Church of Jesus Christ of Latter Day Saints and your boy shall be raised." The testimony that our sister gave us came up before me, and the faith was given me that my boy would be healed. Those words came to me three times before I spoke to my husband, then I told him there was one thing more we could do, to send for the elders of the Church of Latter Day Saints. I told him I had that faith come to me that our boy would be healed, and my husband seemed to feel new courage in what I said. He started out for them not knowing where to find them, they being all strangers to us. It was five o'clock in the morning. He went to his sister's house and told her, and her husband went with him and got Brn. Webster and Nickerson. When they came our boy was just alive and that was all. When they saw him they almost lost faith, but I did not. They knelt down and prayed for faith. The Spirit and power of God was manifested right there, and our boy was healed. The first time they administered he broke out in a perspiration; the fever was rebuked. The second time they administered the pleurisy was rebuked. The third time they administered he could raise up in bed. The power of God was manifested, and we witnessed our boy restored to health. The neighbors were present at the time, and the next day he was up and dressed to the astonishment of all that knew of it. I realized that God was working with signs following, according to his word.

I had been afflicted for fifteen years with paralysis of the brain; had been under the doctor's treatment for years, but received no benefit. My husband said to me, Why don't you send for the elders and be administered to, our boy was healed so wonderfully? I told him I did not have faith as I had for my boy; if I could get that faith I would send for them. I grew worse all the time, so I was not able to go out, and could hardly be left alone. I had not had a good night's rest for years, I was so afflicted. It was three weeks, I think, after my boy was healed, when I told my husband to go for the elders. I had not much faith for myself. I prayed God would give the elders faith for me. It was one Sunday evening after meeting, when Brn. Webster and Nickerson came to my house to administer to me. I was feeling very badly; I told them I had not much faith for myself. They knelt down and prayed for faith, and God blessed them again with mighty power. When hands was laid on my head the disease left me at once, and I had the sweetest night's rest that night I had had for years, and I was made every whit whole; and never from that time have I been afflicted with that disease. I have had good health ever since.

I then had a great desire to investigate the latter day work. I went to their meetings and read their works, and compared them with the Bible, and found them to harmonize. While reading the Book of Mormon I was greatly blessed. Three months after I was healed, Bro.

Webster baptized me one beautiful Sabbath in May, at Boston Highlands. I was confirmed that night at prayer-meeting. When hands were laid on me I received the gift of the Holy Ghost in mighty power. The knowledge of the gospel was then made plain to me. My tongue was unloosed. Never will I forget the glory of God that shone around me. I was filled with the Spirit. My soul was satisfied. I could say I knew the work was of God, and Joseph Smith was a true prophet. For six weeks I was filled with the Spirit and love of God to such an extent that I thought I would never have any more trials in this life. But, sisters, when I began to tell the story of the gospel my trials began, but my heavenly Father was ever ready to help me through them all.

My husband and two boys, then nine and eleven years old, (now nineteen and twenty-one), were baptized one year after I was. They, like many others, love the pleasures of this world, which cause me many sad hours; but the promise of God to me is, if I am faithful they will become teachers in Israel. I have my mother and one sister in the faith. My father is dead; he did not belong to the church. I am striving to do what little I can for the gospel which I know to be the power of God unto salvation to all that obey it.

I would say to the mothers of the Home Column, Take courage and never give up. Take your little ones to the Lord in prayer; he never will turn you away. I have always proven him an ever-present help.

M. E. ELDRIDGE

HOME COLUMN MISSIONARY FUND.

Sr. Libbie Smith, Hopkins, Mich.....	\$ 50
Bro. and Sr. Hopper, Fairfield, Neb.....	91
Minnie and Archie Hopper, Fairfield, Neb..	27
Sr. Cora A. Howe, Fairfield, Neb.....	23
Sr. Elizabeth Mintur, Millersburg, Ills.....	54
Sr. J. Peck, Glenwood, Ia.....	1 00
Sr. M. E. Malcom, and little son.....	50
Sr. Dollie Olson, Lamoni, Ia.....	20
Sr. Rachel Griffiths, Vincennes, Ia.....	77
Sr. M. Snell, Reddickville, Ont.....	75
Tassie and Leslie Johnson, Nebo, Ills.....	50
E. C. and Alice Hillman, Adams, Neb.....	64
Sr. Elsie Fyrando, Magnolia, Ioa.....	1 50
Sr. Hannah —, Riverside, Cal.....	1 00
Fannie Blair, Lamoni, Ia.....	50
Mrs. Justin F. Weston, St. Louis, Mo.....	1 00
Sr. May Gamet, Little Sioux, Ia.....	40
Sr. Catharine McGee, Potter, Cal.....	2 00
Sr. Mary A. Livsey, Coalville, Utah.....	1 00

LAMONI, Iowa, April 4th.

Correspondence.

LOS ANGELES, Cal., March 23d.

Bro. W. W. Blair:—For some time I have been thinking to drop a few lines to the readers of the Herald lest they might think that I had forgotten them and become swallowed up in the excitement of this wonderful country.

Some may think that the Saints in this far off western land have forgotten their former hopes and given up the idea of the re-establishment of the "waste places;" but this is not the case. There are none more anxiously praying and hoping for God to reinstate Zion's stakes and prepare a city of refuge, than are the Saints of California. We are trying to carry out our part of that remarkable vision seen by Nephi, wherein he saw the time when the "church of the Lamb"

should be scattered upon all the face of the earth, and that "the power of the Lamb was with his people." So it seems that, in the prosecution of the work the desires of the Saints should be turned in various directions. But when the time shall come when the place of safety is prepared we hope to be ready to return laden with sheaves.

For the past few months we have been made glad by having with us President Joseph Smith, E. L. Kelley and H. C. Smith, during which time we held our first Conference in the city of Los Angeles. When it was first mentioned, there seemed to be some imaginary clouds arise on the spiritual horizon of some, thinking there were too many obstacles to overcome, but by the persistent work of a few, full and complete arrangements were made, and the whole district responding to aid in the effort to make it a success, although the weather was very unfavorable, it was one of the most successful conferences ever held in this southern country. Perhaps there was not so much spiritual power as upon some other occasions, but it was a peaceful, quiet session, the meetings being well attended. Preaching was done by Elders Joseph Smith and E. L. Kelley, the conference being ably presided over by Pres. H. C. Smith. The attendance was large, for this place. The people of Los Angeles are beginning to find out that we are here.

Brothers Joseph and E. L. Kelley have just returned from San Bernardino, and will preach for the last time, before their return east, on Sunday next. An interesting interview was held between them and several newspaper reporters to-day. We hope the interview will not be in vain. It is with much difficulty that we get our cause in the local papers, but anything that is slanderous and contrary to truth, is published and read with much relish by those who are watching for something to criticise. A lie is much easier for people to believe than the truth.

While we are not as spiritual as we should be, yet I believe the Saints here have the love of the truth, and we hope for the time when they may become more and more interested, and feel due personal responsibility resting upon them, and feel that each Saint was one of the Father's household, and that all selfishness and evil thoughts be banished far from the mind and not allow Satan to enter in by making them believe that there is nothing for them to do but to depend wholly on the elders. The elders have their place to fill; the other officers have their work to do also, and so has the members. For each one has grace given according to the gift and measure of Christ unto them; and if all will contend for the gifts of wisdom, faith and knowledge, and wait patiently, God will qualify all for the work whereunto he has called them. The duties to the Saints are so various that there is no beginning or end, but one continuous round. We hope all will remember the injunction of the apostles to contend earnestly for the best gifts. And whatever our calling is, to so work that the Master will say, "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many."

Dear readers, remember us on this coast; and "let us pray for one another," that we may all meet in the "sweet by and by."

In the bonds of peace,
J. R. BADHAM.

OSCODA, Mich., Mar. 26th.

Bro. Blair:—Five more were baptized here yesterday and others are believing. Large crowds meet in the hall and pay good attention. It may please Bro. J. A. McIntosh, of Ontario, to learn that one of his brothers, Daniel, has been baptized here.

I would like to attend General Conference, but it would be much better to remain by the work. The demand is great. The work is onward.

Whittemore, March 20th.—On the 27th, five more were baptized in Oscoda. There are nearly thirty members there now. Several more are believing the gospel here now, and will no doubt obey in the near future. I am now to spend a few days in Gladwin.

J. J. CORNISH.

CENTERVILLE, Iowa, Mar. 31st.

Bro. Blair:—I came here a few months ago and found a branch of seventeen members organized by Bro. H. A. Stebbins. We rented a hall in town that our meetings might be more public, that the people might come to hear us. We furnished the hall complete for about forty-five dollars. And since we have a commodious place to meet in, we have school and sacrament meeting and preaching at night, every Sunday. A few strangers attend our meetings regularly. I baptized one of late, a married man of good qualities who will be useful if faithful. This branch, composed of good members, can, with the power of God, do much good. The brethren avail themselves of every opportunity to distribute tracts and speak a word in due season, and the sisters are not backward in using their efforts in doing what they can as opportunity offers. If I am able to judge, the Saints at Centerville will in the near future, accomplish the objects they have in view, viz, to establish the work of God here. The Saints here have been greatly blest. Many have been suffering from sickness and they have been restored by the power of God. It is a consolation to us as his people that we are accepted of him when approaching him in faith and humility.

A little girl, the daughter of Bro. and Sr. McDonald, had suffered from her birth with running wounds all over her body. Medical aid was employed for one year constantly, and did not avail any thing. The parents requested me to administer to the child, which I did, and the power of God was so manifested that the house was full of the divine influence, and the child, only three years of age, spoke out when I took my hands off her head, and said, "I am better." All her scars and wounds are dried up, and she is getting along well in every respect. How many are our privileges and our blessings when we strive to live humble before the Lord.

Yours,
HENRY JONES.

SIGEL, Michigan.

Dear Herald:—The work of God is onward; the Saints are growing stronger in the faith of our Lord and Savior Jesus Christ. Since our branch was organized four were baptized by Elder Davis; others are believing. Elder Robert Davis has been preaching here four weeks; he has gone to administer to the sick in Detroit. One baptized in Detroit.

From your brother in Christ,
C. M. MORGAN.

DUNHAM, Ala., March 25th.

Bro. Joseph:—The *Herald* is the only preacher we have, and oh how welcome its weekly visits. I can't see how any Saint can do without it. Many times my heart has been made to rejoice while reading the testimonies of our brethren and sisters; also of the progress of the work in other missions. I am sad when I think how little is being done here; but I hope ere long the work may be revived in this mission, and the Saints more united, and see the necessity of living a more consistent life, that we may have a greater influence for good. Let us arise in the strength of Israel's God, and let our light shine, for the eyes of the world are upon us; let us then be careful that we do nothing that will bring reproach upon the fair name of the church; but let us by a godly walk and conversation show to the world that we are what we profess. The Saints with whom I have conversed are anxiously hoping that General Conference will send one or more elders to this south-eastern mission. All would do more I think financially to sustain them. Ever hoping and praying that conference will be able to supply our needed wants, I am your brother in Christ,

J. R. HARPER.

SYRACUSE, Ohio, March 26th.

Bro. Joseph:—Since my last letter to the *Herald*, I have been laboring in Vinton county, Ohio, and Jackson county, West Virginia. On March 2d met Bro. James Moler, and in company with him went to Wilksville, Ohio, preached four times at the house of Bro. and Sr. R. H. Erwin, to a crowded house, and on Sunday, 4th, baptized one. On March 8th began preaching in the Valley Ford school-house, in West Virginia, and continued until the 15th and had good attention paid to the word spoken. On the 14th three were baptized, Bro. Moler officiating.

March 15th we went to Sand Hill some six miles distant, preaching the same evening, and continued until Saturday, 17th, having appointment made for Sunday, 18th, at Rocky Knob school-house, a mile from Sand Hill, Bro. Moler preaching forenoon to an attentive house. Another appointment was made for evening, and on going to fill it a man met us on horse-back in the woods and enquired if a man by the name of Moler was among us. Bro. Moler said, "I answer to that name." The man then said, "I have come as a friend, to warn you not to preach in the school-house to-night; but go back and leave the place as quick as you can." Bro. Moler asked him to explain what he meant by such warning; and he said, "I have nothing more to say to you, only leave as quick as you can."

This "wolf in sheep's clothing" we were told is one of the leading men of the Southern Methodist Church in that part of West Virginia. After warning us as above he wheeled around through the woods in another direction, and we on to the school-house (trusting in God), and told the people the greeting we had on the way. Bro. Moler asked the congregation to vote by rising to their feet if they wanted us to preach, and they arose with almost one accord. We had good attention, and spoke to a crowded house. I heard some say if there was anything going on to hurt or mob us, that they would be in the front rank to see how it was done, meaning they would protect us. But, thank the Giver of all good, we were not molested. One of the magistrates of

the county said if he had been there he would have arrested him who threatened us. One of the leading lawyers of the county said he would prosecute the case free of charge to us.

On Monday, the 19th we had preaching some two miles from the above place, at Squire Thomas' house, by his request, his wife being afflicted and not able to go from the house. We preached the next two evenings at Sand Hill School-house, baptizing one more March 22d; leaving others near the door of the kingdom.

I am happy to say that I found in Bro. Moler a noble co-worker in the cause of the Master, and we thank our Father that our labor was not in vain.

THOS. MATTHEWS.

WHEELOCK, Texas, March 29th.

Dear Herald:—I have just come home from district conference; had a good time, all things considered. The cause seems to be in better condition in this section than for some time past. The way is opening before me in the work, and I thank God for it. I am preaching now in my own neighborhood, where I preached nearly five years while a Baptist preacher. The prospect is very good for some of the Baptists in this section to come into the Church of Jesus Christ. I have an appointment to hold a protracted meeting in Burleson county, commencing the first Saturday in April, and expect to have a successful meeting and organize a branch there, as several members have moved into that section recently. I then expect to go to Hill or Anderson county.

I do love to promulgate this glorious gospel, and work in this latter day work, for I know it is the work of God. May the good Lord help me to continue faithful until the end, for such shall have part in the first resurrection, and shall reign with Christ a thousand years upon the earth, and then enter into the celestial glory, and dwell with God forever and forever.

E. W. NUNLEY.

RICEVILLE, Ind., March 31st.

Bro. Joseph:—We baptized four at this place yesterday, and to-day we have organized a branch to be known as the Riceville branch. This is on the Louisville and St. Louis railroad, and any of our elders passing on this road would be kindly treated to call on the Saints here. Many are near the kingdom. Rev. Brown's brethren say they want no more of Brown. Rev. Right of Bird's Eye and Rev. Brown of Taswel will let Mormon as they call it, alone for a while at least.

M. R. SCOTT.

NEWARK, Dak., March 20th.

Bro. D. Dancer:—I have learned that those Books of Mormon from Salt Lake City are not correct; that every place where it speaks of *wife* it says "wives." I will get one, and will read it and let you know all about it. I got home from Michigan all safe, and found my family well, also my horses, five in number, and the cattle in good condition. The oats that my horses eat in three months I supposed would last only one month. And my wife burned about one ton of coal in three months and she tells me that she burned all she wanted to, and that the house was warm and comfortable all the time. Three of my children were on the road to school on the 12th day of January last, in that great

storm. They were caught about one fourth of a mile from the school house, but they got there all safe, stayed in the school house all night and came home next morning. To God be all praise.

About the oats and coal, I must say it appears like the case in 1 Kings, 16th verse. "And the barrel of meal wasted not, neither did the cruse of oil fail," according to the word of the Lord which he spake by Elijah. The Lord is the same to-day, yesterday, and forever. All glory and power are his. Yours,

ROBERT OEHRING.

WASHINGTONVILLE, O., Mar. 26th.

Dear Herald:—You are a herald indeed; for you bring glad tidings every week. I am young in the work, having been in the church about one year, but that is long enough to show me what a blessed work you are engaged in. I have walked on that thorny path, and I tremble to think how wicked I was, and thank God that I heard and obeyed this glorious gospel plan of salvation. I was baptized February 21st, 1887, by Bro. John McMillen, and I am trying to be a Latter Day Saint in word and deed, and I know they are the people of God. Dear brothers and sisters, this is a glorious work of the latter days. I am striving to walk in the path that Jesus laid out for us, and I know that God will care for his children, for has He not said:—"Not even a sparrow falleth to the ground without the Father's notice."

I pray that we may all be faithful and live worthy to bear the name of a "Latter Day Saint," for "Its good to be a Saint in latter days." Pray for me that I may endure to the end.

Your brother,

ROBERT J. ROBSON, JR.

BIG SPRING, W. Va., March 23d.

Dear Herald:—About six years ago I was initiated into the Kingdom of God, Bro. L. R. Devore officiating. Since that time I have been all alone until the present year, when it pleased God to send in our midst Bro. L. R. Devore and T. J. Beatty, who, notwithstanding the persecutions that came upon them while here, stood up in the fear of God and proclaimed the gospel as restored to us in fulness of times and the results of the same. I can not see any reason why we would not be justified in calling it even a miracle, when they brought into the fold of Christ nineteen souls, myself making twenty, that we now have in the branch. So you see now that I am not alone, and I feel to think had we an elder with us again in the near future there are others that would come in. Although the enemy is at work, threats being made, and as it was grievous wolves entering in among us seeking whom they may devour, I think of the expression of Paul: "Beloved, think it not strange concerning the fiery trials which are to try you as though some strange thing had happened unto you." We have meetings every Sunday, and with few exceptions the Saints here are strong in the faith.

Your sister in the one faith,

M. A. LEESON.

Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnau at Wasanaeth Eglwys Iesu Grist, Ad-Reoleiddig Saint y Dydd Diweddaf." There are 393 hymns in Welsh and 33 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

REV. DWIGHT SPENCER.

THE Rev. Dwight Spencer, of the Baptist Home Missionary Society, delivered a lecture on Mormonism in the Baptist Church in Dow City, Iowa, on the evening of March the 11th, 1888, and opened about as follows: "One of the wonders of this wonderful age is the multiplied forms that are had for evil. One of these evils is Mormonism. You all know what it is. It was commenced about fifty years ago by one Joseph Smith, commonly known among his neighbors as "Jo Smith." Any one who wishes to know its evils has only to go to the neighborhood where it began, as I have done, and learn from individuals who know all about it—about Smith's fortune telling for a living and his pretended revelations."

Nearly all of our people were in attendance.

When the lecturer was through, he stated that there was liberty for any one to ask questions, as he had been in Utah seven years and knew all about the Mormons. But he took good care to keep on talking about the need of money to assist in the Utah mission. I made two efforts to rise before I succeeded, and would not have been able to do so then, without disturbing the speaker, if it had not been for the pastor of the church, who is a young man from the state of New York, by the name of Onderdonk, and who is, to all appearances, a gentleman. I presume our people would have known nothing about this lecture if the pastor had not informed them of the fact.

When I arose I stated that the lecturer had done the people which I had the honor of representing a great injustice in some statements made, and asked for the privilege of making a few remarks, but I was emphatically denied. I then asked if they would allow me the use of their church the next Sunday evening to reply to that part of the lecture which I conceived to be untrue; and here the lecturer took it upon himself to answer "No!" with emphasis. I then announced that I would reply in our own church the Sunday night following, and asked the lecturer if he did not know that there was a body of people called the Reorganized Church, independent and distinct from the Utah people. To this he whiningly replied,—"Yes; but they have no influence in Utah," asserting that the Utah people were called the Reorganized Church.

I went to him after the congregation was dismissed, although every possible effort was made by some of the Baptists to keep him so engaged that I could not get at him, one woman following me up all the time gibbering away like one possessed. I tried to get him to debate the question with me; but no; he would not, stating that it was too insignificant and contemptible for him to bother with; to

which I replied that, he would not because he dare not! Quite a number of their members said,—“We will go out next Sunday night and hear what Charley has to say.” But when Sunday evening came lo, and behold, they held their regular services, although there were a few of their members out to our church.

These people held revival services near five or six weeks, in the early part of the winter, without making any converts, and the Methodists, who followed them up, had but little better success. Therefore I have come to the conclusion that the wonderful spirituality with which the Saints at Dow City have been blessed of late has given them too much influence to suit these religionists, and has provoked their jealousy.

One can hardly believe that a missionary could labor seven years in Utah and not know that the Utah people are not called the Reorganized Church! But this was the name the Reverend used when ever he forgot to call them Mormons. And I can not help thinking that it was done for the express purpose of injuring our people.

We endeavored in our reply to answer the following points as best we could with our limited time and ability, speaking about one hour and a half, refuting them:

1. The truth concerning a prophet and his work can be learned from his enemies in the neighborhood where his work commenced.
2. Mormonism is false in its inception.
3. Its organization is of human origin.
4. Its president claims to be in constant communication with God, so that every word he speaks is as though it was spoken by Jehovah.
5. Its members are bound by oaths to obey the priesthood.
6. It is low and degrading to believe that God is in the form of man.
7. It teaches a plurality of Gods.
8. It has a catechism.
9. It teaches that earthly governments are in rebellion against God, or that they are treasonable organizations.
10. The Utah Church is called, or claims to be, the Reorganized Church of Jesus Christ of Latter Day Saints.
11. The Reorganized ("Josephite") Church is without influence in Utah.
12. No one but ignorant people will belong to the Mormon Church without evil desires.

C. E. BUTTERWORTH.

BELL, Iowa, Mar. 20th.

CRUCIFIED BETWEEN TWO THIEVES.

"BROTHER C. HOLMES read a paper on 'How to introduce our books into schools and how to keep them there.' He spoke of the needs of the schools as regarded literature and how to meet those needs. Children everywhere need good books, which many can not get. He attended to the pernicious literature which has done so much evil to the children and which has to be contended against by the missionaries. *Liberalism, Mormonism* and the *Rum Power*, all have to be met by the missionaries."

The above extract is copied from *Christian Home*, a paper published at Council Bluffs, Iowa, under the management of

the "Rev. J. G. Lemen," and is part of a report to the Missionary Conference at St. Paul, and contributed to *Christian Home* by R. A. Shaw, Sunday School Missionary of Harrison county, Iowa.

The grandest, noblest and purest character that ever graced the earth in human form was made the butt of the most fiendish hate by men who claimed to be the chosen of God, lights to the world and models of piety for all mankind. Indeed they said to the rest of the world "Stand by, I am holier than thou." These were the men who branded the Son of God as a "Nazarene," a "winebibber, a friend of Publicans and sinners," "a colleague of devils," a "blasphemer" of the deepest dye. And after they had haunted him, through the grandest life known to man, with their hellish spleen, vented in persecution most bitter and relentless, they crowned their hypocritical cant, diabolic piety, and infernal rage, by putting him to the most cruel and ignominious death, by nailing him to a tree; but death on the cross was not degradation enough to gratify their malignant hearts, their priestly tyranny must sink lower still and drag down their victim if possible to the ignominy of crucifixion between two thieves as though he was the worst of malefactors. And then as they gathered their priestly robes around them, red with the precious blood of the slain Savior of the world, they laid "the flattering unction" to their polluted souls that they had done God service. Thus it ever was, from the beginning and ever will be until the hydra head of hypocrisy is crushed, evil uprooted, and priestly tyranny has sunk to rise no more. Well did Jesus say to his followers: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"—Matt. 10: 24, 25. "Ye shall be hated of all nations for my name's sake."—Luke 21: 17. One of the greatest evidences that the people are endeavoring to serve the Lord, is found in the fact of the hatred of those who *do not serve* him, but who "honor him with their lips while their heart is far from him." And especially when a hireling priesthood under the pretense of love for souls and God endeavors to stir up the spirit of hate and persecution against them; for the Master says: "If ye were of the world the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15: 19.

In this fact we can see the real cause of the base misrepresentations, and blind rage of the hireling priests of the present day. The Church of Jesus Christ of Latter Day Saints has been called out from the world by the same Jesus who was persecuted and slain by the pretendedly pious but consummate hypocrites of that day. That same Jesus who rose again from the dead ascended into heaven and gave gifts unto men, and who set in his church, apostles and prophets, inspired

evangelists and pastors and teachers, together with gifts of the Holy Spirit for the work of the ministry and edifying of the body of Christ. Yes, he has again organized his church after his own pattern, and to that church he has committed the oracles of eternal truth, and upon that church he has poured of the Holy Spirit, in rich abundance, as manifest in the precious gifts promised by him (Mark 16), and enjoyed by the ancient church, as declared by Paul (1 Cor. 12 and two following chapters). The same gospel which Jesus proclaimed and the apostles preached, and of which Paul declared: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8. I say, that same gospel has been made known again and the church, at the express command of God, is declaring it to the world, just as Christ and his apostles declared it, and the effect is manifest in the conversion of many souls, with the signs following the believer, as promised by the Savior. Furthermore, its effects are seen in arousing the hatred of the world, and priestly intolerance. And after sixty years of persecution, slander, and falsehood, on the part of the priestly bigots, who are "Teaching for hire and divining for money."—Micah. 3: 11, 12. And who never rested until after driving the Saints from city to city, plundering their homes, destroying their property, and killing men, women, and children, and then ransacking earth and hell for evidence to convict Joseph Smith and his associates of crime, in vain, in their pious (?) rage they declared, "If the law can not reach them powder and ball shall." And thus, while these innocent men were under the sacred pledge of protection of a sovereign state, they were shot down in Carthage jail as though they were dogs. But finding the church still lives and prospers, and is daily bursting the shackles from the dupes of priestcraft, that although it has been cast down and degraded, since the martyrdom of its chief shepherds, by a fearful apostacy on the part of aspiring and ambitious men, and abominations have been practiced in its name, yet it has arisen in the strength and name of the Lord of Hosts who has reorganized it, and placed it upon the original foundation, eternal truth. Seeing this the priests of the day are seeking to add insult to injury by crucifying it between two thieves, Liberalism and the Rum Power, but even these two thieves are only equalled in their degradation and thievish proclivities, by the consummate hypocrisy of a hireling priesthood, who are enslaving and making merchandise of the souls of men. When the same class of men brought Jesus before Pilate to condemn him to such an ignominious death, the governor enquired, "Why, what evil hath he done?" And so will all candid and liberal minded men ask to-day, respecting the Reorganized Church of Jesus Christ of Latter Day Saints, which the priests brand as "Mormonism;" and we demand of them, "Why, what evil" hath this church done? Is it contrary to God's word, his loving nature, and his

Fatherly care, that we should seek communion with him? "Whatsoever ye shall ask of the Father in my name he will give it you. . . . Ask and ye shall receive, that your joy may be full."—John 16: 23, 24; James 1:5. Joseph Smith sought, and found; and thereby received a testimony that "God is and that he is a rewarder of them who diligently seek him."—Heb. 11:6. That "God is no respecter of persons."—Acts 10:34. That he changeth not."—Mal. 3:6. He gave this testimony to the world. God revealed unto him the abundance of peace and truth by enabling him to understand the record of his dealings with man, as found recorded in the Record of the Jews. He gave to him the record of the Nephites as recorded by Mormon, from the history of the prophets upon this continent. By this means a two fold testimony of God's existence, goodness and love was given to the world, as it is written: "That in the mouth of two or three witnesses every word may be established."—Matt. 18:16. See Ezekiel 37:16, 20. From the Book of Mormon our enemies have called the doctrine we teach "Mormonism." But the doctrine taught in the Book of Mormon is the doctrine of Christ, without even a modification. Surely the fact of it being found in that book will not change its nature. The name of Mormon has no more to do in establishing the nature of the doctrine, than the name of Paul in giving character to the doctrine of Christ, but thank God we are not ashamed of the name of either of these worthies. Even the name Christian was once used as a synonym of contempt, and instead of the name being given to the church and doctrine of Christ by him, "The disciples were first called Christians first in Antioch."—Acts 11:26. And when God has chosen to recognize his church in this day as "the Church of Jesus Christ of Latter Day Saints," we have no reason to blush when our enemies, Nick named it "Mormonism." Because it teaches first, that there is a God, the one Supreme Being—Creator of heaven and earth, and all things therein, infinite in wisdom, knowledge, goodness, love and power, whose mercy endureth forever, who is unchangeable, and with whom there is no respect of persons. And that this Being created man in his own likeness, and gave him the earth as his dominion.

Secondly, it teaches that man forfeited his dominion, and his right to the favor of God, and became lost and fallen man, subject to the will of the devil, and the eternal thralldom of sin.

Thirdly, that he who had created all things knew the end from the beginning, and having foreseen the fallen and ruined condition of man, he had made provision in his boundless love for man's eternal redemption, on the conditions of repentance and returning of God. This provision was found in Jesus Christ the Only Begotten Son of God, who was as "a lamb slain from the foundation of the world," who should come in the fulness of time to redeem all mankind, even as many as would accept the proffered grace on the

terms of the gospel. "Mormonism" teaches that the atonement of Christ was an infinite atonement, that His name is the only name in the heavens or on earth, by which salvation can come unto man. It teaches that all mankind, prophets, apostles, pastors, teachers, evangelists included, have sinned against God, and come short of his glory, and hence it does not, as our enemies falsely declare, teach that any man can properly stand between mankind and God, but the man, Christ Jesus. Hence while we are taught by Christ to honor his messengers, as the messengers of Christ, we give unto God and Christ alone, the honor due to the all sacred name, hence it proclaims salvation, alone and only through our crucified and risen Redeemer, the Lord Jesus Christ. This precious doctrine runs like a thread of gold from beginning to end of this sacred record, thereby proving itself one with the Bible, just as God told Ezekiel, "They shall be one in mine hand."—Ezek. 37:19.

Fourthly, the Book of Mormon teaches the same gospel of preparation for the great salvation that Jesus taught the Jews and sent his servants to preach to all the world. Namely, faith in God and in Christ, as the God and Savior of the world. This implies faith in his commands, precepts, ordinances and promises. A lively faith illustrated by works of obedience, by repenting of all sin, and being baptized in water, as Jesus was, for the remission of our sins, and seeking the baptism of the Holy Ghost by prayer, and the laying on of hands, by those whom God hath ordained to this duty, as in Acts 8:14, 19; 19c. It teaches the believer to expect such gifts of the Holy Spirit as Jesus promised, (Mark 16), and were enjoyed on the day of pentecost, (Acts 2), and declared by Paul to be divided by the Spirit to every one, as seemed wisdom to the divine Spirit. 1 Cor. 12. Eph 4. "Mormonism" demands that we shall grow up from grace to grace until we come to the stature of the fulness of Christ. It teaches that in order to attain to that measure we must become holy. It teaches that all mankind shall rise from the dead, some to everlasting life and some to everlasting shame and contempt, and declares that God will reward every man according to his work.

I will now tell you what "Mormonism" has not done. It has not trailed the standard of the gospel in the dust, nor fouled it with the mud and mire of lust. Polygamy is no part of "Mormonism," any more than David's adultery with Bathsheba, or his murder of Uriah was a part of that law which says, "Thou shalt not commit adultery," "Thou shalt not kill." It was no part of "Mormonism" any more than the corrupt and lecherous doctrine and practices of the Nicolaitans or the pollutions of a Jezebel spoken of in Revelations second chapter were the doctrines of the holy and immaculate Lamb of God. The Book of Mormon declares polygamy an abomination before God, and emphatically states, "There shall not any man among you have save it be one wife and concubines he shall have none."—p. 116. The Book of Covenants given specially for the observance of

the church says, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." The pollution of polygamy has been fastened to the fair name of the church by ungodly and ambitious usurpers, since the martyrdom of Joseph Smith. Moreover, "Mormonism" has never degraded the character of the Supreme Being, by teaching that "from all eternity he had decreed that a portion, and that the larger part of humanity, should be eternally lost and doomed to endless misery, and that without any reference to their works. And that the smaller portion should be saved and that without any reference to their works." It has abhorred the God dishonoring doctrine that "there were children in hell not a span long." It has never taught that the heathen who have had no opportunity to learn of Christ, should be hurled to the regions of darkness, and be made to suffer the vengeance of eternal fire, for not believing in him of whom they never heard, but it does teach that "the mercy of the Lord endureth forever," that "where little is given little is required," and that he who "being put to death in the flesh but quickened by the Spirit, by which also he went and preached to the spirits in prison (1 Pet. 3: 18, 19; 4: 6) will have as much love for the untaught heathen as he had for the rebellious Antediluvians, and has made provision for their salvation. For "God is no respecter of persons."

"Mormonism" has never made merchandise of the souls of men by "teaching for hire and divining for money." Its ministers go forth without purse and scrip as the Master sent his disciples. It teaches them that inasmuch as they trust in God, he will supply their every want, and thus they are "to lay up treasures in heaven." It does not "teach for doctrines the commandments of men." It teaches whatsoever Christ and his apostles taught, neither more nor less. It wages war against unbelief of God, and his word, wherever such unbelief is found, whether in the avowed and open blasphemer of God, called Infidel, Atheist or sceptic, or among the ranks of those who make long prayers, who cry "Lord, Lord, and do not the things which he says," who "honor him with their lips while their hearts are far from him." It wages war against the evils of Intemperance of every form. It declares, "Behold thus saith the Lord unto you, in consequence of the evils and designs which do and will exist in the hearts of conspiring men in the last days. I have warned you, and forwarn you, by giving unto you this word of wisdom by revelation that inasmuch as any man among you drinketh wine or strong drink, behold it is not good, neither meet in the sight of your Father." This is a part of a revelation received by Joseph Smith, in Kirtland, Ohio, February 27th, 1833. The entire revelation declares against strong drinks, hot drinks, tobacco, excessive use of meat and closes with the promise of great blessings to those who shall observe this Word of Wisdom. Section 86 of Doctrine and Covenants. See also *Times and Seasons*, vol. 2, p. 464. "Inasmuch as

the use of ardent spirits is prohibited by the gospel, and is not conducive to the happiness, peace and well being of society; therefore, Resolved, 1st, that this conference utterly discountenances the use of ardent spirits as a beverage. 2d, Resolved that this conference disfellowship every member who continues to indulge, and will not forsake such evil practices. 3d, Resolved that this conference collectively and individually, covenant to keep all the known commandments of God, as made known in the Bible, Book of Mormon, and Book of Doctrine and Covenants." From the whole history of this church it is well known that it has raised its voice against polygamy, Infidelity, bogus Christianity, or any form of godliness that denies the power thereof." And the soul-destroying, body-slaying, peace-breaking and law-defying rum power. Why then does the pious (?) cant of the nineteenth century seek to ally this church with these deadly foes of God and humanity. Why does it seek to crucify "Mormonism" as they term it between these two thieves, "Liberalism and the rum power." The only true answer that can be given is that which Jesus gives, "If ye were of the world the world would love his own; but I have chosen you out of the world, therefore the world hateth you."—John 15: 19.

This "Mormonism" as found in the Book of Mormon, Bible and Book of Covenants, is a living reality, it will not die, God is its Author, Jesus Christ its great Captain, the Holy Ghost its pilot, and under such guidance, it will continue to do battle against priestcraft, avowed Infidelity, and the rum power, until eternal victory shall crown the banner of the King Immanuel. Amen.

C. DERRY.

CHANGE YOUR NAME.

For the last two nights in February, and the first Sunday in March, arrangements were made for the occupancy of the Rink in Sterling, Colorado; but on arriving there on Sunday morning found a Roman Catholic priest in full uniform; benches arranged to suit, holding forth to a small audience in front of a table, of sufficient elevation, with two tallow candles burning, a crucifix, etc., for mass, which rather excited our surprise; but our calm nature was somewhat calmer on being informed by the proprietor that the priest had a standing appointment every four weeks, and he forgot this when arranging with us for the Rink, etc., which had a semblance of plausibility; but it all vanished on hearing another version, by one who claimed to know. But Roman Catholics are more popular than Latter Day Saints, far more, as are the children of the desolate, than the children of the married wife. (Isa. 54). On the following week, secured a school-house a few miles from town, and preached three consecutive discourses, to most attentive and interested, though small, audiences, and regretted that previous appointments in other localities prevented a longer stay. Stopping at North Platte, Nebraska, held four meetings in Bro. Joseph Richards' private

house, a few in attendance—some believing. The Baptists showed favor to the Saints one time, in opening their church; but now say they are sorry for doing such a thing, as they disgraced themselves. I struck Sutton, Nebraska, on the 16th instant. Sister Emery, who requested baptism some time ago, applied to three trustees of the Congregational Church for their church: "Yes, oh yes, your elder can preach in our church," they said. On the strength of such a promise I announced preaching for Sunday morning and evening, March 18th. But by eight o'clock on Saturday night, a nullification act was passed, or so we supposed, for we were told we could not preach in the church, which nullification act involved a necessity for rising early on Sunday morning to stick up a notice to the effect that I would not preach, over the one I put up on Saturday to the effect that I would preach. Whether I did or did not pray for the trustees is not essential for the readers of the *Herald* to know.

I prepared an article and asked a popular editor to give it publication. He refused, which was his right, but suggested the propriety of changing our name, thinking we would gain but little public favor until we did; all of which I could believe, if he could mould the public mind.

It is strange indeed, that astute editors and pious ministers, so well informed in other matters, should be so profoundly ignorant or willful, as not to know that between the Reorganized Church and the Utah Mormons there is no affinity. In the face of the fact, of the formers antagonistic position against the latter, for the last quarter of a century. But so it is, with some honorable exceptions of course, though in the western wilds are few and far between. It is amusing to see some of the dauntless editors, catering to orthodox ministers and churches, in making his columns luminous in detailing the success of a sociable, the erection of an edifice, through the giant like efforts of Rev. — and the salutary effects his cultured ministerial, labors, produces, etc., followed by effusions of the grandeur of free toleration; and then witness his behavior to a Latter Day Saint elder, who merely asks if he can grant him a hearing through his columns. And the fact is soon visible that his much prating about toleration, individual rights, etc., is but for effect, having no favors to grant but to those moving within the circles of popular orthodoxy.

Said the above editor, "You people can hardly expect favor until you put polygamy from you." On being informed that we were not polygamists, with an expression of surprise of his being ignorant of the fact, then the polished editor said, "You should change your name." Just so; change, modify, etc., orthodox-like to meet the exigencies of the times. But we Latter Day Saints have not so learned,—Christ established God's saving method once for all. And he who would dare enter its sacred precincts with a view to modify or change it, exhibits an ignorance or willfulness fearful to contemplate. There is a distinctive feature between the

Latter Day Saints and orthodoxy. The latter evade the primitive gospel, taxing their towering intellect to offer something in lieu thereof. The former amid the clamor and splendor of modern Babylon contending for, presenting and defending the primitive gospel in its entirety, which makes a wide gulf between us and them; and the past fifty years' experience has taught us that from orthodoxy we have nothing to fear. And it is a matter of congratulation to know that from the first inception of the church, in 1830 until now, no ecumenical or authorized council has been called to change or modify its doctrine, laws or rules, nor will this ever be; for the introduction of the gospel in this, the dispensation of the fullness of times was the death knell to all unauthorized creeds and sects, for the kingdom was not to be left to other people or be thrown down, but to stand forever. Change? No; Saint is the denominative name of Christ's church, while Mormon has its significance, and latter day is expressive of the time and age in which we live, being the times of restitution spoken of by all the holy prophets since the world began, and all this to prepare the way for Christ's second coming. We change nothing, save our unbelief for faith, impurity for purity, rebellion for obedience, and loyalty to heaven's decrees. Work these changes, and leave other matters to God who worketh all things after the counsel of his own will. Change of creeds, forms, etc., belongs to Protestants, dissenters, Catholics, etc., who labor under a broken covenant and corrupt priesthood, or no priesthood at all. And they are doing their work pretty thoroughly, and their disturbed condition of mind, through evidence of a lack of Christian unity, and striving to hit upon some method to effect it, is but a prelude to what is near, when rationalism will assert itself to test their faith, in new fangled doctrines and man-made creeds. Thank God for a perfect gospel.

JAS. CAFFALL.

Conference Minutes.

GALLANDS GROVE.

The above conference was held at Dow City, Iowa, February 24th to 26th; W. W. Whiting president, C. E. Butterworth assistant, J. Pett and J. W. Wight secretaries. Branches: Galland's Grove 273; 1 received by vote, 1 died. Mason's Grove 128. Boyer Valley 72. North Coon 26; 3 baptized, 1 expelled. Salem 80. No reports from Union, Camp Creek, Coalville, or Pilot Creek. Official reports: C. E. Butterworth, J. Rudd, F. Rudd, W. E. Peak, J. T. Turner, (baptized 3), B. Salisbury, John Pett, J. W. Wight, D. W. Shirk, (baptized 2), W. W. Whiting, Ira A. Goff, A. H. Rudd, J. Pearsall, C. J. Hunt, James Spence, L. Butterworth, and J. Baker. All had labored as circumstances and opportunities offered. Bro. W. E. Peak had labored continually. John Pett, Bishop's agent, reports: Cash on hand and received since last report \$278 16, paid out \$258.16; balance on hand March 1st \$20. Committee appointed to investigate charges against member of North Coon branch reported part of the charges sustained, and that the brother promised to make the necessary acknowledgment to the branch. Report accepted and committee discharged. Recommendation from Boyer Valley branch to ordain Bro. C. Butterworth an

elder unanimously adopted. Priest's license granted to Bro. A. H. Rudd. Teacher's licenses granted to J. L. Butterworth and J. Spence, and Deacon's license to J. M. Baker. W. W. Whiting, C. E. Butterworth, J. T. Turner, B. Salisbury and J. Hawley delegates to General Conference; and instructed to request conference to appoint J. W. Wight and W. E. Peak missionaries in this district. Local ministry requested to labor in harmony with previous resolution and appointment. W. W. Whiting sustained as president of district till after the close of the next conference, with C. E. Butterworth his assistant. Preaching Friday evening by J. T. Turner, Saturday evening and Sunday forenoon by J. C. Crabb, and in the evening by W. W. Whiting. In the afternoon a good spiritual prayer and testimony meeting was had, at the commencement of which C. Butterworth was ordained an elder by J. C. Crabb, C. E. Butterworth and I. A. Goff. Adjourned to Deloit, Iowa, Friday, June 15th at half-past two o'clock.

CENTRAL KANSAS.

This district conference met at Netawaka, Kansas, March 17th and 18th. Branches: Netawaka 33; 2 marriages; D. Williams president, H. Green clerk. Fanning 34; W. Gurwell president, G. Gurwell clerk. Centralia 22; 1 removed by letter; A. Dodd president, F. Weise clerk. Scranton 31; 2 received by letter; J. B. Jarvis president, W. Chapman clerk. Good Intent 25; D. Munns president and clerk. Elders D. Williams, W. Hopkins, H. Parker, J. Buckley, D. Munns, H. Green; Priest J. McDougal, reported verbally. By letter: P. Anderson, J. Menzies, W. Menzies, J. B. Jarvis, C. Herzog, W. Gurwell, R. Smith, W. Cairns, and J. D. Price. D. Munns sustained as president, and J. Buckley clerk. Hiram Parker sustained as Bishop's agent. D. Munns delegate to General Conference. Saturday evening preaching by J. Buckley. Sunday forenoon by D. Williams, in the evening by H. Green. In the afternoon, Saints' meeting and sacrament, conducted by Elders H. Parker and D. Munns. Adjourned to June 23d and 24th at Centralia, Kansas.

ROCKY MOUNTAIN MISSION.

This conference met in the Saints' chapel, Salt Lake City, Utah, Saturday, 24th March. R. J. Anthony appointed to preside, and C. H. Barrows secretary. Reports.—R. J. Anthony, Seventy, present, reports: At the last General Conference, held in Kirtland, Ohio, was sustained in charge of this mission, and from early June until now have traveled and labored to the best of my ability. My labors extending from Nephi, south, to Bear Lake, and Cassia county, north, and west in Idaho. Have had urgent demands from Southern Utah and Montana, but was unable to go. J. C. Clapp rendered excellent help in Montana, baptizing 14 and organizing the Deer Lodge branch with 40 members. Bro. Clapp leaving, Peter Anderson alone remained, but confined his labors to the Scandinavians, adding a number. As Bro. Anderson was so busy with the *Banner* and Bro. Clapp away I made an urgent appeal to the First Presidency; Bro. R. M. Elvin came, his reviews of Rev. Lamb have done good at Malad, Idaho, Pleasant Grove and Provo, Utah. I have baptized 13. Peter Anderson, Seventy, reports by letter: Since last conference have labored in Utah, with the exception of about four months; have had better success than ever, and feel very much encouraged respecting the future. Have baptized 23; blessed several children, and administered to several sick persons. Elder R. M. Elvin: I arrived in the Rocky Mountain Mission December 16th, 1887, and since that date have done whatever I could for the advancement of the Master's cause. Have preached at Salt Lake City, Provo, and Pleasant Grove, Utah, and Malad, Idaho. Blessed 4 children. Elder W. P. Smith, Union Fort, present, gave a statement of the things to be met with as president of branch; expressed himself firm in the work. Elder E. Barrows, Salt Lake City, present, reports: Have labored and sought for the

good of the cause, have kept up the meetings and assisted in whatever was possible for the advancement of the work. Elders Ezra Strong and Thomas Burt, Priest J. F. Weston, Teacher J. Page and Deacon G. Houghton, reported. Branches: Salt Lake, last report 96; 1 removal, 2 received, 2 deaths. R. M. Elvin president, C. H. Barrows clerk. Malta Branch, Idaho. 12 members, including 2 elders, 1 teacher. Organized by J. H. Condit and C. L. Albertson, March, 1886. J. H. Condit president, S. D. Condit clerk. Union Fort 32; P. J. Stone clerk. Springville 37; 2 baptized. Thomas Burt president and clerk. Lehi City 47; 1 baptized, 1 death, 1 marriage. H. B. Sterrett president and clerk. Deer Lodge branch, being the Butte branch, organized under the name of Deer Lodge branch, 9th October, 1887. The record of Butte branch shows 21 members, and 1 death, total 20. Received by baptism 14, and 6 by letter, making a total of 40. When organized A. Christoffersen, president, Frank Christoffersen, clerk. R. J. Anthony, Bishop's Agent, reports: Tithes and offerings \$324. Received for buggy and harness and other purposes \$152. Total \$476; paid out \$421 08, balance \$54.92. Approved. Delegates to General Conference: R. M. Elvin, C. H. Barrows, Ezra Pettit, Peter Anderson. Missionaries R. J. Anthony, R. M. Elvin, J. C. Clapp and Peter Anderson were recommended to the favorable notice of Conference for labor in this mission. General Conference requested to send Bro. A. H. Smith to this mission. Thomas Burt was with the unanimous request of the body appointed to labor in this mission under the direction of the Mission President. J. F. Weston to be furnished a Priest's License. Preaching in the evening by R. M. Elvin assisted by Thomas Burt. Preaching on Sunday afternoon by R. J. Anthony assisted by Ethan Barrows. Sunday evening sermon by R. M. Elvin, R. J. Anthony assisting in the services. Elder Ezra Strong requested to labor in this Mission as circumstances permit. Adjourned to meet at call of president.

PHILADELPHIA.

The above district conference met in Brooklyn, N. Y., Saturday evening, March 17th; E. C. Briggs presiding; district president, Joseph Squire, associate; H. H. Bacon secretary. Reports: Philadelphia and Brooklyn, no change. New Park, 5 baptized. Bishop's agent, A. Cameron, reported: due church and received during year \$160 08, paid E. C. Brigg \$30; balance due church \$130.08. Audited and found correct. Elders Joseph Squires, Sr., E. Potts, G. Potts, J. H. Stewart and W. Clark; Priests J. Potts, John Potts, H. H. Bacon and W. H. Harrison, reported. All former minutes relating to endorsing licenses rescinded. All officers in the district that do not show themselves approved by diligence in their calling shall not be accounted worthy to stand. The district president to inform all the officers in the district of the action of the conference in relation to their labors as district officers. Conference requests General Conference to send two elders to Philadelphia district. No one to be ordained to any office in this district except by the direction and authority of the president of the mission. E. C. Briggs and G. T. Griffiths to represent the district and be empowered to fill up the quota at General Conference. Preaching by Bro. Briggs on Sunday forenoon and evening; prayer and testimony meeting in the afternoon. Adjourned to Brooklyn, N. Y. at call of president.

FREMONT.

The above conference convened at Shenandoah, Iowa, February 5th; Henry Kemp in the chair, W. C. Mathews secretary. Branches: Shenandoah 87; 2 removed. Elm Creek 31; 6 expelled, 2 ordinations. Farm Creek 36. Keystone 57; 2 removed. Plum Creek and Union not reported. Elders S. S. Wilcox, D. Hougas, J. W. Calkins, W. Leeka, W. W. Gaylord, M. W. Gaylord, G. Kemp, H. Kemp, A. T. Mortimore, and W. C. Mathews reported in person, also Priest J. W. Comstock and Teachers J. B. Cline and C. A. Long. Henry Kemp was sustained as president, W. C. Mathews as secretary, and Wm.

Leeka as Bishop's agent. Delegates to General Conference to endeavor to have Henry Kemp returned to this district. Bro. B. R. Schick to be ordained an elder, according to recommendation of Key Stone branch, and Bro. B. R. Hillier be ordained teacher of Key Stone branch; the secretary to issue licences to those ordained. Preaching in the evening and Sunday forenoon by J. R. Lambert. Social meeting in the afternoon. Every one present seemed to enjoy the Holy Spirit. There were good testimonies by several young brethren to their associates, which was a pleasing feature of the meeting. Social meeting in the evening. Adjourned to Farm Creek June 23d, at ten o'clock.

NORTHERN ILLINOIS.

This district conference met at Plano, Illinois, February 25th and 26th. F. M. Cooper presiding, and W. Vickery clerk. Branches:—Plano 205; 2 baptized, 1 removed by letter. Mission 103; 3 baptized, 13 removed by letter. Burlington 33; 1 baptized. Reorganized First Chicago 19; 1 removed by letter. Streator 28; 1 received by letter. Courtland 18. Broughton 16. There were no reports from Sandwich, Amboy, Janesville, Leland, Braidwood; Piper City, Marengo, or Pecatonica, Officials reporting:—I. L. Rogers, Elders F. M. Cooper, S. C. Goode, T. Hougas, G. Scheidecker, W. Vickery, and S. H. Whitaker; Priest L. Lewis. T. Hougas and W. Vickery were appointed a committee to investigate matters at Braidwood, and reported to next conference. Appeal of Father Kent was presented, he having been expelled illegally. On motion he was reinstated in the church. District treasurer reported \$24.68 on hand. A district record was ordered. F. M. Cooper was sustained president of district and W. Vickery secretary, for the next four months. Recommendation of Burlington branch for Aaron Burr's ordination as an elder was granted. I. L. Rogers and C. D. Carter delegates to General Conference, and instructed to use their influence to obtain ministerial aid for the district, and to have the General Conference for 1889 at Plano. Bishop's agent reported: On hand last report \$57.30, received since \$77; paid out \$80; balance on hand \$54.30. The following was moved and adopted: Whereas, we believe there has been in times past some instances of branch legislation in the district in which members have been improperly dealt with, either in the nature of the charge preferred against them, or the improper methods adopted to carry out such legislation; Therefore, resolved that this conference pronounce all such legislative acts as null and void, and that the judgment of this conference is that the passage of this action by this body covers the case of Ranson R. Partridge and that we acknowledge our brother as a member of the church, and that we extend to him our love and fellowship in the Lord, and pray that the spirit of love and peace may ever actuate us one for the other, (signed), F. M. Cooper, I. L. Rogers. On Saturday evening preaching by Thomas Hougas, assisted by G. Scheidecker. On Sunday forenoon by W. Vickery, assisted by S. C. Goode. Sacrament and fellowship meeting in the afternoon in charge of T. Hougas, and G. Scheidecker; a very Spiritual time was enjoyed, some said it was the best conference they had attended; thirty-one bore testimony, six prayers were offered, tongues and the interpretation were manifested; many were in tears, and love seemed to fill all hearts. Preaching in the evening by F. M. Cooper. Adjourned to Chicago, the 23d and 24th of June next.

ST. LOUIS.

The above district conference convened in the Saints' Hall, No. 1302 North Broadway, St. Louis, Missouri, on Saturday afternoon, March 31st. W. Jaques, president; J. S. Parrish and J. G. Smith, clerks. Branches:—St. Louis 187; 2 baptized, 2 died. Belleville 58. Kirkner 10; 1 removed. Cheltenham 33; 1 baptized, 2 removed. Chester 11. Boon Creek 19; 4 baptized. Wearso, no report. Elders James Whitehead, W. O. Thomas, W. Smith and W. Jaques, reported. J. W. Gillen and H. H. Robinson delegates to General Conference. Preaching on Sunday

forenoon by Elder James Whitehead, of Alton, Illinois. Sacrament and testimony meeting in the afternoon. Bishop's agent, N. N. Cooke reported for two months:—Cash on hand \$46.55, received \$190.25, total \$236.80, paid out \$141.50, balance February 29th, \$95.30. Audited and found correct. As president W. Jaques intended being absent in Europe for the next three months, and as the vice-president had removed by letter from this district; therefore, Elder James Whitehead was elected acting president of the district, to serve the remainder of this term. Adjourned to St. Louis, on Saturday afternoon, June 30th, for the transaction of business, and on Sunday, July 1st, for worship. The evening meeting was a song service.

Miscellaneous.

SURPRISAL.

At the close of last evening's services, the president of the Rocky Mountain mission said to me, "I want you to go with me." We walked from the chapel to the postoffice, when my escort remarked that he wanted to see Sr. Robinson, so back we tramped, when to my surprise I met a procession issuing from the kitchen, it then dawned upon my mind, that I was the *subject* of the social gathering.

The hours sped away, and the tasty viands disappeared; but memory will cease to act when I shall forget the cheerful and encouraging words, and the very *substantial* aid bestowed. Herewith I return to the Saints of the Salt Lake mission branch my unfeigned thanks, and may the God of love and glory grant to confer upon each one divine grace, spiritual guidance during life's uneven journey, and the crown of eternal life when the Master cometh to make up the jewels for his everlasting kingdom.

ROBERT M. ELVIN.

SALT LAKE CITY, Utah, March 30th, 1888.

LAMONI.

At the last meeting of the Lamoni Board of Trade it was decided that Lamoni greatly needs a bank. The Herald Office having quit the Exchange business, it is thought that a bank here would be a paying investment. Who will start one? For information address Lamoni Board of Trade, Lamoni, Iowa.

CONFERENCE NOTICE.

The North-East Missouri district conference will convene April 21st, 1888, at Bevier. All are invited to attend.

JOHN TAYLOR, *Dist. Pres.*

DIED.

HALL.—At his home near Pleasanton, Iowa, Tuesday, March 27th, 1888, Bro. William Hall died suddenly while eating dinner. He was born March 11th, 1815, in Hardin county, Kentucky, being 73 years and 16 days old. He leaves an aged widow to feel the loss of his companionship during the short time she may be permitted to remain on earth, also five sons; an only daughter having preceded him to the other shore November 9th, 1864. Bro. Hall was a kind and indulgent husband and father. Goodness of heart and a kindly disposition were prominent traits of his nature. He has often assisted those who asked his aid to his own detriment, financially and otherwise. He united with the church in 1862, and has continued ever since to maintain and unshaken faith in the gospel of the Son of God. Funeral conducted by Elder Duncan Campbell, assisted by Elder Wm. Anderson, March 31st.

CHAPMAN.—At the residence of his daughter, in Scranton, Kansas, March 22d, 1888, George F. Chapman, aged 62 years, 9 months and 16 days. He bore his affliction with much patience and continued to affirm his testimony to all his family and friends of the truth of the gospel of Jesus Christ. He leaves a wife at Washingtonville, Ohio, also three sons and one daughter at Scranton, to mourn his death. He became acquainted with the Latter Day Saints about twenty-seven

years ago, but was displeased with the church represented by Brigham Young and his followers, and united with the Reorganized Church fifteen years ago. Elder Wm. Menzies preached his funeral sermon at the Saints' Church in Scranton, assisted by Elder J. B. Jarvis. He died in the hope and faith of a glorious resurrection, and so passed away to the better world.

REBBECK.—On the 23d of March, 1887, in Los Angeles City, California, Sr. Lydia Rebbeck. She was born December 14th, 1823, at Middleton, Lancashire, England; baptized May 5th, 1880, at Elmonte, California, by Elder J. F. Burton. Sr. Rebbeck was an old-timer, and came to California at an early day; had many acquaintances and friends both in and out of the church. She suffered much in her sickness, but she bore her testimony to the truthfulness of the work to the last. Funeral services by Elder D. S. Mills.

MARRIOTT.—At Murray, Utah, March 26th, 1888, Sr. Martha, wife of Bro. Joseph Marriott, of a third paralytic stroke. Her sojourn in life was 65 years, 11 months and 11 days. She suffered for a number of years, but is now at rest awaiting the call on the morning of the first resurrection. She was born at Cambridge, England, and was baptized at Salt Lake City, December 9th, 1874, by Elder Z. H. Gurley. The funeral sermon was from 1 Corinthians 15:26, by Elder Robert M. Elvin, at her former residence, assisted by Elder R. J. Anthony.

LEACH.—At Maitland, Holt county, Missouri, March 27th, 1888, after an illness of eight days with nervous intermittent fever, sister Louiza G. Leach, wife of Bro. Burton Leach, aged 51 years, 8 months and 12 days. She leaves a husband, two daughters and a circle of relatives and friends to mourn her departure. Funeral services were in charge of Elder R. K. Ross. Funeral discourse by Elder Joseph Flory. By courtesy of those in charge, the Christian Church was opened for services, and a respectable and attentive audience attended.

MCINTYRE.—At her own residence, near San Bernardino, California, March 22d, 1888, Catherine MacIntyre. She died firm in the faith; was born at Edinburg, Scotland, September, 1812; came to California in August, 1856; was baptized by Elder Burton, November 3d, 1879. Funeral sermon by Elder W. M. Gibson.

She died in hope; in peace she'll rest
Unto the resurrection of the blessed.

MAHONEY.—Elder Stephen Mahoney, of Magnolia branch, (Iowa), departed this life the 22d day of February, 1888, aged 79 years and 9 days. Born at Elkton, Maryland. The funeral sermon was preached in the Saints' church, by Elder C. Derry, before a very crowded assembly who knew and respected his honest, manly worth, and were anxious to manifest their esteem in death, and their sympathy with the bereaved family.

"A precious one from us has gone,
A voice we loved is still;
A place is vacant in our home
Which never can be filled.
God in his wisdom has recalled
The boon his love had given;
And though the body moulders here,
The soul has upward risen."

SPECK.—At Independence, Missouri, March 29th, 1888, of quick consumption, Sr. Margaret Speck, aged 17 years and 9 months. She was baptized June 29th, 1883, by Elder F. C. Warnky; was a model of purity in all her acts and conversation. She has gone to rest in the paradise of God. Funeral services by Elder F. C. Warnky.

ROBINSON.—At Independence, Missouri, March 15th, 1888, of croup, Henry R., dearly beloved and only child of Elder Hiram H. and Sr. Mary Robinson, aged 1 year, 7 months and 2 days. He was a smart and lovely child, and hard to part with; but we do not mourn as those without hope, because Jesus said, "Of such is the kingdom of heaven." Funeral services by Elder F. C. Warnky.

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONJUGES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN HE IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 779.

Lamoni, Iowa, April 21, 1888.

No. 16.

Flora Scott

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, April 21, 1888.

THE Independence, Missouri, Daily "Sentinel," in its issue for April 7th, has the following pithy editorial in relation to the Reorganized Church:

"THE REORGANIZED CHURCH.

"The Reorganized Church of Latter Day Saints is holding an annual conference of the world here at the present time. The leading men of the church are here and it is fully represented in all its parts.

"The conference is composed of a greater number of delegates than ever assembled at Independence prior to this time, and of a representation from a greater territory than has gathered together for similar purposes in many years.

"The people who have come here have the appearance of honest, zealous, faithful men, engaged in what they conceive to be the propagation of great truths that have been confided to their care and been made their especial responsibilities. They teach the cardinal virtues of the Christian religion and such the orthodox churches hold and believe. They claim a new revelation and that the day of special revelation has not passed. They invite investigation, and are open and candid in their lives and conduct.

"It is not longer excusable to charge upon the Reorganized Church sympathy with the polygamists. They regret the Salt Lake dogma with loathing and disgust, and teach and keep the marriage relation as sacredly as other Protestant people.

"The sobriety of the Mormon people of this community and their testimony against all forms of dissipation does them great honor and ought to silence the tongue of ignorant criticism. Men are entitled to credit for lives of usefulness and morality and there should be no disposition to withhold it from them. It can not be an unprofitable thing for other than the Mormon citizens of Independence to make this conference the means of learning more about the sect or denomination that has become so numerous in and about the city and which is destined, it seems, to

take so prominent a part in moulding the minds of so many people."

Such a statement as the above, being made by a leading paper at the place to which many of the Saints are looking as a place of rest and final prosperity for the church, should carry great weight in every place where the elders have been and are laboring in the presentation of the primitive faith of the church organized April 6th, 1830.

We have long been satisfied that the rule of marriage in the Gospel Dispensation was and is monogamic, and feel assured that when Zion "the pure in heart," shall be gathered, and the "waste places" (spiritual waste) of Zion shall be rebuilt, it will be done under that rule; and that neither men openly avowing a belief and practice of polygamy in any of its forms, or secretly practicing it, will be permitted to engage in that work. Joseph Smith, the Seer, stated that secret oaths were unnecessary, dangerous and weakening to the righteous intents of a people; hence no people trusting in secret obligations to hold them to allegiance to each other can hope to abide the light that shall arise and shine upon Zion. The bond of unity, purest and strongest, is that which binds the disciple to "the Christ," the assurance of justification and that "Jesus is the Christ;" the open confession of belief made in the covenant of baptism. This is the bond made, acknowledged and ratified between the Savior and the saved, witnessed and testified to by the Holy Ghost, the Comforter, the Spirit of Truth which bears "witness in earth" and "record in heaven."

Apropos of the foregoing from the "Sentinel," is the following from the Desert "News," Salt Lake City, Utah, of March 31st:

"WE DECLINE.

"We have received a somewhat interesting letter from a wanderer from the church, who now resides in Independence, Jackson county, Missouri. He makes a brief sketch of his career since 1840, when he became identified with the Latter Day Saints. In 1842 he was ordained an Elder under the hands of Hyrum Smith and Brigham Young. After the martyrdom of Joseph the Prophet he became an estray and associated with a number of others who were in the same scattered condition. They finally formed an organization of which they ordained one Granville Hedrick to be the head. In 1866 our correspondent and others, by direction of Mr. Hedrick removed to his present location, where, in consequence of some misdeed of one of the members over which a dispute arose, the association broke up and became extinct.

"This wanderer from the fold, then identified himself with what is known as the Reorganized

Church, with the understanding that he reserved the right to dissent from a number of its doctrines. He became convinced that that body was on the wrong track and withdrew. He feels greatly dissatisfied with its action in relation to himself. This, however, is something with which we and the public have nothing to do. Now it seems that he wishes to expose the Reorganized Church, which he designates as a fraudulent concern, and desires us to assist him in the matter by giving him information that will serve his purpose.

"We wish it to be understood that we are not in that kind of business. People who have been connected with a religious organization and after disconnecting themselves from it engage in a special fight against it are, according to the way we view the matter, not in a strikingly consistent position. No matter how strongly we might differ from the organization thus specially assailed, we could not be induced to participate in an assault upon it. If the gentleman who addresses us on this subject realizes that he has discovered that the religious body of which he has been a member did not come up to his idea of what it ought to be, it seems that his best course would be to seek the truth, if he loves it, that his soul may be satisfied. If a person desired information about the Church of Jesus Christ of Latter Day Saints we would think him inconsistent if he did not seek it from that organization. Justice would lead us to the conclusion that the same rule will apply to the Reorganized or any other church."

Whoever the man may be who has been so sadly misused by the Reorganized Church, and who now wishes to expose that body, it is to the credit of the church itself that of himself he knows nothing by the use of which he can make the exposition he wishes successful; for if he did he would hardly make application to the church in Utah for information upon which to make such exposition. It is not likely that those to whom this man made his application are possessed of facts concerning the Reorganization of a seriously damaging nature, however capable they may be of demolishing the theories of that body; and for this reason we thank the "News" for the kind way it rebukes this seeker after knowledge and declines to assist him in his warfare; it is both kind and manly. We venture in addition, to offer whatever facilities for obtaining information concerning the Reorganized Church are at our command, reserving this premise only, that the man who seeks to avail himself of them, shall show that he is by character worthy to make the inquiry, either by religious or social standing. We do this because we conceive it to be possible that men may be both honest and earnest and yet in grave error; and if this man be of this sort, inquiry may

divest him of his mistakes and he be helped upon the way; or if he be in the error he may show us wherein our error lies, and thus help us. On the other hand, if he be of that class of cavaliers, of which Mormonism has been so prolific, and simply desires to air his notions and vent his spleen it will appear—no organized body violates the rule of courtesy in denying men of the latter class a hearing.

THE "Desert News" of March 31st contains the following. We take it as a straw indicating the set of the wind:

"KEEP COOL.

"The public pulse of this city is not entirely healthful. It is made to beat intemperately by trivial causes. Heretofore it would have been difficult to find, in any part of the world, a community more self-possessed, and having cooler heads and calmer hearts than the inhabitants of the 'City of the Saints.' Deliberation, stability, fixedness of purpose and indifference to causes calculated to produce excitement, have, in the past, been preeminent among the characteristics of the people here.

"In the early '50's, when all the States of the Union were infused with an intense excitement, which led tens of thousands to leave their homes on the Atlantic Coast in a mad chase after fortune on the Pacific Slope, the great mass of the people here, though comparatively near the gold fields, were not infected with the gold fever, and instead of succumbing to it, they patiently persisted in the toil of subduing the elements and making homes in the desert, and remained invulnerable to a fortune-seeking spirit.

"On unnumbered occasions since that time they have shown a nonchalance and imperturbability, when causes of a nature to produce excitement, exasperation and demonstrations, of a public character, were operating which have been little short of wonderful, and have won for them an enviable reputation for soberness of thought and action.

"But a change has come over the public disposition in this regard, which is quite observable in the capital, and also in other parts of the Territory. Several recent manifestations of this morbid condition may be cited. A dramatic 'chestnut,' mutilated to the verge of the grotesque, not to say the horrible, is to be put upon the boards of the Theatre 'Uncle Tom's Cabin,' with two 'Marks' two 'Topsies,' is the bewildering announcement to which is added the promise that two dogs will come upon the stage and bark, and that some genuine colored performers will appear!

"A furore is the result. A large concourse of people assemble in front of the Theatre, long before the hour for raising the curtain. The crowd is so dense and struggles so that it defeats itself in its efforts to reach the box office and the entrances. Police officers labor, and for a long time in vain, to prevail upon the crowd of humanity to be cool and deliberate, and to preserve a semblance of order in the attempt to procure tickets and enter the Theatre. The building is jammed in every part. Standing room in the galleries can scarcely be obtained. A 'nigger show' has rendered wild our theatre-going public, who, as the alleged entertainment proceeds, conceal their disgust at its quality under a guise

of good humor, but who, when the 'attraction' is presented the second time, give it so wide a berth that the theatre contains only a sprinkling of auditors.

"Closely following this episode is a similar one. A dramatic entertainment is to be given, whose high character can not be questioned, but about which there is nothing that need create public excitement. But the public nerves are tensely drawn, and ticket speculators work upon them until the price of good seats runs up to \$25, which figure was actually paid for a number of tickets to see Booth and Barrett.

"A far more serious and deplorable symptom of the unhealthfulness of public feeling at the present time is seen in the number of attempts at suicide which have been made in this city within two or three weeks, several of which were successful.

"A spirit of speculation and eagerness in the pursuit of wealth and pleasure, which is antipodal to that calmness and contentment that have heretofore prevailed here, has come among us. It is being stimulated by adventurers who have lately made their advent here, and by the anti-religious influences and agencies of longer standing in our midst. It is a spirit which Latter Day Saints should resist. It will mar their peace and happiness, and detract from their welfare, in the highest sense of that term, precisely in that proportion in which they imbibe it and yield to it. It may influence, or even carry away many persons, but the wise, thoughtful and far-seeing will pursue the higher purposes of their lives unaffected by it."

MRS. STENHOUSE ON MOR-
MONISM.

THE *Christian Herald*, edited in London, England, by Rev. M. Baxter, contains in its issues for February 8th, 15th, and 29th, 1888, a continued story on Mormonism, written by Mrs. Stenhouse, once the wife of a leading Brighamite missionary. In the first paper she states that she arrived in England from Australia last July, and that her "eyes, which had been failing for some time, grew worse, and," that "since that time," she says, "I have been unable to see at all."

While, so far as we have seen, she ranks Brighamism as Mormonism proper, yet in the following extracts she makes statements very damaging to that theory, and, in fact, proves that original Mormonism as she found it in England, in 1848, and Brighamism as she afterwards found it in Utah, were as different as heaven and hades. Apostate Mormonism, and that which is set forth in the standard, authorized books of the church up to 1844, are two different and widely differing systems, as Mrs Stenhouse really shows.

If the doctrines of original Mormonism, and the practices of its faithful devotees, procured so much of moral, social and spiritual purity; inspired such lofty zeal and hope, animated the heart with such

benevolent, holy resolves, filled the soul with such spiritual power, peaceful joy and heavenly rapture, then it must be conceded; it was a mighty and a marvelous power for good, and its tendencies and its fruits were of the purest, most exalted character. If pure and undefiled Mormonism in 1848-9, was capable of such wonderful, moral, holy work as Mrs. Stenhouse testifies of, then there was inherent in it such blessed, helpful, and divine forces as the race of mankind needs, and such as are described in the Scriptures as the heritage of God's faithful children in all ages and among all nations. And if original Mormonism wrought these blessed conditions then, it will do the same now, or in the future, when the conditions it lays down are fully and faithfully complied with. On these principles the Reorganized Church began its work at the first, and that, too, by the direct inspiration of God; and so far as it has builded in keeping therewith, the Lord has been "working" with it, giving most blessed results.

Here is what she says:

"On my arrival in Southampton I soon discovered that my father, mother, and sisters, were full of the spirit of Mormonism. They were rejoicing in it, ardently believing that it was "the fulness of the everlasting gospel," as the elders styled it; and whatever I might think of the new religion, I was forced to confess that it brought into my father's house peace, love, kindness and charity, such as were seldom seen in many households of religious people. My sisters were completely changed in their manner of life. They cared nothing for the amusements which girls of their age generally crave and enjoy. Their whole thoughts seemed to be occupied with the church, attending the meetings of the Saints, and employing every leisure hour in preparing comforts for the elders who were travelling and preaching without purse and scrip. And in all this they were as happy as children.

Of my parents I might say the same. My dear mother rejoiced in the belief that she had been peculiarly blessed in being privileged to live at a time when "the last dispensation" was revealed; and my father, though an invalid, rejoiced that he had entered into the kingdom by baptism. Such was the condition of my father's house; and who can wonder that, accustomed as I was to listen with respect to the opinions of my parents, I was more than ever troubled about the new religion which they had adopted? The first Sunday morning that I was in England, my parents asked me to accompany them to meeting, and I readily complied, as I wanted to hear more of the strange doctrines which in some mysterious way had made our family so happy, but which in other quarters had provoked such bitter hostility. I know now that this joyousness of heart is not peculiar to new converts to Mormon-

ism, but may be found among the newly converted of every sect which allows the emotional feelings to come into play. To me, however, it was a mystery; but I must confess that the change which had taken place in those nearest and dearest to me, affecting me personally, and being so evidently in accordance with the teachings of the Savior, led me to regard Mormonism with less antipathy. The bright side alone of the new faith was presented to the world abroad; we had yet to go to Utah and witness the effects of Brigham Young's teachings at home before we could know what Mormonism really was.

I shall never forget the trial it was to my pride to enter the dirty, mean-looking room where the Saints assembled at that time. No one would rent a respectable hall to them, and they were glad to obtain the use of any place which was large enough for their meetings. On the present occasion there was a very fair gathering of people, who had come together influenced by the most varied motives. The presiding elder—I should here remark that the word "elder" has among the Mormons no reference whatever to age, but is simply a rank in the priesthood—called the meeting to order, and read the following hymn:

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurl'd!
The dawning of a brighter day
Majestic rises on the world.
The clouds of error disappear
Before the rays of truth divine;
The glory bursting from afar,
Wide o'er the nations soon shall shine!
The Gentile fullness now comes in,
And Israel's blessings are at hand.
Lo! Judah's remnant cleansed from sin,
Shall in the promised Canaan stand.
Angels from heaven and truth from earth
Have met and both have record borne;
Thus Zion's light is bursting forth
To bring her ransom'd children home.

Every word of this hymn had a meaning peculiar to itself, relating to the distinctive doctrines of the Saints. The congregation sang with an energy and enthusiasm which made the room shake again. Self and the outer world were alike forgotten, and an ecstasy of rapture seemed to possess the souls of all present. Then all knelt down, and prayer was offered for the prophet, the apostles, high-priests, "seventies," elders, priests, teachers and deacons; blessings were invoked upon the Saints, and power to convert the Gentiles; and as the earnest words of supplication left the speaker's lips, the congregation shouted a loud "Amen." There was no prepared sermon. There never is at a Mormon meeting. The people are taught that the Holy Ghost is "mouth, matter, and wisdom." Whatever the preaching elder may say is supposed to come directly by inspiration from heaven, and the Saints listening, as they believe, not to his utterances but to the words of God himself, have nothing to do but to hear and obey.

The first speaker on this occasion was a young gentleman of respectable family, who had been recently baptized and ordained. He, too, was from St. Helier's

and I had known him from childhood. His address impressed me very much. He had been a member of the Baptist church, and he related his experience, told how often he had wondered why there were not inspired men to preach the glad tidings of salvation to the world to-day, as there were eighteen centuries ago. He spoke of the joy which he had experienced in being baptized into the Mormon church, and realizing that he had received the "gift of the Holy Ghost." The simplicity with which he spoke, his evident honesty, and the sacrifice he had made in leaving the respectable Baptists and joining the despised Mormons were, I thought, so many evidences of his sincerity. Alas! how little could that young preacher conjecture how different the practical Mormonism in Utah was from the theoretical Mormonism which he had learned to believe in Europe, before polygamy was known among the Saints. A short time afterwards he gave up his business, married an accomplished young lady, and went with her to Salt Lake City. There they were utterly disgusted with what they witnessed, apostatized, and set out for England. When they had gone three-fourths of the way back to the Missouri river, the young man, his wife, child, and another apostate and his wife, were killed by "Indians"—such, at least, was the report; but dissenting Mormons have always charged their "taking off" to the order of the leaders of the Mormon church.

But to return to the meeting. The reader must please forgive me if I dwell a little upon the events of that particular morning, for naturally they made a deep impression upon my own mind—it was there that I saw for the first time my husband who was to be. I had heard a good deal about a certain elder, from my family and from the Saints who visited at our house. They spoke with great enthusiasm of the earnestness with which he preached, of the effect which his addresses produced, and of his confidence of the final triumph of "the kingdom." At that time—the summer of 1849—although the branch of the Mormon church in Britain was in a most flourishing condition, there were not in England more than two or three American elders preaching the faith, for when—two years before the period of which I speak—the Saints left Nauvoo and undertook that most extraordinary exodus across the plains to the Rocky mountains, the missionary elders were all called home, and the work of proselytizing in Europe was left entirely to the native elders. To direct their labors there was placed over them an American elder named Orson Spencer, a graduate of Dartmouth University, a scholar and a gentleman—a man well calculated from his previous Christian education to give an elevated tone to the teachings of the young English missionaries. Mormonism in England then, had no resemblance to Mormonism of Utah to-day. The Mormons were then simply an earnest religious people, in many respects like the Methodists, especially in their missionary zeal and fervor of spirit. The Mormon church

abroad was purely a religious institution, and Mormonism was preached by the elders as the gospel of Christianity restored. The church had no political shaping nor the remotest antagonism to the civil power. The name of Joseph Smith was seldom spoken, and still more seldom was heard the name of Brigham Young, and then only so far as they had reference to the Church of the Saints. At the testimony meeting of which I speak, a happy spirit was peculiarly present. An encouraging smile, or a kind word, greeted me one very side, and, as a newly-converted sister, I received the most cordial welcome. The brethren were seated on forms and chairs and any other convenient articles which came to hand, while at the further end of the room was brother Bench, who was to preside, and with him several other leading elders. Brother Bench gave out a suitable hymn. The whole congregation joined in the singing, and every heart seemed lifted up with devotion. Then another elder rose, and offered a spirit-moving prayer; and then the brother who presided stated that for the time he withdrew his control of the proceedings, and, as the phrase was, he "put the meeting in the hands of the Saints," exhorting them not to let the time pass by unimproved. Then arose brother Edwards, a well-tried champion, and to him every one listened with profound attention, eagerly drinking in his every utterance. I could almost, even now, imagine that he was really inspired. Then I firmly believed he was. His voice thrilled with an earnestness which seemed to us something more than the mere excitement of the soul. A burning fire seemed to flash from his large, expressive eyes; his features were lighted up with that animation which gives a Saint-like halo to the earnest face when fired with indignation or pleading soul-felt truths; while his whole frame seemed to glow with the glory of a land beyond this earth, as in the most impressive and convincing language he reminded us that our sins had been washed away by the waters of baptism, that upon us had been poured the gifts and graces of the Spirit, and that it was our sacred privilege to testify of these things. The effect of this exhortation was magical. We forgot all our outward surroundings, in the realization that the great work of the Lord was so gloriously begun, and that it would surely go on conquering and to conquer. One sister—an elderly woman—who was present, unable to control her emotion, burst out with that Mormon hymn which I have heard some old Nauvoo Saints declare produced upon the people in those days an enthusiasm similar to that which moves the heart of every true Frenchman when he listens to the soul-stirring notes of the Marseillaise:—

"The Spirit of God like a fire is burning!
The latter day glory begins to come forth;
The visions and blessings of old are returning,
The angels are coming to visit the earth.
We'll sing and we'll shout with the armies of
heaven,
Hosanna! Hosanna to God and the Lamb,
All glory to them in the highest be given
Henceforth and forever: Amen and Amen."
I have often heard in magnificent Cath-

edrals, hoary with the dust of time, and in vast places of amusement dedicated specially to music and to song, the outpouring of that glorious vocal flood which a chorus of a thousand well-trained singers can alone send forth. I have felt sometimes that entrancing state of ecstasy which thrilled the soul of the seer in Patmos, as he listened to the melody of the angelic throng—"the voice of many waters, and the peal of mighty thunders, and the notes of harpers harping upon their harps;" but never, even when surrounded by all that was best calculated to produce a sentiment of devotion in my mind—never did I experience so rapt a feeling of communion with "the armies of heaven"—as I felt in that unadorned meeting room, surrounded by those plain but earnest and united people. Nor was I alone in this. The feeling was contagious. There was not one present who did not sympathise. And thus, I suppose, melody has always played a prominent part in all religious revivals, whether of Divine or human origin. The apostles had their psalms, and hymns, and spiritual songs: the martyrs their *Te Deum*; the Waldenses made the hills and vales of Piedmont vocal with their singing; the Lollards and Hussites had their melodies; and in more modern days the followers of Luther, Wesley, and (may I add?) Joseph Smith, have poured out the fulness of their souls after the same fashion.

The last notes of the hymn has scarcely died away when another, and then another brother, arose and bore testimony to the great work, told what the Lord had done for them personally, told of their zeal for the faith, and exhorted all present to persevere unto the end. Again prayer was offered, another hymn sung, and the Saints were dismissed with a solemn benediction. I was now a Mormon in every sense of the word, although entirely ignorant of Utah politics and polygamy. My dreams of a life of happiness spent in seeking to convert the whole world to the religion of Jesus, which I believed had been restored again to earth by the ministry of holy angels. It is easy to say that such an ambition was ill-directed when associated with Mormonism, but no one can deny that, in itself, it was the noblest and purest that could inspire the heart of man. There was no sacrifice too great for me to make; there was no object too dear for me to resign, if it stood in the way of my sacred calling. The whole current of my thoughts and plans was now changed. It was henceforth my duty to be entirely forgetful of self, and to devote my energies—my all—to the advancement of the Kingdom of God. My life was to be identified with the Saints,—my faith required it, and I was willing that it should be so."

In the Kingston, (Mo.), *Times* of February 3d, Mr. John Murphy, of Polo, Missouri, had an article justifying a former one in which he sought to pervert and refute the testimony of David Whitmer

touching the divinity of the Book of Mormon. Brother Lambert had replied to that article most effectively, and Mr. Murphy's rejoinder of the 3d of February is the one to which Bro. Lambert now replies. Mr. Murphy strives, by garbled quotations and misstatements, to make the Book of Mormon both justify and teach murder, because of what is written concerning the killing of Laban by Nephi. The judicious remarks of Bro. Lambert in his reply will be read with interest and profit by all who desire to get at the truth and the moral bearing and tendencies of that homicide.

This Mr. Murphy claims to be an educated man, and a lover of justice and truth. The propriety of that claim, at least the latter and most important half of it, remains for others to judge when they learn of his manners and methods. Bro. Lambert's reply presents the strongest points of Mr. Murphy, and then points out their errors, both in their statements and conclusions.

"MURPHY ON MORMONISM."

THE OTHER SIDE.—No 2.

WILL Mr. Murphy be so kind and just as to allow me to represent myself?

It would be equally proper for me to address him as a cardinal or priest in the Catholic Church as for him to address me as "a bishop of L. D. S." If he does not know whether I am a bishop or an elder, why does he address me as bishop throughout his article? Is it just "for suavity?"—Mr. Murphy admits that when he interviewed David Whitmer he had given the Book of Mormon only a hurried perusal, getting "impressions" as he went along. It would have been much better had he relied on the statements of the book. This impression business, as the *Times* informed us some time ago, will not do in matters of this kind. But now he has the book again, and has been testing "his earlier impressions," and wonders how well he "remembered." "In no question," he says, "have I made a false impression."

I am truly glad that Mr. Murphy is now in possession of the book. It is not too much now to look for a true and honest representation of its teachings, as, it is claimed, Mr. Murphy is both intellectual and learned. In his former article, he says Nephi murdered his uncle, Laban. Now, with all his circumlocution and begging of the question, he has only succeeded in proving that Laban was of the same tribe (tribe of Joseph) as Lehi and his family? Did not Mr. Murphy know, when he penned that sentence, that every intelligent reader, who was not acquainted with the Book of Mormon, would understand Laban to be a brother to one of Nephi's parents, or the husband to a parent's sister? Did he not make a false impression by that false statement? Mr. Murphy certainly gives himself away when he says "so for

suavity I called the Shiek Nephi's uncle." Not because the Book of Mormon so states, but just to be sweet, pleasant and agreeable! Who knows but what he had the same disposition for suavity in writing of the whole article? Perhaps David Whitmer told him that he "did see the angel of God and hear his voice;" but just for "suavity" he represents him as saying it was only an "impression," etc.

Mr. Murphy, who is said to be a Bible student and a professor of the Christian religion, says that the first chapter of Nephi contains precedents for murder, and he is now making a cunning and desperate effort to substantiate his assertions. Before proceeding to present and examine what Mr. Murphy conveniently left out, in order to convict Nephi of murder, I will submit for his plain consideration a few plain questions and statements. (1), Mr. Murphy is about to settle down in the conviction that Mr. Solomon Spaulding, that sickly clergyman, is the author of the Book of Mormon. Was this Spaulding, who had been a minister of one of the popular churches, and who, it is claimed, was a pious and educated man, in his last days while sick, full of the spirit of murder?

(2), If the first chapter of Nephi contains precedents for murder, what shall we do with the second chapter of Exodus? Moses saw "an Egyptian smiting an Hebrew, one of his brethren; he looked around, and when he discovered that no one saw him, he killed the Egyptian and hid him in the sand." When he discovered that he was found out, he fled into the land of Midian, where the Lord appeared unto him, made him a great prophet, and the deliverer of His people Israel. Is this a clear Bible precedent for murder?

(3), Pharaoh would not let the Hebrews go, as requested by Moses, so, as a last resort, the poor innocent children are threatened with death; and the Lord smote the first born among all the Egyptians, from the king on his throne to the captive in his dungeon.—Ex. 12: 29. The Hebrews were commanded, before departing into the wilderness, to borrow jewels of gold and jewels of silver, from their neighbors. Are these authoritative precedents for theft and murder? If not, how does Murphy explain them?

(4), In 1st Samuel, chapter 15, Saul is commanded of God to go against the Amalekites and utterly exterminate them. But Saul spared Agag, the king, taking him prisoner. When Samuel learned of this, he commanded Agag to be brought before him, "and Samuel hewed Agag in pieces before the Lord in Gilgal." Is this a precedent for murder? If not, then what is it?

The reader will please bear in mind that I do not claim the foregoing cases, taken from the Bible, to be precedents for murder; but Deists and Atheists do so claim, just as some of our opposers affirm that the first chapter of the Book of Mormon contains precedents for murder. I am under no obligations to apologize for the Bible while meeting the attacks of one of its professed believers against some of the

historical statements of the Book of Mormon. All that can be justly required of me is to show that the moral tone of the statements attacked by Mr. Murphy is as pure as that of many of the historical statements of the Bible. I am perfectly safe in challenging Mr. Murphy, or anybody else, to prove that the Book of Mormon teaches or sanctions murder, or any other crime found in the decalogue. And right here permit me to say, as a representative of the church to which I belong, that we believe the Bible to be one of the best and grandest books ever given to the people. Mr. Murphy attempts to prove by quotation and otherwise, that Nephi, the first leading character of the Book of Mormon, was a murderer. It is true that he tells us of the first, second and third attempts to get the plates; but in doing so he leaves out the strongest statements which are against him, and very artfully calls them "much improbable rubbish," etc. He also garbles par. 34. (I quote from the Plano edition), leaving out the last thirty-five words, without anything to indicate it, from the midst of his quotation. Why Murphy calls the neglected statements "improbable rubbish," and why he left them out, and why he garbled paragraph thirty-three, will appear when the case is fairly presented to the reader.

First, they were commanded of God to procure the plates (sacred records) of Laban. They were not instructed to kill Laban, nor to steal the records.

Second, Nephi was willing to go, believing that the Lord would prepare the way; and he and his brethren took their journey to the land of Jerusalem.

Third, After nearing the city, it was agreed that Laman should go to Laban, and if possible procure the plates. Nephi says he "went in unto the house of Laban and he talked with him as he sat in his house. And he desired of Laban the records which were engraven upon the plates of brass, which contain the genealogy of my father." (par. 28). So far all is very plain. Not a word from which we can justly infer that there was any intention to either kill or defraud. It was an open and honorable effort to negotiate for the plates.

Fourth, Laban would not give up the records, but thrust him out and called him a robber. Mr. Murphy thinks he had good grounds for calling him robber, "inasmuch as that family had taken to the wilderness, the refuge of all outlaws then, as well as now." This is too absurd to need any extended notice. What about the children of Israel who took to the wilderness of Egypt? Were they all robbers?

Fifth, They now make a second effort to get the plates. But first, as Mr. Murphy says, "they went to their old home and collected their gold and other treasures which they had left behind them." Connecting this statement of Mr. Murphy with a previous one, viz: "They left their homes in the land of Jerusalem with their necessary movables, in haste, leaving their gold, silver and other valuables, a misfortune which would break the heart of Shylock, or Isaac of York," and we

have another of Mr. Murphy's unfriendly and unjust thrusts. He says, by implication, that Lehi's family were avaricious, like "Shylock, or Isaac of York," though the record furnishes no foundation for such belief. But I suppose Mr. Murphy had an "impression" that they were inordinate lovers of gold, and that was deemed sufficient.

Right here, in order to make plain the character of this second attempt to procure the plates, I will insert some of Mr. Murphy's "improbable rubbish," at the risk of being called uncivilized and insane. The point at issue is this: Are we justified in rejecting the statements of the first chapter of the Book of Mormon concerning the manner of obtaining the plates? Mr. Murphy has undertaken to affirm that we are, while I deny. In making out his case, he conveniently set aside as "improbable rubbish" that part of the record which is most against him! This is neither logical nor fair. I will now quote at length: "And it came to pass that we went in unto Laban, and desired him that he would give unto us the records which were engraven upon the plates of brass, for which we would give unto him our gold, and our silver, and all our precious things. And it came to pass that when Laban saw our property, and that it was exceedingly great, he did lust after it, inasmuch that he thrust us out, and sent his servants to slay us, that he might obtain our property. And it came to pass that we did flee before the servants of Laban and we were obliged to leave behind our property, and it fell into the hands of Laban. And it came to pass that we fled into the wilderness, and the servants of Laban did not overtake us, and we hid ourselves in the cavity of a rock. And it came to pass that Laban was angry with me, and also with my father, and also was Lemuel; for he hearkened unto the words of Laman. Wherefore Laman and Lemuel did speak many hard words unto us, their younger brothers, and they did smite us even with a rod. And it came to pass as they smote us with a rod, behold an angel of the Lord came and stood before them, and he spoke unto them saying: Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen him to be a ruler over you, and this because of your iniquities? Behold ye shall go up to Jerusalem again, and the Lord will deliver Laban into your hands. And after the angel had spoken unto us, he departed. And after the angel had departed, Laman and Lemuel began again to murmur, saying, How is it possible that the Lord will deliver Laban into our hands? Behold he is a mighty man, and can command fifty, yea, even he can slay fifty; then why not us?"—1 Nephi chapter 1: 27, 28, 29, 30.

What do we learn from the above? That in their second effort to procure the plates, they came openly and offered to give Laban all their wealth as a compensation for the plates. If Laban was the true and faithful man that Mr. Murphy would have us believe him to have been, why did he not say, "No, gentlemen, I do

not want your gold, I propose to be faithful to my trust." Instead of this, he unjustly *robbed them of their wealth*, and also attempted to *slay them*. It was not until after all this had occurred that Nephi was commanded to slay him.

Sixth, The third effort is made, as described by Mr. Murphy, only he garbled badly, as before mentioned. I will supply what he left out from the midst of his quotation without anything to indicate it. After finding Laban dead drunk with his sword on him, and perhaps still watching for an opportunity to slay Nephi and his brethren, and after having been commanded twice to slay him he uses the following words: "Ye, and I also knew that *he had sought to take away mine own life*; yea, and he would not hearken unto the commandments of the Lord, and he also had *taken away our property*."

Mr. Murphy evidently did not want the reader to see this last quotation, for it would spoil his position, inasmuch as it shows that the killing of Laban was largely in *self defence*. He says "many are hung almost weekly for just such midnight murders and robberies, such as that of the prophet Nephi," etc. I challenge Mr. Murphy to produce one parallel case where the individual has been duly convicted and hung!

That the reader may know in what light this same Nephi regarded the crime of murder, together with other crimes and wrongs, I call attention to his second book, chapter 11, the closing portion of the 15th and the first part of the 16th paragraphs. "He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion. Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment that all men should have charity, which charity is love. And except they should have charity, they were nothing; wherefore if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish.

"And, again, the Lord God hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; * * * and that they should do none of these things, for whoso doeth them shall perish; for none of these iniquities come of the Lord," etc.

What would become of the Bible should we treat it in the same manner that Mr. Murphy has treated the first chapter of the Book of Mormon? Paine, Voltaire, Graves, Ingersoll and other infidel writers, have not been more unfair than he, and some of them have brought forth much better support for their conclusions—"impressions"—and yet they have come far short of making a valid argument against

the Bible and Christianity. Whatever Mr. Murphy and his fellows may think of the Book of Mormon, there is one thing which he can not successfully deny, namely: that the moral tone of the book as a record, is excellent; and that it is surpassed by no other.

Mr. Murphy claims that Nephi's use of the word "brethren," shows that the book is of modern origin. I have looked the matter up and found that his opinion with reference to this has no foundation in fact. Should this point be urged, I will adduce the evidence which will prove his opinion to be extremely fallacious.

When Mr. Murphy comes to "Reformed Egyptian," etc., we shall endeavor to give his learned effusions such notice as the nature of the case may demand.

JOSEPH R. LAMBERT.

KINGSTON, (Mo.), *Times*, Feb. 20th.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Truth should be the first lesson of the child, the last aspiration of manhood."

FIRST—A MOTHER.

It is sometimes said of reformers, particularly of women, that if they did better work at home in the training of their children, their outside work would be more effective. Though this may be said with "malice aforethought," there is a deep truth underlying it which we do well to heed.

Every woman who is called to motherhood should feel that her first, best work lies at home, and no call to other work can be so imperative as to justify her in neglecting the earnest training of her children. With every child that comes into our arms, comes anew the command to "take this child and train it for me—the Father, God," and woe be to the mother who dares disobey the divine injunction.

"We long, and struggle and aspire," and it is right we should, yet bethink you, mothers, is there aught you can do more beautiful and holy, more deep and vast in its effects, than the training of a child to true manhood or womanhood? Is there any work which should come before this?

It is sickening to hear people prating of "woman's narrow sphere," or "her limited work," when she, above all others, is the true homemaker, and the mother of children. I would lay the burden of grave responsibilities and high privileges on both parents, yet the mother moulds and guides the tender plant in ways of her own; she, in a deeper sense than man can know, works with God in creating an immortal soul, and truly, if she seeks a great work, she can find it here. Far be it from me to say anything against any organization which has for its object the advancement of mankind—to all such I give a hearty "God speed;" yet I sometimes think if mothers, wives and sisters everywhere worked in their homes as they should, if every home was a reform society, a temple dedicated to the highest and holiest things of life, to temperance and purity in all things, the need of these auxiliary societies would be greatly lessened, and the work we are trying to forward would be more truly and more wisely done.

It is because so many children are denied their birth right and are not well born, not born into the kingdom of love and truth and purity, as every child should be, and not properly guarded and guided, not earnestly trained and instructed through childhood and youth, because parents have failed in their high calling, doing that which they should not do, and leaving undone that which they should do, because fathers and mothers alike do not feel the importance and sacredness of their work, that evil is so widespread among us to-day; and every one must be "up and doing" to fight it down. For every other work in life we fit ourselves by study and careful preparation, but how many among men and women take special thought to fit themselves for parenthood? How many take up its duties and its responsibilities with a devout spirit, feeling the need that it, above all other work, shall be well done? How few, even among thinking men and women, but rush haphazard into this "holy of holies" where the crown is given us! Is it any wonder that our children are born maimed and weakened in body and mind, and that society must be hedged about by all the safeguards of the law to give us even the appearance of a peaceful, God-loving people? How can it be otherwise?

But let the husband and wife, when the marriage vow is given and the blessing is promised, give themselves to the work of bearing children with the same earnestness, the same careful, prayerful, preparation, the same uplift of heart and soul with which they enter upon any other good work, and how different the result would be. Then children would be born to honor and be an honor to us through all the way of life.

"He builds too low who builds beneath the sky." Our children are born not for time alone, but for eternity—not for earth only, but for heaven, and the seal of Divinity should be plainly visible upon them from the first. It is not to the baby's body alone that we give birth, but to its soul as well, and what that soul shall be, whether a "vessel of honor" or of dishonor, rests largely with us. If we accept the trust with humble, reverent spirit, with loving wisdom and unswerving fidelity, if we work from first to last as "seeing Him who is invisible," seeing the God-likeness in every little face upturned to ours, in every trusting, loving soul entrusted to our keeping; if day by day we recognize the right of that soul to the best that is within us, and give it, we shall not fail of the "exceeding great reward" promised to the faithful. Our name may never be heard "outside the gates of the city," we may not be accounted great among men, yet we shall have done a wondrous work, and the "well done" of the Father will more than atone for any lack of praise or appreciation here. Our children and our children's children for untold generations will carry on the work we begin. The little seed we scatter by the way-side to-day shall be a mighty, fruitful tree in the future. All the world shall be more blessed because of the home we build, and mankind be lifted up and ennobled because our children are pure and strong.

Then call ye it a little work that we are doing? A narrow sphere that we are filling? Ah, no! there is no little in God's sight. It is deep and broad as the need of the soul, wide and large as heaven. Let us thank God that we are accounted worthy to work with Him in the vast field of

humanity. Let us rejoice that we are one with Him in all good work, and with the armor of His love about us, the strength of His strength sustaining us, let us walk and faint not, exemplifying, each in our own life, the truth we would impart to others:

"Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another soul would reach;
It needs the overflowing heart
To give the lips full speech.
Think truly, and thy thought
Shall the world's famine feed;
Speak truly, and thy word
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

—Rural Home.

HOME COLUMN MISSIONARY FUND.

Artie Bullis, Lamoni, Iowa	\$ 10
Wilbur Gillen, Lamoni, Iowa	10
Sr. Louise Stolburg, Lamoni, Iowa	30
Richard Lambert, Lamoni, Iowa	15
Sr. J. Albertus, Portsmouth, Iowa	25
Sr. M. E. Eye, Corvana, Cal.	52
Sr. Hattie Moore, Lamoni, Iowa	10
Sr. Libbie Blackmer, Beloit, Wis.	50
A sister, Jackson county	6 75
Sr. Elizabeth Ransom, Oakland, Cal.	1 00
Mamie and Vida Elvin, Lamoni, Iowa	25
Sr. Huldah O. Fogg and children, Somonauk ..	45
Sr. Christina Johnson, Plano, Ill.	55
Sr. Ellen Aurner, Boone, Iowa	1 00
Cordie Rodger, Lacona, Cal.	12
Sr. G. Walmsley, Dayton, Nev.	1 00
Sr. Ann Cotton, Newton, Iowa	1 00
Sr. Elizabeth Ainley, Iowa	1 00

LAMONI, Iowa, April 11th.

PROTON, Ont., March 4th.

Dear Sisters of the Home Column:—I am but young in the gospel and in years, but have often thought I would like to write to the *Herald*. I know this work is true. I have seen the sick healed, and I have been healed myself by the prayer of faith. I have said words which afterwards I thought were not right, and I have prayed that the offense might be forgiven me; and I have been told that patched things did not look so well, no matter how nice they were before. Then let us, dear sisters, not have to patch ourselves up in the gospel, but let us try to keep on and as near to the right line as we can. I have never borne my testimony in a prayer meeting, for I feel too backward; but we should not be that way. I know that the church is true; and it makes my heart rejoice when I sing:

"Great is the Lord, 'tis good to praise
His high and holy name."

Pray for me, sisters; my prayers are for you all, in Jesus' name.

Your sister in the gospel,
MARY BOSFIELD JACK.

KINGSLEY, Iowa, March 14th.

Dear Sisters of the Home Column:—I am a young girl of eighteen summers, and have been a member of the Church of Christ seven months, and have never had the first time to regret the step I have taken. My father and mother have been united with this church for twenty-three years past, and still hold to the same faith. I believe this church to be the true church of God, and am strong in the faith. There is no branch here, but prayer meeting is held each Sunday evening at our school house, where the young members of the church offer prayer and bear testimony. We have just splendid prayer meet-

ings. Let us not neglect to pray, and pray for one another; and so live that when we are called from this world we may praise our Father's name in heaven; and when we stand around the judgment bar to be judged, that the Lord may say well done, is the prayer of your sister in Christ.

MINNIE HUDSON.

QUARRY, Ohio, March 23d.

Beloved Sisters of the Home Column:—I have not been silent so long for want of something to write. The fact is, I have so much to say and tell of the great goodness and blessings daily flowing from God, that I feel to say too much, and I am not yet able to write as I should. Let me say to those who have been my constant comforters and whose prayers have ascended in my behalf, since my great affliction, and to many of whom I was not able to respond, our Father has heard our prayers, and since I have been administered to by his authorized servants who kindly advised me to use only the consecrated oil—"God's universal remedy for his people,"—I am much better, and am gradually, surely gaining. Oh, if my pen was that of a ready writer, what glorious things I could tell of the manifestations and blessings I have witnessed of His power and loving kindness. From many states comes the testimony of the Saints, who have written they knew I would recover. It was given them in answer to prayer; and from three of God's servants in different places came the same words and promises by the bidding of the Holy Spirit; they were grand, and to some extent I am already realizing them, and my heart o'erflows with the love and gratitude we Saints only can understand! Oh how I wish every mortal soul could feel as I now do!

Dear Saints, permit me to say to you all, (while I tremble with the power of God's Holy Spirit, and am filled with love for all his people), hold fast the iron rod; trust in darkness as in light; keep the one only true faith, and our Father will aid you to obtain eternal life.

"Aunt P," permit me to tell you your piece on visiting the sick was timely, and is already bearing fruit. Some Saints who had slacked off, and had not written for months, after reading your advice, have written saying your advice aroused them to duty. They say, as they can not cross the deep waters or come over the many miles that separate, to visit me, they send kind words of cheer, flowers, mosses, cards, books, and boxes of stationary, stamps, and various tokens of regard and mementoes. And here I wish to say, I thank all; and also to the kind unknown friend who send me "The Invalid's Visitor," to Lillie, Georgie, and "Aunt Fannie," and Anna, and all, they are all daily remembered by me. That love Jesus commanded his children to have flows in our hearts for each other, by which we know we are his children. It will not be said to the Saints, "Ye visited me not or ministered not unto me."

I hope all the afflicted are receiving benefit from the advice of aunt P.; and may we all hear from the blessed Savior in the day of reward from him. "Ye visited me, and ministered unto my need and comfort. Ye owned me before the world, as my witnesses. I now own you before my Father and your God. Come ye blessed of the Lord; receive the kingdom prepared for you."

Then, dear Saints, faint not at the trials which must be borne to refine the gold. "If we suffer

with him we shall reign with him." He tells us he overcame, and so may we.

"And thou weary, art thou languid,
Art thou sore distressed?
Come to me, says our dear Savior,
And coming be at rest.
If I ask him to receive me will he say me nay?
Not till earth and not till heaven pass away.
Finding, following, struggling, keeping,
Is he sure to bless?
Saints, apostles, prophets, martyrs, answer yes."

I perceive God is working greatly through all the faithful. I find all are delighted with "Autumn Leaves." It far exceeds what was expected, and will do a vast amount of good. Let us all unite to work valiantly for the cause we love, that we may share the blessings and glory of God, is the prayer of your sister.

S. A. ROSE.

TEACH ME TO LIVE.

Teach me to live! 'Tis easier far to die—
Gently and silently to pass away—
On earth's long night to close the heavy eyes,
And waken in the realms of glorious day.

Teach me that harder lesson,—How to live;
To serve Thee in the darkest paths of life,
Arm me for conflicts now, fresh vigor give,
And make me more than conqueror in the strife.

Teach me to live! Thy purpose to fulfill;
Bright for Thy glory let my taper shine;
Each day renew, remold this stubborn will;
Closer round Thee my heart's affection twine.

Teach me to live for self and sin no more,
But use the time remaining to me yet;
Not mine own pleasure seeking as before,
Wasting no precious hours in vain regret.

Teach me to live! No idler let me be,
But in Thy service hand and heart employ;
Prepared to do Thy bidding cheerfully;
Be this my highest and my holiest joy.

Teach me to live! My daily cross to bear,
Nor murmur though I bend beneath its load.
Only be with me; let me feel Thee near;
Thy smile sheds gladness on the darkest road.

Teach me to live! And find my life in Thee,
Looking from earth and earthly things away;
Let me not falter, but untiringly
Press on and gain new strength and power each day.

Teach me to live; with kindly words for all:
Wearing no cold repulsive brow of gloom;
Waiting with cheerful patience till Thy call
Summons my spirit to her heavenly home.

Selected by SISTER LILLIE.

PRAIRIE VIEW, Kansas.

Dear Sisters:—When reading the letters of the Home Column, the Spirit of the Lord burns within me, and I feel that I must add my testimony to the rest. I do know this work is of the Lord, and I also feel that every Saint ought to turn with all their heart unto the Lord, whom they have promised to serve the rest of their days. If we do our duty we will not find any time to spend in the follies of the world. I have heard some say they would not tie themselves altogether to the gospel; that they "must have a little enjoyment." Oh thoughtless words, if they only remember this question, "Who shall abide the day of his coming?" would they not feel that they could not spend too much time in preparing for that day? I do not think any one can have right thoughts and go to play parties and dances. I think Bro. Caffall wrote a good piece and gave good advice to the Saints. Some have said, "If I never let my children go anywhere they will be perfect dunces." I always tell such if that will make them so I hope they will be. I think if I

can teach my children the gospel and lead them to obey it, and then to realize the duty that rests upon them, I shall be happy. I wish the prayers of all God's children, that I may have that spirit that will help me to be a faithful Saint, wife and mother.

Ever praying for this work, I remain your sister in the gospel,

EMMA PAYNE.

RIVER SIOUX, March 6th.

Dear Sister Frances:—Please allow me a little space in the "Home Column." The *Herald* is very precious to me. I could not live without it. It gives me great satisfaction to read the sisters' letters. I feel like an old veteran, but I can't get to meet with the Saints very often. My health is very poor, but I desire with full purpose of mind and all my strength to help all I can in the work that I love above everything else on earth I send all that I have and that is all any one can do. I have been very sick. I desire the prayers of all the Saints. I send my birth-day offering.

AN OLD SISTER IN THE CAUSE.

Official.

GENERAL CONFERENCE.

THE fiftieth Annual Conference of the Church of Jesus Christ, being also the thirty-sixth of the Reorganization, convened at Independence, Missouri, at ten o'clock on Friday, April 6th, 1888.

A hymn was sung and, on motion Herman C. Smith of San Bernardino, California, was chosen as temporary chairman, and R. M. Elvin, of Lamoni, Iowa, as temporary secretary.

Prayer was offered by W. W. Blair. The chairman was authorized to appoint a committee of three on permanent organization, and he named G. A. Blakeslee, of Galien, Michigan, Charles Derry, of Magnolia, Iowa, and W. H. Kelley, of Kirtland, Ohio.

On separate motions W. C. Cadwell, of Woodbine, Iowa, J. T. Kinneman, of Stewartville, Missouri, I. N. White, of Clinton, Missouri, F. C. Warnky, of Independence, Missouri, and James McKiernan, of Farmington, Iowa, were chosen as a committee on credentials of delegates.

Subsequently the committee on permanent organization reported that they submitted for adoption the following recommendations:

I. That Presidents Joseph Smith and W. W. Blair preside over the sessions.

II. That the Church Secretary and Recorder, H. A. Stebbins, act as secretary of the conference, assisted by W. C. Cadwell and W. R. Sellon.

III. That F. W. Barbee and J. T. Kinneman have charge of the singing.

IV. That J. A. McGuire and F. G. Pitt act as ushers, with authority to select others to aid them.

V. That the order of the meetings be: Prayer meeting at nine o'clock; preaching at half-past ten o'clock; business meetings from half-past one o'clock till five, and preaching each evening at half-past seven.

VI. That the presiding officers appoint

the ones to occupy the pulpit at the preaching services and at the prayer meetings, and that they be requested to occupy the stand when wisdom directs.

VII. That Joseph Luff, E. L. Kelley, D. F. Lambert, R. S. Salyards and R. Etzenhouser act as reporters to send articles to newspapers, and to confer with the reporters who may be present representing any literary department abroad.

Respectfully submitted,

W. H. KELLEY,
Secretary of Committee.

The report was amended by striking out, at his own request, the name of Luff as one of the reporters. Then as amended, the report was adopted.

Addresses were made by Presidents Joseph Smith and W. W. Blair and Apostle E. C. Briggs.

President Smith said:—"The circumstances under which we are gathered are pleasant. The ground upon which we meet is historic, and it should be sacred to us. I am pleased to note that there has been a striking improvement among our people, and that improvement should continue. I trust that we shall remain together at this conference with the same impulse for good that has moved us to come together. If we shall patiently wait and quietly move along we shall succeed without disruption. Only that which is honest and straight will be permitted to abide. I feel to congratulate the brethren upon the thought that the constant endeavor of the great majority who have been preaching has been to maintain righteousness and truth, both in word and in conduct. We can afford to be patient with those who differ from us, and more so with those who are of us."

President Blair said: "To me the whole outlook of the work is very promising. What a contrast this day is with our situation in 1856 to 1860, so great that we can hardly imagine the change. Then our number was few indeed and there were foes everywhere. The only source we could look to for aid was above. Old Saints said that the efforts of the Reorganized Church would be a failure, and, indeed, it had to face all the factions and their antagonisms. But we were conscious that we were in the right, and that all would work out well, for we looked above and trusted in God. The inspiration of the Spirit was with us and we were comforted by the testimony that the standard should not be permitted to fall; for God had lifted it up and it should triumph gloriously. Now the work stands higher than it ever did before, though we are largely misunderstood by the world and a good deal misrepresented. Still there are many who begin to think that there is some truth with us."

Elder E. C. Briggs said: "I believe that this will be one of the most important conferences we have ever held. In June, 1852, I attended the first conference that the Reorganized Church ever held. I was also the first elder of it that took the field to preach its faith. Now how different is the condition of things. Of the east I will say that in many cities of those

states our people have a standing that is high, and they have places of worship and are known as being followers of God and Christ. I never saw the day when there was such a desire manifest to hear the word of life as there is now."

President Joseph Smith appointed the speaker and his assistant for the evening service. Sung "Come thou fount of every blessing," and closed with benediction.

At half-past one o'clock, after singing a hymn, prayer was offered by Bishop G. A. Blakeslee. Pres. Joseph Smith in the chair. The committee on credentials presented and read their report; then withdrew it to perfect it, after which the conference adjourned to witness and take part in the ceremonies of laying the corner stone of the meeting house now being erected in Independence.

At half-past seven Leonard Scott, of Galien, Mich., preached. He was assisted by William Crick, of Lamoni, Iowa.

SATURDAY, APRIL 7TH.

The nine o'clock prayer meeting was in charge of J. C. Crabb and J. W. Wight. It was a peaceful and pleasant occasion. The morning sermon was by Willard J. Smith, of Armstrong, Kansas. He was assisted by I. L. Rogers, of Sandwich, Illinois.

At half-past one o'clock the business session was opened by singing, "Hark! listen to the trumpeters," and with prayer by James Caffall. Pres. Blair in the chair.

The minutes of yesterday's session were read by the secretary. This was followed by the report of the committee on credentials, reading as follows:

	Votes
Canada, London District: J. H. Lake.....	23
California, Central: H. C. Smith.....	5
California, Southern: A. W. Thompson, H. E. Goff, R. M. Dungan, D. S. Mills, H. C. and Vida Smith.....	39
Illinois, Northern: I. L. Rogers.....	30
Illinois, Kewanee: J. W. Terry, M. T. Short.....	8
Illinois, Nauvoo and String Prairie: James McKiernan.....	12
Indiana, Southern: W. H. Kelley, M. R. Scott.....	15
Iowa, Decatur: Wm. Anderson, H. A. Stebbins, J. T. Bell, Jos. Hammer, Isaac Phillips. Alternates: J. H. Hansen, John Landers, D. Campbell, E. Banta, E. Sparks.....	47
Iowa, Des Moines: E. C. Brand, J. S. Roth, W. S. Barbee, N. A. Baker, Jas. Allen.....	19
Iowa, Eastern: Warren Turner, J. S. Roth.....	6
Iowa, Fremont: D. Hougas, S. S. Wilcox, H. Kemp, Wm. Leeka, M. W. Gaylord.....	13
Iowa, Galland's Grove: W. W. Whiting, J. Hawley, B. Salisbury, J. T. Turner, C. E. Butterworth.....	29
Iowa, Little Sioux: J. C. Crabb, C. Derry, W. C. Cadwell, D. Chambers, J. M. Putney.....	32
Iowa, Pottawattamie: D. K. Dodson.....	18
Kansas, North-Western: A. H. Parsons, H. R. Harder, Abram Sears.....	10
Kansas, Spring River: J. M. Richards, E. A. Davis, O. P. Sutherland, R. H. Davis, Wm. Westvelt.....	10
Massachusetts: E. C. Briggs.....	25
Michigan and Northern Indiana: C. Thurston, L. Scott, B. V. Springer, G. A. Blakeslee, Dudley Locke.....	14
Missouri, Far West: J. T. Kinneman, W. T. Bozarth, J. M. Terry, H. C. Bronson, Wm. Lewis.....	21
Missouri, Independence: I. N. White, R. May, R. Etzenhouser, F. C. Warny, J. Emmett.....	35
Missouri, Nodaway: A. J. Moore, Jos. Flory, Wm. Woodhead, Ole Madison, J. Thomas.....	6

Missouri, St. Louis: J. W. Gillen, H. H. Robinson.....	20
Nebraska, Central: W. M. Rumel.....	5
Nebraska, Northern: W. M. Rumel.....	10
Nebraska, Southern: L. Anthony, J. W. Waldsmith, C. H. Porter, J. B. Gouldsmith, Jas. Ferguson.....	20
Ohio and Pennsylvania, Kirtland and Pittsburgh: G. T. Griffiths, E. L. Kelley, R. S. Salyards.....	20
Pennsylvania, Philadelphia: W. H. Kelley.....	5
Utah: R. M. Elvin, Peter Anderson, Ezra Pettitt, C. H. Barrows.....	21
Montana, Deer Lodge Branch: Jos. C. Clapp, Peter Anderson.....	2

The Fremont, North-Western Kansas, Spring River, Far West and Southern Nebraska district credentials fail to show the membership, or number of votes they are entitled to, and no written credentials came from the Kewanee and Independence districts. In the last two cases we report the names of those that we believe to be accredited delegates, according to evidence from authentic sources. In the other cases we had to get statements of numbers from the latest and most accessible sources at hand. According to credentials submitted, the London (Canada), the Massachusetts, and the Northern Illinois district failed to send enough delegates to fully represent their respective districts, in case of a call for the yeas and nays. The Pittsburgh and Kirtland and the Southern Indiana districts also fail to send written credentials, so we report upon them as in the other cases.

W. C. CADWELL,
Secretary of Committee.

R. M. Elvin stated that the Malad District, Idaho, desired this conference to provide a way for that district to be represented here, it having no delegate present. It was moved that their request be granted, but the vote being taken upon it the negative prevailed and the request was denied, there being no provision in the Rules of Representation for such an exigency.

The report of H. A. Stebbins, as General Church Secretary and Recorder, was read:

CHURCH SECRETARY AND RECORDER'S REPORT.

I present the following synopsis of the labor that has been done upon the Church Records during the year just past, and I feel sure that the body will be pleased to see that there has been such a gain in numerical strength. The table given further on in this report shows that there has been a gain of one thousand, six hundred and seventy-one (1,671) by baptism, nine hundred and forty-three (943) by letter and vote, making a total of two thousand, six hundred and fourteen (2,614) names put upon the General Record of the Church during the past year. With them have been recorded the dates and places of birth and baptism, and by whom each was baptized and confirmed.

During the same time there has been a loss of seven hundred and seventy-five (775) by Letter of Removal, two hundred and seventy (270) by death, and one hundred and twenty-seven (127) by expulsion, making a total loss of eleven hundred and seventy-two (1,172), which taken from the stated increase leaves a net gain of fourteen hundred and forty-two (1,442) members for the year. This added to the total of last annual report brings the aggregate of the Church up to twenty thousand, six hundred and seventy eight (20,678) members, according to the records in my office.

I have also recorded one hundred and seventy marriages, or changes of name by marriage, and the names of two hundred and eighty-eight officials of the Church, with the items of when, where and by whom they were ordained, one hundred and sixty of

them being new ordinations in the various branches of the Church. Have corrected and brought up the records of each quorum in the Church, so far as organized, and have enrolled the names of all Elders, Priests, Teachers and Deacons who have applied to be placed in quorums.

Eighteen new branches have been organized and placed upon record, and several previously inactive ones have been reorganized, or put in working order, after a decline caused by the removal of pastors or people during past years. There are several other new ones that I have heard of, besides two or three new ones that came into my hands too late for recording before making up my Annual Report.

There has been an improvement in order, system, and promptness about reports and records among branch and district officials, which I am glad to note. I have received during the year one thousand and three reports of branches or letters affecting the Records, frequently these letters being transcripts of

or pertaining to six or more branches, as sent in by district secretaries, thus being equivalent to so many separate reports of branches. In corrections of records, or additions in items of dates or places of birth, baptism, confirmation, ordination, etc., to that previously on record, I have made fifteen hundred and fifty-five entries. Have also written between five and six hundred letters, besides issuing the usual number of Certificates of Appointment, Certificates of Membership, Licenses, etc., and done such other writing as was necessary, or as was required of me.

The annexed tabular form will show at a glance what has been the number of baptisms recorded in favor of each state, and the number received, removed by letter, expelled, died or ordained during the year, with the net gain or loss, as the case may be, in each country or state. The footings show the aggregate gain and loss of the whole Church, and the net gain of 1,442 members as stated above:—

	Totals 1887.	Baptized.	Rec'd by Letter and Vote.	Rem. by Letter.	Expell- ed.	Died.	Net gain.	Net Loss.	Totals 1888.	New or- dinations.	Mar- r'ges rec'd.
Australia.....	188	45	2			2	45		233	3	1
Society Islands.	725	13			5	1	7		732	5	
Denmark.....	21								21		
England.....	608	10	8	13		2	3		611	4	1
Scotland.....	15								15		
Switzerland.....	27								27		
Wales.....	173	23	2	4	3	4	14		187	13	1
Canada.....	880	215	50	81	26	10	148		1,028	23	3
Manitoba.....	8			1				1	7		
Nova Scotia....	26								26		
Alabama.....	386	10	7	2		3	12		398		
Arkansas.....	29	6	6			2	10		39		
California.....	1,122	42	25	34	7	16	10		1,132	3	7
Colorado.....	65		6	8		2		4	61		
Connecticut....	8								8		
Dakota.....	32	10	1	4			7		39	1	
Florida.....	258								258		
Idaho.....	114	5	7			1	11		125		
Illinois.....	1,729	120	96	100	15	22	79		1,808	10	28
Indiana.....	258	20	3	5		4	14		272	1	3
Indian Ter.....	25	15				3	12		37		
Iowa.....	4,227	289	261	191	26	54	279		4,506	27	60
Kansas.....	850	65	45	39	1	14	56		906	12	11
Kentucky.....	27	7		6		4		3	24	3	1
Maine.....	363	15	1	1		5	10		373	1	1
Maryland.....	13	3					3		16	1	
Massachusetts..	433	22	10	6	4	5	17		450	1	1
Michigan.....	790	192	25	25	1	12	179		969	10	3
Minnesota.....	207	9		14	4	2		11	196	3	5
Mississippi.....	55								55		
Missouri.....	2,085	280	215	116	14	37	328		2,413	10	10
Montana.....	80			2		2		4	76		
Nebraska.....	913	18	48	42	2	18	4		917	2	7
Nevada.....	99	14	2	1			15		114	3	
New Jersey....	21	1	2	1		2			21		
New York.....	49	9	27	3		12	21		70		1
Ohio.....	442	84	14	10	8	3	77		519	9	7
Oregon.....	75	3	3				6		81		
Pennsylvania..	315	22	17	18	2	5	14		329	2	1
Rhode Island..	219	7	1	1	2	3	2		221	5	5
Tennessee.....	35	5					5		40		1
Texas.....	299	37	25	22	3	5	32		331	4	3
Utah.....	496	9	16	7		7	11		507	1	4
Virginia.....	6								6		
West Virginia..	216	36	13	16	4	7	22		238	3	5
Wisconsin.....	211	8	5	2		1	10		221		
Wyoming.....	13	2					2		15		
Totals.....	19,236	1,671	943	775	127	270	1,465	23	20,678	160	170
		943		127			23				
				270							
Gross gain.....		2,614		1,172			1,442				
Gross loss.....		1,172									
Net gain.....		1,442									

Of England I would say that only one branch has been reported during the year, namely the Zion's Hope, of London, which accounts for the meager statistics given of that country. The lack in the Society Island reports is accounted for by a letter found later in this report, from the secretary of that mission.

The work in Scotland has not been heard from for many years, and since Bro. Brix died nothing has come from Denmark in the way of news or records.

REPORTS OF DISTRICTS.

I give a summary of the yearly reports of missions

and districts, so far as sent in. It includes their membership, account of spiritual condition and progress, and of labor done. The totals given include all officials, namely First Presidency, Apostles, High Priests, Seventy, Elders, Priests, Teachers, and Deacons. It does not seem necessary to take space to publish their number in each district.

Society Islands.—The secretary of the mission writes as follows:

"Sharon, Papeete, Jan. 20th, 1888.

"Elder H. A. Stebbins, Secretary of the Reorganized Church:—Salutations to you in the name of the Lord Jesus Christ; Amen. I find great difficulty in giving you the names of the members of the church in this part of the world, because the books have not been properly rectified by the several churches. I trust that you will wait patiently for a little while until we can send you a correct list of the members of the body of Christ, but the dates of birth we can not well give. We are still looking over the Registers to ascertain the age of the younger part of the community. The books are kept by the chiefs of the respective districts. You are aware that the greater part of the members are at the Paumotu Islands, where the register of births and deaths has never been well kept, until about the last fifteen or twenty years. Of those born before that nothing can be put down as certain, the ages of the people being guessed at. Since then the books [public registers] have been properly kept. But it costs a great deal of money to take extracts from the books, and then to translate them into English. That is one of the great difficulties that we encounter in this part of the world, and more especially in our correspondence with you, for which the church here has made no provision whatever, such as paying interpreters, purchasing writing material, and whatever else is necessary in that line.

"Salutations to you in the name of the Lord,

"DAVID POHEMITI,

"Secretary of Church in the Islands of the Southern Sea.

"A correct translation.

"R. BARFF."

Welsh Mission.—This mission includes 9 branches having a total membership of 162, including 1 of the Seventy, 32 Elders, 11 Priests, 3 Teachers, 4 Deacons. During the year 16 persons have been baptized; 4 have been expelled, 4 died, leaving 8 as net gain. T. E. Jenkins, president; D. C. Lewis, clerk. Bro. Jenkins writes that the Saints in Wales feel grateful to the church for appointing Bro. J. D. Jones to labor there, for his preaching, his exhortations and his conduct were alike good. But his affairs made it necessary for him to return to America, so they ask for another to be appointed to come there. Bro. Jenkins suggests Bro. John Watkins, of Lucas, Iowa, as a true man, worthy of confidence, and that he be put in charge of the mission, the duties of which Bro. Jenkins says he is not really able to perform, owing to weakness of body. But whoever is sent there he will do all he can to aid them and the work. The local Elders have been faithful the past year, some of them very faithful. The most successful were Brn. John Jones, of Ogmere and Thomas Gould, of Cardiff, the latter a young man of promise. The church in Wales rejoices in the prosperity of the cause in the various parts of the world, while still praying and believing that ere long it will prosper in their land. Peace and happiness are with them, and gifts of God's Spirit are enjoyed to a good degree.

Kent and Elgin, Canada.—Is composed of 14 branches, having a total of 383 members, 62 baptisms, 16 received; 14 removed, 1 expelled, 6 died; 57 net gain. Arthur Leverton, president; Richard Coburn, clerk.

Northern Illinois and Southern Wisconsin.

Embraces about 14 branches and several fragments, 756 being total membership. During year 14 persons been baptized, 22 received by letter, total gain 36; loss of 16 by letter, 1 by death, leaving a net gain of 19 over last report. F. M. Cooper, president; W. Vickery, clerk.

South-Eastern Illinois—Has 6 branches, with a total of 337 members. Baptisms during the year 25, received 2, total 27; loss 2 by letter, 6 by expulsion, 5 by death, leaving 14 as net gain. There are also 15 scattering members, 1 baptized this year, making a total of 352. The work is said to be not in good condition, and laborers are few, with only one appointed missionary. Times are hard and other Elders having to support their families, can not devote much time to preaching. G. H. Hilliard, president; I. M. Smith, clerk.

Nauvoo and String Prairie.—Contains 5 branches, 295 members; 10 baptisms; 12 lost by letter, 7 by death, 1 by expulsion, making a net loss of 20 for the year. Its condition is not as good as the officials would like to see; still there is an increasing interest to hear the doctrine, and there are good prospects. Since June first the president has devoted much time to the work, both in the branches and outside of them. Brn. A. H. Smith and M. T. Short have preached some for us, besides the regular preaching of branch officers. James McKiernan, president; G. P. Lambert, clerk.

Decatur, Iowa.—District contains 8 organized branches, all alive and in working order, and with one exception doing well. A good degree of harmony and peace exists throughout seven of the branches, and there seems to be a steady growth in spirituality, as a rule; and especially is there an increasing interest in studying the revealed word. There has been during the year a gain of 107 members, 56 by baptism, 51 by letter and vote; a loss of 53 by letter, 12 by expulsion, 10 by death, total 70, leaving a net gain in the branches of 37, though there has been a loss besides of 5 from the 52 scattering ones reported last year. The branches contain now 1,139 members, which with 47 scattering makes 1,186 present membership of the district. The president has spent several months time in preaching where most needed, and has baptized 25 during the year. Brn. C. H. Jones, John Johnston, John Shippey, J. R. Evans, T. J. Bell, Samuel Ackerly, O. J. Bailey, Nephi Lovell and J. W. Johnson, of the local brethren, have done more or less away from their homes in the district, while Brn. Joseph Smith, W. W. Blair, J. R. Lambert and A. J. Moore have given occasional aid, and Bro. Duncan Campbell some. It is hoped that a part or all of these and others will be free to do more the coming year, in declaring the salvation of God unto the people. H. A. Stebbins, president; F. M. Weld, clerk.

Des Moines—Has 9 branches, 467 members besides 13 not in branches. There have been 19 baptized, 45 received, gain 64; loss of 22 by letter, 4 by expulsion, 3 by death, total 29, leaving net gain of 35 for the year. The district is reported as being in a fair condition, and so with most of the branches. Branches have been organized at Flagler, Marion county, and at Angus, Boone county, by Bro. E. C. Brand, who has labored earnestly. Bro. J. S. Roth has divided his time between this district and the Eastern Iowa, and has worked hard. Brn. Stamm, Allen, Thompson, Shimel, Hand, Baker and Knox all report doing some work. More laborers are needed, as not one half of the territory has been worked over. The What Cheer branch has been reorganized and is doing well. W. C. Nirk, president of district; H. A. McCoy, clerk.

Eastern Iowa—Five branches, 155 members; 28 baptized, 4 lost by letter and 1 death, leaving 23 net gain. There are also 12 members not in branches. District in a good state, though two branches have had no gain, and one is holding no meetings whatever. The help of the missionary in charge is needed, and he has been called for. There are many calls for preaching, and the work prospers nearly everywhere. Bro. J. S. Roth has labored acceptably and his return is desired. Bro. W. T. Maitland has spent much time, having been called so to do. Offers of aid have been made by some not of the church, for the purpose of building a meeting house. Jerome Ruby, president; W. T. Maitland, clerk.

Galland's Grove.—Contains 9 branches, in which are 689 members, besides about 40 scattering, making about 729 as a total. A gain of 29 by baptism, 13 by letter and vote, total 42; loss of 15 by letter, 3 by expulsion, 4 by death; net gain 20 members. Excepting in two branches the cause is onward, and these exceptions are for lack of labor on the part of the branch officers. The following have labored in the district: J. R. Lambert, A. H. Smith, Charles Derry, J. Crabb, J. A. McIntosh, J. W. Chatburn, E. C. Brand, J. F. McDowell, John Thomas, W. E. Peak, W. W. Whiting, C. E. Butterworth, David Chambers, Jos. Seddon, George Sweet, Robert Ford, Edmund Ford, James Allen, Ingvert Hansen, John Pett, Alfred Jackson, Jno. Hawley, Ira A. Goff, James Turner, James Wedlock, William Jordan, B. F. Wicks, Benam Salisbury, Franklin Rudd, Abel H. Rudd, Jos. W. Smith, Chauncey Williamson, Charles J. Hunt, Leonard Butterworth, Cyrus Dobson, Samuel Jordison, David S. Baughman, and other of the Priests and Teachers of the several branches. W. W. Whiting, president; John Pett, clerk.

Little Sioux.—Has 8 branches, 720 members. There has been a gain of 44 by baptism, 33 by letter and vote and 27 by organization of Union branch, total 104; a loss of 20 by letter, 10 by death, leaving net gain of 74 for the year. The district is said to be in a fairly prosperous state. With the possible exception of the Little Sioux and Union Center branches they are all in good condition, spiritually. The brethren have opened several new fields, and there has been a greater increase in membership than during any previous year, showing the wisdom of sending two such men as Brn. Derry and Wight; also Bro. Crabb has labored extensively. Our conference requests the General Conference to return the brethren to this field so that the cause may still prosper. There is talk of keeping the large tent in partial or continued use during the summer in such important places as Sioux City, Kingsley, Woodbine, Dunlap and Missouri Valley, in hopes of creating a better interest in the gospel. J. C. Crabb, president; W. C. Cadwell, clerk.

Pottawattamie.—Contains 5 branches, 453 members; 28 baptized, 1 received; 2 expelled, 1 died; net gain 26 members. Records have not been well kept; otherwise the cause is advancing there. Invitations come from all sides. The president has spent much time, and the labors of Bro. J. C. Foss were much appreciated and resulted in good. Few of the local brethren have preached outside the branches. The field is wide and more laborers are needed. H. N. Hansen, president; Thomas Scott, clerk.

Central Kansas.—Five branches; 153 members; 1 received; 1 removed, 1 died; net loss 1 member. Daniel Munns, president; J. B. Jarvis, clerk. The president writes that none of the traveling ministry have visited that district, and they feel that they have been neglected. There are many chances for preaching, but few of the local brethren can spend time out-

side their respective branches. Therefore they ask to be remembered when appointments are made.

North-Western Kansas.—Has 7 branches; 254 members; 29 have been baptized, 5 received; 2 expelled, 3 died, leaving a net gain of 29 for the year. District in a moderately good condition. Labor has been done in branches by brethren in them, and missionaries A. H. Parsons and G. W. Shute have labored in the district. There are 45 members resident who have not united with branches, those who are numbered with the church in other states. A. H. Parsons, president; W. D. Jamison, clerk.

Michigan and Northern Indiana.—Eight branches and 310 members. Gain of 32 by baptism, 6 by letter; loss of 9 by letter, 13 by expulsion, 7 by death; net gain 9 members. A scattering membership of 29 makes a total of 339 in the district. The work is in fair condition. Brn. B. V. Springer, Hiram Rathbun, L. Scott and J. B. Prettyman have labored there, the two first continuously. Dimondale and Webberville branches disorganized, and Lansing and Maumee organized during the year. C. Scott, president, D. B. Teeters, clerk.

Western Maine.—Five branches, 149 members; 7 baptisms, 2 died; net gain 5 members. District is in better state than it was a year ago, although the branches are not thriving well. Brn. F. M. Sheehy and U. W. Greene have labored constantly, and Bro. E. C. Briggs was there awhile; also Bro. John Smith came and taught the law of tithing more perfectly. New places for preaching have been opened by the laborers. W. G. Pert, president; E. H. Pert, clerk.

Massachusetts.—Ten branches; Fall River 115, Providence 166, Boston 101, Plainville 62, Dennisport 56, Brockton 30, Compton 29, New Bedford 23, North Plymouth 26, Cranston 21, total 651, being a gain of 14 over losses. Bro. E. C. Briggs has labored some in the district, and Brn. M. H. Bond, F. M. Sheehy, John Smith and Thomas Whiting also. The demands for preaching are more urgent than ever before, and prospects are bright. Financial condition of the district is far above that of any previous year, the Bishop's agent having labored to that end. John Smith, president; Thomas Whiting, clerk.

Northern Minnesota.—Has 4 branches, 150 members; a gain of 16 by baptism; a loss of 18 by letter, 4 by expulsion, 2 by death, making a net loss of 8 for the year. The branches are in fair condition, yet the members are so widely separated that meetings are not as well attended as they should be. But there is a feeling among the Saints to live faithfully; and the faith is enjoyed through which the sick are healed. Brn. J. C. Foss and A. H. Smith have labored with good results; and Brn. Way, Martin, Barnard, Mosher, Anderson and Gould have done what they could. There is need of an elder who can preach in the Norwegian language, as there are many of that nation in Minnesota. T. J. Martin, president; William Barnard, clerk.

Central Missouri.—Three branches; 77 members; 29 baptized, 2 received; 1 expelled, 3 died; 27 net gain. The Carrollton branch has been disorganized, and the Wakenda reorganized. Brn. Bozarth, Bronson and Warnkey have labored with some benefit to the work, but the situation is anything but encouraging. W. L. Booker, president; M. A. Trotter, clerk.

Far West, Missouri.—Seven branches; 527 members. Gain and loss not stated. The Center Prairie and Far West branches have been consolidated and now form the Kingston branch. Also a branch has been organized at Edgerton Junction, Platte county. The work is in an encouraging state, though there has been little district work done by the local brethren. Of the traveling ministry, Brn. Lambert, Bronson and

Bozarth have labored there. J. T. Kinneman, president; C. P. Faul, clerk.

Independence.—Seven branches; 874 members. During the year 156 persons baptized, 117 received by letter and vote; 11 removed, 2 expelled, 8 died, leaving net gain 254 members. The president has worked faithfully and directed to advantage the laborers given him. The vice-president, Emsley Curtis, has also done much good. H. H. Robinson labored part of year; Alfred White some of time; also J. C. Foss, C. St. Clair, F. C. Warnkey, R. Etzenhouser. Samuel Crum in the field about four months, sickness of wife preventing further labor. Many have been brought into the fold, and the district is in excellent condition. I. N. White, president; Samuel Crum, clerk.

North-East Missouri.—Three branches; 180 members; 2 baptized, 1 received; 14 removed, 1 expelled, 2 died; 14 net loss. J. T. Richards, clerk.

St. Louis.—Contains 7 branches and several fragments, with a total of 491 members. During the year 9 persons have been baptized, 17 added by letter and vote; 43 taken letters, 5 have died and 2 been expelled, making a net decrease of 24 for the year. Nothing said of the condition. William Jaques, president; J. G. Smith, clerk.

Central Nebraska.—Four branches; 136 members; 3 baptized; 4 received; 7 removed, 1 expelled, 1 died; 2 net loss. The condition of the district is said to be good. Levi Gamet, president; J. H. Jackson, clerk.

Southern Nebraska.—Has 6 branches; 511 members; gain of three by baptism, 8 by letter, total 11; loss of 6 by letter, 8 by death; net loss 3 members. There are also 118 members not in branches. The small gain is accounted for by the little preaching done. The only missionary they had was taken from them and sent to preach in Utah, therefore they are in need of others (two or more) to labor constantly. Brn. Caffall, Elvin, Blair and Foss have preached more or less. Three of the branches are in fair order, but the other three are about dead, owing to the lack of officers. Levi Anthony, president; J. B. Gouldsmith, clerk.

Utah.—Contains 14 branches, in which are 426 members. Besides there are 105 not in branches, making a total of 531 of the Reorganized Church in the territory, a few less than are known to the Church Record. Peter Anderson, president; C. H. Barrows, clerk. Bro. Barrows reports gain of 3 by baptism and 2 by letter and vote; a loss of 2 by death, 1 by removal; change of 3 names by marriage; 1 ordination. He says that they are in great need of missionaries, and the interest to hear is good everywhere but in Salt Lake City. There infidelity increases on one hand, while on the other the various religious bodies combine to crush everything that has the name of Mormonism. The local elders are doing little in the way of preaching. Brn. Anthony, Clapp, Elvin and Anderson have done good service for the gospel cause, waging a warfare against the powers of sin and unbelief of the various kinds.

Western Wisconsin.—The clerk, Bro. W. A. McDowell, writes that it is generally supposed that their district contains about 114 members, where as many have moved to Dakota and elsewhere, leaving once good sized branches nearly desolate, there having been deaths also that lessened the number. Of the Freedom branch only about six members can really be called resident, of the Willow about five, of Excelsior about four, of Webster about the same. Wheatville has 14 members, but some are old and some indifferent, so there are no less than forty, or about that, resident members. Not much time is devoted to the cause by the elders, but lately they appointed

Bro. W. A. McDowell to travel, and will care for his family. Some are willing to do all things for the work, but their number is few. The Saints also wish to aid the church financially, and to be visited by those in charge over them, but can not well do the first to any amount. Still they wish to get their situation before the conference, and that some would come to their aid as soon as possible under conference appointment. There are many calls and Bro. McDowell was preparing to leave home as he wrote.

ELDERS, PRIESTS, TEACHERS, AND DEACONS.

I give herewith the names of the Elders, Priests, Teachers, and Deacons who have applied for enrollment in existing quorums or in those that may be organized, according to the commandment in the revelation of September 29th, 1882:—

ELDERS:—James H. Adair, Benj. A. Atwell, Var-dimon D. Baggerley, Andrew Barr, Charles M. Bootman, Euoch E. Bradley, Henry Broadway, Thomas Burt, Leonard F. Daniel, Ezra W. Dupue, Jefferson D. Erwin, Ulysses W. Green, Henry Grim, Albert Haws, John H. Hunt, Thomas Jenkins, Joseph S. Lee, John McKenzie (Mo.), John McKenzie (Ont.), Nathaniel Miller, Arthur E. Mortimer, Ewan B. Morgan, Emery W. Nunley, John E. Rogerson, Peter B. Seaton, Samuel P. Sherrill, John G. Smith, William Sparling, Orson P. Sutherland, Owen Thomas, James Thomas, Warren Turner, William H. Vincent, Thomas Wellington, John Wilson—35 new names in addition to the 28 reported by me last year, 5 of whom were received into quorums then.

PRIESTS:—Andrew Anderson (Cal.), Russell Archibald, Seth M. Bass, Parley Batten, George Booth, William D. Bullard, William Cairns, Edward Charlton, William O. Closson, William E. Coiner, William Dowker, George H. Graves, Charles R. Green, Simpson C. Gruver, Andrew Jensen, Abram Jones, Joseph L. Kahler, Thomas H. Moore, David L. Palsgrove, John S. Parish, Erwin C. Perthel, Lorenzo W. Powell, William P. Pickering, Thomas Rawson, Samuel A. Reeve, Francis P. Schnell, John Shields, Hosea B. Sterrett, Thomas E. Thompson, John Wahlstrom, Thomas Whitford, Thomas R. Williams, Thomas W. Williams, Moses Welch—34, added to 16 reported last year makes 50 at present desiring to be in quorums.

TEACHERS:—Andrew K. Anderson, William Bentharn, William Burk, Edward M. Davis, Morgan Davis, Pearl Dutcher, Clarence W. Earl, George W. Hobart, Charles J. Hunt, Joel W. Mooney, William J. Rainey, John T. Roberts, Thomas Shepherd, Edward P. Shupe, Henry Sparling, William Talbot, Willard Wells, Franklin Wiley, Samuel D. Wilson—19. I gave 14 names a year ago, making now 33 who desire a quorum organization of Teachers, there being none yet.

DEACONS:—Daniel S. Bowen, Richard R. Gaither, Thomas M. Parr, James H. Smith—4. There were 6 a year ago, and thus 10 names are now on file for the organization of a quorum of Deacons.

There seemed to be a misunderstanding at the last Conference about the enrollment of names for quorums, as I saw by the minutes. For, when the lists of names that I sent then were read, it was moved that I should enroll them. If by this it was meant that I should enroll them in quorums I would say that, by the action of the Conferences of September, 1882, and April, 1886, I was only authorized to receive and record the applications of Elders, Priests, Teachers, and Deacons, preparatory to their being placed in quorums, and that, by resolution of September, 1879, no one can be enrolled in a quorum except upon their expressed wish and desire to be so received, and that this is done by vote of the quorum, upon

the names being drawn from my hands for the filling of vacancies. Or, if enough names are received, and a sufficient number are present to effect an organization, then the Church can direct that a new quorum be organized.

Of the 58 applications of Elders for enrollment 23 are likely to be received to fill vacancies, there being at this time, according to my records of the quorums, 4 vacancies in the Second Quorum, 7 in the Third, 6 in the Fourth, and 8 in the Fifth. The others await your action in relation to a new quorum. There is but one vacancy in the First Quorum of Priests, thus leaving one more than enough to organize the Second Quorum. There has been no quorum of Teachers organized yet, but now there are nine more names than are necessary for one quorum, and of the Deacons there are two less than needed for a quorum.

I have with me upon sheets the alphabetical lists of 58 Elders and 50 Priests, together with the necessary items of birth, baptism, and ordination, which I have copied from the Church Record, to supply the quorum with for their records. Those of the Priests and Teachers I can give at any time.

I have in my hands a petition from the McFall branch, Gentry county, Missouri, asking that said branch be attached to the Decatur district.

Respectfully submitted as my report to the General Conference, and to the Church.

H. A. STEBBINS,

General Church Secretary and Recorder

In reply to an inquiry the Church Recorder stated that those represented as removed were such as had taken Letters of Removal, and some of them had joined other branches and some had not. But they were not lost to the Church numerically, unless they ultimately failed to unite with branches.

The committee appointed a year ago to examine the books and accounts of the Herald Office, presented their report:

We, your committee appointed to examine the books and affairs of the Herald Office beg leave and report that by agreement we met in Lamoni, March 15th, 1888, and proceeded at once to perform the duty assigned us.

Finding that the books had not been audited for several years by a General Conference committee, we made such an examination of them for the three years prior to 1886 as time admitted of; but more especially devoted our attention to the business of 1886 and 1887, bringing our investigation down to the close of the conference year, March 15th, 1888, at which date the books were balanced, and the entire showing was found to be correct.

Our work occupied seven days, and considerable time at nights, and we were aided, cheerfully, by the Secretary of the Board of Publication and the attachés of the Herald Office throughout, by reason of which help our labor was materially lessened and our insight into the entire management was made the more clear and comprehensive.

We find that the work in every branch of the Herald Office business has materially increased during the past two years and shows signs of continued increase for the future, and we believe that the management has been judicious and economical.

An examination into the matter of salaries was also made by us, and we are of opinion that in some instances the wages paid are considerably lower than would be necessary to secure the same service elsewhere, while in no single instance is an employee paid more than he is entitled to.

A complete inventory was taken of everything of value in each department, and the Secretary's report will present the result of our labor in this as well as in all other directions.

We were much pleased with the general arrangement and management; but are of opinion that

the Banking Exchange business of the office should be discontinued, for the reason that there is not a sufficient remuneration to the Board for the great risk taken by said business, and for the further reason that the Secretary is already overburdened by reason of the increasing business of Herald Office itself.

We have taken the liberty of offering the above thought as a suggestion to the Board of Publication, together with the additional one, that the doors of the Secretary's office be not opened for business with those without until nine a.m. and that they be closed at four p.m., thus allowing time and opportunity before and after said hours to the Secretary for quiet attention to the demands of his books and accounts.

These suggestions were made because of what we learned from observation while in the office. It became a matter of surprise to us that the book keeping work had been conducted in the past so well, and without occurrence of any serious errors where work so continuous and so varied in character had to be attended to by the Secretary, thus diverting his attention from the accounts. The future (if business shall increase as per present prospect) will demand more constant attention to the books than has the past, and with this fact in consideration, the above suggestions were offered to the Board for the exercise of its judgment upon.

We call attention to the fact that there are found a number of *old accounts*, amounting to about \$2,500, varying in detail from \$5 to \$50 each, settlement of which should be made by those owing at as early a date as possible. If all parties indebted to the office would interest themselves in making an early settlement, the Board could pay off its indebtedness and thus save the payment of interest upon money borrowed, as well as hasten the publication of books much needed in the church.

A new Babcock Cylinder Press, No. 6, has been purchased and is now in operation in the Press room, being used in printing the *Herald* and other periodicals, and is satisfactorily meeting a demand which has been felt for some time.

One peculiarly gratifying discovery made by our Committee, was in the fact that the indebtedness of the Board had been decreased during the past year, by about \$1,700, and the net gains amounted to over \$2,300.

Our investigation has satisfied us that the Board of Publication and the Church have been faithfully and efficiently served by those at present engaged in the conduct of Herald Office business affairs, and we do so report, believing that the entire church will be gratified by the announcement. Believing that our commission related to Business matters alone, we confined our labors in that line

Respectfully submitted,

J. H. PETERS,
WM. C. CADWELL, } Com.
JOSEPH LUFF.

On motion of J. T. Kinneman and J. C. Foss the report was received and the committee was discharged. On further motion, made by J. W. Gillen and W. H. Kelley, the report was adopted.

The financial report of the Board of Publication was read, and on motion of C. E. Butterworth and J. W. Wight it was spread upon the minutes.

Secretary's report for the year ending March 15th, 1888:—

RECEIPTS.

Cash on hand at last report.....	\$2,130 03
Publishing department.....	10,804 24
On accounts.....	13,856 10
Money Borrowed.....	700 00
Bills receivable.....	1,012 50
Interest and sundries.....	140 22
	<u>\$28,643 09</u>

EXPENDITURES.

Expenses.....	\$8,422 61
For paper.....	2,036 26
Book binding.....	692 85
Books and merchandise.....	225 93
Type, ink, &c.....	345 29

Balance on new Babcock Press.....	1,150 00
Bills payable.....	3,418 57
Interest.....	508 06
Bills receivable.....	1,000 00
On accounts.....	10,404 97
Cash on hand.....	438 55
	<u>\$28,643 09</u>

Deposits received.....	\$103,302 82
Deposits paid.....	94,925 25
Due depositors.....	<u>\$8,377 57</u>

Which amount we have on hand in addition to \$438,55 mentioned above.

SUMMARY.

Inventory.....	\$23,282 48
Accounts receivable.....	3,074 12
Cash.....	438 55
	<u>\$26,795 15</u>

LIABILITIES.

Bills payable.....	\$3,600 00
Accounts payable.....	4,054 01
	<u>\$7,654 01</u>
Net capital.....	\$19,141 14
Net capital, last report.....	16,787 82
Net gain.....	<u>\$2,353 32</u>

Approved by the Board of Publication, March 31st, 1888.

ASA S. COCHRAN, *Secretary.*

In answer to inquiry about the Music Book, Pres. Blair said that the Board was ready to proceed with the publication of the book whenever the manuscript should be handed in. J. T. Kinneman also made some remarks upon the proposed size of the book. Pres. Smith spoke of the probable cost of an edition of it. He said that the plates from which to print the book would cost from \$2.50 to \$4.50 per page.

The report of M. H. Forscutt, as Music Editor, was read; and on motion of E. L. Kelley and D. K. Dodson the chair was requested to appoint a committee of three upon the report; they to take the propositions under advisement and to confer with any who can throw light upon the subject, and to report. The chair appointed G. A. Blakeslee, J. A. Robinson and J. T. Kinneman.

A report of the quorum of Apostles was read, and it was moved by H. H. Robinson and J. A. Robinson that it be adopted, but on motion of Joseph Smith and Charles Derry, it was deferred subject to call.

MINISTRY REPORTS.

The following reports of the ministry were read by the secretary:

Elder *Joseph Smith*, of the First Presidency, present, reports:

I left home December 27th, 1887, for Utah and California, intending to labor there as I might be directed and the way open. My stay in Utah was limited to the first twenty days of January, and my labors to the city of Salt Lake, for reasons which were considered good by Bro. R. J. Anthony and myself. I arrived in San Francisco, January 21st, and remained there and at Oakland until February 29th. During this time I heard and determined a cause of appeal, referred to me, and preached alternate Sundays in the two places; except one Sunday spent at Irvington.

From San Francisco I went to Los Angeles, where I remained until March 24th, preaching twice at San Bernardino, during the time.

My visit to Utah and California was underta-

ken, partially in the hope of a brief rest from active labors and cessation from care, and to recuperate in health. I found neither rest, nor cessation from care; my stay at Oakland being the most unhappy month that I ever spent abroad in the field. The work in Oakland is in a most unfortunate condition, the Saints divided into two divisions, almost if not quite irreconcilable. It is but just to state that in both these divisions the majority are earnest, and devout; and so far as I could judge, equally possessed of honest intentions and a good Spirit. There is also a third party composed of those who have taken sides with neither of the disputants, but are sadly pained at the want of unity. A church was built; but in the building of it a debt was incurred; and, though the building was dedicated, it is now the property of an individual and not the property of the church, and will most likely be sold to pay the indebtedness thereon, it being a matter of doubt if the Saints can raise the amount needed to prevent such sale.

The church at San Francisco is in fair condition, Elder George S. Lincoln, a young man of excellent ability and wisdom being in charge.

The church at Los Angeles is in a prosperous condition. Under the wise care of J. R. Badham, seconded by the efforts of his co-workers, Brn. F. P. Schnell, Earl, and others, meetings are kept up and an increasing interest maintained. I found one of the best spirits manifested at Los Angeles that I met during my absence from home. The church there deserves commendation.

A good spirit prevails also at San Bernardino, where Bro. G. W. Sparks still presides, as of olden time. The Saints are striving to build a new and larger building for worship, and will be successful if no local jealousy occurs.

At Los Angeles I met the Saints in conference, and was pleased among them to see Bro. Q. S. Sparks, whom the Saints of Long Island and New Jersey will likely remember. After much wandering he returns to the fold, as many others have done.

Elder *W. W. Blair*, of the First Presidency, present, reports:

Since attending the General Conference at Kirtland, Ohio, April 6th, 1887, I have been engaged chiefly in duties pertaining to the First Presidency of the church, and to the editorial department of the *Herald*. But in the mean time I have labored in the ministry at the following places:—St. Joseph, Mo., May 14th to 16th; Lucas, Iowa, May 28th to 31st; St. Joseph, Mo., June 1st; Plum Hollow, Elm Creek and Ross School-house, Iowa, June 3d to 9th; Persia and Salem, Iowa, June 9th to 13th; St. Joseph, Mo., July 9th to 11th; Nebraska City and Elmwood, Neb., July 20th to August 1st; Fanning, Kansas, August 6th to 9th; Scranton, Kansas, August 10th to 15th; St. Joseph, Mo., September 17th to 19th, (baptizing 5); Harlan Reunion, September 27th to October 3d; baptized 1 at Lamoni, October 9th; labored at St. Joseph, Mo., November 12th to 14th; Lucas, Iowa, December 3d to 5th; St. Joseph, Mo., December 10th to 12th, and February 4th to 6th, 1888. To this may be added occasional ministrations at Lamoni, my present home.

The past year has been most eventful in the experiences and progress of the church. So far as my observation goes, there has been a steady and very encouraging moving forward of the

church, in nearly all its departments, and the Lord has richly blest and notably sustained the ministry and the Saints.

In order to secure further and complete success, there must be had vigilant and unyielding adherence to the accepted law and approved precedents of the church as found in its authorized books and authentic records. No one should be suffered to remove or dishonor the foundations upon which the church is being builded, the laws and rules by which it is to be disciplined and governed, nor to violate or ignore its approved precedents and its regular and established order; for, "a house divided against itself can not stand." The unity that is essential to success in righteousness, can only be attained by virtue of those laws, rules and precedents, in the light and love of that Holy Spirit which dictated them.

Elder *T. W. Smith*, of the Twelve, writes from Hastings, Victoria, Australia:

I left the field in the South Sea Islands in very fair condition. To keep everything in the best of shape there would require my presence every week or two in every place. But, when the difference in mental caliber and moral influence is considered, and the general surroundings of the people of the church are taken into account, I believe that the branches there will compare well with those in other parts of the world. The natives are but children in understanding, and they can not be expected to be as wise and circumspect as more enlightened people are. Indeed I think that they are very much to be praised for the degree of virtue, uprightness and intelligence that they exhibit. I am aware that I judge them at times harshly, when greatly provoked, as I have been at times in certain localities, but during the last months that I was there I obtained a better insight into their true character than I had before. And I left them with deep and lasting regret, and daily do I think of them. In fact I sorrow that duties here have called me away from there, and if I continue to feel as I have ever since I left them I shall rejoice when I shall be free to return to them, which I have promised to do, and which they will anxiously look forward to. I reached Australia on December 4th, 1887, and visited, Sydney, New Castle, Hamilton and Wallsend. There are Saints in each place, but branches only in the two latter places. I came to Victoria on December 22d, and have visited and preached in Hastings and Queensferry branches. I did not reach Forster and Nambucca branches in New South Wales. Expect to visit the branch near Geelong this week. This mission is divided into two parts, Victoria and New South Wales. These are states or provinces, and are independent of each other. The branches in Victoria and New South Wales are about six hundred miles apart, and for that reason I organized the branches here into a district on January 1st, and expect to establish a district in New South Wales. I have not found any of Bro. Burton's work or teaching that I could not fully endorse; and, were it not for the fact that he feels that he is justified before the Lord in returning to California soon, I should insist on his remaining another year at least. The work here demands several more laborers. One man can not attend to it. There are no elders here who can go into the field as yet. They are not free from temporal bondage. I can not engage to remain here

over a year, though if I find that the Lord so requires I shall do so. New Zealand is a field that ought not be longer neglected. I have written to Pres. Smith my ideas on that matter. The work here is in quite good condition, Bro. Burton having done as well as any one could have done under the circumstances. He and Sr. Burton and Addie have the love and entire confidence of the Saints and are respected by the world. I do hope that you will send one or two men here, and two to New Zealand. Don't entertain the idea that anybody will do for those fields. They demand men of intelligence, firmness, and force of character. Men who can go into any community and defend the faith. Two elders here can be amply sustained without help from the Bishop in America, or even three or four could be. But at least two ought to be sent here this year and two others next year. Two ought to go to New Zealand. My mind is lead to Bro. Caffall as the one to go to New Zealand, this year, and that he come here and take my place after that. Bro. McDowell would do well in this field, Melbourne and vicinity. Two young unmarried men would do well to come here. However, if none such can be had, send those who have wives who will help and not hinder the work. Sister Burton has done as much in her sphere as an additional elder would have done, unless he would have occupied a different field.

As by the last revelation there is liberty to occupy foreign fields, I hope that they will be filled, unless an impending General Assembly might prevent the Apostles and Seventy from going far away. I do not say anything about any one going to the South Sea, because I surely believe that it is my duty to return there. And then I really do not know who I could ask to be sent there except Bro. and Sr. Devore; not but that others would succeed as well as they would, but I can think of none who would be less encumbered, or who could better endure the inconveniences to be borne there. If they could be sent I would recommend their appointment. If I am expected to remain here beyond January 1st, 1889, some one should go there soon. If I can be free to return there by October or November no one need be sent. I wish one or two of the Seventy to be sent here, so that they may be got into harness by the time I want to leave. I think that I will not be required to remain from America more than five years. I expect to continue in charge of both Australia and the South Sea Islands if you see fit. Or you can send some one here to take my place, which will not offend me, I assure you.

Elder *A. H. Smith*, of the Twelve, present, reports:

Not being able to attend the last Annual Conference, I learned of my continuance in my present field by published minutes. In keeping with that appointment I made arrangements for entering the field as soon as practicable. I was obliged by circumstances to sell my home in Independence, and to change my place of residence. In making that change, and in repairing my house I was delayed from active service until July 1st. I then visited part of my field in Illinois, the Kewanee District and also Burlington, Montrose, and Keokuk, Iowa. Subsequently, under the instruction of the First Presidency, I started for Minnesota. On my way I turned

aside and preached for two weeks, in Buena Vista County, Iowa, in the field of Bro. Joseph Lambert. Held several meetings at and near Marathon, and was blessed by leading into baptism five noble souls. Passing on north I enter my own field and began work at Lake Crystal, Blue Earth county, Minnesota. I labored there for two weeks, with no visible sign of much good being done, save the renewal of spiritual strength to members of the church, and possibly removing prejudice from the minds of a few. I discovered how easy it is for the people to take fright at the sound of Salt Lake. I incidentally mentioned having been at Salt Lake, when the word went out that I was right from that place and was a Utah Mormon, and thereafter my meetings were almost deserted. I soon saw that it would take too long to overcome the evil done, so from there I went north, and began work in Clitherall, Otter Tail county. By this time winter had set in, and storm and cold, and much snow, prevented very extended labors, and indeed prevented people from attending meeting at all, without danger of freezing.

After several weeks I moved on, and held meetings at Girard, Luce and Cormorant, Becker county. At the latter place I baptized two. Then I concluded that, on account of the severity of the weather, and almost an impossibility for the people to come out, I would cease preaching. There also seemed to be a necessity for my presence at home, so I left the field and returned home on February 17th, having been hindered materially by the severe cold, and heavy storms.

My field is far too extensive for the ministry assigned to it. My force was very small numerically. M. T. Short, F. M. Cooper, G. H. Hilliard, I. M. Smith and J. W. Wight, have reported labors in the past year. The work is spreading, and in general is in good condition. The field is large and white for the harvest, and few, oh so few, laborers. I have not been able to visit, save a mere corner of my immense field, and many are hurt and feel slighted. I am sorry for this, yet I could not help it. I have again and again been made to feel the need of a fellow laborer, as by the law of God specified, "Two by two let them be sent." Once more I urge upon the church sending laborers as thus specified. The magnitude of the field assigned me is of that character that if it should be your will to continue me in that field I shall expect a larger force of elders to aid me. Bro. T. J. Martin rendered very acceptable aid, and is worthy of much credit. My aids in the ministry have not been free to give their entire time, but have been laboring as District Presidents, and thus their work has been local. Still they have responded cheerfully whenever I have called upon them. Bro. F. M. Cooper has reported to me a good work in Illinois. Bro. J. W. Wight also reports a good work in Dakota. I have received no report of labor from Bro. M. T. Short, for the past six months, but expect he will report to the conference. When I last received word from him, he was requested to labor in Wisconsin, and I so instructed him to do, so I trust that when his report comes in, good news will come from that part of my charge. I have been very much blessed in my labors, both in preaching and in administering to the sick, and baptized seven. Shall expect to move out into any field that

God's will may assign me to, and do all that my judgment and my circumstances will enable me to do. But I beg of you to give me more help.

Elder *J. H. Lake*, of the Twelve, present, reports:

I have labored in the Canadian mission and have baptized and confirmed thirteen, and have officiated in ordinations and blessing of children. Organized one branch with twenty-nine members, called the Windham branch; Robert Langherst priest, James Bannister teacher. Have administered to the sick, in some instances with marked result. Prejudice is giving away, and some of the leading papers are open for the elders to write in defense of the faith of the church. There has been a goodly number added to the church by baptism.

So far as I am informed, most of the Saints are striving for the crown that is promised to the faithful. My co-laborers have done well in caring for the Saints, in defending the faith of the church, and in opening new place where the gospel can be preached. Also the local elders have been firm in defending the faith of the church wherever duty called or opportunity was given. Most of the branches are in fair condition. Those that have any trouble we hope to have set in order ere long.

I realize that it requires diligence, patience, long-suffering, meekness, brotherly-kindness and charity to care for the Saints of God. May the Lord grant unto me sufficient of the above named graces to make me perform all my labors in righteousness.

My desire is to strive to do all I can to help establish "Peace and good will" on earth. May the power and inspiration of the Holy Ghost be with you, so that all your acts may be righteous, and for the gathering of the honest in heart. I hope to have more help in the mission, as the calls for the word of life are increasing, and we can not answer them all. "Come over and help us," is the cry heard from many parts of the mission.

Elder *James Caffall*, of the Twelve, present, reports:

Since last report my entire time has been spent in the performance of ministerial labor. In many places in Kansas, Nebraska, and Colorado, our work is comparatively new, and prejudice is deep rooted. Some of these places I have visited, and, while I have no startling result to report, I believe that some good has been done, and I hope to reap fruit, or to hear of some one else doing so. The time spent in branches has been considerable; there has been some unpleasant labor, but thinking it imperative, I essayed the task.

The necessity for church trials is decreasing, I think, with some prospect of peace and good will; yet much room for improvement. For the gospel imposes the highest moral rectitude.

My co-operative work with brethren A. H. Parsons and G. W. Shute of Kansas, W. Rumel, R. M. Elvin and C. H. Porter of Nebraska, and other local officials has been, so far as I know, of the most pleasant nature, and profitable to ourselves, and to the cause. I know of no reason why it should be otherwise among church officials. Of the appointees in the Spring River district I know nothing but what has appeared in the *Herald*. Doubtless they will report. In Kearney county, in North Platte, and in Sutton,

Nebraska, I have received editorial favors. I have sought to have branch officials attain a greater proficiency in their several positions, for a low proficiency militates against the success of the cause.

An increased proficiency by branch officials will decrease the labor of the traveling ministry, affording greater opportunities for the introduction of the gospel into new localities. There is also a necessity for a greater zeal among the local elders, leading to Sabbath day preaching, for it can not be that labor imposed on local elders, under the general law is a myth. I think efforts should be made for more thorough ministerial labor by paying less time and attention to localities, where much has been done, with no prospect of immediate results, and breaking out into new localities. But it must be that the real purpose of the conference in sending out missionaries is to open up new places, that the gospel may spread. Among other labors I have baptized eight persons. I view the past year's work with some satisfaction, and with thanksgiving to God.

Elder *J. R. Lambert*, of the Twelve, present, reports:

More than one year ago I was strongly impressed with the importance of this mission, as representing an important part of the great work committed to our trust; which relative importance I endeavored to make plain, though in few words, in my report to the Kirtland Conference. Another year's experience and observation have served to strengthen and confirm my previous impressions; and without any regard to whether I shall be returned to this field or not, it should be provided with a suitable man to take charge, also with a good corps of efficient missionaries. The demands of this field are *urgent*, and in some respects *peculiar*. And if we would insure future and permanent success we must supply with a view, not only to the urgency, but to the peculiarities of the situation. May the Lord help his servants to be wise and spiritual.

The missionaries in this field have done well. As a rule they have been faithful and conscientious, though there has been manifested, (as might be expected) quite a difference in these respects. They will, of course, report for themselves. I have endeavored to do all that strength and ability would permit; and the Lord has truly stood by me in the work. I have been blessed with additional spiritual light and power, and occasionally in a very marked degree.

I am pleased to say that the work in this mission, within the past two years, has taken some important steps in advance; though in some districts there is still cause for alarm. In the North-East and Central Missouri districts the work has languished in the past, largely for the want of proper ministerial labor; but in the latter, through the labors and management of Bro. Bozarth and others, the prospects are beginning to brighten. North-East Missouri needs a missionary, badly; and to all appearances, unless they are furnished with one, before long, the district will go down. I believe I never was more anxious about the work, nor more desirous of its prosperity, than now. Nor did I ever have a stronger desire to labor and magnify my office and calling; but indications, which it is not necessary to name, seem to say that my labors, in the future, will be more greatly curtailed than in the past. I thank

God for grace and strength received. May the work continue, and triumph gloriously, as I believe it will.

Elder *W. H. Kelley*, of the Twelve, present, reports:

I have labored in the states of Michigan, Ohio, Indiana, Pennsylvania and West Virginia. Being associated with G. T. Griffiths and E. C. Briggs, the latter took direct charge of the Eastern mission, and I was relieved from the necessity of extending my labors there. I find a growing demand for ministerial labor where I have been, and in many places the people are anxiously awaiting an opportunity to acquaint themselves with the facts of the faith. Indeed there is a willingness manifested by the enquiring and fair-minded to accord to us the same rights and privileges to present our faith that is accorded to others. Individual and denominational prejudices exist, of course, but the liberal-minded and truth-loving people are too numerous to permit the sacrifice of our rights to such influences. The spirit of indifference to all religions, with a strong attachment to the world and its interests largely prevails in most places. The tendency is to doubt rather than faith. Doubts as to the existence of any true faith now or at any previous time is a widespread distemper. Yet there are those in every place who desire the truth, and with opportunity they will receive the gospel message. A minister can be much more successful away from the attractions of cities where the pleasure-seekers resort, and where strongly organized sectarian prejudice exists. Hence we think it a mistaken idea that the most efficient workmen and best talent of the church should be kept in the great centers of wealth, prejudice, fashion and pleasure.

There has been a large increase of membership—perhaps more than in any one previous year—and in some places it has been almost phenomenal. As a rule the ministry has put forth increased efforts in prosecuting their work. The blessing of God has attended the preaching of the word in a remarkable degree. C. Scott, B. V. Springer, J. J. Cornish, Leonard Scott, Levi Phelps, R. S. Salyards, J. G. and M. R. Scott, V. D. Baggerly, E. Delong, W. J. Smith, L. R. Devore, James Moler, Thomas Matthews, James Brown, J. J. Morgan, T. J. Beatty, A. Barr, C. G. Lanphear, J. Shippy, and Robert Davis have all labored more or less in the territory embraced in the states of Ohio, Michigan, Indiana, West Virginia and New York. Some of these have shown themselves to be very industrious and able workmen. I am still confident that our cause is just, and that it ought to be heard; and also of its final triumph. I am willing to serve the church in whatever capacity will bring it the greatest good.

Elder *Joseph Luff*, of the Twelve, present, reports:

During the Conference year I have devoted about three months to general field work, and the balance to the demands of the locality where I reside. Prior to last General Conference I had obligated myself to act as committeeman in building a meeting-house at Independence, and this, together with matters relating to my own temporalities, has hindered me from more constant general work. I regret that my situation has been such, but could not avoid it, even by the most strenuous efforts. I have labored in sever-

al places in Fremont and adjoining counties in Iowa, and some in Johnson and Jackson counties, in Missouri. Have baptized twenty persons and attended to all other ordinances of the church as need for them was revealed to me.

Demands for preaching are numerous and doors seem to be opening everywhere. Would like to have responded promptly to them all, but found it impossible to do so. While I regret this inability on my part, I nevertheless make report that I have done my best.

Elder *G. T. Griffiths*, of the Twelve, present, reports:

Have preached in the states of New York, Pennsylvania, Ohio, Iowa and Missouri. Have been abundantly blessed of the Lord, and enjoyed much of the Holy Spirit when attending to the duties of my calling. The work in the east, especially in the parts that I have visited, is in excellent condition, with the exception of Scranton and Plymouth branches. But I think that the trouble there will soon be adjusted in a manner that will give satisfaction to all. A goodly number have been added by baptism, and the present prospects indicate that many more will soon unite with the church. What is needed mostly in the east is a host of ministers to keep the standard of the gospel continually before the people. R. S. Salyards and James Brown have labored considerably and with very good effect. The Saints are anxious for their return to the Pittsburg and Kirtland district. Also the Pittsburg Saints have made a request to have a minister sent to that city, and it is to be hoped that their request will be granted, for there is great need of such help. Have baptized nineteen persons, blessed many children, and have attended to all other duties that required attention. I still feel like pressing onward toward the prize of everlasting life.

Elder *H. C. Smith*, of the Twelve, present, reports:

The first part of the year I spent in Southern California, preaching in San Bernardino, Los Angeles, Santa Ana, Newport, Downey and elsewhere. In September I was in Santa Barbara and Monterey counties. Attended conference at San Benito late in September. October 6th, attended the conference of the Northern California district at Oakland, where I met Elder E. L. Kelley, who rendered me valuable assistance. We labored in San Francisco, Oakland, Stockton and Sacramento, until early in December, when we went south and spent a short time in Tulare county. Then to Southern California again, where I labored until I left home for this conference. President Joseph Smith and Elder E. L. Kelley have done acceptable service in the mission.

Of those appointed at the last session of conference, D. S. Mills labored effectually in Nevada in May and June. Since July he has been in the vicinity of home, where his labor and counsel are well received. Albert Haws has labored constantly in Oregon and Washington Territory. His work has been well received. J. R. Badham has preached in Los Angeles and accomplished much good, though able to give but little time to the work except Sundays. J. R. Cook labored in Central California district acceptably for a season; but since returning home last summer, for good reasons, has not labored to any extent.

The following brethren were hindered some in

consequence of receiving no appointment from the conference; Thomas Daley was engaged in secular affairs until about the first of the year, since which he has labored with success in Stockton, and in Humboldt county.

H. L. Holt preached some in the Central district, where he was well liked, and also in the Southern district. William Gibson has labored in San Bernardino county, mostly among the Saints, his work has been well done. D. L. Harris did a good work in Santa Barbara county, and labored some elsewhere. D. J. Phillips received an appointment in October, and entered immediately into the field; but two months after he was called from this earth-life. In November I appointed David E. Lander, a young priest, to labor in Central California. He has worked zealously, and accomplished good. He should be encouraged, for he promises to be useful to the cause.

I think the condition of the mission is improving. Though it seems hard to reach the ears of the people, yet there are some good openings awaiting the missionary, and the work on the Pacific slope should be pushed vigorously. I am satisfied with my present field, but am subject to be sent where the good of the work demands. God has abundantly blessed me in my administrations, for which I am grateful.

Elder *Charles Derry*, of the High Priests, present, reports:

I have labored chiefly in the Little Sioux district, but have preached in the Gallands Grove district. Last fall I aided Joseph Smith, Joseph Luff and R. M. Elvin in holding a Reunion-Meeting at Plum Hollow, Fremont district, at the request of the authorities there. I find that it requires a great deal of very earnest work to win souls to God, and I have tried so to labor. Have only baptized four, but have had the pleasing satisfaction of seeing numbers baptized, in whose hearts I have been an humble instrument in planting the good seed. I am content to break up the ground, sow the seed, and let others water, knowing that it is God who giveth the increase. My life is for the Lord. His church can use me as he shall direct. All I ask is to know God's will, and I will try to do it. I have no desire to be at ease in Zion, and I am sure my Father will place no greater burden on me than I am able to bear. I have not done all I would like to have done, but it seems to me I have done my best. May Infinite wisdom and love guide your councils is my prayer.

Elder *W. B. Smith*, of the High Priests, writes from Elkader, Iowa:

I have no missionary work to report, having been sick most of the time for two years. I desire the prayers of the church for my restoration to health.

Elder *E. C. Brand*, of the Seventy, present, reports.

During the last year I have delivered 140 discourses, as follows: Des Moines 8, Pleasant View Church 2, Richland Creek 2, Taylor school-house 1, Caldwell's school-house 5, Collins 5, Swan 2, Cambridge 1, Plum Creek 3, Shenandoah 2, Angus 10, Ross school-house 1, Rhodes 11, Boonesboro 8, Grinnell 7, Sheridan 12, Newton 17, Vanmeter 10, Ortonville 3, Hardscrabble 1, Dawson 4, Mound Prairie 4, Flaglers 10, Harlan 1. Baptized one; con-

firmed two; blessed eight children; ordained one deacon; solemnized one marriage; organized two branches; sat on four cases in Elders' courts, and administered to many sick with blessed results. Have travelled 2,441 miles. To some extent was hindered by severe weather and sickness.

Elder *Duncan Campbell*, of the Seventy, present, reports:

My labors during the past year have been confined to Decatur county, Iowa, and Mercer county, Missouri. The chief points in Iowa were High Briar and Pleasanton. In Mercer county, a series of meetings were held at various times at Hickory, New Zion, Middle Point, and Jones, where more or less interest existed on account of labor performed by various brethren. New fields were opened at Goodwin, White Oak and Marion, and in all of these places I have been much blessed in presenting the word.

My efforts in the field have been supplemented by the labors of William Anderson, A. Reese, Lyman Little, O. B. Thomas, Joseph Smith and S. V. Bailey, as well as William Dodson and George Thorp, living in the neighborhood of Middle Point. The work is onward in this field.

All mission fields have difficulties and hindrances peculiar to themselves and this one is not an exception. In this field there are a large number of persons seriously interested in the gospel, but some who have recently gone out from us have also been earnestly advocating their peculiar belief, (or rather unbelief), and they have made impressions upon the minds of the people, (either intentionally or otherwise), which are unworthy of men of candor and strict integrity. This naturally excites, on the part of those interested, a more careful inquiry as to the internal economy and working of the church; but I am confident that this will not prove harmful to the work in the ultimate; for while it renders those convinced more tardy in action, yet, on the other hand, they will be better informed and more firmly grounded on account of the closer investigation given. In order to reap the fruit of the labor already done in will be necessary to maintain earnest, faithful and persistent efforts and watchfulness. I am willing to continue in this field, or go elsewhere, if by so doing I can better serve the interests of the cause.

Elder *J. T. Davis*, of the Seventy, present, reports:

Not finding any mission assigned me I applied myself to other business for the support of myself and family. In July, however, I was instructed by the First Presidency to go to St. John, Kansas, and labor among the two factions of Bickertonites and some Brighamites located at that place. I preached, discussed, and visited among them to the extent that I thought necessary for the time being, and found an efficient and willing helper in Bro. O. L. Ferguson. A detailed account is too voluminous for this report. They need more preaching there. After returning home, I received a kind letter from James Caffall, and found that he had tried to reach me by letter early in May; but not having my correct address it failed to find me until fall. It explained that my non-appointment was an "over-looked" matter. By an understanding between him and the Bishop and myself, I entered the missionary field early in December, and continued up to date; therefore I have only been

out four to five months since last conference. I preached in five counties, Stafford, Crawford, Cherokee, Labette, and Montgomery, and I was blessed with good liberty of the Spirit in my ministration of the word, and also in my administration to the sick, and in other duties. Results are with the author and finisher of the work.

Elder *J. F. Burton*, of the Seventy, writes from Australia:

I have continued my labors in the colonies of Victoria and New South Wales. A new part of the field has been opened, and a branch of eleven members organized. A large field of labor being near towns, villages and settlements. Thirty-five persons have been added to the church by baptism, 29 baptized by myself, the others by elders here, including 2 lately baptized by T. W. Smith. The work in this mission is improving, as much as is possible under the circumstances. Since T. W. Smith's arrival he has more firmly established the Saints in faith and doctrine in this portion of the field, and here and in Queensferry has given an impetus to the work which will be of lasting benefit. And from all points come calls for preaching, a tithe of which he will not be able to answer. Bro. Smith called a conference on December 31st, at which the Saints of Victoria met and organized the first district in Australia, consisting of 3 branches, 84 members. At this conference on January 1st, I was ordained to the office of Seventy by T. W. Smith, according to your request in conference of 1886. The participants in the ordination receiving a token of divine approval by the manifestation of God's power and love during and after the ordination.

It is more than three years since I landed in Sydney. During this time I have assisted in restoring the three branches organized by my predecessors, and have organized four others. There have been 145 persons baptized since my coming. Have assisted in confirming the most of these. Ordained 5 elders, 9 priests, 2 teachers, 1 deacon, blessed 77 children, administered to the sick, and attended to all the duties of my office, as well as I was able to and not sparing myself when duty called. But the exposure, outdoor preaching, and the changeable weather of these colonies, have resulted in a throat affection which has for some time hindered me from preaching. But, by the blessing of God and the ordinance, I have been much relieved. Still I deem it wise to change to a more equable warm climate, that my recovery may be permanent. Therefore I request you to release me from this mission, that I may return to Southern California, where, with God's blessing, I may resume my labors in full. If released I can not get away before May or June, which will make my stay here about three and a half years.

I think there ought to be two of the Seventy, or one of the Twelve, and one of the Seventy sent to these colonies at once, as Bro. Smith will probably not stay longer than one year. And these ought to get here before his departure. There can not possibly be a more inviting field than Australia, which will most assuredly, if worked, bring in members by thousands, ere long.

Elder *R. J. Anthony*, of the Seventy, writes from Salt Lake City, Utah:

I traveled in the early summer in Utah, visiting the Saints and doing what I could, going as

far South as Nephi and east to Kamas and Heber City. I found it almost impossible to get a hearing in many places. The cords seemed to have been drawn closer than ever before. From the passage of the Edmunds law in 1882, and the first convictions under it, the people seemed to be bound closer together, and until last summer the way seemed to be almost entirely hedged up. I made an extended tour into Northern Utah and Idaho, and found prospects a little more favorable. In June the Utah people in convention appointed delegates to prepare a State Constitution, and in that document they saw proper to make the practice of polygamy a crime, and in August at the election some 13,000 voted in the affirmative to about 500 in the negative. To the nation and to the world it was an abandonment of the doctrine so long held as being sacred and the only way to Celestial Glory. The elders of the Reorganized Church have for years been accused by this people of seeking to destroy the work established by Joseph Smith, and of casting reflections upon those who were the co-peers of "Joseph the Seer." But those sages appointed to frame a constitution recommended the abandonment of the dogma that we have so long and persistently opposed, thus completely vindicating the position occupied by the church we represent, and making that question in some sense a dead issue. From that time until now there has prevailed a more liberal spirit, and where in early summer we could not get either a public house or a congregation, we can now get both.

Bro. R. M. Elvin came to our aid early in December. I received an appeal from Malad to send Bro. Elvin there to meet the Rev. M. T. Lamb, as he was billed to lecture there against the Book of Mormon. I was also requested to go, some of the dominant church offering to pay the expense if we would go and defend the Book of Mormon. Bro. Elvin went and did so, of which you have had an account in the *Herald*. He has since reviewed Lamb's lectures in Pleasant Grove and Provo, occupying the Fourth Ward meeting-house in the latter and a school-house and Opera Hall in the former. I also occupied the City Hall two nights in Springville, and the Court House in Nephi three evenings on the same subject. In each place we had good audiences and excellent attention. I have reason to believe good will result from each.

Bro. Joseph Smith made us a short visit during January and done us much good, and formed the acquaintance of some who in time will do us good.

While I have nothing flattering to report, yet I see brighter skies and sunnier prospects than for a long time. If the same spirit prevails that is now manifest in many places it will not be long until we will reap the fruits of so many years' sowing. While there will be many tares there will be some wheat. Infidelity has put on her sword and breast plate; and with Dr. York as its general, is now waging war against Mormonism and Christianity in general, with increasing hosts. On the other hand a general call has come from the Christian phalanx to meet April 3d, to take under advisement what will be the best method of attack or defense for them. Not claiming seeric powers, I may guess that in that counsel a resolution or "whereas" will be adopted, in which Mormonism and Infidelity will be slain.

Brethren Clapp, Anderson and Elvin, have all

done well in their respective fields. I recommend their return to this mission. As to my self I am at your disposal, as wisdom and the spirit of the Master may direct. I have done the best I knew, and I leave the result with the Lord. I have baptized only thirteen during the year, but have sowed the seed unsparingly, both by word and by tracts.

If it is practicable I would recommend the sending of two English-speaking elders, besides the missionary in charge, one to labor in the southern part of Utah and the other in the northern portion; also two Scandinavian elders, Bro. Peter Anderson to labor north of the city and the other south. By this way they could change about, and I believe good would result therefrom. At this time we ought to be prepared to strike where and when we can, and by the help of the Lord do battle for the right, the gathering of Israel and the redemption of Zion. I believe the time has fully come when we shall have to defend the faith and the prophetic calling of Joseph Smith, and the divinity of the Book of Mormon in Utah. The stand taken by Mr. Lamb and others confirms me in this. We are but as a little speck on the earth, but we have the truth on our side. So far in the conflict the revelations of the Lord are clear and emphatic in our defense, while the courts have ruled in harmony with the general teachings of the church, simply asking those who have transgressed the law to abandon the practice and be free.

It is gratifying to know that the voting population of the Utah church have voted to abandon polygamy, yet it is sad also to see the desperate struggle the leaders are making to hold the people in the toils. Brethren; we have struggled long, and we are weary; we need help. Send us reinforcements this year, and let us see if we can not turn some of the erring to the Just One.

IMPORTANT NOTICE.

Bro. Ordway is now Prepared to supply Agents with **Portable Bed Springs, Pillow Sham Holders, Tidy Holders, &c.**, at GREATLY REDUCED Prices. IT WILL PAY to write for Circulars and terms. If feb Address B. F. ORDWAY, Peoria, Ill.

J. H. HANSEN, M. D. PHYSICIAN AND SURGEON,

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D. F. NICHOLSON.

TWELVE SERMONS.

THE LAMONI GAZETTE, an eight column paper devoted to general and local news, will publish monthly supplements containing full reports of Sermons selected from those delivered at Lamoni and at the General Conference, which will be reported especially for us.
Gazette alone, per year \$1 25
Gazette, with supplement, per year \$1 50
Supplement alone, per year 75
Sample Sermons ten cents each.

LAMBERT & HANSEN, Lamoni, Iowa.

AUTUMN LEAVES,

Published monthly for the
Youth of the Reorganized Church of Jesus
Christ of Latter Day Saints,

Price per year - - - - \$1.25.

M. Walker, Editor and Publisher.

THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, ANd NOUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, N EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 103, par. 4.

Flora L. Scott

Vol. 35.—Whole No. 780

Lamoni, Iowa, April 28, 1888.

No. 17.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa.
Every Saturday; price \$2.50 per year.

The Travelling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

Business letters and subscriptions must be sent to David Dancer, by P.O. Order, Registered letter or express. Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, April 28, 1888.

EDITORIAL ITEMS.

BROTHER E. W. NUNLEY, of Wheelock, Texas, writes that the work of the Lord is moving forward steadily in that region, he is doing more in the ministry than formerly, and yet can not fill all the calls for preaching in that section.

Bro. W. W. Hodge, of Beaver Falls, Pennsylvania, requests some of the elders to call there soon, as there are some who desire baptism. He resides on Thirteenth street, between First and Second Avenue, near the Erie R. R. depot.

Bro. E. Carlton, of Petrolia, Ontario, wrote the 2d instant, expressing thanks for the labors there of Bro. Arthur Leverton, the latter part of February, who came in good time to refute a conceited preacher who taught that the kingdom was set up in the heart. Bro. Leverton showing it was and is set up on earth and believers *press into it*.

Elder H. L. Holt is appointed to labor in Oregon and Washington Territory. His address will be Sweet Home, Linn county, Oregon.

Bro. William Dowker wrote from Bayport, Michigan, the 17th inst. He had labored in the ministry some since the middle of February, had met with some opposition, many thinking all Saints were Utah Mormons, baptized six, all heads of families, and more to follow soon. He says the Saints at Bayport are doing well.

Sr. N. V. Pearson, of Haman, Gonzalez, county, Texas, wrote us the 26th ult., and testifies to the truth of the restored gospel, and says there are good openings there for preaching the word.

Bro. Joseph Flory, of Mound City, Missouri, requests us to say that in the obituary of sister Louisa G. Leach, found on page 239 of HERALD, for the 14th inst., it should read wife of Mr. and not Bro. Burton Leach.

Sr. Mary L. Elliott, of Richmondale, Ohio, suggests that while so much is being said against the use of tobacco, the weightier matters be not neglected.

We regret our lack of space to publish all the valuable and interesting correspondence received at this office; but many letters have only a few extracts taken from them, if any, and some others we can merely notice their leading facts. Let none be grieved over this, for we seek to do for the best.

Bro. Jacob Reese has changed his address from No. 10, Dinwiddie street to No. 45½, Lombard street, Pittsburg, Pa.

EXTRACTS FROM LETTERS.

Bro. J. A. McIntosh wrote of late from Alliston, Ontario, that he had never been so busy as of late in church work, and never before heard such pressing demands for the truth. He further says:

"There is a famine in the land for the word of the Lord. New fields are opening up, and urgent letters are sent asking us to come and preach to the people."

Sr. Catherine Salisbury the only surviving sister of the Seer, wrote us the 30th ult., from Fountain Green, Illinois, and regrets giving offense to any in her late letter. She is still anxious that some spiritual elders visit and preach in their place and vicinity. She says:

"I spent all my youth waiting on comers and goers, helped to build up the church, and thought it no more than right that some of the elders should call on us when passing and preach for us. . . . If I had the means to send more elders into the field I would give it with all my heart; for the harvest is great, and the fields are white and are calling for more reapers. I pray the Lord to send more reapers."

Bro. John Y. Graumlich, of Lower Lake, California, writes of the late Geo. P. Dykes:

"The last time I saw him he walked eight miles out of his way to see us. We sat up nearly all night talking on the great plan of salvation, and nearly his last words to us was advice to never turn away from it, but to stand firm in the cause and defend it to the last."

Bro. John assures us he is seeking to teach by example and says of his faults, if he has any, they shall be those of the heart. He also says his knowledge of the truth of the work has kept him, by the grace of God, in all times of temptation and trial.

Bro. Joseph Dewsnup, of Manchester, England, writes us March 26th:

"The work continues to prosper in this district; we have four or five to baptize here in Manchester on Thursday next. Our influence is spreading for good. Conference convenes on Friday next. Our anticipations of success are large. God helping, we are determined that it shall be the best conference ever yet held in the district. We are expecting President Taylor to be with us."

Bro. C. Walton writes from Green Ridge, Manitoba, renews for church papers and says:

"I must have the *Herald*. It has the true Spirit with it, that which was manifest in the days of the Seer."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Like warp and woof all destinies
Are woven fast,
Linked in sympathy like the keys
Of an organ vast,
Pluck one thread and the web ye mar,
Pluck but one of a thousand keys, and the paining jar
Thorough all will run."

"THAT THEY ALL MAY BE ONE."

IN connection with the subject referred to by sister Eleanor in her late letter to the "Column," we this week give place to an article from an English magazine, which may give a more definite shape to Sr. Eleanor's suggestions. We learn that such meetings are held by the Saints in Australia, and lately when we heard a sister in testimony meeting requesting the prayers of the Saints in behalf of her boy we thought what a power for good such meetings if properly conducted might become. They would be organized in every branch and the Home Column become the medium through which reports would be received.

Let us tell you, sisters, that good can "come out of Nazareth" and if with the doctrine of Christ, we had the zeal and systematic working organization found in other churches, no limit could be put to the good which might be done. "Prayer moves the arm which moves the world" and "As iron sharpeneth iron, so doth a friend the face of a friend." Can the mothers in Zion estimate the vast amount of faithful labor wrought out for the cause of God, if each mother with the divine blessing should present to the church her entire family as workers prepared to help roll on

the cause we love. Think of it, mothers, and let us hear from you.

A MOTHERS' PRAYER MEETING.

MOTHERS' meetings in the ordinary sense of the term are familiar to most of us. Within the last half century they have spread with such rapidity throughout the land that in most town parishes the mothers' meeting is as thoroughly established as any form of ministerial effort. Many an ignorant, burdened woman has found in its simple teaching the first light for her soul; many a cheerless life has been brightened, and many a home transformed by its influence; and countless toiling mothers look forward to it weekly as the brightest spot in their monotonous lives.

The meeting described in the following paper is of a somewhat different character and for a different class. It could never from its very nature be other than a small and private gathering; but we believe it would meet a deep want, and be a means of incalculable blessing, if *such* mothers' meetings could be organized wherever a few Christian ladies are really in earnest about their children's souls, and sufficiently intimate to help and not hinder each other.

To any objections or difficulties that may be raised, we can only answer that the following is a true account of such a meeting begun by four friends, and carried on for nearly thirty years, with results that may well encourage others to simimular effort.

"Having been asked to give a short account of a mothers' meeting, which for many years has been a help and comfort to myself, I gladly make the attempt. About the year 1858, four friends who were personally much attached to each other, and living in the same neighborhood, thought it would be helpful to meet and pray together for wisdom in the training of their large young families.

Hearing that the late Mrs. E. Hoare, wife of Canon Hoare of Tunbridge Wells, had organized a meeting of ladies for the same purpose, a paper was drawn up containing several of the rules which she had already suggested.

In substance they were:—That the members should meet monthly, and that each meeting should begin and end with prayer. That a subject should be chosen from the Bible for consideration and prayer, to be discussed at the next monthly meeting. That such subjects should have a direct bearing upon the duties of Christian women as wives, mothers, mistresses, and heads of families. That it include our conduct to trades-people, dressmakers, the poor, and all with whom we are brought into contact. That we take in order the histories of the women of the Bible, trying to find out what to imitate, or avoid in each. That a list be made of the names of each of the children of our respective families, with a guide to help us in praying for them thus:

A. B.	born May 20, '44.	C.,	<i>i. e.</i>	at College.
C. D.	" Oct. 5, '50.	H.,	"	Home.
E. F.	" Jan. 6, '48.	S.,	"	School.
G. H.	" Apr. 4, '40.	A.,	"	Abroad.

That we unite, in spirit, in special prayer for all the children of the union every Monday morning. That we ask for special remembrance of them at baptism, confirmation, and other marked events. That every member of the Association shall consider herself bound, if possible, to read a portion of Scripture daily with her children.

That no meeting should last beyond the hour. That no fresh member be invited without the consent of all. That the number be limited to twelve. This ensured an average attendance of eight, and was found more profitable than with a larger number."

One of the early cards of membership lies before us as we write, dilapidated and brown with age, but truly a consecrated record of answered prayers. Of the families of two out of the four original members we are enabled to trace the history, and we give the facts with deep and solemn thankfulness, to the glory of our prayer-hearing and prayer-answering God.

The families were large, numbering respectively eleven and thirteen children. Of the first five are with God in heaven, and five walking with Him on earth in manifest consistency and usefulness; and the only one still outside the household of faith is in every other respect all that a mother's heart could wish. Of the second, seven have been called home—four as infants, three giving bright evidence that they were Christ's. The six living are all out-and-out Christians, workers for Jesus, as well as safe in Him. It is touching to look at this soiled sheet of cardboard, with the name and date of every child inserted in order, and to think of the corresponding record above, of prayers that have drawn down such an ever-widening blessing. The subjects of prayer are also entered, and we subjoin them for the earnest consideration of every mother into whose hands this page may fall.

FOR OURSELVES.

1. For faith to trust our children with the Lord entirely.
2. For faithfulness to seek for them the one thing needful.
3. For decision to train them in the way they *should*, and not in the way they *would* go.
4. For love and forbearance in bearing with and correcting their faults.
5. For wisdom to discern the right method of dealing with them.
6. For patience to wait the Lord's time for the result.
7. For the outpouring of the Holy Spirit on our own souls.

FOR OUR CHILDREN.

1. Their true conversion in the time and by the means the Lord sees best.
2. A teachable spirit, that they may receive with meekness the engrafted word.
3. Their sanctification—that they may be filled with the Spirit.
4. That as they advance in years they may have grace given them to resist the temptations of the world, the flesh, and the devil.

—*Service for the King.*

EXTRACTS FROM LETTERS.

Sister M. Leckney, Olneyville, R. I., writes:—"I am not rich in this world's goods, but when I have strength of body to perform my duties from day to day, I am content and thankful to my Creator, and it is a great pleasure to help what little I can from time to time to roll on the good cause."

Sister E. Cornish, St. Thomas, Ontario, writes:—"I desire the prayers of God's people that health may be restored to me. The more I learn and the more I know of his work the dearer it becomes to me. It cheers, consoles and comforts me, and I never weary of its teachings.

Lately I have been asked a great deal about our faith by my neighbors and they have sent for me to talk with them about it. May the Lord help me to declare the pure principles I have embraced by my daily life."

Sister Mattie Adair, Nathan, Arkansas, writes:—"We have had no preaching here until lately. Bro. A. J. Cato came and preached some six able discourses for us. He has made many friends here, and many are investigating. We had been loaning the church papers, and some of the people had become interested before Bro. Cato came. We are looking for Bro. I. N. Roberts soon, and believe a good work will be done here."

Sister M. C. Epperly, Millersburg, Illinois, writes:—"I first heard the gospel preached by Bro. J. Gillen and Bro. George Brady, and soon decided that it was true. I have had many evidences of its truth, and many blessings have come to me through it. At one time, when given up by the doctor to die, I was healed immediately by the power of God under the hands of his ministering servants, as many who were there at the time can testify, among whom was Sr. Helen Smith. Dear sisters, many of us have trials and perplexities in raising our families, but let us hold fast to the rod of iron and walk in the straight and narrow way that leads to eternal life."

We are also in receipt of a letter from Dunlap, Iowa, to which no name is signed. The sister writing it requests the prayers of the sisters of the Home Column for herself and her little boy who is a cripple.

If the sister who last week wrote us that she had files of the *Herald* for over a year which she would be glad to send to parties wishing them, would send them to Miss Katie Dawson, Cisco, Illinois, they would be very acceptable.

HOME COLUMN MISSIONARY FUND.

Sr. Celia Swenson, Eldorado Springs, Mo.	1 00
Sr. Frances A. Ernst, Deloit, Iowa	57
Sr. Charlotte Monroe, Lamoni, & her daughter Edith, Cal.	1 00
Sr. Sarah Chase, Lamoni, Iowa	1 00
A sister, Lamoni, Iowa	2 00
John Wahlstrom, Lamoni, Iowa	50
William and H. Moore, Cambridge, Ohio	1 00
Sr. Melissa Rushton, Forester, Mich.	1 50
Sr. Arminda Bixby, Luther, Iowa	26
Sr. Kate Moranville, Batavia, Ills.	20
Sr. Hawley, Dow City, Iowa	1 00
Sr. A. R. Leach, Elkhorn Station, Neb.	75
Morice, Essie and Groverse Campbell, Bay View, W. T.	30
Little Minnie Hayer, Danway, Ills.	50
Sr. Mary P. Davis, Emerson, Iowa	50
Sr. Melissa B. Woods, Wilber, Neb.	28
Little Alma Dillee, Forest Hill, Kan.	20
Arthur Smith (for little brother) Missouri Valley, Iowa	15
Sr. Jennie S. Hughes, Webster, Neb.	50
Sr. Eleanor Snyder, Harlan, Iowa	50
Errata.—In <i>Herald</i> list March 31st, E. Herrick, Quincy, Ills., should have been Catherine Herrick.	
LAMONI, IOWA, April 18th.	

BIBLE SYNOPSIS.

The remainder of my "Bible Synopsis" will be sold at \$1.25 each, and 25 cents less to all ministers of the gospel, free of postage. Every family should have one. The Synopsis is an arrangement of Scriptures under different headings. The principal passages treating on each subject are arranged to read in connection, with book, chapter and verse. Over sixty subjects are thus arranged, with portrait of the author. I want agents in every branch. Send money by Post Office Money Order, or for single book a \$1 bill and 25 cents in stamps. Good profits to agents.

Address,
J. J. CORNISH,
REED CITY, OSCEOLA CO., MICH.

Correspondence.

BROWNSDALE, Minn., March 31st.

Bro. Blair:—As I see no communications from the south-east part of Minnesota, I would say the Saints here are not all dead or snowed under. I have just returned from a visit to Bro. John F. Gibbons', who lives forty miles north of here. On my return home I unexpectedly found Sr. Bragg, of Lost Creek, Wisconsin, who was visiting her relations in Dodge Center. She is strong in the faith; seventy-four years old; bright, lively, and strong in body. She had not seen a Saint for ten years. We had a time never to be forgotten. She has been a member of the church for fifty years.

Bro. J. and family are doing all they can to advance the truth. We do not find fault if we don't see an elder every six months; but think we are lucky to see one once a year. The Spirit manifested itself to us in warning power, showing us he was present, although we were few.

Your son in Jesus,

WILLIAM JUDSON GRAVES.

BROOKLYN, N. Y., April 16th.

Bro. Blair:—We are pleased to inform you that the work of the Lord here is quite encouraging at present. Since our district conference there have been six added to the church here by baptism, and a very good spirit prevails in our meetings. The lady you wrote of in your letter of advice is now a member of the church, and she seems to be quite happy, and we feel happy to have her in our company. We are now hoping we shall soon have more added to our number.

Yours in hope,

JOSEPH SQUIRES.

GLADWIN, Mich., April 2d.

Bro. Blair:—Through the love and mercy of our God I take my pen to tell you that I have been led, by searching the Saints' Herald, to see the true route to heaven as administered in God's word by Bro. J. J. Cornish. My soul has been led to cry "Abba, Father."

Elder Cornish came to this place the 24th day of last month, and has preached six sermons and baptized three. There is a great inquiry among the people. At first they could not be got out to church, but said they did not want to hear "no old Mormon preach." But God opened a way for his servant. A young man of the place died, and the other preachers here being absent, a friend of the young man engaged Bro. J. J. Cornish to preach the funeral sermon, the house of the M. E. society was opened for the occasion giving a good excuse for all to attend. After that the court-house was crowded. Our God is no dumb idol, for he can work and none can hinder. I say like one of old, "Let others do as they will, but as for me and my house, we will serve the true and living God."

In gospel bonds,

W. H. H. BROWN.

PERSIA, Iowa, April 2d.

Dear Herald:—We are still alive in this part of the Lord's vineyard, and greatly rejoice in the assurance we have of eternal life through the gospel of Christ. I feel a greater determination in my heart every day to hold fast to the rod of iron, do my duty, and be more faithful and obedient to the commands which God has given.

But through the weakness of the flesh I sometimes neglect my duty and step aside from the path of duty and right. My desires are to live as becomes a Saint of God and be worthy of the name which I bear. The Lord has truly blessed us in the passed few months. My aged mother was sorely afflicted for some weeks, and her recovery seemed to us impossible. Her sufferings were great, and at times she was in the greatest agony. We went to our heavenly father in prayer, in humbleness and simplicity, and he heard and answered. Mother is with us yet, and almost well. She is improving all the time. How thankful we ought to be that we have such a loving Father and can go to him in trouble and sorrow for aid and comfort. Yet there are many who are walking in darkness and know him not, and doubt his goodness. Can I doubt his goodness and mercy? No; not for one moment. Twice has my oldest sister been so low that we could hardly discern whether she was dead or alive, and she was raised from her bed of affliction by the power of faith. What a grand and glorious work we are engaged in! Dear Saints, let us double our diligence and strive to be more faithful; let us help roll the great cause of Zion on. If we are faithful the Lord will bless us in our labors; and if we lack wisdom, let us ask of him that giveth liberally.

Brethren J. W. Wight and C. A. Butterworth have been preaching here for almost two weeks. All seemed highly edified with their discourses. One was baptized, and if they could have stayed longer I believe there would have been more, for many were deeply interested and are investigating. We were all sorry to have them leave so soon, but rejoice in the hope of their return in the near future.

I am yours in Christ,

KATIE HALLIDAY.

EMMINGTON, Ill., April 6th.

Bro. W. W. Blair:—The Saints in these parts are doing well and enjoying themselves well. We have meetings in our little branch, but we are deprived of preaching meetings. Can you send us an elder to preach the gospel, for there is a fine opening here now, and a good man can get a full house to hear him. Since brother Cooper left here the people want him back. We look for him back the last of May, and hope he will come. In gospel bonds,

AUSTIN HOWARD.

SPRY, Ontario, April 7th.

Editors Herald:—The Herald has been coming only a few months to my place, and in that time has made itself a welcome visitor. I can always find time to sit right down and read of the great latter day work; and while reading of the work of the ministry and the difficulties they have to contend with, my heart goes out in prayer to God that the mists may be rolled away.

I have been made to feel a little of what they have to bear from other churches. I have been a Methodist for the past eleven years, and since I have investigated this gospel as taught by the Church of Jesus Christ, I have been called upon by my neighbors to defend it. When the Methodist minister heard Elder McIntosh was coming here to preach, he took the trouble to go to every house to warn the people, telling them not to go to hear him. There has not been a day for the past two weeks but has brought somebody to my

place to hear what I have to say in defense of the gospel.

I feel to say it is of the Lord, and is marvellous. The people are so stirred up now that they will go to hear him and judge for themselves. Several are convinced and more are investigating. I intend, if I am spared, to call on some next week and remove prejudice as much as the Spirit will enable me to. I would like to have a few tracts to distribute among the people. My mother, Mrs. J. H. Johnson, has a few, and they are about worn out, going from house to house.

Many of the people have very erroneous ideas of the doctrine, and the tracts would remove them and get the people searching the word of God. Ever praying for the welfare of Zion,

MRS. S. McBROOKS.

LOS ANGELES, Cal., April 9th.

Bro. Blair:—The Saints in general are getting on very well so far as I know; that is, spiritually, but temporal affairs are oppressing some. I am sorry to inform you that Bro. Howland is very unwell. Bro. Mills is like a guardian angel by his bedside. He is there to administer, to cheer and comfort. We were very pleased to have our beloved president and Bro. E. L. Kelley at our district conference, which was the first we ever held here. The people turned out well, and the papers were very liberal in advertising and publishing the discourses. Of late the young are blessed greatly with the Holy Spirit. Our week-nights prayer meetings are a success spiritually, but not numerically. I wish those who stay away from the prayer meetings could but realize what they loose. I was glad to hear from Bro. Goode, in Chicago, that the Saints there are being blessed by the Spirit. It seems that the Spirit of God is being poured out in great power all over the land. It makes my heart rejoice when I hear of the prosperity of the church.

Your brother in the gospel,

JOHN MORRIS.

A JAPANESE GIRL'S SIMILE.

At a class meeting in Japan where a number of our Christian girls were gathered together, the subject was—"How to glorify Christ by our lives." One of the girls said: "It seems to me like this: one spring my mother got some flower seeds, little, ugly, black things, and planted them; they grew and blossomed beautifully. One day a neighbor coming in and seeing these flowers said, 'Oh, how beautiful! I must have some too; won't you please give me some seed?' Now, if this neighbor had only just seen the flower seeds she wouldn't have called for them; 'twas only when she saw how beautiful was the blossom that she wanted the seed. And so with Christianity; when we speak to our friends of the truths of the Bible, they seem to them hard and uninteresting, and they say: 'We don't care to hear about these things; they are not so interesting as our stories;' but when they see these same truths blossoming out into our lives into kindly words and good acts, then they say: 'How beautiful these lives! What makes them different from other lives?' And when they hear that 'tis the Jesus-teaching, then they say, 'We must have it too!' And thus, by our lives, more than by our tongues, we preach Christ to our unbelieving friends."

ADDRESSES.

G. A. Blakeslee, presiding Bishop, Galien, Michigan.

Official.

GENERAL CONFERENCE.

Elder *B. V. Springer*, of the Seventy, writes from Ray, Steuben county, Indiana:

Having been greatly blessed with physical strength and with pure desires to magnify my calling, I have striven to be found a workman approved of God, and to meet the expectation of my brethren. Immediately after the last conference I removed my family to my field of labor, and took up my work where I left off. Visited and labored in different places in my field, besides opening up entire new places in St. Joseph and Hillsdale counties, in Michigan, and in Paulding county, Ohio, in all of which I found a spirit of enquiry and a willingness to investigate our claims. The field is widening and interest increasing. I may be too sanguine, but I confidently expect great good to the cause to grow out of my labors in those new fields, if wisely cultivated; and, although I have had my struggles in contending with opposition and hindrances, (some of them coming from an unexpected quarter), God has stood by me and vindicated my work, in the manifestation of divine approval, many times; to him be all the glory. The most glorious manifestation of his power and loving kindness in blessing my administrations to the afflicted since I have been in the ministry was witnessed on March 27th. It was an incentive to call forth a desire and determination to be more faithful, prayerful, energetic, and watchful. I resolved then and there to lose sight of all things and interests earthly beyond my duty to God and man, and to fully devote the few days or years that may be mine to the cause of truth and righteousness.

As a summary of my labor and its results, I have baptized fourteen persons, all adults; organized one branch, (Maumee, Ohio); ordained one priest; solemnized two marriages, and administered to the sick, in some cases with remarkable results. Never was I more desirous to work for the Master than I am now. I feel as young and vigorous as I did twenty-five years ago. Age sits very lightly on me, and in the last two years I have solved the problem as to why I am thus preserved in health and strength, and I have entered into covenant with God that as long as he will bless me with powers of body and mind, just so long will I work for the progress and prosperity of this glorious latter day work, both by precept and example.

I am prepared to comply with the disposal you may make of me, but should prefer being continued in my present field, if you deem it wise. I have a big year's work mapped out in case I am continued.

Elder *M. H. Bond*, of the Seventy, writes from Providence, Rhode Island:

Since your last session I have been laboring in the Eastern Mission. The demand for wise and efficient laborers is out of all proportion to the supply, and the interests of the church must suffer greatly unless we are reinforced speedily in this mission. With gratitude to our heavenly Father we look back to the blessings received during the past year. The wondrous fulfillment of his promises in the past are the reasonable assurances of his care in the future. The necessity is

constantly apparent of laying the foundations of our work in Christ's name, and my desire is to build for his approval, and to labor for the reward which he only can bestow.

The labors of *E. C. Briggs*, missionary in charge, have been appreciated by us, in a measure at least, and we rest in the assured fact that time will bring its full reward to this servant of Christ. His return to this mission is an actual necessity to the interests of the church. We hope and expect to see *W. H. Kelley* immediately after conference. *E. L. Kelley* and the Bishop are expected and needed here, with one and as many more permanent laborers as we can get from the conference. I expect to continue in the field if the conference so orders.

Elder *John Smith*, of the Seventy, writes from New Bedford, Massachusetts:

Since last conference I have labored to the best of my ability (until January, 1888,) in the Massachusetts district. During the winter I preached some, by request of the Bishop, in Eastern and Western Maine, presenting to our people the law on tithes and offerings, and their duty in relation to the same. In my labors the Lord stood by me.

Elder *J. C. Foss*, of the Seventy, present, reports.

I was appointed to labor in Minnesota till Fall, and then in Missouri for the winter. While in Minnesota I preached in thirteen different places, with fair results. Some obeyed, and others were very near the kingdom. There are noble people in that north country. There are many Scandinavians to whom an Elder ought to go who can talk their language. If one is sent I am satisfied that great good can be done, and now is the time to do it. I left the Saints in very good condition; the officers are trying to do the best they can, and peace and love prevailed among them. *T. J. Martin*, as president of the district, visits the branches as often as he can, and does much to cheer the Saints. *J. R. Anderson*, Bishop's agent, is indeed worthy of the responsible office he holds.

On returning home to Missouri, I was invited by *Bro. Waldsmith* of Nebraska City, to hold a few meetings there, and I preached eight times. I was then requested by *J. R. Lambert* to go into Iowa. I did so, and preached in eight different places, with good results. Baptized nine at Underwood, and organized a Sabbath school, which I learn is flourishing. I also preached in five places in Missouri. Have preached 149 sermons, baptized 33 persons and officiated in ordaining and blessing. I can say that I have been wonderfully aided by the Spirit of God in presenting the words of life. Have striven to honor my calling, and as I am called to serve God and to work for his cause, I will pledge myself with you, my brethren, to honor the glorious name of Christ, as I have tried to do in days past.

Elder *J. S. Roth*, of the Seventy, present, reports:

Since last report I have labored, as best I could, to do the Master's will. I put in my time about equally between the Des Moines and the Eastern Iowa districts. I labored some in the branches, and also opened some new places in both districts. I acted as Bishop's agent in the Des Moines district. I have also acted as book agent, and since last conference have taken in about \$160 for church publications. It makes

me rejoice when I see that the Saints and friends are willing and ready to support the church publications. I have sold a number of books to those who do not belong to the church. I find that the Voice of Warning is a grand work for outsiders to read. There are some five new openings in Eastern Iowa district, one at Fulton, where we have ten noble Saints. They desire that a branch be organized there, and I hope that the missionary in charge will notice this, for this is the request of the district. Others in that neighborhood will soon obey. There are still a number of school-houses open for us, which I have not yet reached. The people ask, "When will you come into our neighborhood and preach?" and I hope this conference will send one or two more elders to Eastern Iowa for a year. That field has been idle so long, that now there is a great demand for preaching. *Bro. Maitland* rendered me timely assistance in that region; but he can not be in the field the coming year. Therefore, to do justice to those who hunger for the word, two or three ministers should be sent there. The Lord blessed me wonderfully in administering to some of the sick. Diseases of from fifteen to twenty years' standing were immediately healed. I baptized sixteen and confirmed about twenty; blessed quite a number of children; officiated at one marriage, and performed other duties. My desire is to still go on in this great work, and I would like to be returned to the Des Moines and Eastern Iowa districts.

Elder *A. H. Parsons*, of the Seventy, present, reports:

I bear record that God has blessed my effort the past year to exceed the preceeding year. The work is onward in most places in my field; but there is a lack of observing the gospel governing the lives of Saints in some of the branches, which has led some of the old as well as the young to attend places of amusement, such as skating rinks and dances, which has brought persecution. I am glad that such cases are few, but they are more than ought to be among Saints, for they have hindered the work where they have been practiced. People say, "Elder, your members are no better than other professors; this ought not to be." Generally speaking the Saints here are a God-fearing, whole-souled people. That is the beauty of coming out of Babylon. I have baptized eighteen, assisted in confirming twenty, performed one marriage ceremony, blessed children, administered to the sick and held one discussion, as reported by *Bro. Caffall*. If no one else was benefitted, I can say that it did me good. I never enjoyed anything better than holding the Book of Mormon and Doctrine and Covenants by the side of the Bible. I had read all three more or less before, and believed in the divine authenticity of the two former, still my faith was confirmed on every point that attack was made on, and I was enabled to show the harmony existing between the three books. This state is like many other fields of labor, it needs to be remembered with more laborers. The calls for preaching have been more than could be filled, and the prospects for an ingathering are better than heretofore.

Elder *Henry Kemp*, of the Seventy, present, reports:

I have labored in south-western Iowa, in the Fremont District, according to the ability God has given me and to the best advantage of the

work entrusted to my care. And with heartfelt gratitude to my heavenly Father, I can say that his blessing has attended my labors. The Spirit has been with me, giving strength, physically and spiritually, beyond my expectations. The work in the district is in fair condition. Our branches are small and members scattered. Also some are careless of the interests of the great work, and difficulties arise; yet God helps us through all, for which we feel to bless his holy name.

Our fall camp meeting was a success; much prejudice was removed, fifteen were baptized and many others believing the preaching so ably done by Joseph Smith, Charles Derry, Joseph Luff, R. M. Elvin and D. Houghas. Our camp meeting for next fall is appointed at the same place. We have a good tent, and most excellent grounds; and we fully expect a large assembly. Bro. Luff done us good service here in replying to Elder Smith, of the Christian Church, on the spiritual gifts. Elder McClure, of the same body, also, of late, has sought to damage the work by delivering in Plum Hollow four lectures, in which he tried to bring opprobrium upon the character and work of Joseph the Seer. It was simply a rehash of Braden's spleen. He gained few friends. Bro. William Leeka obtained permission to speak, and nobly defended the truth of God, and showed clearly that all the aspersion cast upon the character of his servants, would never thwart the purposes of the Almighty. The lectures will be replied to in due time.

Bro. J. R. Lambert attended our late conference and done us good. I have baptized eight persons; have preached about five sermons a week during the year; blessed children and administered to the sick. I love the work; am willing to still labor for its interest as God may direct.

On the reading of Bro. Anthony's report E. C. Briggs related some of his trying experiences in Utah in 1863, when he went there as the first missionary of the Reorganized Church to that people. M. T. Short, Joseph Smith and Charles Derry also spoke of a few incidents of their experience there in later years.

A resolution from the Independence Sunday-school, asking the conference to meet with them to-morrow morning was accepted and adopted, as was also a resolution from the branch, asking the conference to partake with them to-morrow afternoon of the emblems of the Lord's Supper.

Pres. Smith announced the names of the speakers and their assistants for this evening and for Sunday morning and evening, and those to have charge of the sacrament service. The members of the First, Second and Fifth quorums of Elders were requested by their officers to meet on Monday morning at places named.

At the evening hour Warren Turner, of Clinton, Iowa, offered prayer. The sermon was by J. C. Clapp, of Montana.

SUNDAY, APRIL 8TH.

At half-past nine o'clock many of the conference delegates and visitors attended the Sabbath-school exercises, which were under the charge of H. R. Mills, the superintendent of the school.

At the regular hour for preaching the

service was opened by singing, "May we who know the joyous sound," followed by prayer offered by J. M. Terry, of Stewartsville, Missouri. After singing "The morning breaks, the shadows flee," Columbus Scott, of Galien, Michigan, preached. Over one thousand people were present, as learned by count.

In the afternoon the house was again filled, notwithstanding the falling rain. The sacrament service was in charge of I. L. Rogers, Jackson Goodale and G. A. Blakeslee, and was opened by singing "How firm a foundation," and prayer was offered by Bro. Goodale. Bro. Rogers presented the names of several who desired the prayers of the church in their behalf, namely, William B. Smith and W. H. Griffin, and sisters Foreman and Bratton. After singing "Let us pray for one another," Bro. Blakeslee made brief remarks, fitting the occasion. The time was then given to testimonies, and forty-three of the Saints improved the time well, and the Holy Spirit cheered and comforted their hearts as well as those of the great assembly. The emblems were blessed, and Priests Vickery, Farrow, Austin, Allison, Crick, May, Clemenson, Cox, and Brents passed them to the congregation. The whole occasion was a pleasant one.

In the evening W. W. Blair preached, assisted by Joseph Smith. Announcements were made for to-morrow's services, also for meetings of the High Priests' Quorum and of the First Quorum of Elders.

MONDAY, APRIL 9TH.

The morning prayer meeting was in charge of Bradbury Robinson, of Humboldt, California, and C. E. Butterworth, of Dow City, Iowa.

The forenoon sermon was preached by Jackson Goodale, of Barry, Illinois, assisted by Cyrus Thurston, of Galien, Michigan.

In the afternoon the hymn "Come, let us anew our journey pursue" was sung and prayer was offered by H. C. Bronson.

The committee on credentials made an additional report, showing Central Kansas to be entitled to six votes, Daniel Munns, delegate; Western Wisconsin four votes, F. Hackett, delegate; Central Missouri three votes, E. W. Cato, delegate.

The special order of the day, as provided by the conference of 1887, was taken up, being the proposed amendment to chapter 13 of the Book of Rules. The secretary read the chapter, also the amendment as submitted to and published in the minutes of said conference. J. C. Crabb asked a question concerning it. It was then resolved that we take up the amendment section by section and adopt.

Section 1 was moved by E. L. Kelley and M. T. Short and adopted.

Section 2 was moved by R. M. Elvin and J. W. Brackenbury. J. Luff and G. T. Griffiths moved to amend by substituting so as to make it read "from the time it becomes known that such offense has been committed." Then brethren Kinneman and Baker moved an amendment to the

amendment that there be inserted words so that it would read, "From the time it becomes known to the authorities having jurisdiction." This was favored by N. A. Baker and opposed by E. L. Kelley and J. C. Crabb. The vote being taken it was declared lost. The question being now upon the amendment, it was put to vote and adopted.

Then Section 2, as amended, was adopted.

Section 3 was read and H. C. Bronson asked some questions concerning it. W. H. Kelley moved its adoption. Joseph Luff and G. T. Griffiths moved to amend by inserting after the word "party" in fifteenth line, "a deacon if obtainable, otherwise." The vote being taken, this amendment prevailed. The question being upon the adoption of Section 3, W. H. Kelley and James Thomas spoke in opposition, and brethren Crabb, Luff, Hicklin, Butterworth, Lambert and Kinneman, favored it. The previous question being ordered on motion of brethren Holt and Campbell, the first three clauses of Section 3 were adopted as amended. The fourth clause was moved by brethren Short and Crabb. E. L. and W. H. Kelley opposed its adoption. Then brethren E. L. Kelley and S. D. Shippy moved to amend by striking out the words, "If such presiding officer be not an Elder, or other officer of the Melchisedec line of authority." This was opposed by Joseph Luff and favored by W. H. Kelley. W. C. Cadwell and D. K. Dodson moved as a substitute for the amendment that there be added, after the word "branch" the words, "Who shall thereupon appoint from the elders of the church such persons as may properly sit to examine and try the case; or, in case such presiding officer shall not be in the Melchisedec line of authority, then he may either so appoint or refer the case to the presiding elder of the district, or mission, (if it be not in an organized district), who shall so appoint." This was supported by W. C. Cadwell, H. L. Holt, C. St. Clair, James Thomas, E. C. Brand, F. G. Pitt, W. H. Kelley and Richard Hawkins, and opposed by W. W. Blair, Joseph Luff, J. W. Brackenbury, J. Hawley, R. M. Elvin, John McKenzie, W. W. Whiting, E. Curtis, C. Derry, C. H. Porter, Frank Hackett, D. K. Dodson and D. Chambers, and questions were asked by J. Luff, F. C. Warnky and E. A. Davis. Previous question was moved by J. Luff and G. T. Griffiths and carried, when, vote being taken on the substitute, it was lost. The question recurring on the amendment it was also lost. J. C. Crabb and C. Derry moved to amend by striking out the words, "If he so choose" in the second and third lines of said clause and inserting in lieu thereof the words, "Or the officers of the branch." Spoken to by J. C. Crabb and questions asked by W. H. Kelley. Columbus Scott and F. C. Warnky moved as a substitute, to strike out all after the word "offended," in the second line, and insert as follows: "Should lay the matter before the presiding officer of the branch, or, if there is no organized branch, then that it be placed in the hands of the missionary

in charge for adjudication by a Court of Elders appointed by him."

This was favored by Columbus Scott, when the hour of adjournment having arrived, the Bishop's report was presented and after being read, it was, on motion, referred to a committee of three appointed by the body, consisting of J. M. Terry and William Anderson, J. A. Robinson. Announcements were made for the meetings of the Second, Fourth and Fifth Quorums of Elders, and the First Quorum of Priests; also for meetings this evening and to-morrow. Sang "Praise God from whom all blessings flow." Benediction by Pres. Smith.

The evening sermon was preached by W. E. Peak, of Gallands Grove, Iowa, assisted by William Newton, of Armstrong, Kansas.

TUESDAY, APRIL 10TH.

The morning prayer meeting was in charge of J. M. Putney, of Moorhead, Iowa, and, as J. T. Phillips was absent, R. M. Elvin assisted Bro. Putney. During the services three persons were confirmed as members of the church under the hands of brethren Putney, Warnky and Elvin.

At the hour for preaching William Leeka, of Plum Hollow, Iowa, offered prayer. The sermon was preached by H. C. Bronson, of St. Joseph, Missouri.

At the opening of the afternoon session the hymn "Stand up, stand up for Jesus" was sung and prayer was offered by W. H. Kelley.

It was resolved that Thursday afternoon next be set as the special time for considering the time and place for holding the next conference.

The committee on credentials reported W. H. Kelley as properly a delegate from South-Eastern Ohio and West Virginia district; also that E. C. Briggs and G. T. Griffiths are additional delegates from Philadelphia district. The report was adopted.

The special order of the day was taken up as left over from yesterday. The substitute under discussion was read and discussed at length, being favored by E. L. Kelley, and opposed by brethren Thomas, Crabb, Preator, Whiting, Blair and Brackbury. The previous question being ordered, the substitute was put upon its passage and defeated.

The question being now upon the amendment to insert the words, "Or officers" in place of the words, "If he so choose," W. H. Kelley and E. C. Brand moved, as substitute, the striking out all after the word "offended," and inserting the words, "Shall lay the matter before the presiding officer of the branch, who shall see that the case is heard before a properly authorized court, and if satisfaction is not had, the aggrieved party may appeal to the missionary in charge, who shall see that the case is heard before a proper court; or, if there is no organized branch where said offending party resides, he may present the case to the president of the district, who shall see that it is heard before a proper court."

W. H. Kelley spoke in favor and J. A.

Robinson and J. R. Lambert opposed. The previous question being ordered, the substitute was put to vote and defeated. The question being now upon the amendment to substitute the words "Or officers," the previous question was moved and the amendment was also defeated. By a rising vote there were found to be thirty in favor of it and fifty-eight in opposition to it.

The question being now upon adoption of clause 4 of Section 3, it was put on its passage and prevailed.

Section 4 was moved by James Thomas and W. H. Kelley. An amendment was moved by W. W. Blair and J. A. Robinson, to insert the words "If practicable" after the word "accused" in seventh line. This was adopted. R. S. Salyards and E. C. Brand moved to insert the words "Or deacon" after the word "teacher." E. L. Kelley moved to amend the amendment by striking out the words, "A teacher" in the twelfth line and inserting the words, "Said officers." This was opposed by Alfred White and F. C. Warnky and favored by R. S. Salyards. The previous question being ordered, the amendment to the amendment was adopted as was also the amendment.

C. E. Butterworth moved to further amend by inserting after the words, "Years of age," the words, "Or notice shall be given through the *Herald*." C. E. Butterworth and E. L. Kelley favored it, and J. R. Lambert, W. W. Blair and J. C. Crabb opposed it. Being put to vote it was lost. The previous question being ordered, Section 4, as amended, was adopted.

J. C. Crabb and J. T. Kinneman moved the adoption of Section 5. H. C. Bronson and J. McKiernan moved to insert in paragraph 2, after the word, "Made," the words, "Within one year." Following this E. L. Kelley and A. White moved, as a substitute, that there be added at the close of the section as follows: "Any party desiring to appeal from the decision of any court herein provided for, must give notice of the same to the officers of the court or branch or district interested, within sixty days from the date of trial, and perfect said appeal within six months from date of trial." The previous question was ordered, and vote being taken, Section 5 was declared as adopted. It was then moved by brethren Bronson and Kinneman that it be reconsidered. It was so ordered. E. L. Kelley and James Thomas moved to amend by striking out all of the substitute after the words, "Date of trial," and inserting the words, "And decision, and must perfect said appeal within six months from date of such trial and decision." This amendment was adopted, and then Section 5, as amended, was adopted.

Section 6 was moved by brethren Lake and Kinneman. Brethren Luff and Briggs moved to amend by inserting after the word "decision" the words "if approved by the branch." Bro. Luff spoke in its favor, when brethren Crabb and Derry moved to amend the amendment by adding the words, "or district conference." Brethren Crabb, Gillen and Scott favored this,

and brethren Blair and Brackenburg opposed it. W. H. Kelley asked a question. The previous question was moved and the amendment to amendment carried by a vote of fifty-one to fifteen, and afterwards the amendment was also adopted. Previous question was ordered and Section 6 was adopted as amended.

Section 7 was read and brethren Brand and Short moved its adoption. The motion to adopt prevailed.

Also upon motion of brethren Lake and James Thomas, Section 8 was adopted.

The question now recurred upon the adoption of the report as a whole, and brethren E. L. Kelley and Pitt moved to amend Section 3 by adding at the close the words, "or such court may be appointed by the branch." This was adopted. Luff and Lambert moved to add at the close of Section 6, the words, "In all cases where a doubt is entertained in regard to where an appeal should be taken from decisions of original courts, reference should be made to the missionary in charge, and his counsel observed." It was adopted. The previous question was ordered on the whole report, and it was adopted, as amended, reading as follows:

1.—In cases of offense or transgression, where redress by church trial is sought, or discipline required for the purpose of reclaiming the erring, the following rules of procedure should be observed:

2.—Any person, a member of the church, who shall have been offended by another, whether such offense shall have been publicly or privately given, or any officer whose duty it is to examine into and settle differences between brethren, shall be entitled to proceed against the person so offending before any court of the church having jurisdiction, providing that such proceeding shall be commenced within one year from the time it becomes known that such offense has been committed; except in cases of felonies, as provided by the laws of the land, and where the statute of limitation does not run.

3.—No member shall be entitled to proceed against another for an offense before any church court whatever unless he shall first have made efforts to reconcile, or become reconciled to the member offending, as directed in the Scriptures.

The steps required are:

The member offended shall seek opportunity to state his matter of grievance to the one offending, as said by the Savior, "between him and thee alone." If explanation, apology, restitution or reconciliation is not effected after candid and fair effort has been made by the one offended, then he shall take with him some teacher of the church, or, if such teacher is not obtainable, or is an interested party, a deacon if obtainable, otherwise a member, and shall try a second time to secure an adjustment of the difficulty existing, but shall not state the matter of grievance to such officer or member except in the presence of the party offending.

If no reconciliation shall be effected by this second visit and effort, the offended, if he shall so choose, may lay the matter before the presiding officer of the branch, or, if such presiding officer be not an elder or other officer in the Melchisedec line of authority, before the presiding elder of the district, or mission if it be not in an organized branch or district, who shall appoint from the eldership of the church such persons as may properly sit, to examine and try the case; or such court may be appointed by the branch.

4.—When it shall be determined to call an offending member before a court of the church, the officer appointing the court, shall cause to be prepared the charge, or charges made against the accused in writing, stating definitely and specifically what the offense is charged to be, a copy of which shall be furnished the accused, if practicable, so that he may if he so desire, make settle-

ment of the difficulty by reconciliation or otherwise, and avoid further action; this copy may be given to the accused by any teacher, or deacon, or member in the absence of said officers, or if left at his usual place of residence with a member of his family over eight years of age, it shall be held as given to him. Upon the failure of the accused to make restitution, or explanation, the court shall be appointed, and shall proceed to examine and try the cause upon the charge, the original of which, or a copy thereof, shall be furnished them by the officer appointing them; they shall, also, give due notice to all parties of time and place when and where the trial shall be had as provided in Book of Rules. Where in cases persons can not meet together by reason of great distance between them of travel or other obstacle over which they have no control, and which is sufficient to prevent meeting in person, the work toward reconciliation and labor referred to herein may be done by written correspondence between the parties.

5.—In case satisfaction shall not be given upon the examination and decision of any cause before an elders' court, an appeal from such decision may be had by the party aggrieved to the conference of the district, if the court was appointed by a branch officer, or to the Bishop's court: or if the Bishop was present at the trial by the elders' court to the High Council if the matter has been first tried before the district authorities.

In all cases of appeal the person making the appeal must set forth clearly to the court to which appeal is made the reasons for such appeal. In case the appeal is made to the conference of the district, or to the bishop's court, the court from which appeal is taken, or the branch or conference to which an elder's court have reported shall send at once upon receipt of notice of such appeal being taken, the papers and minutes of evidence and a copy of the proceedings of the court and cause the same to be filed with the court to which the appeal is taken.

In cases where a member has been adjudged guilty of an offense, for which the penalty has been suspension from church fellowship or church privileges, such person shall so remain as affected by the decision until a re-hearing and reversal of the decision shall have been had upon the appeal.

In cases where appeal is taken to the high council, the rule laid down in Doctrine and Covenants, governing such appeals shall obtain. In all such cases notice of appeal should be made to the presidency by filing the notice in the office of the secretary of the church and courts, branches and districts from which appeals to the high council are made should upon notice of such appeal being taken, at once prepare minutes of evidence and copies of all the proceedings had of record by them.

Any party desiring to appeal from the decision of any court herein provided for, must give notice of the same to the officers of the court, branch or district interested within sixty days from the date of trial and decision of the court, and perfect said appeal within six months from the time of such trial and decision.

In all cases where a doubt is entertained in regard to where an appeal should properly be taken from decisions of original courts, reference should be made to the missionary in charge, and his counsel observed.

6. In all cases where the court, upon proper inquiry, finds the accused not guilty, or that there is no just cause for action, the decision, if approved by the branch or district conference, is to be final, and no member against whom charge has been made, so examined and decided as herein provided, shall be liable to further action upon said charge and offense. A new trial or rehearing of a case may be had by any defendant, or by either party to the action if the same is between two members, upon the discovery of fraud or new evidence, the existence of which was not known to the party suffering thereby nor the court at the time of the trial. Application for a new trial or rehearing upon this ground must be accompanied by a statement of the character of the fraud or evidence, and the same set forth clearly before the court, or the officer appointing the court, or his successor, who shall then proceed to the examination of the case as at the

first, he being first satisfied that the evidence relied upon is new and sufficient to justify such procedure.

7. Nothing in the foregoing rules shall be construed to interfere with the rights and duties of those whose calling is to regulate the affairs of the church in all the world, as provided in the law of said church.

8. All rules, resolutions, or parts of the same contrary to the Book of Rules, and which are contrary to the foregoing provisions are hereby declared inoperative and void.

Announcements were made for meetings of the following quorums:—The High Priests, the Seventy, the First, Fourth and Fifth quorums of Elders and the First Quorum of Priests. The session closed with benediction by Pres. Blair.

In the evening, according to appointment, Duncan Campbell, of Pleasanton, Iowa, preached. He was assisted by J. W. Wight, of Moorhead, Iowa.

WEDNESDAY, APRIL 11TH.

At nine o'clock the Saints gathered for prayer, and the meeting was in charge of Wm. D. Lewis, of St. Joseph, Missouri, and T. J. Bell, of Lamoni, Iowa.

The morning sermon was by President Joseph Smith. He was assisted in the services by C. E. Butterworth of Dow City, Iowa.

The business session was opened by singing, "All hail the power of Jesus' name." Prayer by A. H. Smith; Pres. Blair in the chair.

The report of the Twelve, as presented on the 7th, was, on motion of brethren Kinneman and Roth, taken from the table. It read as follows:

The Quorum of Twelve hereby report to your honorable body that there are ten members of the quorum present, and they are now ready to act upon any matter properly coming before the quorum. We have passed the following resolutions which we hereby respectfully submit for your consideration and endorsement.

1.—Whereas, the Lord has spoken against the use of tobacco and strong drink on different occasions; and whereas, in all our appointments we ought to show respect unto said counsel. Therefore, resolved that henceforth we recommend no man for General Conference appointment whom we know to be addicted to either of the above evils, and that this decision take effect one year from date.

2.—Whereas, there is a divided opinion in the church regarding the meaning of the clause in Doctrine and Covenants 42:22, which says: "And the church shall lift up their hands against him or her," and the right to take a negative vote on the question of expelling members when so recommended by an Elder's Court; and whereas, said division of opinion has prevented uniformity of action by the branch presidents and others. Therefore, resolved that it is our opinion that both affirmative and negative vote should be taken in all cases of the kind referred to.

3.—Resolved, that in the event of a necessity for baptism, for a renewal of the gospel covenant, the former ordination of the individual thus baptized become null and void.

HEMAN C. SMITH,
Secretary pro. tem.

Section 1. Was moved, by brethren Warnky and A. White, and was favored by brethren Kinneman and Crum, and opposed by brethren Warnky and Holt. Pres. Joseph Smith explained that this move was to cure a deficit in the book of rules. Brethren Holt and Dodson moved to amend by inserting after the word "Resolved," "That the clause above re-

ferred to shall be construed to mean that the finding of the Court shall be affirmed by the branch; but if a penalty be recommended by said Court, then the negative as well as the affirmative shall be taken, except in case of adultery, where the conviction has been had for the second offense, when the guilty party must be cut off."

This was discussed, being favored by brethren Brand, Porter, Blair and Clapp, and opposed by brethren Pitt, Crum, Lambert, Crabb, Briggs, Elvin, E. L. Kelley, and then, by request of the house, Pres. J. Smith gave his views. He spoke in opposition to the amendment. The previous question being ordered, the amendment was put upon its passage and declared lost. Division being called for, it was found that 15 voted in favor and about 50 against it. In speaking upon the subject Pres. J. Smith vacated the chair, and on motion M. H. Forscutt was chosen as Chairman during the remainder of the discussion on Section two. W. W. Blair and W. W. Whiting spoke against the adoption of the section, and J. W. Gillen and E. L. Kelley in its favor. The previous question being ordered, the vote was then taken and the section was adopted.

Section three was moved by brethren Whiting and Foss and was adopted.

The adoption of the report as a whole was moved by brethren Brackenburg and Waldsmith, and vote being taken it prevailed.

Report of the Quorum of Seventy was read and ordered spread upon the minutes.

The First Quorum of Seventy respectfully report the business transacted by said quorum. We have held seven sessions, and two joint sessions with the Quorum of the Twelve. The following resolutions presented and adopted by the Quorum of the Twelve were adopted by this body:

Whereas, the Lord has spoken against the use of tobacco and strong drink on different occasions; and whereas, in all our appointments we ought to show respect to said counsel.

Therefore, resolved that henceforth we recommend no man for General Conference appointment whom we know to be addicted to either of the above evils, and that this decision take effect one year from date.

Resolved that in the event of a necessity for baptism, for a renewal of the gospel covenant, the former ordination of the individual thus baptized becomes null and void.

Paragraph 2 relating to taking affirmative and negative votes on the question of expelling members was afterwards adopted in joint session with the Twelve, and will be reported by that quorum.

The following memorials, as framed by the committee, upon the death of brethren Alexander McCord and George S. Hyde were unanimously adopted:

"IN MEMORIAM.

"Whereas, God hath permitted to be removed from our number, our much esteemed and aged brother, Alexander McCord, who for many years labored for Zion's weal; therefore, be it hereby resolved, that we, the officers and members of the Quorum of Seventy, do express our sorrow at the loss of our brother from the midst of our councils and from out the ranks of our ministerial forces.

We believe him to have been a man who loved truth and hated iniquity, and who gave many years of his life to the service of God and humanity. He was one of the early missionaries to Utah who sought to redeem erring Israel. We hereby express our heartfelt sympathy and condolence to his good wife and family, and pray God to so bless and care for them as he has promised in his holy word.

Brother A. H. McCord was born at New York City, on the 10th day of January, 1811. United with the church in York, Canada, May, 1836, being baptized by Elder P. P. Pratt. He died near Harlan, Shelby county, Iowa, June 15th, 1887."

"Whereas, it hath seemed good that God, through the mystery of his Providence, should call from our midst a co-laborer and fellow-servant with us,—one so worthy, true and good,—as our dearly beloved brother, George S. Hyde.

Therefore, be it hereby resolved that we, the members and officers of the Quorum of Seventy, do express our profound regret at the loss of him from our ministerial ranks, who ever strove to magnify his calling and office before God and the church, of which he was an able minister and faithful worker.

We also extend our sympathy and condolence unto his noble wife and family in this their sad bereavement. And we pray Almighty God that he will indeed be a father to those fatherless and a husband to this widowed mother and wife. That the extension of his mercy, love and peace, with all exhibitions of his kindness may be by them ever realized.

Brother George S. Hyde was born in Fond-dulac county, Wisconsin, — 1853; baptized at Little Sioux, Iowa, March 24th, 1878; ordained a Seventy, September 30th, 1879, Elder J. C. Crabb, being spokesman. He died July 22d, 1887, at Little Sioux, Iowa.

The quorum met on Sunday, April 8th at nine a.m., in fasting and prayer concerning the condition of the health of the President of the Church, the condition of its leading quorums, and its general welfare, and had a time of spiritual rejoicing.

The presidents of the quorum presented the following twelve names to the quorum which were unanimously accepted for membership in the quorum and are by resolution presented to your body for concurrence and ordination:

- | | |
|---------------------|-----------------------|
| 1 Thomas J. Beatty, | 7 Hiram H. Robinson, |
| 2 Isaac M. Smith, | 8 Ulysses W. Greene, |
| 3 Thomas Matthews, | 9 James A. Carpenter, |
| 4 James Moler, | 10 John W. Wight, |
| 5 Hyrum O. Smith, | 11 Orlin B. Thomas, |
| 6 Martin M. Turpin, | 12 Warren E. Peak. |

These names were also, out of courtesy, submitted to the Quorum of Twelve for examination, and were by them unanimously approved.

A committee or court was appointed at the Kirtland conference of 1887 to try the case of Galland's Grove Branch vs. Davis H. Bays. The following report from them was adopted by this quorum: "We, the committee or court, appointed to try the case of D. H. Bays, would beg leave to report that we have carefully and patiently examined the case according to the evidence presented to us and have decided that the charges were not sustained."—J. S. Roth, W. T. Bozarth, Henry Kemp, committee. The following was also adopted: "Whereas, the court appointed to try the case of Galland's Grove Branch vs. D. H. Bays, does fully vindicate Bro. Bays and find him not guilty, and this quorum has adopted the findings of the court appointed; therefore, Resolved, that this quorum ask the conference to place the matter in the hands of the missionary in charge where said branch is located, to see that the branch grant to Bro. Bays a letter of removal as asked for by him."

Statistics of quorum: number of members present, 23; reports by letter, 28; not reported, 2; total membership, 53; number last report, 54; 2 lost by death, one gained by ordination, viz., J. F. Burton. Number baptized by the members of the quorum during the past year 523—an increase of 187 baptisms over last year's report.

The following named brethren were selected for ordination as presidents of this quorum, in order to complete the number of seven presidents of Seventy as provided for in the law: 1. Robert J. Anthony, 2. Isaac N. White, 3. John C. Foss. Said names were presented to the Quorum of Twelve for examination and received their unanimous approval.

R. S. SALYARDS, Sec'y Quorum.
E. C. BRAND, F resident.

A second report from the Twelve was read, and it was, on motion of brethren

Whiting and Brand, ordered spread upon the minutes. The doxology was sung and benediction pronounced by H. A. Stebbins.

At the evening session Hiram Rathbun, of Lansing, Michigan, preached. He was assisted by Levi Anthony, of Wilber, Nebraska.

THURSDAY, APRIL 12TH.

The morning prayer meeting was presided over by brethren I. N. White and William Leeka. The sermon that followed at the regular hour was preached by M. T. Short, of Millersburg, Illinois. He was assisted by J. S. Roth, of Sonora, Iowa.

At half-past one o'clock, after singing "Truth reflects upon our senses," James McKiernan appealed to the throne of grace for divine wisdom to aid us.

Bro. Blair said that no new business should be introduced after the opening of this session. He presented several matters for consideration. Motion was then made that the yeas and nays be not taken without a two-thirds vote in favor. There being already a proviso that they may be taken on call of five members of the conference, the resolution was ruled out of order.

The matter of time and place of holding the next conference, being the order of the day, was presented. Brethren Kinneman and Bozarth moved that it be held at St. Joseph, Missouri, beginning April 6th, 1889. Brethren Anderson and Stebbins moved that it be held at Lamoni, Iowa. Brethren Griffiths and I. L. Rogers moved that it be held at Plano, Illinois. Brethren Brackenbury and Warnky moved in behalf of Independence, Missouri. Brethren N. Rumel and W. H. Kelley moved that it be held at Kirtland, Ohio.

In speeches favoring the above places, Mr. Hutchinson, of St. Joseph, sent by the Manufacturers' Bureau, and brethren Bronson, Kinneman, Burlington, Bland, Bozarth, Crabb, Derry, Kemp, Thomas, Warnky, E. L. Kelley, A. H. Smith, J. R. Lambert and Etzenhouser, spoke in favor of that city; brethren Banta, Gillen and I. L. Rogers in favor of Plano; brethren Joseph Smith and William Anderson in favor of Lamoni; and Bro. Brackenbury in favor of Independence.

An informal vote being taken, it was found that 93 were for St. Joseph, 11 for Plano, 8 for Lamoni, 4 for Independence and 2 for Kirtland. The choice being between the two highest, it was that there were 113 voting for St. Joseph and 11 for Plano. On motion St. Joseph was made the unanimous choice.

BISHOP'S REPORT.

The Bishop's report was returned by the Auditing Committee, with their report concerning the same, which was adopted:

In submitting my report of the finances to you for the past fiscal year I feel that it is but proper to commend with it the efforts of the Saints who have freely and without constraint, except that which has moved them through their love for the Master's cause, given of their means for the preaching of the gospel and assistance of the poor among the Lord's people. Notwithstanding the fact of the closeness of the times in many places monetarily, and the damage and loss of

crops in others, the report will show that there has been the same steady increase in this department and assurance of a healthy continuous growth that has been marked in other years. With the growth of the work and interests is also brought about an increase in its cares and chief among these is that of giving proper home and comfort to the infirm and aged, many of whom have passed through the severe trials and perplexities of the church since 1833, and who in their strength forgot not to "earnestly contend for the faith delivered," as the apostle says, "to the Saints." To aid in this work it is hoped by the Bishopric that proper resolutions may be introduced during the conference providing for the establishment of a Saints' Home, which we believe will lessen the expense of aiding these persons in severalty and bring to them greater peace and contentment.

Invoking the rich blessings of God upon his people everywhere, and expressing my hope and confidence in the permanent establishment of the work of the Lord, I am in bonds yours,

G. A. BLAKESLEE, Bishop.

SUMMARY OF RECEIPTS AND EXPENDITURES.

Total collections for fiscal year 1887 and 1888.

Collected by Bishop for Tithes and Offerings	\$6,067 15
Collected by Bishop from Agents' Receipts	1,035 00
Collected by Agents for Tithes and Offerings	19,691 28
Collected by Elders not otherwise reported	2,722 41
Total amount collected	\$29,515 84

EXPENDITURES FOR FISCAL YEAR.

By Bishop to Agents	\$1,035 00
Bishop to Poor	414 75
Bishop to Elders and Incidentals	6,503 64
Agents to Poor	1,352 84
Agents to Elders and Incidentals	14,106 55
By Elders not otherwise reported	2,722 41
	\$26,135 19

Total expenditures	\$26,135 19
Bal. due from year's receipts ..	3,380 65
In Bishop's hands last report ..	2,671 71
In Agents' hands last report ..	4,064 69
Cash in Bishop's and Agents' hands	\$10,117 05

BISHOP'S INDIVIDUAL REPORT.

Cash on hand last report	\$2,671 71
Collected for Tithes and Offerings	6,067 15
Received from Agents	\$3,615 71
Total received	\$12,354 57

EXPENDITURES.

Remitted to Agents	\$1,035 00
Paid Poor	414 75
Paid Elders and Incidentals	6,503 64
Total expended	\$7,953 39
Balance on hand	\$4,401 18

AGENTS' RECEIPTS AND EXPENDITURES.

Cash in Agents' hands last report	\$4,064 69
Received for Tithes and Offerings	19,691 28
Received from Bishop	1,035 00
Total received	\$24,790 97

EXPENDED.

Remitted to Bishop	\$3,615 71
Paid Poor	1,352 84
Elders and Incidentals	14,106 55
Total expended	\$19,075 10
Cash in Agents' hands	\$5,715 87

DUE CHURCH FROM ALL SOURCES NOT INCLUDING BUILDINGS IN WHICH TO WORSHIP.

On hands in account last report	\$4,815 41
Bills Receivable, last report ..	1,080 00
Real Estate, last report	6,490 00
Bills Receivable, present report ..	1,408 20
Real Estate, present report ..	16,000 00
Herald Office account, present	

report 1,094 84
 Cash in Bishop's hands..... 4,401 18
 Cash in Agents' hands 5,715 87
 Amount of Assets.....\$41,005 50

LIABILITIES.

Due Agents..... \$12 91
 Bills Payable, non-interest... 240 00
 Due Church.....\$40,742 59
 Due Church from all sources
 last year..... 20,495 20
 Net Gain.....\$20,247 39

G. A. BLAKESLEE, Bishop.

We your committee to whom was referred the auditing of the Bishop's books, report that, after a careful examination of said books we find them correct to the best of our understanding, and we commend the style and order in which they are kept. As examined by us they agree with the balance sheet as read before the conference.

We congratulate the church on a net increase of means to the church of over twenty thousand dollars—an increase of one hundred per cent in available means during the past year.

Most respectfully submitted this 11th day of April, 1888.

J. A. ROBINSON,
 J. M. TERRY,
 WM. ANDERSON.

The committee to consider the Music Book proposition reported, and, on motion of brethren E. L. Kelley and F. G. Pitt, their report was adopted without discussion, reading it as follows:

We, your committee appointed by your honorable body on music, beg leave to report:

Having examined some of the manuscript of the proposed Saints' Harmony and conferred with the musical editor, Bro. M. H. Forscutt, we find that he has expended for books and material about \$200, which he asks the church to pay him, and further that he is now ready to enter upon the duties of preparing manuscript and of proof reading of the work, from now until the work is completed, his salary to be \$75 per month while the work is being done.

It is estimated that it will take six months to complete the work to put the book on sale.

We recommend that this matter be turned over to the Board of Publication, requesting it to prosecute this work at once to its completion, your committee being in possession of information that the Board of Publication is now ready to proceed with the work.

And we further recommend that the \$200 be paid to the brother, and that the Board of Publication procure his services and set about the work at once.

G. A. BLAKESLEE,
 J. T. KINNEMAN,
 J. A. ROBINSON.

THE TWELVE AND THE BISHOPRIC.

A report from the Twelve and the Bishopric was read, being as follows:

The Quorum of Twelve and Bishopric met at the house of Bro. Bishop, Independence, Missouri, April 10th, 1888. Present E. C. Briggs, W. H. Kelly, James Caffall, John H. Lake, A. H. Smith, J. R. Lambert, J. W. Gillen, Heman C. Smith, Joseph Luff and G. T. Griffiths of the Quorum of Twelve; and G. A. Blakeslee, E. L. Kelley and Elijah Banta of the Bishopric. After examination and discussion the following was unanimously passed.

"Resolved that we re-affirm the basis of adjustment, and Principles and Rules of Action contained in our joint epistle of 1878 as subsequently amended." This resolution does not include the preface to said epistle, but it is understood that said preface shall be dropped. The subsequent amendment referred to is the striking out of the words "said agents to be Elders."

The following was adopted as the unanimous decision and request of the two quorums:—"Resolved that the secretary be instructed to prepare a proper introduction to the Epistle of the Twelve and Bishopric and furnish the same with the request that it be published, and incorporated in the Book of Rules when that is revised."

It was also ordered that the names of all members, of each quorum, who are present should be attached to said joint epistle when published.

These requests are hereby presented, and you are earnestly requested to grant them.

Respectfully submitted,
 HEMAN C. SMITH, Sec'y pro tem.

Brethren Gillen and Hawley moved that the requests be granted, and, after being opposed by Bro. Bronson and favored by brethren E. L. and W. H. Kelley and C. H. Porter, the motion prevailed, with the proviso that said Principles and Rules be amended so as to read that the ministry shall report annually to the Bishop instead of semi-annually.

HIGH PRIESTS' QUORUM REPORT.

The High Priests' Quorum reported as follows:

The High Priest's Quorum has held two meetings; Charles Derry, president, H. A. Stebbins, secretary. The following members reported in person or by letter: Charles Derry as having labored under general appointment in his field, as reported to this conference. J. C. Crabb as presiding over the Little Sioux district and laboring much in the ministry. H. A. Stebbins as presiding over the Decatur district, in which he has done what he could outside his duties as Church Secretary and Recorder; has baptized twenty-five persons, the most of them being new converts where he has preached. He also reported the deaths of four members of the quorum, namely, brethren Hiel Bronson, Wheeler Baldwin, O. P. Dunham and Justus Morse, and it was ordered that copies of the "In Memoriam" be issued to their families. Jackson Goodale has been prevented from ministry work by the long sickness and death of his wife, but he feels now that he is ready to do all that he can. George Derry and James Anderson have labored as they could. M. M. Forscutt has preached in Omaha and vicinity as best he could, in consideration of his secular business. D. S. Mills presides over the Southern California district; also preached in Nevada and baptized fourteen persons, also organized a branch there. C. G. Lanphear has preached in the state of New York, all that his age would permit. H. J. Hudson labors as president of the Columbus branch, Nebraska; S. S. Wilcox as president of the Shenandoah branch, Iowa, and George Sweet as president of the Salem branch, Iowa. H. P. Brown presides over the Northern California district, and as editor of the "Expositor" has worked for the gospel cause. John Landers (who is now in his ninety-fourth year) has preached occasionally in Lamoni, Iowa. R. C. Elvin has labored in South-Western Nebraska, and more recently in Nebraska City. Phineas Cadwell is assistant president and Bishop's agent in the Little Sioux district and president of the Logan branch. T. P. Green has preached in the South-Eastern Illinois district.

It was resolved that we consider Bro. M. H. Forscutt to be still a member of the quorum, no action of release having ever been taken by the quorum, and also that we desire his progress and prosperity in the Lord's work.

In consideration of the subject of appointment to labor under the direction of the First Presidency, the brethren, (with such understanding) are hereby recommended to them for appointment, as follows: J. C. Crabb, D. S. Mills, and H. A. Stebbins, having been chosen by the Little Sioux, Southern California and the Decatur districts as their presidents, are hereby presented for appointment from the First Presidency to so labor. Bro. Jackson Goodale to preach in the Pittsfield district, Illinois. Bro. M. H. Forscutt to Omaha and to any points in the Southern Nebraska districts to which the First Presidency may send him. Bro. Charles Derry to the Little Sioux district, and he also desires to labor in North-Western Nebraska, if agreeable to the authorities in charge.

It was resolved that we, as a quorum, heartily endorse the appointment of its members, George A. Blakeslee, as Bishop, and H. A. Stebbins, as Secretary and Recorder of the church.

Resolved that the High Priest's Quorum, in accordance with advice received from the First Presidency that there be a further enrollment of members in said quorum, do hereby recommend that the following named be ordained to the office of High Priests: 1, William Leeka; 2, David Chambers; 3, Calvin A. Beebe; 4, J. M. Putney; 5, Asa S. Cochran; 6, F. G. Pitt; 7, J. H. Peters; 8, J. W. Waldsmith; 9, W. C. Cadwell; 10, C. E. Butterworth; 11, William Anderson; 12, J. A. Robinson; 13, R. M. Elvin.

Respectfully submitted,
 H. A. STEBBINS, Sec. of Quorum.

[The Presidency say that they wrote out a statement for the conference (to go with the above report) that they approved of the above selection of names for ordination as High Priests; but, for some cause unknown to us, it failed to come into my hands. H. A. S.]

The recommendations for the ordination of Presidents of Seventy were taken up, and, on separate motions, it was ordered that R. J. Anthony, I. N. White and J. C. Foss be so ordained.

On motion the names of those whom the Seventy recommended for ordination as members of that quorum were read; and on separate motions Hiram H. Robinson, John W. Wight and Warren E. Peak were ordered to be so ordained. Moved by brethren Elvin and Gouldsmith to defer further action until the brethren can be conferred with. Brethren Lambert and Etzenhouser moved as a substitute that we defer making any provision for the ordination of the absent appointees of the Seventy until missions shall have been considered."

A request was presented by certain of the Priests and Teachers who desire the organization of quorums of said officials. On motion these requests were referred to the Quorum of the Twelve, as was also the report of the High Priest's Quorum.

In the evening M. H. Forscutt preached to a crowded house. He was assisted by F. G. Pitt.

FRIDAY, APRIL 13TH.

The morning prayer meeting was in charge of brethren Waldsmith, of Nebraska City, and Bell, of Lamoni.

Brother Charles Derry, of Magnolia, Iowa, addressed the assembly in the forenoon, assisted by Bro. Waldsmith.

At half-past one o'clock sang hymn, "My soul looks up to thee." Prayer offered by brother Lake.

FIFTH QUORUM OF ELDERS.

The report of the Fifth Quorum of Elders was read as follows:

The quorum has held, up to date, six sessions. Sixty five members reported. C. G. Gould, Elsha McEvers, F. R. Tubb, E. C. Aldrich, Wm. Williams, W. O. Thomas, C. D. Norton, N. A. Baker, T. Bradshaw, Emsley Curtis, N. N. Cooke, W. S. Loar, J. A. McIntosh, J. A. Robinson, John H. Lee, J. H. Lawn, J. E. Reese, John Richards, W. S. Barbee, J. J. Watkins, T. N. Fields, Lewis Gault, Wm. Chapman, P. C. Peterson, G. S. Lincoln, I. P. Baggerly, John Larsen, W. H. Garrett, Henry Southwick, A. L. Whitaker, Levi Phelps, W. G. Pert, E. A. Shelley, James Allen, Joseph Lampert, J. M. Tousley, N. Stamm, G. W. Walters, Robert Oehring, Wm. Aird, Geo. Gould, A. S. Davison, B. B. Anderson, J. R. Anderson, W. A. McDowell, F. E. Anderson, Wm. Kendrick, G. W. Lush, Frank Hackett, W. N. Ray, L. H. Ezzell, Charles Herzing, Henry Jones, James Drown, Gomer

Reese, Thomas Worrell, C. J. Hawkins, J. S. Goble, T. J. Bell, John Pett, A. V. Closson, S. A. Steadman, Stephen Stone, R. Etzenhouser, Henry Hinderks. Sixteen are acting as presidents of branches, one as president of a district; total of baptisms 104, ordinations 18, marriages 13, children blessed 54.

The following resolutions obtained, and are severally presented by way of petition asking action of the body. Resolved, that it is the opinion of the Fifth Quorum of Elders that the eligibility of men to General Conference appointment, who keep for sale tobacco should be considered by the body. We therefore petition the general body to ask action of the Twelve, and to report to this session of conference that action may be had and the time of the general body economized.

We further petition the general body to perfect the work begun in 1884, at Stewartville, Missouri, as introduced by R. Etzenhouser of the Fifth Quorum of Elders, which was designed to secure a living and perpetual schedule of all General Conference acts. And further that the present General Conference take some action in behalf of the interests of brother Charles Herzling and others. Brother Herzling setting forth that through a term of years irregularities in the branch and district of which he is a member have obtained, and that the measures of adjudication have been inadequate to secure justice.

The following names were enrolled to supply vacancies:—Abner Lloyd, Thomas Worrell, Wm. Sparling, J. D. Erwin, B. A. Atwell, A. Haws, Samuel Brown, John G. Smith, V. D. Baggerly.

The name of P. P. Powell was dropped from the quorum. One case for adjudication was referred back to local authorities, and one is yet in hand.

The following names were recommended to the Twelve for General mission work:—R. Etzenhouser, John Richards, E. Curtis, L. H. Ezzell, E. A. Shelley, Levi Phelps. Of these Bro. John Richards is desired to be understood as asking no help from Bishop.

There being a surplus fund of twenty dollars, it was unanimously voted to the Independence church.

In all the work done while there has been earnest and vigorous expression and debate, there has also been peace and harmony. The outlook for the quorum was never so good as now.

R. ETZENHOUSER, *Pres.*,
W. S. LOAR, *Secy.*

FIRST QUORUM OF PRIESTS.

The report of the First Quorum of Priests was read:

The First Quorum of Priests have held two sessions with good feeling and interest manifested. Charles A. Wicks having been cut off from the Church was dropped from the quorum, and J. A. Allison was enrolled.

The following brethren reported by letter or in person: R. May, J. B. Gouldsmith, M. M. Ballinger, F. M. Dennis, D. C. White, C. P. Paul, E. Sparks, E. Ranné, Jr., L. C. Donaldson, J. A. Upton, (E. B. Morgan an elder), C. H. Derry, G. F. Weston, W. Crick, W. H. Kelley, J. F. Clemenson, A. J. Cox, J. J. Vickery and J. A. Allison.

The following resolutions were passed upon and are submitted for your consideration:

1st.—Whereas, the Rules of Representation permits members (if chosen as delegates) to vote and take part in General Conference; Therefore be it resolved, that we ask your honorable body to so amend said rules that the Priests be allowed to take part and vote in General Conference.

2d.—Whereas, God has chosen the Aaronic Priesthood to act in all temporal things, therefore be it Resolved that we consider that the membership of this priesthood should be chosen to act as Bishop's agents, and that disability and unworthiness should be the only reasons why they should not so act.

WM. CRICK *Secretary pro tem.*

The following was present:

The committee appointed to examine into and report upon the question of the church holding property through its legal trustee, the Bishop, in

California, would respectfully state that they have examined the law relating to the same and find that the church can so hold real estate in California by the law of comity between the States under its general corporate character.

G. A. BLAKESLEE *Chairman.*

The report of the Quorum of Twelve concerning the nominations by the High Priest's Quorum was read as follows:

The matter referred to us by the body, contained in the report of High Priest's Quorum, was duly considered, and all the names recommended except one were unanimously endorsed. Against that one there was one negative vote.

HEMAN C. SMITH, *Secretary pro tem.*

The regular order being on the report of the Seventy the substitute under discussion on adjournment yesterday, was put to vote and prevailed.

The names of the remaining brethren nominated by the Seventy for ordination were separately presented, and the ordination of Brn. J. T. Beatty, J. M. Smith, Thomas Matthews, James Moler, H. O. Smith, M. M. Turpen, U. W. Green, J. A. Carpenter, and O. B. Thomas, was ordered as members of the Quorum of Seventy.

On motion of brethren Salyards and Moore the ordination of brethren H. H. Robinson, J. W. Wight and W. E. Peak, as provided for yesterday, was referred to the Twelve.

The nominations from the High Priest's Quorum were taken up and it was moved that we approve. Concerning the matter Bro. E. L. Kelley spoke in opposition. Bro. W. W. Blair made a statement and also read the message that the First Presidency sent to the High Priest's Quorum which caused that body to take action in so selecting. Brethren Derry, Crabb and Brand favored the proposed ordinations, and Bro. J. R. Lambert opposed.

Then brethren W. H. Kelley and M. H. Forscutt moved that the matter be referred to the First Presidency, the Twelve and High Priests who are present, to examine and report. It was then moved to amend by adding the Quorum of Seventy, and to be subject to the call of the First Presidency.

Brethren Whiting and Scott opposed and brethren Luff, Derry, Elvin, Brackenburg and E. L. Kelley spoke in favor. Then brethren Crabb and George Derry moved to refer to the First Presidency alone. Being put to vote, the motion was defeated. Vote being taken on the amendment, it was lost. Previous question was ordered and the original was adopted.

The appeal case of Bro. J. L. Pride *vs.* the North Freedom branch was taken up and referred to the missionary in charge.

The question from the Des Moines district as to whether a member may keep the records of a district, or if the district clerk should be an elder, was referred to the chair. Pres. Smith said that any person qualified, whether an officer, lay member or good sister, can act as clerk of the district.

A communication with reference to furnishing matter for the encyclopedias was, on motion, referred to the First Presidency.

A request from the Eldorado branch, Missouri, asking that Bro. Swen Swenson

be ordained an Elder was referred to the president of the Independence district.

The resolution of the Seventy concerning the case of D. H. Bays was moved. The following substitute was presented by brethren Cadwell and Crabb:

Resolved, that the missionary in charge be requested to communicate with the Galland's Grove branch and either procure from said branch a letter of removal for brother Davis H. Bays or see that his name is removed from the branch records, in which latter case said missionary in charge shall issue said letter of removal and recommendation to said brother.

Brethren Lamb and Hawley opposed and brethren Cadwell and Whiting favored it. Being put to vote it was lost by a vote of 31 to 22.

The petition of the McFall branch, Gentry county, Missouri, to be added to the Decatur district was read and motion made that the matter be referred to the Decatur district and the McFall branch. It was also moved that it be referred to a committee of three, appointed by the chair. It was further moved that it be referred to the missionary in charge. This last motion to refer was adopted.

The following was moved by brethren Scott and Salyards:

Whereas, General announcement has been made throughout the United States and throughout the world, by the medium of the press, that at the "Centennial Celebration of the Century's Progress," to be held at Cincinnati, Ohio, during the Summer of 1888, at which the religions of the pioneers of the century are to be represented, we are informed that especial prominence is to be given to the faith of the Latter Day Saints; and

Whereas, The faith has been grossly perverted and misrepresented by the Utah Apostasy, and also by other fragmentary factions that have departed from it, which departures have given wrong impressions to the public concerning the doctrines and practices of the church; and

Whereas, From said wrong impressions existing in the public mind the faith of the church is liable to general and historical misrepresentation at said Centennial Celebration unless steps are taken to place the church before it in its true light.

Therefore, Resolved, that a committee consisting of Presidents Joseph Smith, W. W. Blair, Bishop G. A. Blakeslee, the missionary in charge of Ohio, and such others as the conference may see fit to select to be appointed to see that the interests of the church are cared for and its faith properly set forth at said celebration. Said committee to take such measures so to do as shall in their wisdom be deemed necessary.

Bro. Short opposed it and Brn. Briggs, Kinneman, and E. L. Kelley favored it. Then Brn. Kinneman and Keeler moved that the name of E. L. Kelley be added to the others mentioned. Brn. Etzenhouser and Forscutt moved as a substitute that those named in the original motion be authorized to select others to assist them as they may find necessary. Brn. Hansen and Kinneman opposed, and Brn. Whiting and Crabb favored the substitute. It was then put to vote and defeated. Brother Chatburn favored the amendment. Previous question was ordered and the motion to amend prevailed. Then the original as amended was favored by Bro. Scott and was adopted.

Announcements were made for meetings of the First, Third and Fourth Quorums of Elders. The assembly sung "Praise God from whom all blessings flow," and Pres. J. Smith pronounced the benediction.

The evening services were in charge of Bro. J. A. Robinson, of Independence, Missouri, and the sermon was by Bro. R. M. Elvin of Lamoni, Iowa.

SATURDAY, APRIL 14TH.

The nine o'clock prayer meeting was in charge of Brn. J. A. Robinson and Wm. Anderson. The sermon of the morning was by Bro. H. L. Holt of San Bernardino, California. He was assisted by Bro. W. M. Rumel of Omaha, Nebraska.

The afternoon service begun by singing, "Come thou fount of every blessing." Bro. John Hawley of Galland's Grove, Iowa, offered prayer.

FIRST QUORUM OF ELDERS.

The following report was read:

The First Quorum of Elders have held three meetings, with fifteen members in attendance. Peace and good will prevailed.

Reports: D. K. Dodson, James Moler, J. Ruby, C. C. Reynolds, S. F. Walker, H. Bartlett, M. McHarness, S. Diggle, J. W. Brackenbury, S. Woods, L. W. Torrence, Eph. Thomas, T. Whiting, T. Hougas, O. J. Bailey, D. L. Harris, W. A. Moore, J. D. Craven, James Kemp, G. Hicklin, J. R. Badham, R. Lyle, G. S. Yerrington, A. Hayer, J. S. Snively, H. N. Snively, D. Hougas, D. Brand, G. S. Hulmes, W. Powell, D. Williams, E. L. Kelley, S. O. Waddell, J. Chisnell, V. White, C. A. Coombs, Lehi Ellison, J. S. Keir, J. D. Jones, O. B. Thomas, J. M. Stubbart, I. M. Smith, T. J. Beatty, J. M. Putney, J. Boswell, Hans Hanson, Henry C. Smith, E. J. French, Mahlon Smith, J. D. Bennett, Chas. Sheen, E. Stafford, A. White, A. S. Cochran, R. M. Elvin, W. Newton, G. E. Deuel, W. Anderson, J. W. Terry, J. Thomas, M. Shaw, F. P. Scarcliff, S. V. Bailey, A. B. Moore, W. W. Gaylord, R. Warnock, H. C. Bronson and F. G. Pitt,—total 68 reporting. One hundred and sixty baptisms reported. Members of the quorum are acting as presidents of branches and districts, as Bishop's agents, and two in the Bishopric, as also secretaries and superintendents in Sabbath Schools. The condition of the quorum is one of life and activity.

Elder George Adams sent in his license and resignation, and at his request he was dropped from the quorum.

Cases pending against elders Jobe Brown and Thomas Nutt, were referred to committees, and they were dropped from the quorum.

The application of Elder T. J. Franklin was referred to a committee, who recommended that the quorum take no action, nor interfere in the case. Collection \$3 40.

R. M. ELVIN, *President.*

SECOND QUORUM OF ELDERS.

The following report was read:

We have held five meetings, fifteen members present. The following reported:

J. Armstrong, W. Hart, B. F. Durfee, J. Woolams, J. Morrill, J. X. Davis, W. Vickery, James Brown, C. N. Dutton, D. Chambers, M. P. Berg, D. Evans, H. Palmer, C. W. Lange, T. D. Reese, H. Garner, D. Maule, S. Maloney, P. Anderson, C. A. Butterworth, E. D. Bullard, C. E. Butterworth, W. E. Peak, H. Church, Colby Downs, J. E. Betts, T. R. Allen, J. H. Condit, W. Thompson, S. J. Salisbury, J. H. Meriam, Otis Eaton, Geo. Wilson, J. H. Lambert, W. S. Taylor, Levi Gamett, W. Chambers, W. C. Cadwell, G. W. Shute, S. W. Hogue, W. Turner, W. C. Nirk, J. W. Wight, F. M. Cooper, F. Hanson, S. Longbottom, T. Thomas, S. Alcott, J. Parrish, L. Marchant, G. W. Harlow, E. Benedict, E. Wheeler, J. Emmett, M. Houghton, W. Britton, F. C. Warnky, T. E. Lloyd, J. M. Richards, B. Kester.

The brethren have preached about 1,800 sermons, baptized 154, and officiated in all the ordinances. Fourteen are acting as presidents of branches. Brethren William Anderson and Stephen Mahoney have died, and W. E. Peak and J. W. Wight have been chosen to the Seventy.

C. A. Butterworth, S. W. Hogue, B. Kester and Warren Turner, have been enrolled to fill the vacancies.

S. MALONEY, *President.*

THIRD QUORUM OF ELDERS.

The following report was read:

The Third Quorum of Elders have held four meetings which were of a most harmonious character. There were fifteen of the quorum present.

Reports were received from brethren J. T. Turner, L. Anthony, D. Munns, John Hawley, E. W. Cato, J. W. Waldsmith, B. Robinson, G. W. Beebe, H. R. Harder, Josiah Curtis, Hiram Parker, W. N. Abbott, C. H. Porter, Geo. Hayward, Daniel Brown, George Mottashed, J. T. Kinneman, Bartley Myers, Wm. Lewis, W. W. Whiting, O. P. Sutherland, John Goode, George Hawley and J. M. Terry. On motion Bro. W. C. Kenyon was dropped from the quorum for good and sufficient causes.

Brethren J. T. Turner, B. Robinson, J. E. Malcolm, H. R. Harder, Samuel B. Robinson, O. P. Sutherland and E. E. Bradley were added to the quorum, making our number ninety-six. \$5.35 was donated for quorum expenses. The same officers were sustained. The names of Brethren B. Robinson, C. H. Porter, T. W. Chatburn and E. W. Cato were recommended to the Twelve for missions.

J. T. KINNEMAN, *President.*

J. M. TERRY, *Sec'y.*

FOURTH QUORUM OF ELDERS.

The following report was read:

The Fourth Quorum of Elders have held five sessions. Nine added to the quorum: Edward L. Page, Henry E. Goff, Willis L. Booker, John Shippy, John McKenzie, Evan B. Morgan, Moses W. Gaylord, Henry Holdsworth, and A. W. Thompson, and 63 members reported having baptized 73 persons. Presidents of branches 18, of districts 4, Sunday School superintendents 4, clerks of districts 2, of branches 2; and several are busy distributing tracts and the Voice of Warning. With the exception of two reports all were favorable. From several very aged ones we can not expect much labor. There were nine losses, James Foxall, J. T. Clark, D. A. Framp-ton, A. N. Caudle by expulsion, B. F. Kerr, P. H. Reinsimer, R. Thrutchley and B. F. Daggs died, and H. H. Robinson ordained a Seventy. With two exceptions all of those heard from are willing to do all they can. The quorum is in better working order than ever before since its organization.

J. D. FLANDERS, *President.*

SECOND QUORUM OF PRIESTS.

The following report was read:

We met at Bro. Bishop's for the purpose of organization; brethren A. H. Smith and J. H. Lake, of the apostles, and Bro. G. A. Blakeslee, of the Bishopric, meeting with us. The organization was effected; fourteen priests being present, from whom the following were elected as officers: T. R. White president, U. A. Austin as first counselor, S. D. Shippy as second counselor, G. E. Harrington as clerk. They were ordained by brethren Smith, Lake and Blakeslee. An excellent feeling existed, and we now await any action the conference may see fit to make with reference to our quorum work.

List of names: John W. Peterson, Talmon R. White, Usellus A. Austin, Saleda D. Shippy, James S. Tankard, Daniel Donavan, Seth W. Farrow, William P. Brents, Henry J. Jemison, Charles W. Sifton, Isaac Philips, Andrew J. Taylor, Geo. E. Harrington, Moses Welsh, Thomas R. Williams, Edward D. Bennett, Frank P. Schnell, Samuel A. Reeve, Charles R. Green, Fred G. Dungee, David S. Seavey, W. Dowker, Wm. Cairns, Peter N. Surbrook, Wm. F. Clark, Seth M. Bass, John S. Parrish, Jacob B. Gunsolly, Wm. D. Bullard, John A. Stromberg, Edward Charlton, John Wahlstrom, Geo. Booth, Barton W. Dempster, Wm. E. Coiner, Asel A. Hall, Russell B. Archibald, Simpson C. Gruver, Thomas Whitford, Thos. W. Williams, Newton W. Best, Walter H. Barrett, Curtis Randall, G. A. Graves, Thomas Rawson, Erwin C. Perthel, Hugh Harvey. Total 48.

Resolved, that notice of organization appear in

the *Herald*, and the names of members, and that they report to the secretary, enclosing their license as Priests, if possible, with stamped envelope and place of residence; the old license will be returned if desired.

T. R. WHITE, *President.*

G. E. HARRINGTON, *Sec.*

FIRST QUORUM OF TEACHERS.

The following report was read:

We have held two meetings and effected organization. Bro. E. C. Briggs presided, assisted by Bro. W. H. Kelley. Fifteen teachers were present. The following officers were chosen: B. J. Scott president, F. W. Barbee first counselor, Henry Sparling second counselor, G. H. Hidy secretary.

Under the instructions of the apostles present in selecting names to fill the quorum from those enrolled but not present, it was aimed to select those who lived nearest the main body.

The names of those present were: B. J. Scott, John Kennedy, F. W. Barbee, Wm. S. McMullin, Josiah M. Curtis Martin S. Frick, Fred J. Gerber, James A. Burnham, John Inman, Peter Simpson, Frederick Peterson, Joel W. Mooney, Peter L. Case, Henry Sparling, G. H. Hidy.

The names of those not present who were enrolled are as follows: Joseph Hammer, Joseph Schmutz, Thompson Cochran, Willard Wells, G. W. Leach, C. J. Hunt, Wm. Bentham, Franklin Wiley, John B. Cline.

The secretary was requested to make a report of the organization of the quorum to the conference and ask approval.

B. J. SCOTT, *President.*

GEO. H. HIDY, *Sec.*

On motion the Church Secretary and Recorder was instructed to place these names upon the Church Record.

Bro. A. H. Smith made the following report:

Brethren:—In the case of Bro. J. L. Pride *vs.* the North Freedom branch, Wisconsin, referred to the missionary in charge, I report that I find ground for believing that there have been irregularities, and thereby injustice may have been done, and that Bro. Pride is at least entitled to a rehearing.

A. H. SMITH,

Missionary in charge.

E. L. Kelley and J. C. Clapp moved to refer the matter to the missionary in charge for adjustment, at any time and place he may select. This was adopted.

The following was moved by brethren Cadwell and Luff:

"Resolved, that the business years of the Bishop's office and that of the Board of Publication shall commence with January 1st and end with December 31st of each year, and the respective reports of such offices shall be for the time covered by such period. Also, that said reports shall be prepared as soon after the close of such business years as possible, and published in the *Herald* before the meeting of Annual Conference. At each Annual Conference there shall be appointed a standing committee on finance to whom shall be referred such reports as soon as made, who shall examine and report upon them to the next Annual Conference. Such committee on finance shall take under consideration and report on anything they may deem of interest to the church with reference to the property or the management of the office of the Board of Publication.

It was favored by Bro. Cadwell and opposed by Brn. Blakeslee and E. L. Kelley, and being put to vote was defeated.

The following was moved by E. L. Kelley and J. Luff.

Whereas, the report of Bro. T. W. Smith shows the organization of a district in Australia, named the Victoria District; therefore, be it Resolved, That this conference approve said action and order the same enrolled with the districts of the church.

The subject of establishing a mission in

the Indian Territory was taken up and the following was moved by Brn. Clapp and Campbell and adopted:

That the matter of establishing a mission in the Indian Territory be submitted to a committee of seven, and said committee include the Bishopric.

A letter from W. T. Whittaker of the Cherokee Nation, was read by Secretary Stebbins, and Bro. S. Maloney gave his views and related his experience as a missionary who has labored there. Brn. J. A. Robinson and J. Hawley spoke in favor, and the motion prevailed. Pres. J. Smith appointed E. C. Briggs, S. Maloney, D. Chambers and H. Kemp as the other four of the committee to act with the Bishopric.

The following was moved:

That the chapter adopted as an amendment of the Book of Rules be embodied in said book in the next edition; also that the Board of Publication have said amendment printed in size suitable to be put into the Book of Rules as it now is.

It was moved to amend by adding:

And that the Rules of Representation as they now prevail be also embodied in said book.

This amendment prevailed by a vote of 46 to 11, after which the motion, as amended, was adopted.

The following was moved by Brn. Luff and H. C. Smith, and adopted:

Whereas, the General Conference of April, 1878, adopted the construction put upon the church law respecting Elders' Courts, as found in Rules of Order, section 159, chapter 13; therefore, Resolved, That the foot-note published at the end of said chapter in said Rules of Order be stricken out of all future editions of said book.

The following petition from the Independence Building Committee was read:

The following preamble and resolution is respectfully submitted for your action upon it:

Whereas, the branch of the church at Independence, Mo., has undertaken to build a substantial and commodious house of worship, and

Whereas, said building is being erected with a view to meeting the future as well as present demands of the general and local church, and

Whereas, said building will cost about, or over, \$16,000, and the Independence branch is bearing the heavy portion of the burden, but needs help to complete the building; and

Whereas, it is understood by us that tithing and free-will offerings in the Bishop's hands, may legally be employed in building church houses, and

Whereas, it is essential for the good of the general work that a creditable house be erected at the center stake, towards which the eyes of the Saints are turning, and the attention of the world is being directed; therefore

Resolved, that we appeal to the General Conference for help, and ask that \$3,500 be granted us for the above purpose; also that the Bishopric be instructed to pay said amount to the building committee as fast as the progress of the building work shall demand.

By order of the building committee, as authorized by the Independence branch.

JOSEPH LUFF, chairman.

It was moved by brethren Luff and Warnky that the request be granted. A substitute was moved by brethren Lambert and Griffiths that this whole matter be referred to a committee of five, including the Bishopric. Brethren E. L. Kelley, Brackenbury, Kinneman and Luff opposed referring; brethren Kelley and Kinneman also opposing the use of the general funds of the church for said purpose, and brethren Luff and Brackenbury defending the right of the church to do so, as did brethren Pitt, Robinson and Brand, while

brethren Short, Bronson, Lake and Scott opposed. The previous question being moved the motion to refer was defeated.

The question being upon the original motion, brethren Blakeslee and Porter opposed it and Bro. Warnky spoke in favor. The previous question being ordered and five brethren uniting in a call for the yeas and nays, the vote was taken, resulting as follows:

FOR GRANTING AID.—EX OFFICIO.

Joseph Luff, M. H. Forscutt, E. C. Brand,
Henry Kemp, F. G. Pitt, J. W. Brackenbury,
Bartley Myers, H. H. Robinson, E. L. Page,
C. St. Clair, H. R. Mills, —Total 12.

AGAINST GRANTING AID.—EX OFFICIO.

J. Smith, E. C. Briggs, John H. Lake,
A. H. Smith, James Gaffall, W. H. Kelley,
J. R. Lambert, J. W. Gillen, G. T. Griffiths,
Heman C. Smith, Charles Derry, I. L. Rogers,
G. A. Blakeslee, J. C. Crabb, H. A. Stebbins,
Duncan Campbell, C. Scott, W. T. Bozarth,
J. C. Clapp, J. C. Foss, H. L. Holt,
J. S. Roth, Peter Anderson, W. M. Rumel,
I. N. White, W. J. Smith, A. J. Moore,
A. H. Parsons, R. S. Salyards, James McKiernan,
E. H. Thomas, J. F. McDowell, R. M. Elvin,
E. L. Kelley, Wm. Anderson, James Thomas,
A. White, Wm. Newton, H. C. Bronson,
G. E. Deuel, J. W. Terry, J. M. Putney,
S. Maloney, F. C. Warnky, W. C. Gadwell,
C. E. Butterworth, David Chambers, J. W. Wight,
G. T. Shaute, J. M. Richards, S. W. Hogue,
J. T. Kinneman, J. M. Perry, Jno. Hawley,
Levi Anthony, J. M. Waldsmith, W. W. Whiting,
C. H. Porter, Wm. Lewis, E. W. Cato,
H. Rathbun, R. Preator, R. Etzenhouser,
J. A. Robinson, T. J. Bell, E. Curtis,
J. Allen, N. A. Baker, F. Hackett,
H. E. Goff, A. W. Thompson, John Shippy,
J. McKenzie, H. R. Harder, L. Scott,
J. Carmichael, W. Turner, A. Lloyd,
J. T. Turner, C. Herzog, N. Rumel,
W. S. Pender, O. P. Southerland, J. H. Hansen.
—Total 84.

DISTRICTS.

London 20, Massachusetts 20,
California Central 5, Michigan & N. Indiana 14,
California Southern 19, Far West 21,
Northern Illinois 20, Independence 35,
Keweenaw 8, Nodaway 6,
Navoo & String Prairie 12, St. Louis 20,
Southern Indiana 15, Central Missouri 3,
Decatur 47, Central Nebraska 5,
Des Moines 19, Northern Nebraska 10,
Eastern Iowa 6, Southern Nebraska 20,
Fremont 13, Pittsburgh & Kirtland 20,
Gallards Grove 29, Philadelphia 5,
Little Lionx 32, S. E. Ohio & W. Va. 5,
N. W. Kansas 10, Utah 21,
Spring River 10, Western Wisconsin 4,
Deer Lodge Branch 2, —Total in districts 476.
—Total against 560.

On motion of E. L. Kelley and J. C. Foss the Bishop was requested to solicit funds in aid of the completion of the Independence Chapel.

Adjourned with benediction by Pres. Joseph Smith.

At the evening service Bro. R. Etzenhouser, of Independence, had charge, and the sermon was by Bro. J. H. Hansen, of Lamoni, Iowa.

SUNDAY, APRIL 15TH.

The day was one of the fairest, and the Saints gathered to every service in full number, the house being crowded on each occasion. The nine o'clock meeting was in charge of brethren I. L. Rogers, of Sandwich; Illinois, and M. H. Forscutt, of Omaha, Nebraska. At the hour for preaching Bro. Forscutt announced the hymn, "Sweet the time, exceeding sweet." Bro. G. T. Griffiths offered prayer and Pres. Joseph Smith delivered the sermon. After the prayer the choir sang an anthem. Following this the hymn, "Mortals awake," was sung. The last hymn was, "Lord, at this closing hour."

At half-past two o'clock, after singing, "What various hindrances we meet," Bro. H. C. Smith, of San Bernardino, California, offered prayer. An anthem was sung,

and also the hymn, "How will the Saints rejoice to tell." The sermon was by Bro. W. H. Kelley, of Kirtland, Ohio.

The evening discourse was by Bro. M. H. Forscutt. He was assisted by Bro. W. W. Blair.

MONDAY, APRIL 16TH.

The morning prayer service was in charge of J. M. Terry of Stewartsville, and J. C. Foss of Independence.

Preaching at half-past ten by E. C. Brand of Tabor, Iowa, assisted by J. S. Roth of Sonora, Iowa.

The business session opened with the hymn, "Lord of the harvest, hear." Prayer by Columbus Scott. Pres. Blair suggested that inasmuch as many of the brethren had gone home that it would be well to defer till next session as much of the business now in hand as possible.

The report of the First Presidency upon the mission-fields of the Quorum of Twelve was read and adopted without change, as follows:

1. Thomas W. Smith; Australia and Society Islands, in charge.
2. James Caffall; Nebraska, Colorado, Wyoming, and New Mexico, in charge.
3. Alexander H. Smith; Northern Illinois, Wisconsin, Minnesota, Dakota and Manitoba, in charge.
4. Wm. H. Kelley, New England States, New York, New Jersey, and East Pennsylvania, in charge.
5. James W. Gillen; Southern Illinois, Southern Indiana, Eastern Missouri, Arkansas, Kentucky and Tennessee, in charge.
6. Joseph R. Lambert; Iowa and Missouri in charge.
7. Joseph Luff; Missouri and Kansas, in charge.
8. Heman C. Smith; Pacific Slope, comprising California, Nevada, Arizona, Oregon, and Washington Territory, in charge.
9. John H. Lake; Canada, in charge.
10. E. C. Briggs; Ohio and Western Pennsylvania, in charge.
11. Gomer T. Griffiths; Virginia and West Virginia, in charge.

JOSEPH SMITH,
W. W. BLAIR.

The report of the Twelve on the missions of the Seventy and Elders was presented:

The Quorum of Twelve have considered missions so far as time has permitted. Others are under consideration and will be presented when decided upon. Those passed upon are as follows:

1. R. J. Anthony; Rocky Mountain Mission, in charge.
2. R. M. Elvin; Rocky Mountain Mission.
3. Joseph F. McDowell; Far-West District.
4. Duncan Campbell; Southern Iowa and Northern Missouri.
5. Isaac N. Roberts; South-Western Mission, comprising Texas, Western Louisiana, and Indian Territory, in charge.
6. Hiram L. Holt; Oregon and Washington Territory.
7. D. S. Crawley; referred to missionary in charge in Kansas and the Bishop.
8. Peter Anderson; Rocky Mountain Mission.
9. John T. Davies; Wales, in charge.
10. John R. Evans; referred to missionary in charge of Rocky Mountain Mission and Bishop.
11. John Condit; Idaho.
12. Willard J. Smith; Canada and Michigan.
13. M. H. Bond; Eastern Mission.
14. J. F. Burton; referred to missionary in charge of Pacific Slope Mission and Bishop.
15. Joseph C. Clapp; Rocky Mountain Mission and Eastern Oregon.
16. Thomas Daley; referred to missionary in charge of Pacific Slope Mission and the Bishop.

17. Evan A. Davies; Wales.
18. J. Alfred Davies; Kansas.
19. J. Arthur Davies; Little Sioux and Pottawattamie Districts, Iowa.
20. Warren E. Peak; Little Sioux and Pottawattamie Districts, Iowa.
21. Luther R. Devore; South-East Ohio, and West Virginia.
22. Richard C. Evans; Canada.
23. John C. Foss; under Alexander H. Smith.
24. Hans N. Hanson; referred to missionary in charge in Minnesota and the Bishop.
25. Charles H. Jones; referred to missionary in charge of Northern Missouri and Bishop.
26. Thomas E. Jenkins; continued in Wales.
27. Henry Kemp; Fremont District, Iowa.
28. Arthur Leverton; referred to missionary in charge in Canada and the Bishop.
29. James McKiernan; North-East Missouri District, with privilege of laboring in Nauvoo and String Prairie District.
30. A. J. Moore; South-Western Mission.
31. John S. Roth; Eastern Iowa and Des Moines Districts.
32. R. S. Salyards; Pittsburg and Kirtland District.
33. Columbus Scott; Michigan and Northern Indiana, in charge.
34. F. M. Saehey; New England States.
35. Morris T. Short; Wisconsin and Northern Illinois.
36. John Smith; Massachusetts District.
37. Bradford V. Springer; West Virginia.
38. Wm. M. Rumel; Nebraska.
39. John Thomas; Kentucky and Tennessee.
40. W. T. Bozarth; Des Moines District, Iowa.
41. E. C. Brand; Kansas.
42. Isaac N. White; Independence District, Mo.
43. Eli M. Wildermuth; Southern Wisconsin.
44. T. J. Beatty; South-East Ohio and West Virginia.
45. Isaac M. Smith; Southern Illinois.
46. Thomas Matthews; Virginia and West Virginia.
47. James Moler; Virginia and West Virginia.
48. Hyrum O. Smith; Nebraska when ready for the field.
49. Martin M. Turpin; Southern Iowa, Northern Missouri.
50. Hiram H. Robinson; Nova Scotia and New Brunswick.
51. Ulysses W. Greene; Maine.
52. James A. Carpenter; Northern Michigan.
53. Orland B. Thomas; referred to missionary in charge and Bishop.
54. James G. Scott; Southern Indiana.
55. Moses R. Scott; Southern Indiana.
56. Vardeman Baggerly; Southern Indiana.
57. Thomas Taylor; continued in charge of English Mission.
58. Samuel Brown; Canada.
59. James A. McIntosh; Canada.
60. John Shields; Canada.
61. David E. Lander; Oregon and Washington Territory.
62. Leonard Scott; Ohio and Western Pennsylvania.
63. J. J. Cornish; Northern Michigan.
64. Charles E. Butterworth; Galland's Grove District, Iowa.
65. Rudolph Etzenhouser; St. Louis District.
66. Wm. Gibson; Southern California.
67. Andrew Barr; Northern Michigan.
68. James Brown; Pittsburg and Kirtland Dist.
69. A. J. Cato; Arkansas.
70. James Wedlock; Galland's Grove District, Iowa.
71. J. E. Holt; with James McKiernan.
72. P. B. Seaton; Tennessee.
73. W. S. Pender; Wisconsin.
74. Levi Phelps; Northern Michigan.
75. E. E. Wheeler; West Minnesota and South-East Dakota.
76. Thomas Whiting; referred to missionary in charge of Eastern Mission and the Bishop.
77. Robert L. Ware; Central Missouri District.
78. Wm. Newton; English Mission.
79. George W. Shute; Kansas.
80. John T. Kinneman; Far West District, Mo.
81. Nicholas Stamm; Pella, Iowa, and vicinity.
82. J. L. Goodrich; North East Kentucky.
83. James Thomas; Nodaway District, Missouri.

84. T. J. Martin; North-West Minnesota District.
85. F. M. Cooper; Northern Illinois District.
86. C. G. Lamphear; Western New York.
87. George Shimel; Des Moines District, Iowa.
88. Charles H. Porter; Southern Nebraska Dist.
89. Albert Haws; Northern California.
90. Hiram Rathbun; Michigan.
91. A. H. Parsons; Nova Scotia and New Brunswick, in charge.
92. John W. Wight; Australia.
93. Cornelius A. Butterworth; Australia.
94. H. C. Bronson; Southern Nebraska.
95. Bradbury Robinson; instructed to report to the missionaries in charge of the respective fields where he wishes to labor.

The matter referred to us in regard to Priest's and Teacher's Quorums were by us referred to committees from our quorum, who reported they had organized the Second Quorum of Priests, Bro. T. R. White president, and Brn. U. A. Austin and S. D. Shippy counselors; Bro. George Herrington secretary. Also organized the first Quorum of Teachers with Bro. B. J. Scott president, and Brn. F. W. Barbee and Wm. Sparling counselors; Bro. G. H. Hidy secretary. A committee from the quorum was also appointed to meet with the Seventy for the purpose of ordaining those referred to us for ordination, who reported having ordained Brn. Isaac N. White and John C. Foss presidents of Seventy, and Brn. H. H. Robinson, John W. Wight and Warren E. Peak to the office of Seventy.

Respectfully submitted,

HEMAN C. SMITH,

Secretary *pro tem.*

96. Gorden E. Deuel; Southern Kansas.
97. Alfred White; Independence District, Mo.
98. E. W. Cato; Central Missouri District.
99. L. H. Ezzell; Texas.
100. Emsley Curtis; Independence District, Mo.
101. Abner Lloyd; referred to missionary in charge.
102. Robert Oehring; referred to missionary in charge of Dakota and Bishop.
103. E. A. Steadman; Minnesota.
104. Thomas Wellington; Western Illinois.
105. John Shippy; referred to missionary in charge and Bishop, to labor in Decatur District.
106. Roderick May; referred to missionary in charge.
107. E. A. Shelly; referred to missionary in charge in Michigan and Bishop.
108. Samuel Crum; referred to missionary in charge.
109. Gomer Reese; Montana.
110. John Hawley; associated with I. N. Roberts in South-Western Mission.
111. J. H. Lawn; referred to missionary in charge of Pacific Slope Mission.

Respectfully submitted,

HEMAN C. SMITH,

Secretary *pro tem.*

The Quorum of Twelve ask leave to report that they have concluded to recommend two more names for missionary appointment, viz.:

112. W. H. Griffin; Kentucky and Tennessee.
113. T. W. Chatburn; Nodaway District, Missouri, when practicable.

The wisdom and legality of ordaining men of the Negro race to the office of Elder coming before us, and the name of George H. Graves being presented, the following resolution was passed: "Resolved, that the question of ordaining G. H. Graves to the office of an elder be referred to Bro. J. H. Lake with instruction to so ordain, if found wise to do so."

Respectfully submitted,

HEMAN C. SMITH,

Secretary *pro tem.*

Brethren Short, Bronson, Kinneman, Whiting and Herke made objections to certain items in the report, and an effort was made to change or amend two or three of the appointments. Explanations were made by brethren Gillen, Lambert and Kelley, and brethren Elvin, Parsons, Clapp, Hansen and H. H. Robinson favored adopting the report as presented. The motion to so adopt prevailed. [The

names from 96 to 113 were presented later but are placed with the others that all the appointments may be together.—H. A. S.]

Pres. Smith spoke upon the method of making appointments, saying that the authorities having the matter in charge tried to do the best they could with the men and the fields before them. He said that in the closing years of his father's life he began to district the church and to set High Priests to have charge over those districts. He also said that it was the duty of all the ministry to avoid evil speaking concerning each other, fault finding, and the like.

The report of a meeting held by the Bishop and his agents present at conference was read, as follows:

REPORT OF THE BISHOP AND HIS AGENTS.

At a meeting of the Bishop and his agents on April 13th, the following resolution was passed and ordered respectfully referred to the conference for its action upon the same:

1. Whereas, as agents of the church finances, we have had trouble and complaint in the past by reason of elders under missionary appointment returning home and remaining from their work at great lengths of time; therefore, be it resolved, that in our opinion any general laborer should not be permitted to return home and remain idle except in cases of sickness in his family or of himself, except by written permission from the missionary in charge.

2. That in case of a violation of this rule it is the duty of the agent to deduct from the allowance made to such missionary in proportion to the time he is thus idle. A. White, J. W. Waldsmith, R. H. Davis, Geo W. Shute, W. R. Rumel, J. S. Roth, Warren Turner, E. W. Cato, Wm Lewis, E. L. Kelley, G. A. Blakeslee.

On motion the report was deferred till next conference for consideration, subject to call.

The following was moved and adopted:

Whereas, the Rev. M. T. Lamb has issued a work opposing the validity of the Book of Mormon; and whereas, the Rev. Lamb has sent a challenge to this conference asking that a minister be sent to discuss the question named, at Des Moines, Iowa, next autumn.

And further, whereas, the said Lamb claims that the responsibility of his efforts against the Book of Mormon rests solely with the Baptist association; therefore, be it

Resolved, that this body do respectfully ask that the minister or ministers in charge of aforesaid association in Des Moines, furnish documentary evidence that the Rev. Lamb has properly stated his case, that we may act discreetly, as a body, and that this document be sent to our missionary in charge, Elder J. R. Lambert, Lamon, Iowa, and that he be authorized to furnish a man to hold said discussion at time and place to be hereafter named.

J. F. McDOWELL,

I. N. WHITE.

A resolution from the Third Quorum of Elders was read:

Whereas, there is a diversity of opinion as to whether a person expelled from the church for second offense in adultery can be restored to the church by re-baptism; Therefore, be it resolved, that we the Third Quorum of Elders, ask the General Conference and the Quorum of Twelve to speak authoritatively upon this question.

It was moved that it be referred to the Quorum of Twelve, but a motion to defer till next conference was adopted, after being opposed by M. T. Short and H. C. Bronson.

The resolutions found in the reports of the Fifth Quorum of Elders and the First

Quorum of Priests, (see minutes of 13th) were also deferred till April, 1889.

The following from the Fremont District was indefinitely postponed:

1st. Resolved, by the Fremont district in conference assembled, that all members that have moved out of the jurisdiction of said district, and who fail to report themselves to their respective branches or said district, that their names be dropped from the records of said branches or district.

2d. Resolved, that the clerks of said branches be requested to make out a list of all names of such members, with the items thereto, and forward the same to the district secretary, to be by him transmitted to the General Church Recorder, to be by him placed on record, and that he be empowered to grant letters of removal when called for, unless for good cause shown.

3d. Resolved, that these resolutions be presented to the next General Conference of the church for their approval or rejection, with a request that they approve the same.

4th. We, the members of the Fremont district, do hereby recommend and request your honorable body to approve the above resolutions, and that you order the same placed on record for the benefit of all those concerned, believing it to be for the best interest of said district and the church generally, thereby saving conflict and falsehood in our statistical reports.

The Epistle of the Twelve, as presented on the 11th, was read:

The Quorum of Twelve wish to inform you that they have carefully examined their Epistle of April, 1887, made a few corrections, and then unanimously endorsed it. They then presented it to the Quorum of Seventy, who after due consideration reported that they had approved of it by a unanimous vote. We now present it to the body for their consideration.

The following preambles and resolution was passed by the quorum: "Whereas, it is reported to us that there is a misunderstanding of, and opposition to our last epistle relating to the prerogative and duties of district presidents by a respectable number of the church; and whereas, we have no disposition to fasten this or any other view held by us on the church contrary to its own will; and whereas, we believe our positions to be substantially correct; therefore, be it Resolved that we submit our last epistle, as amended, to the General Conference, and ask its endorsement thereon." It is as follows:

EPISTLE OF THE TWELVE.

To the Saints Scattered Abroad, Greeting:—We congratulate you at the auspicious beginning of this another conference year; and we feel confident that you will join with us in the feeling of thankfulness and good cheer which has, in the providence of God, come to us as a church.

The year with its duties, anxieties and cares, its successes and failures, times of rejoicing and seasons of sorrow, is past; its closing being the occasion of one of the pleasantest, and most profitable and encouraging sessions of General Conference that the church has ever held.

The members were more than ordinarily of one heart and purpose—unity characterizing each work performed—so much so that the "yeas" and "nays" were not called for in a single instance during the entire session! God recognizing this oneness of spirit and purity of purpose, deigned to reveal Himself in answer to our prayers, in respect to most essential and important matters connected with our duties and work as a church, and signified the names of those approved by Him to occupy the office of apostle, that the Quorum of Twelve might be more nearly filled. Thus a need long since felt has been supplied, and we are greatly cheered and encouraged that others have been called to share in the burdens, duties and responsibilities of this ministry. Our petitions having been answered by our heavenly Father, giving instruction upon such things as were engendering evil, division and discord among the Saints, to the end that unity and concord might obtain throughout the churches, in feeling, theory and practice; together with the

thought that He does most assuredly regard us as His Church and people, must be received with thankfulness and rejoicing of heart, among the Saints, in every place, and should tend to confirm them in the faith, and lead to a renewal of their covenants and diligence in the work.

We are admonished of the responsibilities, and important trust conferred upon us, and what is required at our hands as laborers in the Lord's vineyard, and we purpose to renew our efforts and activity, so far as may be, and we ask the prayers and confidence of the Saints that this purpose may be executed in the way that will best serve the interests of the church.

The work of restoring the grand old Temple, built by divine commandment, and long since left to the winds and wastes of time, deserted, to be pillaged by the irreverent and thoughtless, has been nearly completed, in keeping with the work of restoring peculiar to the Reorganization, and is now made a pleasant and delightful place in which to worship. The repairing done reflects credit upon the committee which had it in charge, and the small indebtedness incurred thereby, should be promptly and cheerfully lifted. The Saints may well feel glad that they can no longer be justly reproached for a seeming want of interest in the house appointed by God to be built to His name.

The financial condition of the church is in a healthy state, showing an increased faith, confidence and interest among the Saints concerning tithes and offerings, which gives encouragement to the thought that the church will soon be able to put the whole of her available ministry into the field.

With hearts full of gratitude to God and love toward you and with unflinching faith and confidence in our holy religion, we invoke the blessings of God upon you and his work everywhere, praying that prosperity, and a renewal of confidence and effort may come to the church throughout the whole world. As a means of better understanding our respective duties, and with a view of coming to a greater unity of action, and avoiding misunderstanding and strife, we commend the following statements, declarations and definitions, for the guidance of district presidents and all whom it may concern:

1. The law of God provides for general presiding officers in the church, and also for presidents of branches: but it contains no provision for the office known as "district president." This office should, therefore, be considered as an outgrowth in organization, the object of which is to perform work not specially provided for in the law, and to assist in the discharge of duties and obligations which, by law, are imposed upon other officers of the church.

2. Presidents of districts, according to the custom which has heretofore obtained, hold and exercise their presidency, solely by virtue of selection by vote; hence they have no right to dictate, direct, or control any except those who placed this presiding responsibility upon them. A simple choice, only, made by any body of Saints, can not bestow authority to do the work which is clearly provided for in the revelations of God, and which is assigned to other officers of the church.

3. The branch organization with a presiding elder, a priest, teacher and deacon, to perform the respective duties necessary for the welfare of such organizations, is clearly provided for in the law; and if from any cause these branches need to be set in order, the law also provides for this emergency, and assigns the duty of setting in order, or regulating to another class of officers, whose duties and prerogatives are clearly defined.* It follows, then, that the rights and duties of presidents of districts are outside of the above named provisions; and that they can not regulate, or set in order the branches of the church, except by invitation, request, or direction, of those to whom this work properly belongs. It is evident, therefore, that the leading duties of presidents of districts are to open up new fields of labor; encourage and stimulate to activity the ministry in their respective districts, who are not burdened with branch duties, or who are not under general church appointment,

* D. C., 17: 8 and 104; 12, 13.

and, so far as possible, aid all classes of ministers, in an advisory way, in order that the greatest possible degree of good may result from their labors in the respective localities where they are required to operate.

4. It is their duty to preside over district conferences, by the voice of said conferences, when there is no member of the "travelling, presiding High Council" present, a Seventy under special direction from him, or others whose right and privilege it is to preside by reason of their position and standing in the church. They should be as conversant with the needs and demands of the branches as their circumstances will permit; and should aid by counsel, when called upon, in any work which properly belongs to branch officers. It is not necessary, however, that he should travel from branch to branch, in one constant round, dictating and directing in branch affairs, and thus become an expensive burden while attempting to do that class of work which clearly belongs to branch and general church officials.

In connection with the above, we call attention to the two following questions which have disturbed and divided the Saints, in some localities, and which were duly referred to us for consideration and decision.

1st. Resolved, That it is our opinion that in all cases where faith and repentance are professed, and baptism administered by one having proper authority, that we can not assume the motive of the person baptized to have been evil because of subsequent transgression; but due diligence should be exercised by church officials, to honor the law contained in Doctrine and Covenants, section 17, paragraph 7; and section 42, paragraph 20.

2d. Whereas, there is a divided opinion with reference to the meaning of the law contained in the Book of Doctrine and Covenants, section 42, paragraph 7, which reads as follows: "Thou shalt not commit adultery; and he that committeth adultery and repenteth not shall be cast out; but he that has committed adultery and repenteth with all his heart, and forsake it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out." Therefore, be it resolved, That it is our decision that the law of God requires the church to forgive once, upon confession; and that a second offense, demanding excommunication, can not be committed until after the guilty parties have been once forgiven of the crime charged.

May the spirit of wisdom, and the love of the truth abide with the faithful everywhere, is the prayer of your co-workers in the vineyard of the Lord.

Respectfully submitted,

HEMAN C. SMITH, *Sec'y. pro tem.*

M. H. Forscutt and Charles Derry moved that it be referred to the First Presidency. J. H. Hansen favored this and W. H. Kelley and F. G. Pitt opposed. Then F. G. Pitt and R. M. Elvin moved the following:

Whereas, There appears to be a difference between the decision of the First Presidency in 1877, and the Epistle of the Twelve; therefore be it Resolved, that this document be referred to the First Presidency, and that action thereon be deferred till the General Conference of 1889.

Joseph Luff and E. L. Kelley moved that it be laid on the table until the matter referred to the First Presidency, the Twelve and the High Priest's Quorum is reported upon. Brethren Luff, Gillen, Derry, Lambert, Brackenburg, Pitt, Brand, Kinneman and E. L. Kelley spoke in favor of this, and brethren Hansen, Whiting, Elvin, and Bronson, opposed it. Bro. Crabb asked a question. The motion to lay on the table prevailed.

The evening sermon was by J. F. McDowell of St. Joseph, Missouri. He was assisted by J. W. Wight of Moorhead, Iowa.

TUESDAY, APRIL 17TH.

The nine o'clock meeting was in charge of R. M. Elvin and C. E. Butterworth. M. T. Short preached at half-past ten, Columbus Scott assisting him.

At half-past one the brethren still remaining assembled for the closing business of the session. After singing a hymn James Caffall offered prayer. Then the following report was read:

We, as the committee appointed by you, consisting of the First Presidency, the Quorum of Twelve and the High Priests, do hereby report that we have consulted upon the subject referred to us (the ordination of High Priests as contemplated in the report of the High Priest's Quorum) and, upon such consideration and because of instruction received by us, we recommend that the matter be deferred till the next conference, and that it be made the special order for the fourth day of said session. And we further recommend that the Epistle of the Twelve be also deferred till said conference, to be taken up and considered on the same day following in its order.

JOSEPH SMITH, *President*,
H. A. STEBBINS, *Sec'y. of Council*.

On motion of F. G. Pitt and J. W. Brackenbury it was adopted by a unanimous vote.

The report of the First Presidency, upon the missions of those High Priests whose names had been sent in, was read:

In the matter of the appointment of High Priests referred to us, we hereby recommend the following:

C. Derry, Little Sioux and Galland's Grove District, with privilege of Nebraska.

Jackson Goodale, Pittsfield, Illinois, district.

J. C. Crabb, Little Sioux and Galland's Grove.

M. H. Forscutt, to be provided with a field by the Presidency at the expiration of his engagement in editing the Saints' Harmony, now pending.

H. A. Stebbins, Decatur District.

D. S. Mills, Pacific Slope Mission, under Missionary in charge.

JOSEPH SMITH,
W. W. BLAIR,

On motion of J. T. Kinneman and W. Newton it was adopted.

An additional report of the Twelve on missions was read. The names presented will be found with the main list. M. T. Short desired permission to labor in northern Illinois, on account of the poor health of his wife, as well as in Wisconsin, and his appointment was so amended. R. S. Salyards was released from his appointment in Ohio and Pennsylvania because he has been selected to serve the church in other duties.

Heman C. Smith was requested to stop in Utah and ordain R. J. Anthony to be one of the presidents of Seventy. It was also provided that the following brethren see to the ordination of the members of the Seventy nominated and approved at this session: E. C. Briggs and G. T. Griffiths to attend to the ordination of T. J. Beatty, James Moler and Thomas Matthews; J. R. Lambert to that of O. B. Thomas and M. M. Turpen; James Caffall to that of H. O. Smith; J. W. Gillen to that of I. M. Smith; W. H. Kelley to that of U. W. Greene, and Columbus Scott to that of J. A. Carpenter.

The question of publishing "Persecution and its Causes" in pamphlet form, as deferred from last conference, was referred to the Board of Publication.

Also the deferred question of publishing

the revelation of April, 1885, in the Book of Covenants, was taken up, and it was moved that, to be consistent with ourselves, it should first be presented to the quorums of the church for approval, and it was adopted that the Presidency so do with it as they see fit.

It was moved by David Chambers and E. L. Kelley that the subject of establishing a mission in Indian Territory be now taken up. This, on being put to vote, was defeated. Then W. H. Kelley and M. H. Forscutt moved the following, and it was adopted:

That the committee to whom the above matter was referred be authorized to prosecute the mission, if found feasible by them, and report to next conference.

Fifty-five ministry reports not yet read were ordered to be published as though read. It was also ordered that the minutes of this conference be published in supplementary form, if found practicable and not involving too great expense.

Bro. A. H. Herka suggested the propriety of providing for the free delivery of mail during the St. Joseph conference.

The authorities of the church were sustained as a body, and on separate motions the Board of Publication, the Church Secretary and Recorder, and the Church Librarian were sustained in their appointment.

Concerning the committee to audit the Board of Publication books and accounts it was moved that the same ones be appointed as were last year, but W. C. Cadwell refused to serve, and M. H. Forscutt was chosen and J. Luff and J. H. Peters were re-appointed.

Thanks were voted as follows: To the Kansas City *Journal*, Kansas City *Times*, Independence *Sentinel*, and Independence *Gazette* for publishing minutes of our conference. To the citizens of Independence for hospitality shown us. To the various railroads for courtesies received. To the secretary of conference and his assistants. To the Building Committee for preparing the building for the conference to be held in.

Pres. Smith was requested to make a closing address but did not feel able because of neuralgia in the face. On motion the conference adjourned to meet at St. Joseph, Missouri, April 6th, 1889.

JOSEPH SMITH, } *Presidents*.
W. W. BLAIR }
H. A. STEBBINS, } *Secretary*.
W. C. CADWELL, } *Assistants*.
W. R. SELLON, }

NOT GREAT.

"SHE never did much. You never saw her name in the society column of the newspaper. She was not a crusader or reformer in any sense, and yet there were many who came to her for comfort. Her soothing words, gentle spirit, and quiet, restful home were a balm to tired, weary hearts." Such were the words of a friend upon the departure of one she loved. She did for humanity what the moss and lichens do for nature. Says Ruskin: "The mosses and lichens are the first mercy of the earth, veiling with hushed softness its dintless rocks; creatures full of pity, covering with strange and tender honor the scar-

red disgrace of ruin; laying quiet fingers on the trembling stones, to teach them rest. They will not be gathered, like the flowers, for chaplet or love token, but of these the wild bird will make its nest and the weary child its pillow. And, as they are the earth's first mercy, so they are its last gift. When all other service is vain from plant and tree, the soft mosses and gray lichens take up their watch by the headstone."—*Sel.*

Miscellaneous.

NOTICES.

All Elders who have been assigned missions will please forward to the Bishop their post office address and name of respective district in which their families reside, in order that arrangements may be facilitated in giving instructions to the Bishop's Agents of different districts.

G. A. BLAKESLEE, *Bishop*.

GALIEN, Berrien county, Mich.

To members of Latter Day Saints' Church and others of Northern Minnesota District who have subscribed, and also others who intend to give for the purpose of purchasing a tent for use of said denomination, and others while pitched and not occupied, to have all money turned over to treasurer, A. B. Anderson, as early as the tenth day of May, 1888, and you will oblige your committee, A. B. Anderson, I. R. Anderson, William Barnerd, H. Way, W. W. McLeod.

CONFERENCE NOTICE.

With the mutual consent of those concerned, it is agreed to change the conference of the London District, Ontario, from St. Mary's branch to the Corinth branch, to be held the first Saturday and Sunday in June, [2d and 3d]. By order of

R. C. EVANS, *Pres. of Dist.*
J. H. LAKE, *Pres. of Mission*.

BORN.

OLDFIELD.—At Kansas City, Missouri, November 8th, 1887, to Mr. Arthur and Sr. Sophia Oldfield, a son. Blessed at the house of Henry Etzenhouser, April 8th, at Independence, Missouri, by Elders Robt. M. Elvin and David Chambers, and named Roy J. H.

TAYLOR.—At Grafton, Nebraska, October 15th, 1886, to Mr. Phil and Sister Elizabeth H. Taylor, a son, blessed at the house of Elder H. Kemp, at Independence, Missouri, April 15th, 1888, by Elders Robt. M. Elvin and H. Kemp, and named Earnest.

MARRIED.

ANDERSON—JACOBSEN.—At the home of Bro. C. Christofersen, Council Bluffs, Iowa, Sunday, April 1st, 1888, Bro. Peter Anderson and Sr. Benie Jacobsen. Elder H. N. Hansen officiated.

DIED.

VALLEM.—In Wade Valley, Alpine county, California, March 17th, 1888, Sr. Harriet, wife of Peter Vallem. She was born in Iowa, December 16th, 1846; was baptized November 17th, 1872, by Elder Abednego Johns. The cause of her death was confinement on the birth of a son, and were both buried in the same coffin. She was a kind and loving mother, and highly esteemed by all that knew her. She leaves a husband and ten children (three daughters and seven sons) to mourn her death. The funeral took place from her residence, on Sunday, March 18th. Her remains were interred in the Mottsville cemetery, in Douglas county, Nevada, and were followed to their last resting place by a large concourse of friends. Mr. D. I. Jones conducted the funeral services.

CARRIER.—At his residence at Sugar Grove, Michigan, after a lingering illness, March 23d, 1888, John Carrier, aged 66 years, 11 months and 10 days. He was born near Utica, New York, in 1821, came to Michigan in 1866. The last fourteen years of his life was spent in the Reorganized Church. He passed away fully established

in the faith. His suffering, though intense, was patiently borne. A wife and 5 children remain to mourn their loss. The skillful care of physicians, the kind and loving care of relatives and friends were all bestowed. But his days were numbered. He passed on to await his final reward at the resurrection of the just. Funeral services at the house, March 25th, by Elder E. A. Snelly, where many of his friends gathered to take a last sad look of one they respected.

Dear father, thou art gone from this cold world of sorrow,
And the clouds of the valley now hide thee from sight,
But the sunlight of heaven beamed bright on thy morrow,
And the angels did welcome thy passage to light;
Rest, soldier of Christ, thy warfare is over,
The crown thou hast won, thou shalt rest evermore.

FULLER.—At Nebraska City, Nebraska, of a complication of diseases, chiefly of congestion, and of debility consequent upon advanced years, Sr. Hannah Fuller. Born January 20th, 1815, and passing away April 5th, 1888, she had reached her seventy-fourth year of earth-life, a life of devotion to God and her many children, and was gathered peacefully to "the rest" which is provided for those whose activities are here promotive of good. Eight of her children were present at her funeral, four unable to reach there. Twenty-five relatives followed her corpse to the grave, and these were followed by a long line of carriages and other vehicles whose living freight thus attested their regard for the beloved one gone, and their esteem for such of her descendants as reside in the city of her later years' residence, the place of her death and burial. Among these is the esteemed wife of our noble-hearted brother, J. W. Waldsmith. The services were conducted by the family's friend, M. H. Forscutt, at the house, at the Saints' Chapel, and at the grave. He was assisted by father R. C. Elvin. Little more than half the number attending the funeral could find accommodation in the chapel. May our last hours here be peaceful as were hers, and our memory as fragrant.

BROWN.—Nancy Brown was born in Hamilton, Warren county, Ohio, April 25th, 1823, moved to Lee county, Illinois, in 1849, was baptized at Amboy, Illinois, by Elder W. W. Blair, in December, 1859, and died near Sublette, Illinois, March 30th, leaving a husband, two children, five grand-children and one great grand-child to mourn her departure. Elder Stephen J. Stone preached her funeral sermon from 1 Corinthians 15: 22, to a large concourse of people. Sister Brown was a most worthy child of God, had clear and decided convictions on Christian duty, with courage and decision of character to follow them regardless of consequences. She was an every-day Christian, had perfect hope of immortality and eternal life in Christ, knew for herself of the truth of the gospel, kept the faith to the end, triumphed over every obstacle and opposition, and has gone to paradise to await the crown of glory at the hands of her loved and loving Lord and Master.

RICHARDSON.—At the residence of Mr. John Hetzler, Waterloo, Iowa, April 6th, Bro. Stephen Richardson. His body was taken to La Moille, Illinois, for interment. Bro. Richardson was born in Royalston, Massachusetts, in 1799, came to La Moille in 1839, and settled at Perkins' Grove, near which he resided until about four years ago when he accompanied his daughter, Mrs. Hetzler, to Iowa. He has seen a great empire grow up around him, and died at the ripe age of 89 years. He leaves an aged wife, four sons and three daughters to mourn his death, they, too, being past their prime, still live to revere his memory and call him blessed.

[Many Saints and friends will recall numerous pleasant recollections of Bro. Stephen Richardson, for he was a true hearted man, a noble citizen, a faithful Saint, a generous helper of the church and the needy ones of earth, and we confidently trust his rest will be glorious.—Ed.]

EATON.—Charles J., son of Bro. John B. and Sr. Hannah Eaton, February 27th, 1888, aged 15 years, 4 months and 8 days. He was a conscientious, upright young man, patient under extreme suffering. His last words to me were: "May the Lord spare my life until I can obey the gospel of the Lord Jesus Christ." He died without that privilege—his strength not being sufficient. Funeral attended by Elder U. W. Greene.

TEETERS.—At Golden Springs, Nebraska, 13th March, 1888, of consumption, Sr. Mary, wife of John Teeters, aged 46 years, 4 months, 15 days; baptized by Elder W. M. Rumel, February 9th, 1888. She leaves a husband and seven children to mourn their loss. She was highly esteemed in the neighborhood where she lived, as the large congregation at the funeral attested. Funeral sermon by George W. Walters.

Now, ye mourners, cease to languish,
O'er the graves of those ye love;
Far removed from pain and anguish,
They are chanting hymns above.

CHAPIN.—At Oconee, Platte county, Nebraska, Sr. Laura Chapin, April 12th, 1888, aged 73 years, 8 months, 15 days. She was the widow of Adolphus Chapin, who preceded her July, 1880, dying in the faith. She was born in Dalton, New Haven, Connecticut, came west with her husband and family to Nebraska, in 1860, went to Utah in 1864, soon became dissatisfied with the teachings of Brigham Young, accepted the Reorganization in 1866 being baptized by James W. Gillen, with her husband and family, and at once returned to Nebraska, settling on land near the place of her decease. She leaves three sons and two daughters to whom she was a kind and gentle mother, endearing herself to her friends and neighbors. Her faith in the latter day work never wavered, and she passed to her rest in a peaceful slumber, retiring at night in usual health, which was good, but her spirit was gone when her family called her to breakfast. Elder George W. Galley preached on the occasion of her death, kindly assisted by Rev. Patterson, Presbyterian, whose church had been tendered Bro. Galley to conduct the funeral exercises in. A large concourse attended, manifesting their esteem of Sr. Laura Chapin, who had been their neighbor for twenty years. Her remains were brought to Columbus for interment in the cemetery.

COOK.—Sister Mary Margaret Cook, was born April the 19th, 1825, at Brownville, Venango county, Pennsylvania. Was married to George Conally at Fallston, Beaver county, Pennsylvania, March 31st, 1845. She was baptized by Elder C. Scott, near Lawrence, Van Buren county, Michigan, July 21st, 1879, after a brief sojourn among the United Brethren, believing that greater light and spiritual power would be enjoyed by obedience to the gospel as understood by the Latter Day Saints. Nor was she in this disappointed, for she died satisfied with the faith, after a brief illness with inflammation of the stomach, March 24th, 1888, at Hartford, Michigan, 62 years, 11 months and 5 days of age. Her husband, three sons and three daughters remain to mourn her and honor her memory. Funeral from the Hartford Baptist Church, March 26th, a large concourse of friends being in attendance. Sermon by C. Scott, the text being John 12: 23, 33. God's blessing comforted us.

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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 781.

Lamoni, Iowa, May 5, 1888.

No. 8.

Flora L. Scott

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, May 5, 1888.

SUBSCRIPTION REDUCED.

FROM and after the first of July next, the price of subscription for the HERALD will be reduced to \$2.25 per year. We regret that the Board of Publication is not prepared now to reduce it to an even two dollars; but we hope that at no distant time that figure, or less, will be reached. This depends upon a large increase in subscriptions, and in prompt payment on the part of subscribers. Every minister, every member, and every friend of the church should diligently seek to procure subscribers for the HERALD and other church publications, and every person now in arrears for them should pay up at the earliest time possible. Prompt payments, even if the amounts paid are small, give needed encouragement and strength to the publishing department. Extra efforts should be used by all interested in the progress and success of the literary work of the church, to extend its influence and perfect its efforts.

The Board has determined to not extend such long time to subscribers as in the past, and it will be well for all concerned in this matter to make a note of it.

THE Kansas City Times had this to say of the late conference at Independence, President Joseph Smith, the gifts of the Spirit, and the source from whence comes the revealed law for the Church:

"As was anticipated the world's conference of Latter Day Saints reached its end yesterday afternoon, and the delegates are now speeding away to their missionary fields in all quarters of the globe. This latest conference will not be set down in the annals of the church history as settling any important question of polity or doctrine, but it will be known as an exceedingly harmonious session, in striking contrast in this respect with meetings of earlier years, when the proceedings were largely the record of the quarrels of angry factions.

"President Joseph Smith, the present head of the church, is a man of great natural ability, a good thinker and logical reasoner, and is besides endowed with that tact which marks the born leader of men. While the Saints trust to his leadership as implicitly as now, they will possibly avoid the many rocks upon which they may split, but when accident or death removes him, the change of leadership may involve the Latter Day Church in confusion and ruin.

"From first to last the present conference was harmonious. The revelations announced by President Smith at the conference of last year, held at Kirtland, Ohio, had settled all the questions which had vexed the church but one, that of setting bounds to the authority of district and branch presidents. That remaining cause for controversy was left unsettled by the recent session, and the next conference must decide it if revelation does not come opportunely in the meantime. For several days past the first presidency had been fasting and praying in anticipation of a revelation regarding the authority of district and branch presidents, but the days wore away without its coming. With unshaken faith the Saints granted the Spirit more time and postponed further consideration of the subject until the next conference.

"The session was marked by a number of so-called tongues and prophecies, as given in the reports published, but the Saints give these signs only passing attention as they are frequent occurrences among them. They say that revelations which are to be observed by them as commands from the Deity must come through President Smith, who is appointed to receive them."

EDITORIAL ITEMS.

PRES. JOSEPH SMITH, up to this writing, (April 28th), remains at Independence, Missouri, seeking the removal of the cause of his neuralgia troubles—defective teeth—and we confidently hope he may meet with complete success and be relieved of an affliction from which he has suffered greatly, at times, during a number of years past.

Bro. Michael Lade wrote from Rawdon, Nova Scotia, the 18th inst., and spoke in high terms of the labors of Elders Briggs and Sheehy in that place last fall. He says the people seem ready to hear, and all are anxious that competent, spiritual elders come and labor among them.

Bro. Alexander McFarland, of West Burlington, Iowa, renews for HERALD of late and says: "We all remain firm in the church, although we have no branch here."

Bro. S. B. Kibler wrote us the 23d ult., that the Saints in and about Woodbine, Iowa, would organize a Sunday School April 29th, for which he ordered a package of *Hopes*, and he further says they in-

tend to build a church soon. Bro. Charles Derry preached to attentive congregations there, Sunday the 22d ult.

Sister S. B. Morgan wrote 16th inst. from Sigel, Michigan, that eight have lately been added to the branch there. Bro. Levi Phelps had labored there of late with success, baptizing four persons, and has won the esteem of many. Sr. Morgan testifies to her having been speedily healed of God under the hands of Bro. Phelps, and she rejoices in the power and knowledge given of God in the gospel.

Brn. J. W. Wight and N. Stamm visited Lamoni friends a few days since conference, and both have gone forth to engage in preaching the kingdom of God in the fields appointed them.

Bro. and Sr. Heman C. Smith are visiting relatives and friends at Andover and Ridgeway, Missouri.

Bro. M. H. Forscutt came to this office the 25th ult., to engage in getting out the "Saints Harmony," and he proposes to push that work to its early completion.

Bro. James Green and his daughter Melissa, of Willow Creek, Gallatin county, Montana, and Sr. Thomas Reese, of Reese Creek, in the same county, have visited their Lamoni friends of late. We regret that that they are not numbered among our permanent citizens, and we hope they may be by and bye.

Lamoni and vicinity rejoices and prospers in the warm, gentle, refreshing rains that came April 26th to 28th, giving fresh and vigorous life to plant and tree and filling the heart of man with hope and gladness.

QUESTIONS AND ANSWERS.

Ques.—Does paragraph 25 of section 17, Doctrine and Covenants, apply to district conferences?

Ans.—We understand it relates to all the conferences of the church. Paragraph 13, of the same section, relates, manifestly, more directly to "district" conferences, for the reason that the elders are instructed thereby "to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint." And it is impracticable for the General or Mission Conferences to meet every "three months," or anything near that.

Q.—What would be appropriate when teaching a child to pray?

A.—Teach it to ask for what it can comprehend as being for its good. Simplicity and propriety should be observed always.

Q.—Can any other than an Elder be a secretary for a district or district conference according to law?

A.—Yes; but no one, unless he be an elder,

can be legally a Church Recorder. (See D. C. 17: 25). And yet we think it best, all other things being equal, that all Church secretaries be active Church officials, for the reason that they are supposed to be posted in church matters and methods.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Let our faith which in darkness and coldness has lain
Revive with the warmth and the brightness again,
And in blooming of flower and budding of tree
The symbols and types of our destiny see."

WE bespeak for this poem a careful reading.

"JUDGE NOT."

Oh! man, judge not thy brother! though there come
Dark rumors wafted on each wind that blows;
Though to defend, his very friends be dumb,
Add not thy weight of influence to his foes;
The whisperer of a slander must be wrong,
The subject may be—'tis not thine to scan;
And surely none who owes account to God,
Should take it harshly of his fellow-man.

Judge not thy brother! though the case be clear,
Tho' thine own eyes have seen, thine own ears heard,
Though of the facts thy reason is convinced,
Yet speak not lightly one condemning word;
Till thou canst dive into the heart's deep cells,
Track the dark paths by each lone spirit trod,
And trace each blending motive to its source,
Judge not thy brother, leave him to his God.

E'en though he be the basest of the base,
Or she, thy sister, lowest of the vile,
Cast out as evil, loathed and spurned aside,
Can thy heart frame no pitying plea the while?
Thou knowest not what varying forms of ill,
Grief, want, temptation, may have shaped their lot,
Pause then—and till thou canst weigh these aright,
Pity thy fellows, help, but judge them not.

* * * * *

It may be too that on their dread account,
In the just judgment of an eye Divine,
Full many pleas of palliation lie,
That make their darkest errors light to thine.
Our souls are framed diversely,—there are some
Whom God hath posted in the battle's van;
Most fierce their bosom foes, most marked their falls;
Thou art at ease—judge not thy fellow-man!

Is it a Christian that hath done the wrong?
And wilt thou censure whom his God forgives?
Oh! man, bethink thee, that above yon sky,
Pleading for such as he, thy Savior lives,
Covering the sins of which He bore the pain!
It is the hateful work of hell's dark king,
Th' accuser of the Saints, to scan their steps,
And count their falls—which art thou following?

It thou art Christ's, thou knowest the bitter strife
Of the new nature, with the carnal will;
Oft hast thou fallen, oft disgraced thy Lord,
Yet he restores thee, and upholds thee still.
Thyself a pensioner at Mercy's gate,
Standing in strength vouchsafed thee from above;
Surely no word should ever pass thy lips,
Of others' fallings, save in pitying love.

Pray then, and strive, that all these idle thoughts,
This worse than idle talk, of others' deeds,
May cease, absorbed in a still growing sense.
Of thine own errors—thine own soul's deep deeds;
To learn these, and to win from grace their cure,
Is work enough for this life's narrowing span;
Walk with thy God, humbled, because forgiven;
And oh! judge not thine erring fellow-man!

—Service for the King.

ALLENDALE, Mo., April 18th.

Sister Frances:—I am in favor of sister Eleanor's plan and suggestions for the united prayers of the sisters, and I feel confident if we should adopt her plan and make it a resolution and put forth our united efforts and let all be done with

an eye single to the glory of our heavenly Father, we would surely be blessed and accomplish a great deal of good. As a people, we have great faith in prayer, for it is written, the prayer of the righteous availeth much; and now, sisters, ere we begin the good work so kindly suggested, if we so decide let each and all of us so establish ourselves in righteousness that we may on every occasion be worthy to have our prayer answered, and should we endeavor to pray unitedly let us remember that a great deal depends upon promptness and punctuality. Hoping to hear remarks from many of the sisters on this subject, I remain in gospel bonds,

HELEN ACKLEY.

HASTINGS, Australia, March 15th.

Dear Sister Frances:—I was in Geelong when the American mail arrived bringing *Autumn Leaves*, and did not return till the mail had gone out again; and now number two has arrived. I thought the first number was just splendid, but the second is, I really believe, a little better. Sister Annie Grayden's husband thinks you paid a very high compliment to the young people of the church, by preparing such a periodical for them; says he likes it better than anything he has read yet. Yes, we all are pleased, more than pleased with them; and I heartily congratulate you on the success of your undertaking, and feel deeply grateful to the contributors for furnishing such a variety of "good things" for the mind to feed upon. This "last born" is still another witness to the increase of knowledge attained by many whom we are proud to call brothers and sisters. And as I perused its pages I read several lessons concerning the writers and the editor, for such productions, I well know, can not be gathered up in a moment. Therefore I learned that there must have been a preparatory work going on within them, a work of diligent thought and study to acquire knowledge. And not only that but a work of self-denial and perseverance, to take the time and trouble, in the midst of busy life, when perhaps the spirit is weighed down with care and anxiety, or perhaps wearied by over work and sadly in need of a few hours of relaxation, to select from their different store-houses, and prepare something fresh and new to go forth to the people. All this is contained in the fair pages of our new magazine besides the choice editorial therein contained.

And now let me ask the readers how much they would have been benefitted if Sr. Frances had only thought or spoken of the need of such a magazine as *Autumn Leaves*, and stopped right there without making the exertion to bring it to pass. Is there not a lesson for many of us in this? Who can tell the good that will be accomplished through the agency of *Autumn Leaves*? Then shall we not follow the noble example set before us, and by our exertions, bring to pass much righteousness also? Who has read *Autumn Leaves* or the *Herald*, or other equally good works, whose mind has not been in a measure inspired and ere they were aware have ceased to read, and are lost in thought: thoughts all unorganized, thoughts they may be, yet only require an exertion to catch and arrange them and send them forth to be a lasting benefit to many and encouragement to those who are so vigorously pushing on the good work.

I, like many others no doubt, wish to lend a helping hand to the noble band of workers in this

cause, and yet I really shrink from having anything that I could offer placed side by side with the valuable matter that is selected from the different store-houses of knowledge and so well prepared and set forth. But how shall we walk if we never creep? or how shall we run if we never walk?

We have just returned from our good bye visit with the Saints of the Queensferry branch, dear, kind-hearted, loving Saints! How our hearts ached to leave them! I can not realize that I am never to meet them again on the shores of time. It is sad to part with those we love, and yet I would rather that than not to have known them. We have been mutually benefitted by each others' society; have we not, dear Saints? And though time and distance may separate us, yet in spirit we will often meet and commune together and I hope the faces we left bathed in tears as we pushed from the shores of Western Port Bay, we will find beaming with joy when we all land on the other shore beyond the dark river. We are making all haste to be ready to leave Victoria by the first of April, and, ere many months elapse, hope to see our own native land loom up to our gaze, and with joy to clasp again our dear children. How quick the time sped past; but oh, is that all! How have we used the passing hours? and what shall the record be? These are solemn thoughts. This we know, the record is kept and we must meet it—whether for weal or for woe. As each mission draws to a close, it reminds us forcibly of the close of life, the one great mission; and what shall the record be?

SISTER EMMA.

KINGSLEY, Iowa, April 5th.

Dear Sisters of the Home Column:—The tears fill my eyes when I read the good and interesting letters from the sisters. I have just been reading sister Gertie's letter. May God bless her, and may she ever walk in the path marked out by the Savior and continue faithful unto the end. I know she is a faithful worker in the Lord's vineyard. I have been some eight months in the church. I shall never forget the day Bro. Wight led me into the waters of baptism. The brother has done a great deal of good here. My hope is that I may lead others to come into the fold and realize the work they could do for the Master, also what happiness they could enjoy. There is nothing so grand as giving up the pleasures of the world, in order to serve the Lord, and for the enjoyment of this great latter day work.

Although we are despised of the world we know if we do our duty and our hearts are filled with love to God, that "we are precious in his eyes."

We have the Book of Mormon and the book of Doctrine and Covenants. My mother surprised us with the "Autumn Leaves," which is a splendid paper. We also take the *Herald*.

Most of Ma's family belong to the church; my prayer is that the day will come when I can say all belong. We have fifteen members here, and we meet together often and have prayer and testimony meetings; also Sunday School. It makes me sad when I see so many who know so little about the Church of Latter Day Saints, that they even do not know that we believe in the Bible. Thank the heavenly Father there are some here yet that are willing to investigate the work. I hope and pray that in time they will obey the

truth. My soul yearns for them to belong to and know of the work.

Pray for me, that I may grow stronger in the faith as I grow older, and be more able to do my duty, and cause others to come to the light.

May the Saints everywhere be guided by the Spirit of truth, is my prayer.

Your sister in the bonds of truth,
VIOLET JORDAN.

PANAMA, IOWA, April 4th.

Dear Sister Frances:—It has long been my desire to write a few words for the Home Column. If we never put forth an effort in doing what we can to help roll on this work, how can we expect to find that rest which is promised to the faithful, when we are called to give an account of the deeds done in the body. No matter whether old or young, great or small, there is work for each to do no other one can do for them; and why not commence while young, for who will take the places of the aged when they are gone—as goes all the earth—if not we? Not only this, but ought we not to prove ourselves Saints indeed, as well as word? Every one would answer Yes, I am sure. I know there are many young Saints who feel as I do, that they can say nothing to edify any one, and give way to older ones. I would say to such, Let us awaken and perform every duty that is required of us with an eye single to the glory of God, that we may be blessed of him more abundantly.

The *Herald* is our only preacher, with the exceptions of a few occasions when some of the elders have preached for us the past winter. I so much miss the privilege of meeting with Saints. Oh, what a glorious meeting it will be when the earth is purified and we no sin nor sorrow shall know, if we are only faithful.

I remain your sister in the one faith.

NORA WHITE.

Sister Frances:—As a great deal has already been said about the training and government of the family, I will enter only one department of it, that is educating the daughters to household duties. To me it seems like a grave responsibility which rests alone on the mother—What must your daughters come to after they leave your parental care? How are you training them? Are you taking every care and pains to show them their position in life? Are you teaching them to perform every duty well, that you know they will have to do? Are you teaching them in all the various departments of home duties? Are you teaching them to be clean and frugal; to be neat and tidy; to be kind and affectionate to their companions and offspring if it be their lot to be thus situated? If you are doing all this you may feel assured you are doing your whole duty to them, and thus fitting a generation of daughters that in after years can not fail to be called blessed. My observation has been that mothers are not all doing this, thus exciting my sympathies for the young sisters. Mothers, will you take heed? Who of you has a kind and dutiful son that you would want to see join his future destiny with a young lady who knows nothing save to play the piano, dress handsomely, walk gracefully, flirt a little occasionally, and do as she pleases generally, and is devoid of the least knowledge whatever of what constitutes a genuine good wife? Would or could you love her as you do your good son? I think I can

hear you all exclaim in concert, No. It is true there are exceptional cases, where young ladies of this kind make good wives and mothers, but I only speak in a general way. There is also the other side of the picture to look at; but as I promised to only enter one department I will let the other be canvassed by someone else more efficient than myself. My faith and hopes are rooted and grounded in this latter day work, and my prayers are for its spread and final triumphant success.

I am your sister in the one faith,
ELLA HOUSEMAN.

LAMONI, IOWA, April 7th.

Dear Sister Frances:—I often, very often, think of the future welfare of our church, and am hoping and praying for peace and prosperity to come to our people because they so much need it. And we as a people have borne so many trials, our thoughts often wander from us and we are shown what will come to us if we are only faithful. It is now about three years since I was one day thinking and wondering what would come to the church, when my thoughts passed from me and I saw a very wide country spread out before me. I thought, "It is Montana;" then I saw it dotted and covered with small houses and many industries carried on there. I saw the smoke of peace curling from their chimney tops, and the thought came to me, They are a peaceful and happy people. They were not rich and they were not poor, but happy and contented. As this view passed before me it passed on to Utah and at last, as it seemed to me, it settled over Salt Lake City; then I saw as it were, a great sieve, which raised very gradually, carrying with it a terrible black cloud of smoke, and this gradually passed to the south and west of the city, and left the place below where the sieve had been, quiet, and a spirit of rest had come where grief and strife and wickedness had been.

A. SISTER.

RIVERSIDE, California.

Dear Sisters:—About two years ago I lost a dear little grand-daughter, who had one of the sunniest dispositions I ever saw. She was always singing some little songs like "Precious Jewels" or "There is a bright crown for me,"—Sunday School pieces that her mother had taught her. She could sing almost everything of that kind, also play on the organ, although but six years old. We felt it was a hard trial to give her up. The day before she left us, I had been up with her almost all night, and still could not become reconciled to her death; and I had a dream, and, Oh, such a sweet comforting sight was opened to my vision! It seemed that my youngest daughter and myself were on a journey, walking, on a dark and rough road; and we could hardly get along, the road was so rough. We met some people coming towards us, but our way seemed like a long, dark, narrow lane. As we were holding each other up and stumbling along, there was a bright light flashed out over our heads. Mattie said to me, "Mamma, did you see the light?" I said, "Yes." Just then there was another light more bright and glorious than the first; and my eyes were opened so I could see in the spirit world, and see the departed spirits, as they left this world, clothed in pure white—fleece white drapery floated around them, and I could see many floating away heavenward. All seemed so peaceful and happy! Their faces

shone so brightly, and sweet smiles were on their faces. The thought came to me while I was beholding their happy journey through the air, (for there were many happy spirits taking their flight from this world), that I might see the gates ajar, as I had read that book years ago, when I was a little girl. I looked more closely and just beyond the clouds I could see a great pillar like a gate partly open, and the spirits entering in. Then I looked eastward and saw the bed where our dear little one was lying, and all the friends standing around to see the spirit leave the body with us, which was all that remained for us. Those that stood around the bed were dressed in colors—they had not put on the white robes yet.

There was much to comfort and cheer our hearts in this dream. May we so live that we may come forth in the morning of the first resurrection to meet the dear ones that have gone before.

HOME COLUMN MISSIONARY FUND.

Bro. Wm. Franklin, Flintville, Wis.....	2 00
Sr. Maggie L. Bass, Beloit, Wis.....	50
Sr. Lottie R. Wilcox, Plainville, Mass.....	1 00
Sr. Emma Burton, Hastings, Australia.....	48
Sr. Matilda Hartchen, Hartfield, Mo.....	50
Sr. Ella Brannon, Denver, Colorado.....	1 00
Sr. Sarah Thompson, Moorehead, Iowa.....	1 00
Sr. Sarah Rinker, Valley Springs, Cal.....	65

LAMONI, IOWA, April 25th.

Correspondence.

LEWISTON, Ill., April 11th.

Brother Blair:—I had the pleasure of reading Dr. Foster's letter in the *Herald* to-day; and although I had read it once before some years since, I did not take the notice I did to-day. I recollect the doctor well. I passed his place of business twice every day for about a year and a half. I knew him to be a prominent man in Nauvoo. I also knew William and Wilson Law. I was present at the last preaching done by Joseph the Martyr; and recollect a circumstance that occurred there very well. There was a very large audience, William and Wilson Law, and a Dr. Cole, occupied the stand while Joseph was speaking. Doctor Cole was a very tall man, with but one eye. He sat between the Laws. I was not eight feet away from them. I was in a sapling about four feet from one end of the stand, so that I could see and hear all that was said and done. I was then in my fourteenth year. After Joseph had been speaking some time he spoke of his days being numbered; he said, "My days are numbered." He knew that he would not be with them much longer, and turning about half around, facing me at the time, he looked towards the congregation, but his left hand was towards the three men; at the same time calling the attention of all present, he said,— "You all look upon these men as being in high standing in the church; but these men will be the death of me." The entire congregation, it seemed to me, commenced to weep, also the three men in the stand; William and Wilson Law and Dr. Cole. I learned afterwards that the three left Nauvoo in a hasty manner. Joseph also stated that polygamy had crept into the church; and he called it an abominable doctrine, saying that it must be put down. However, I do not remember John Taylor rising and saying, "I will help you, Bro. Joseph, to put it down;" nor any one else. But Joseph said it was of the

devil, and must be rooted out of the church, by all means. Three weeks from that day he was, with Hyrum, dead. And the report was that the Laws, with Dr. Cole, Chauncy Higbee and Dr. Foster had made their boasts of accomplishing the death of Joseph.

I am so glad to read the letter from Mr. Foster. It does me good; it brings old times back again. Higbee was our Circuit Judge here about sixteen years. He knew my faith and was always glad to see me, and was always very sociable. Whether he knew that I knew him in Nauvoo, or not, I can not say. The last time he was here before he died, he came to see me, was very anxious to know how I was prospering, and appeared well pleased when I told him I was doing real well. I always thought he had deep remorse of conscience that nothing could wipe out, and he could not help respecting Latter Day Saints. I thought he felt relieved when talking to me. He was very good to Bro. Mark H. Forscutt while here during a term of court. But what I say concerning Bro. Joseph, William and Wilson Law and Dr. Cole is correct; and no doubt there are others living to-day that will say the same. Dr. Foster's letter was a waker, and when I read it the old grove in front of the temple came into view in a short time. I am so glad that it gives the lie to William Law's spleen against the prophet.

Yours in hope,

T. F. STAFFORD.

HORTON, Kansas, April, 18th.

Editors of the Herald:—We would like to say a few words to our would be friends in relation to sending us tracts, pamphlets, etc.

We as Saints having become rooted and grounded in the truth, have no use for such folly as we find in these scribblings of wandering stars, or clouds that hold no rain. (Such ones as Brown, of Newton, Kansas). A few years ago they came thick and fast; but since order begins to reign and truth is in the hands of men who dare speak out, these blind guides have, one by one, disappeared, and left the field to the sons of God.

These greedy fellows once knew the good way of the Lord, but wandered away into places where the good shepherd did not call them, and fed until poisoned with false doctrine and whims. We had one of these tracts sent here a few days ago which we took as an insult. The idea of a good man pretending to be a friend to his neighbors who gets up a dinner of poison to feed them on. Is he not a liar? Is he not one of those of whom Jesus told us to let alone? We had one of those got up by Mr. Brown sent here; but it was identified before it was opened by one of the elders, and no sooner did Elder Wake and wife begin to read it than they threw it to the waste; it was no food for a healthy man.

Give us the priesthood from the angels to Joseph and on down as God and not mere man has given, and with that the law and order of heaven. The word of God in the Bible, Book of Mormon and other books God has given and will give. And these tract writers can pass us every day and night; we have no use for them or their books. We use them for kindling fires. By this let all men know we have no use for such folly. Give us the church and the sayings of Joseph down to the day he was shot. Yes, fools may laugh and make derision over the wise legislation of the martyr. They will only feel the pang

that the poor foolish rich man did who could not respect and love the poor man at his gate; yet when he died he was glad to call on him for favors. As the heavens are higher than the earth, so is Joseph higher in honor, glory, majesty and power above such folly as is found in this last trump of the sect-pedigree-Brown, & Co.

I don't believe it to be the duty of Saints to read their dirty works. Let us confide in God's word and the general policy of him whom God has placed at the head of his church. Build on the rock, and Zion will arise and Babylon will fall.

Yours, etc.,

L. D. HICKEY AND OTHERS.

QUEENSFERRY, Western Port,
Australia, Feb. 18th.

Dear Herald:—With pleasure we look forward to your arrival, for there is much good to be gained by reading your pages. What beautiful ideas we can gather from all the different thoughts expressed. It makes us feel proud of our position, and gladdens our hearts to know that we are privileged to enjoy so many blessings.

I have just finished reading a piece from sister Emma, and feel to say with her, that as Christ is the living Head of the church, how then can the *Herald* be aught but good when the church is its source. The Spirit of God is certainly with his people, enlightening them so that they may be able to impart knowledge to all around. All the letters seem to be the same—all tending to show us what obedience to the laws of God will do. We seem to be lifted from the world altogether in thought. What a grand thing if our minds could stay above the vain things of this world. But we are so weak in ourselves, and there are such hindrances in our pathway in life which makes us go on slowly. The Saints in all places seem to be alive to the work, and are trying to do their duty. For my part, I am trying, and only wish I could put my thoughts into words as I would like, to show what happiness can be enjoyed in being a Latter Day Saint. When we look around us, on all sides there is tumult and strife in the religious circles, telling us that the end is near, and also the coming of our Savior. How comforting to know that, no matter what may come, we, if we are faithful, have access to a throne of grace, to ask and be protected from all harm and danger. We feel truly to say that "It is good to be a Saint in latter days."

It is sad to think that through prejudice so many good, honest people are hindered from obeying the gospel. But we must not be in a hurry. The time will come when it will be too late for some, and how sorry we will feel for them, knowing what they have lost.

Our conference is coming on and we look forward to a time of rejoicing, for a goodly number of the Saints from all parts will be with us. "In union is strength." We expect something extra good. Bro. and Sr. Smith, Bro. and Sr. Burton, and Sr. Addie will be with us, so we may well look forward to the conference. This is Bro. Burton's last visit, and I can truly say we will feel sad in parting with them. There is this comfort, that if we never meet here again, we have the hope of meeting again when Christ comes to call his elect from the four corners of the earth. My prayer is, that we may all have our portion there. Our desires are good at all times, but we are so weak in ourselves that it does not take

much to make us turn from the paths of duty. Still we will try to do our best that we may, when the time comes, receive our crowns with those who have lived in accordance with the word of God. May God help us that we may be strengthened and willing to do whatever is our duty. Our reward is sure if we are faithful."

LIZZIE.

MILAN, Mo., April 14th.

Dear Saints:—I left home in Texas on the 26th of last January to go to Hickman, Nebraska, where my mother lived, whom I had not seen for twenty-three years. I met her on the 5th of February and found her well. The Christians opened their church to me and I preached several discourses to large audiences. The people said if I would lay aside Bro. Joseph as a prophet they would be with me. That I could not do and believe the Bible. I administered to one lady who was down with heart disease. She was healed. I left Nebraska on the 7th of March for home in Texas. I got home on the 11th, and the second of April I received a telegram that mother was about to die. I got there on the fourth, she was dead, we buried her the 5th. I then came to this country where I found sister Mary Montgomery, who was baptized in Wayne county, Ohio, about the year 1832 by Robert Rathbun, who traveled with Seymore Brunston. She is strong in the faith. I will preach some here as soon as my lungs get better. The prospects are good here. I will thank some brother who will let me know where Bro. William Bozarth's address is.

HENRY GRIM.

SAN FRANCISCO, Cal., April 4th.

Dear Brother Blair:—Last Sunday, (April 1st,) was the, or one of the happiest days of my life. I enjoyed the Spirit of the Lord to a greater degree than I had ever before in my whole life at any one time, excepting on the day of my confirmation, which has been a confirmation, a making sure to me, all the way through. On the occasion I speak, (Sunday last), I was called to Oakland to baptize two ladies. I felt how weak I was, but trusting in the Lord with much prayer I determined that where duty called I would not be wanting. So I arose early and prepared to be there at the morning preaching service. The baptisms were to be at one p. m. You can judge of my surprise, when I went into the church and took my seat among the congregation, to have the president call me by name to come and speak for them. I trembled for a moment and then I felt I would be sustained if I only did my part the Lord would certainly do His. When I took the stand I hardly knew where to begin. The words found in John 12: 47-50 came to me, also the 17th verse of the 17th of John, and the concluding words of the 6th verse of the 5th chapter 1 John. I read from John 12: 47-50 and began to speak; the other quotations I have given came to me with much force, and I was enraptured—as it were—in a halo of light. I had not the slightest fear, nor did I have to wait one moment for words, they came like a flood to me, and I felt that all my effort to obtain the Spirit of the Master had not been in vain, and I went on speaking to the conclusion, thanking God for the perfect peace I felt, and not only peace, but security. At the appointed time I led into the waters of baptism two estimable ladies, both of which are now in favor with our Heavenly Father.

er, and I hope and believe will be saved in the celestial kingdom. Sunday was the best day's work I ever did in my life, because its reward will not fade away nor grow less with the using. I learned much from Bro. Joseph, God bless him, and I treasure those things in my heart. I am not ashamed of the gospel of Jesus Christ. God bless you.

In bonds,

C. A. PARKIN.

PORT HURON, Mich., April 18th.

Dear Herald:—In the spring of 1884 the diphtheria was very bad here, and it seized five of my children in a severe way. We did the best we could for them. The neighbors wanted us to doctor. We told them we did not want any. Some one told the Board of Health and a doctor was sent. When he came he asked my wife if we had any sick children. She replied Yes. He asked who was doctoring them, and she said "No one," and that we did not want any doctor. He said he was sent by the Board of Health to examine them. We told him he could examine them, but that we did not want his medicine. He pronounced the disease diphtheria and put a card on the house in large letters—"Diphtheria." We waited on the children the best we could. One little girl grew worse, and we sent for Elder J. J. Cornish. He came and administered to my children and the Lord raised them up to the astonishment of the neighbors. Then some said they did not have the diphtheria or they would not have got well so quick.

Yours in the one faith.

L. D. WHITFORD.

CORTLAND, Illinois, April 8th.

Bro. Joseph Smith:—Feeling spiritually blessed I thought I would pen a few lines to the *Herald*, not intended for the Mother's Home Column. Having felt thus blessed many times I have attempted to write, thinking even my testimony might cheer and encourage some loved one; then would the curtain of doubt and fear be raised for a moment, and I would see what I had written in love and faith being closely scanned by the eye of the critic, and I would feel that soon I too would be a target for the sharp-shooters; then my heart would fail me, and down would go my pen. But in thinking of the foolish servant who so carefully guarded the one talent and was blamed, I feel that perhaps I may not escape though I remain silent. Therefore, I take new courage and trusting in the spirit that prompts me to write, I do so with good intent.

Many times in reading the precious *Herald* I have been inclined to oppose what to my mind seemed to be erroneous. In reading the article from the pen of my brothers, "Woman, the Weaker Vessel," I took my pen and wrote what to my mind was a kind and friendly reply. I could not boast of having the best talent in the church to back me, and I now feel thankful I never sent it to the office. There was no scorn nor contempt exhibited by me toward those whose opinions differ from mine. I love this latter day work too dearly to oppose in scorn those whose views differ from mine on the subject of religion. Surely we are not all in the unity of the faith, we do not all see eye to eye. There are often wrong impressions drawn by those who oppose. I feel that the brothers who wrote that article had never a thought of slurring woman. Said brothers both belong to our Cort-

land branch. They are both faithful workers in the cause of Christ; each ever bears a faithful testimony to the truth of the gospel. I have never heard a brother or sister in our branch criticise one of the writers of the Bible because they said, or did many things that we believe to be in opposition to the teachings of the gospel that we have embraced.

I have a living testimony in my heart of the truth of this latter day work. I have been blest many times, and have seen many lovely visions. Once I saw your father and yourself sitting in the bright clouds of heaven, surrounded with the Saints of Zion. I heard a voice saying to the Saints, "Behold the chosen of the Lord," pointing to young Joseph, "to reveal the new name to those who are worthy to receive."

My prayer is that with all the Saints I may live worthy to bear the new name.

Your sister in the gospel,

FIDELIA CALHOON.

HARRISBURG, Pa., April 1st.

Bro. Blair:—I never forget the time you and I met at San Bernardino, California. I there made the happiest move of my life, and that was joining the Church of Latter Day Saints. Although I have had many crosses and losses, and ups and downs in life since that, yet this I may safely say, that I do not believe I have had one of these losses and crosses because of my righteousness. The time seems to have come when no one needs to suffer much because of their righteousness, or because of being a Latter Day Saint, if they live just as God wants them to live. How any Saint can live without taking the church papers and knowing of the welfare of the church, I can not understand, unless it is that they love something else more.

I would be very glad to hear from you personally. My health at times, is not what it should be, but in the future I expect to wake up the people in this section with the sound of the true gospel.

Yours in bonds,

L. M. SOLLENBERGER.

EAST LAKE, Mich., April 17th.

Brother Blair:—When I was young, in the days of Joseph the prophet, I lived in Wayne county, Michigan. There I heard Sidney Rigdon, Strang and one Smith preach, and my mother became a believer in the gospel taught by the Latter Day Saints. Since that time I have been wandering like the children of Israel in the wilderness, going from one church to another seeking for knowledge and the true gospel as it was left us by our Savior, but found it not until last fall I heard Bro. Cornish preach at Free Soil, Mason county, Michigan. Then I became satisfied that what he taught was the work of God, and was baptized by him and confirmed a member with the Saints. Since that time I have received great light and have been wonderfully blessed.

Now comes the test of my faith in the healing power of Christ. On the sixth day of February I was taken with a severe chill, and knowing that when the fever would come on I would be unconscious, I put in my time telling my family what I wished them to do providing I should be very sick, and should die. The disease proved to be pneumonia of the lungs. But contrary to my request they sent for a doctor (one of the best) in

the city of Manistee. I continued to grow worse until finally they had a council of doctors, who decided that I could not live. They then sent for my friend and brother Jacob Kaplinger and Bro. Shelley from the town of Sherman, and on Monday, at nine o'clock, the doctor was here and said I could not live longer than noon. But before noon the elders came, and while they were administering to me I came to myself for a moment so I knew brethren Kaplinger and Shelley, and knew what they were doing. I began to get better from that hour. My folks tell me there were a number of the neighbors in at the time to see me die, and that the Congregational minister and wife were also there at the time. I hear that the minister and others admit that I was healed by the power of God. I am now quite well. Now, brothers and sisters who are scattered over the land, take new courage and put new trust in God; take him at his work; pray more earnestly for the faith which was once delivered to the Saints. I thank God that I am healed and have this privilege of writing and telling you what the good Lord has done for me.

SOLOMON BRUCE.

RICEVILLE, Indiana, April 1st.

Dear Herald:—About fourteen years ago I obeyed the gospel, and I do not regret it, but feel thankful that my eyes were opened. I moved away from the branch two years after, and could not meet with the Saints, being sixty miles from them. While thus alone I grew cold to the cause of Christ; but thanks be to God-I never denied the faith, and hope that I may never grow cold to the cause again. Here I find some of my brethren and sisters still contending for the great cause of eternal life. Brother Moses Scott left here yesterday after preaching several discourses, the result was five were baptized and a branch organized called the Riceville branch. Considerable interest is being manifested by others who we trust will be added ere long. The Saints and outsiders seem to be anxious that Bro. Moses may be sent back here. Should any traveling elder chance to pass through Southern Indiana on the the Air Line rail road, and stop with the Saints of this place, they will be thankfully received.

Your brother in Christ,

JOHN CRITCHFIELD.

WILSONBURG, Ills., April 17th.

Dear Herald:—Brother H. H. Robinson was with us at Chester, Illinois, about ten days last December. We had splendid meetings and the gospel was set forth in power, so much so that many were astonished, and some were almost persuaded, while others said, "We never heard such preaching." Since then myself and family, six of us, have moved up here. Bro. Willis Tousley and family, four of them baptized have gone to Independence, Missouri, so you see our Chester branch of seventeen is reduced to seven, with brother Joseph Tousley as presiding priest. I have got the people to know what I am, and what I represent. There had been two Brighamite elders in this neighborhood preaching about a year ago, and of course I have to show them the difference between the base and the true coin. I want brother H. H. Robinson, to come if possible and assist me to make a good start here.

Your fellow laborer,

JASPER M. TOUSLEY.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

NEPHITE RECORD.

BY R. M. ELVIN.

DURING the past sixty years, has the above ancient record of the early inhabitants of America, under the caption of the "Book of Mormon," been a source of agitation in the so-called religious arena. Catholic priest and "Orthodox" minister alike have sent out their shafts of wrath against both the book and the man who, by divine appointment, introduced it to a gainsaying and unworthy age. The lecturer hath waxed vehement in the delivery of his hypotheses of proof or argument, while the debater has raked and scraped, in every nook and corner, for material out of which to spin a tale to defame, and to create doubt and unbelief among the people. Both the book-maker and pamphleteer have exhibited much pertinacity in collating without any regard to truthfulness of data, whatever and wherever a screed could be found, to weave into a plausible story against the character of the book and those believing it to be a revelation from God.

The object of this paper is to give a short, but comprehensive account of the coming forth, and the means of translating, the Book of Mormon. And perhaps it would be as well for me to explain the reason why I undertake the task.

First, far and wide, will continue the attack made to destroy the influence and doctrine of the Saints, which is so closely united that when war is made thereon, the true Latter Day Saint can not afford to keep silent, and still retain faith in the work of God. And in the very nature of things, it must be apparent to all thinking persons within the church, that the burden of defense is fast falling upon the young men, inexperienced in the church history, which history is not to be found in all parts of the world where this gospel of the kingdom shall be preached, I therefore may become useful to my co-laborers in gathering up items of value, bringing the same into the possession of all the *Herald* readers.

Second. During the past few months I have discovered how little the people of Utah know concerning this record, which should be the "Magna Charta" of their religion, and how utterly unfit they are to arise to the exigency, when immediate and intelligent defense are important.

Third. Not until after my arrival in Utah was I aware that any Latter Day Saint entertained an opinion that the translation was accomplished by any other means than the Urim and Thummim.

Fourth. The lectures and "Golden Bible," by Rev. M. T. Lamb, Baptist missionary in Utah, has occupied some of my time and attention, and caused me to search after evidence relative to this interesting and important topic. I therefore feel jus-

tified in presenting this my compilation, hopeful of some little good.

As early as 1838, many false reports obtained with those fighting against the restored gospel, and in that year Joseph Smith began writing up his own history, and I think it fitting, as an introduction, that I make an extract therefrom, to wit:

"Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country; indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, 'Lo, here,' and some 'Lo there;' some were contending for the Methodist faith, some for the Presbyterian and some for the Baptists. For notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert against convert, so that all the good feelings, one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

"I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother, Lucy, my brothers Hyrum, Samuel Harrison, and my sister Sophronia. During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit; but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations, that it was impossible for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or at least, to make the people think they were in error. On the other hand, the Baptists and Methodists, in their turn, were equally zealous to establish their own tenets, and disprove all others.

"In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right? or, are they all wrong? If any one of them be right, which is it, and how shall I know it? While I was laboring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: 'If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him.' Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally. After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcome me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me; and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvelous power as I had never before felt in my being.—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me

by name, and said, (pointing to the other), 'This is my beloved Son, hear him.'

"My object in going to enquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said, 'that all their creeds were an abomination in his sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.' He again forbade me to join with any of them; and many other things did he say unto me which I can not write at this time. When I came to myself again, I found myself lying on my back looking up into heaven.

"Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before-mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them. I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution, and this was common among all the sects; all united to persecute me. It has often caused me serious reflection, both then and since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However it was, nevertheless, a fact that I had had a vision."—*Pearl of Great Price*, pp. 36-39.

The straightforwardness in the recital of this first vision and what brought it about, told in such a candid method that it does not need explanation or argument; virtually becomes the groundwork upon

which rests the coming forth of the Book of Mormon and the establishing of the Church of Jesus Christ of Latter Day Saints. Likewise the honest expressions therein are calculated to remove prejudice and all suspicion of fraud or deception. The only thing contained therein that can be offensive, is that all the "sects were wrong," which, by the way, was and is a truth susceptible of demonstration, the Bible and church history furnishing the proof. Jesus declared a like truth when he said: "I am the way, the truth, and life; no man cometh unto the Father but by me."—John 14: 6. The consequences were alike to Jesus Christ our Savior, and to Joseph Smith, the great prophet of the present age, both gave offense to the religious people who never forgave or relented from their bitter persecution, until the object of their hate suffered death at the hands of a lawless mob. That which maketh alive this vindictive, murderous spirit, is found in the fact that the truth unmasketh the emptiness of man-made religion, and exposes the worthlessness of such profession.

September 21st, 1823, Joseph had the second vision. This time it was the angel 'Moroni' who visited him, and gave an outline of the future work, and the coming forth of the record of the ancient people of America. At this time he was first made acquainted with the existence of the plates, and permitted to see them. Mr. Oliver Cowdery, in his letter states that the angel said to Joseph: "This can not be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people." He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record."—*Cowdery Letters*, p. 14, 15.

Here we have obtained what might be termed a forecast of the mission of the

prophet and the very peculiar work he was to accomplish in bringing forth the hidden record of those ancient inhabitants of this land. And inasmuch as the work was the Lord's, I am inclined to believe that every statement of the angel had a most positive and literal fulfillment in every particular as to both manner of coming forth and the means of translation.

From the time Joseph Smith had his first interview with the angel, and viewed the plates, until he gained possession of them, he made an annual visit to the place of their cocealment. And when the time came to assume the great responsibility of faithfully caring for and doing the strange work of giving to the world a book claiming inspiration equal to the much loved and venerable Holy Bible and establishing a church upon the New Testament plan of organization, ordinances and spiritual gifts, it must be conceded it was a gigantic undertaking and he needed more than human wisdom, foresight, and understanding. Let us be timely advised that it was not the intention or purpose of God or this new church to have the Book of Mormon displace or supersede the Bible, but it was to be a help, a handmaid thereunto; and as they are mutual in doctrine, no clash would arise. This was contemplated in the forth coming records: "And they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore, they both shall be established in one; for there is one God and one Shepherd over all the earth."—*Nephi 3: 43*.

Such was the divine purpose, and such is the result when intelligence and the Spirit of God guides.

Here I transcribe the account given of obtaining the plates: "At length the time arrived for obtaining the plates, the Urim and Thummim, and the breast plate. On the 22d day of September, 1827, having gone, as usual, at the end of another year, to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge, that I should be responsible for them; that if I should let them go carelessly or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them until he, the messenger, should call for them, they should be protected. I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that, when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands, until I had accomplished by them what was required at my hands; when, according to arrangements, the

messenger called for them, I delivered them up to him, and he has them in his charge until this day, being the 2d day of May, 1838."—*Pearl of Great Price, p. 44.*

(To be continued.)

Selections.

TITHES.

THE tithe is a tenth part of the gains on property and business which was devoted to God to be expended in the service of religion. The thank offering is a gift of gratitude for special mercies, sometimes in the fulfillment of a vow, and in any form, a voluntary offering. But the tithe is obligatory. It had its origin in the beginning of time. It was not therefore first ordained in the Mosaic law. It was a part of worship. It was an act of homage which God was willing to receive, an act of devotion on the part of the worshipper. It was exacted as much as prayer or praise. It was a sacrifice which was acceptable to God. In the nature of things the worshipper was expected to show his regard for religion by paying something for its support; and the effect upon his own spirit would be sanctifying. Tithes were assessed and paid in without cost—payable on demand without discount or delay. It was ordered that the altar and the temple should do a cash business. The trustees would have no occasion to borrow money when the tithes were all brought into the treasury.

"Pay as you go" is a rule of honest piety as well as of any other affairs. The support of religion was made a part of religion itself. The man who neglected to pay the tithes showed his entire indifference to the whole highest department of human obligation, enjoyment, safety and hope: the entire sphere which embraces the privileges of communion with God and the blessed walk into eternity. When the Christian Church was evolved out of the Jewish Synagogue, the tithe was not repealed nor suspended. It is to this day an ordinance of the whole Church of God. It is not enforced in the New Testament, because another source of revenue is therein appealed to. It consisted in voluntary offerings. The claim to contributions was due to gratitude for salvation through a crucified Redeemer. His followers had been captives sold under sin. He bought them with his own blood and then set them free. They were bound to him by the most endearing and absolute ties. They presented their bodies as living sacrifices upon his altar. This act of consecration carries with it all they have and all they hope to be. Yet he allows them a wide liberty. He makes them trustees to manage their affairs under a sense of responsibility as free men and not as slaves. This makes their service voluntary. It cultivates a free spirit and spontaneous giving. But this freedom is liable to abuse, and the giving is turned away from being a free-will offering to a matter of choice, and no longer felt to be a duty.

This same dodging of duty takes place in other things under the liberty which

God has given us. He would not force us, but he would have us act from conviction of what is right and from our heart's choice of what is true and lovely and of good report. But we abuse the liberty he gives us when we debate about the claims of absolute duty—then dally with it and postpone it—then make it optional whether we do it or not, and at last regard it is a thing to be done or not done, governed by our feeling or caprice. The next is the final step to a hardened state of neglect and even resistance against a solemn obligation to God. This neglect is an infectious disease which runs into the paralysis of piety. The non-payment of tithes undermines the altar; it drives away the sacrifices, and smothers the thank offerings; it leaves the priest idle and forlorn; it empties the store-houses of the Lord of Hosts, and fills the worshippers with worldliness, who says I am rich and in need of nothing.

On the other hand, bringing in the tithes and offerings means revival. All graces would flourish, because they are all connected with a vigorous administration of the visible church that requires funds to carry it on and to relieve it of the drag of debt and poverty. The voluntary offerings are the signs of devoted gratitude, the tithe is the payment of an honest debt, and both are acts of worship, the whole sum and benefit of which shall accrue to the household of faith and the cause of the only true religion.

God chooses to count the tithe for his own. When Israel kept it back, He said—"Will a man rob God? Yet ye have robbed me . . . in tithes and offerings." God makes this cause his own, because the neglect of honest stewardship was so widespread and destructive.

Bringing in the contribution signifies a redevotion to the cause of a self-denying Redeemer. Do we not need a new consecration of our property to him who, "though he was rich, yet for our sakes became poor that we through his poverty might become rich?"—*Selected.*

CONVERSION OF JEWS.

"THE present movement towards Christianity by Jews seems to be unique. Eminent Rabbis are following the example of the famous Rabinowitz of Russia and becoming confessors of Christ within the synagogues, very much such disciples as the first Christians at Jerusalem were. A Vienna correspondent of the *London Times* writes of one such marked conversion thus:

"In connection with this movement it may be mentioned that one of the most learned and respected of Hungarian Rabbis, Dr. J. Lichtenstein, who has been thirty-five years Rabbi of Tapio-Szele, has lately started his co-religionists by two pamphlets in which he affirms the divinity of Christ. The pamphlets being very ably written, have been noticed by all the leading newspapers, and have raised much controversy, for Dr. Lichtenstein professes to remain obedient to the Mosaic dispensation while recognizing that Christ is the Messiah."

"Further particulars of this Rabbi's conversion are contained in the letter of a correspondent at Buda Pesth, writing to *Israel's Watchman*. His letter is as follows:—"

Dear Sir:—More than two years have elapsed since Rabbi Lichtenstein first came to see me in this city, and I have had continued intercourse with him since. Through the reading of the New Testament he was led gradually into the light, and he was soon moved mightily by the desire to testify to his brethren that Jesus is the Christ. His idea, however, from the first was that he might carry his people with him, and so he indicated that he did not wish so separate himself from them by being himself at once baptized.

A year ago, having seen some of his manuscripts, I urged him to give publicity to his views through the press. He hesitated for some time, but at length consented. I undertook to get his pamphlets printed. The first, "The Talmud on its Defense," was not much noticed by the Jews. It was, as one of them afterwards described it, "a harmless thing." His object was to introduce himself to the public as a man who was heart and soul a Jew. The appearance of the second pamphlet, however, "My Testimony," in which he declares his belief that Jesus Christ is Israel's Messiah, was like the bursting of a bombshell. The excitement and wrath of the rulers of the synagogue here and elsewhere knew no bounds. He was summoned to a conference with the chief Rabbis and other leading Jews in our city. They maintained at first that he could not have written the pamphlet himself. He was a humble man from the country, who attended none of the modern schools of learning, and it was obviously impossible that he could thus wield the pen; it was a "mystification," they said; he had only lent his name to what had been written by another.

One gentleman who was present said that he would lay a thousand florins on the table, if the Rabbi would take the pen and show that he was capable of writing such German. The Rabbi replied that he had not a thousand florins at his disposal, but that he could procure that sum, would lay it on the table, take up the pen, and write on any Biblical subject which they might choose to name. "And, gentlemen," he added, "you will lose your thousand florins."

When they saw that they were mistaken on this point they pressed him to make over to them, for a sum of money, his rights of authorship with regard to the pamphlets. The offer made to him must have been tempting, for he felt he said as if might have he left their meeting-room almost a rich man, but he refused. They then said that if matters stood thus he must leave them at once and be baptized. It will not be the first time, they thought, that a Rabbi has left their community and been baptized; but that a Rabbi in office should confess Jesus as Christ, that is not to be endured.

As he did not resign, efforts were made to get him deposed, but without success.

As each Jewish congregation has its independence, a Rabbi can not easily be removed unless the people dismiss him; and the people at Tapio Szele are by no means disposed to part with Rabbi Lichtenstein.

For pamphlets sold the Rabbi has received fully one hundred florins from me. I shall be very thankful for any aid which friends may send me on the Rabbi's behalf.

Yours very truly,

ANDREW MOODY.

Rudolf Quai 8, Budapest.

"Another significant movement reported is amongst the Jews. A contemporary says:

News comes from ice-bound Siberia of a gospel movement essentially the same as that of Rabinowitz. The leader is Jacob Scheinmann, a Polish Jew, who, twenty years ago, through independent thought, came to the conclusion that the Messiah, the son of David, was the true Savior. The strict Talmudic Jews got him transported to Siberia, where for fifteen years he labored, almost unheeded, to awaken faith in his fellow-exiles. Among the un-called-for mail which he found at Tomsk, where he was engaged in business, was a pamphlet by Rabinowitz, with whom he at once communicated. He has been busy disseminating his views through pamphlets called "The Voice of one Crying in the Wilderness." Delitsch's Hebrew translation of the New Testament is being eagerly read and studied by the Siberian Jews.

"Thus in many quarters there are tokens of a stirring among the dry bones; Rabinowitz in Bessarabia, Lichtenstein in Hungary, and Scheinmann in Siberia."—*Watchword*.

WHY ARE HEATHENS AND MOHAMMEDANS SO INACCESSIBLE TO THE GOSPEL?

MEN of sound mind and good reasoning powers whether Heathen or Mohammedan, Atheist or Jew, can easily understand that there is no unity of faith among professed teachers of the gospel, nor is their presentation of the plan of redemption and salvation coincident with that taught by Christ and confirmed unto us by those that heard him. They claim to draw their inspiration from the Bible, denominated by them the word of God. But reasoning men understand that they teach that which is contrary to the words of that Bible, as well as to that of each other, and are therefore, unwilling to lay aside reason and sense and assent to that which is nonsense. If those teachers will lay aside their peculiar tenets, that are so evidently contrary to Scripture and come into the unity of faith by the only appointed means as declared in God's word, their united testimony would command the respect and attention of Heathen, Mohammedans, Jews or Atheists of all countries. Then such men as R. G. Ingersoll would believe and embrace the gospel instead of being scoffing blasphemers, and preach the gospel they now deride. Jesus prayed that his disciples might all be one as he and his Father were one, that the world might

believe that he was sent of the Father. The efficacy of that prayer is not exemplified in the teaching of the popular ministers of to-day, and we need not wonder that Infidelity is rife in all lands, and that Heathens and Mohammedans are not perfectly affected by these gospels preached by them. When Jesus ascended up on high he gave gifts unto men, which if accepted would bring all into the unity of faith and knowledge of the Son of God, and then they would be qualified to teach that gospel which would bring Heathens and Mohammedans as well as scoffing Atheists of our own country, to accept the simple story of the cross. The idea that it makes no difference what a person believes if he is honest it will be accepted, is false in theory and pernicious in practice. Jesus' testimony is that his words shall judge us in the last day. If all would leave their own dear opinions and embrace and teach Christ's gospel, all people of every creed and nation would embrace the gospel and no scoffing Infidels or others would longer desecrate the earth.—*Sword*.

THE JUBILEE OF A JEWISH PAPER.

THE *Allgemeine Zeitung des Judenthums* has this year been celebrating the fiftieth anniversary of its existence. During the half century that has elapsed since this oldest of Jewish papers made its first appearance, it has been edited by one and the same man, viz., Dr. Ludwig Philippson, rabbi of Bonn in Rhineland. This paper, like most other Jewish papers of Germany, is favorable to a large amount of reform in the Jewish ritual and ceremonial, whilst the *Israelit*, which is now in its twenty-eighth year, represents the most conservative portion of the Jewish community, being, in fact, the only authorized organ of the "Orthodox" party among the Jews of Fatherland; the other Jewish papers being somewhat eclectic in their tendencies and generally favorable to a certain amount of progress.

In connection with its jubilee, the *Allgemeine Zeitung* gives a highly interesting review of all the changes that have taken place in the world, and more especially in Germany, since it first sprang into being. We have not space for reproducing this review in full, preferring to translate only the short summary of events relating to the progress and development of the Jewish people, during that half century. It is as follows:—

"There are social and political problems now staring humanity in the face which were awaiting their solution in 1837 the same as they are in 1887, and probably will be in 1937. Slavery is now a thing of the past in both hemispheres, with the exception of a very limited area, and serfdom has followed suit; but these are only two departments out of a great many, and among the topics to which a point of interrogation is still appended to this day, the position of the Jews occupies a conspicuous place. Let us look a little more closely at this department. In 1837 the situation of our co-religionists was still a

very unfavorable one. They were subject to many incapacities, to a great many disqualifications, to a number of most oppressive exceptional laws. No need of going into many details.

"Suffice it to say that in Prussia, with its twenty-two laws relating to Jews, there was extant also a decree which made it unlawful for them to assume 'Christian names,' or in other words, to prefix to their family names any proper names usual among Gentiles. In Saxony, no Jew was at that time allowed to keep open a shop and sell over the counter. In Bavaria, only a limited number of Jewish families, and in Moravia only a limited number of persons belonging to the Jewish race, were allowed to reside. Many countries were entirely closed against Jews, and in some of those in which they were allowed to reside, there were provinces to which they could gain no access. Nay, even if allowed to reside in a province, they were often excluded from a town, and if admitted to residence in the town, there were portions of it reserved to the Gentiles, in which it was an indictable offense for a Jew to take up his abode. The only countries in which, half a century ago, the Jews enjoyed full and integral equality of rights with their Gentile neighbors are France, Belgium, the Netherlands, and the United States of America.

"At the present day, if we except Russia and Roumania, the constitutions of all countries of the civilized world guarantee civil and political equality to the Jews, and although it may happen in some, nay in many instances, that factitious restrictions are resorted to against them by the powers that be, their right at least is in no way questioned. Let it be borne in mind that, in repealing the political disqualification of the Jews, all those countries to which we are referring have had to do away with a state of things that had lasted over 1,500 years, and in looking at the matter in this light, one is led to acknowledge the gigantic progress the principles of justice and humanity, and the practical application of these principles, have made within our own time. Of course, prejudices and hatred have not yet been entirely discarded, and much as it is to be deplored, we can not close our eyes to the fact that these uncharitable tendencies have not yet entirely lost their hold upon the nations in the midst of whom we are living."—*Prophetic News*.

BIBLE SYNOPSIS.

The remainder of my "Bible Synopsis" will be sold at \$1.25 each, and 25 cents less to all ministers of the gospel, free of postage. Every family should have one. The Synopsis is an arrangement of Scriptures under different headings. The principal passages treating on each subject are arranged to read in connection, with book, chapter and verse. Over sixty subjects are thus arranged, with portrait of the author. I want agents in every branch. Send money by Post Office Money Order, or for single book a \$1 bill and 25 cents in stamps. Good profits to agents. Address,

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GENERAL CONFERENCE.

MINISTERIAL REPORTS

Elder *J. W. Gillen*, of the Twelve, present, reports:

I have been constantly engaged in the work, and have been greatly blessed in my ministrations. I have preached in St. Louis, Cheltenham, Moselle and Sullivan, in the state of Missouri; also in Belleville, Birkner, Alma and Springerton, in Illinois; but my labors have been principally in St. Louis and Cheltenham. I think that I can say truthfully, that the St. Louis branch is in better condition, spiritually and financially, than it has been for several years, and I think if the work done there is properly followed up, that there will be a considerable ingathering into the church before long, and more especially so if the Saints succeed in the accomplishment of their laudable undertaking, to build a house wherein they can worship God, away from the unhallowed influences of dram shops and sale stables. Bro. H. H. Robinson labored faithfully and acceptably during the time he has been with me in the district. Fifteen or sixteen have been baptized in the district during the year; three by W. O. Thomas at Cheltenham, three by Bro. H. H. Robinson at Chester and nine by myself. I desire to do all that my strength and ability permit to build up the kingdom of our Lord and Savior, Jesus Christ.

Elder *D. S. Mills*, writes from Santa Ana, California.

Wisdom forbids that I should meet with you at this session; I therefore submit the following:

Having been duly appointed I proceeded last April from Kirtland, Ohio, visiting branches and preaching by the way, having seasons of rejoicing and feasts of fat things with our Father's family, the noblest and best of Adam's race on earth. I rejoiced with them in the rich blessings of God, knowing that he owned and blessed us in declaring the word and in administering before him. I arrived at Elko, Nevada, in May, proceeded to Ruby Valley, with team, fifty miles south, having received urgent calls from that place. I found several good old-time Saints, with their families. With tears of joy they listened, and some obeyed and rejoiced as in days gone by, testifying to the same Spirit and power of God they did over forty years ago. In that vicinity I baptized and confirmed 14 adults, ordained 1 elder and 2 priests, organized North Ruby branch with 15 members, blessed 4 children, ministered to many sick with good results, organized a good Sunday School, also got subscribers for *Herald*, *Hope*, and *Autumn Leaves* and other church publications. I was taken sick, quite violently, with mountain fever; it was rebuked, and I reluctantly left the state for California, having only just begun the work in that excellent field. While there I received many calls from old-time Saints in different parts of Nevada who had never heard our elders and were anxious to hear the claims of the Reorganized Church. North of Elko, in the vicinity of Iron Mountain, are many families of old-timers, like sheep without a shepherd, and they certainly have claims upon us. Had my voice permitted, I should have visited them. My heart yearns after that people, and my very soul sympathizes with them. I know they can again, by our labors, and by the labors of none other people, be made to rejoice in the body of Christ. And I beg leave to urge, that at least two elders be sent there at once to labor during the summer, (as they can not in winter), and one should be

an elderly man of experience in the church. The other, a young, active man. Taking the Spirit with them, they will do a good work, and I pray it may be done. Since my return to Southern California I have labored all my strength would permit, and felt much blessed in so doing. Since last April I have preached about 100 sermons, beside doing much fireside preaching, have baptized 16 adults, ordained 1 elder and 3 priests, organized 1 branch, administered many times to the sick with good results, and I must say that during my experience of over thirty-four years in the church, I have never seen and felt the healing power of God manifest so strongly as during the past season. God is at the helm, and is guiding and mightily blessing this Reorganization. I desire to press on to victory. The work in Southern California is in a healthy condition and prosperity under the able, wise care of Bro. Heman C. Smith. We have several able, efficient elders in this district, and several rising young men shortly to become mighty in bearing the standard of Zion. The prospect is glorious. Our *Herald*, *Hope*, and *Autumn Leaves* are a power in the work. I am proud of them. Every family should have them. Their inspired pages grow brighter and brighter, glowing with the light of heaven and its revealed truth to bless the sons and daughters of God.

Our Sunday Schools are doing great good. The brief visit of Pres. Joseph Smith and E. L. Kelley here has done the Saints untold good and made many friends to the work, they having reached many souls that none others could reach and convince of the truth. I would suggest that Elder J. F. Burton be appointed to labor in California. I deem him well suited to this field. Send as many others to this field as you can in wisdom, and especially Bro. H. C. Smith and President Joseph Smith.

Elder *J. C. Clapp*, of the Seventy, present, reports:

Since my appointment to labor in the Rocky Mountain mission, I have been continually engaged in the work, preaching in Montana, Idaho and Utah. I also by invitation and permission of the First Presidency, visited Kentucky and Tennessee and spent the most of the winter preaching in those two states. I also preached some in southern Illinois.

I have baptized sixteen persons since last report, blessed twenty-one children, assisted Elder Peter Anderson to ordain one elder and organized one branch.

I find many calls for preaching wherever I go, and feel greatly encouraged in the work, and am at your disposal.

Elder *Columbus Scott*, of the Seventy, present, reports:

My mission was the Northern Indiana and Southern Michigan district. At the earnest solicitation of the Saints of the district, I served as its president, in connection with the duties devolving upon me, as missionary laborer. Have labored in Berrien, Cass, Van Buren, Kalamazoo, Branch, Eaton and Ingham counties, Michigan, and in Stark, Steuben and Jefferson counties, Indiana, and attended a two days' meeting in Paulding county, Ohio. I have been blessed with divine light and power in my ministrations of the gospel doctrines and ordinances. I would not forget to state that in the defense of the faith against one of the most unjust and bitter attacks we ever knew being made against it in the pulpit, made at Galien, Michigan, we were favored with signal victory, and the results continue favorable.

I have baptized five, confirmed some eight or ten, blessed a number of children, solemnized one marriage and administered to the ill with God's blessings attending. The Saints in the district and mission are

firm in the faith, united in spirit and encouraged with the prospects. I feel assured of the divinity of the work, of its progress and ultimate triumph. I desire the salvation of our fellows, and to this end am still willing to labor.

Elder *M. T. Short*, of the Seventy, present, reports:

I labored in Chicago, holding forth at the home of Elder S. R. Goode. Then in the southern part of the Northern Illinois district. I baptized W. Farley and wife in Streator. In the fall attended the grand and glorious reunion at Harlan, Iowa, returned to my field at the close of the spiritual feast. In October I attended the dedication of a neat, new chapel near the world-renowned Geneva Lake; delivered seventeen discourses in the commodious church, and baptized one. I held forth elsewhere in the state, and in Rock county a deadly volley of about twenty rounds were discharged from each side of a lane we were passing through.

I returned home via DeKalb, Plano and Kewanee, preached considerable near the first named point, also in the latter places. Preached around home during the cold weather, when I went forth a month since, during which time I called on my venerable aged mother in Seligman, Missouri. While there I spoke eleven times and closed with an immense assembly. Preached for ten days at Webb City, being ably assisted by John Hawley, S. Maloney and the local brotherhood.

Elder *W. T. Bozarth*, of the Seventy, present, reports:

I was appointed to labor in the Far-West and Central Missouri districts. After my return from Kirtland I labored in the Far-West district until June 5th, when I went into the Central district, and attend a conference at the Alma branch, in Ray county. This district has been very badly neglected by the traveling ministry for the last six or seven years, consequently was in a bad condition. Two of the branches had been lately disorganized, thus placing the work in a bad condition in their localities. After the conference I proceeded to the Waconda branch, and after several days' labor and holding meetings, succeeded in reorganizing the members into a branch after having investigated and settled some difficulties that were existing there. Some few of the members at this place refused to join the new branch at its reorganization, and are yet standing out.

At Carrollton I found the Saints disorganized also. I tried at this place to reorganize the branch; but after careful examination of the difficulties existing here of long standing, I found nothing could be done in that way. A number of difficulties have been investigated and settled, and I am proud to say that I am satisfied the district is in a better condition now in several respects than it has been in the past. Some of the turbulent and rebellious element have been removed from the district.

The Central Missouri district is yet very weak, and should by all means have the labor and watchcare of some experienced and careful minister. I hope the conference will not neglect them, for fear that what has been gained in the last year may be lost.

During the last year I have labored in Dekalb, Clinton, Caldwell, Ray, Carroll and Grundy counties, Missouri. Have baptized one, confirmed four, organized one branch, solemnized two marriages, held two Elders' courts, and administered to the sick a number of times. In all this the

Lord blessed me. I feel very much improved in health, yet have to exercise care on account of my lungs. The calls in the field are many, and a few years ago where I could not get the people to listen, they now open their houses, and some places their churches, and invite me to come and preach. One thing particularly gratifying is that the people are saying that we have only heard one side yet, and now we want the other.

Elder E. L. Wildermuth, of the Seventy, writes from Loyd, Wisconsin:

I have done some preaching in Vernon county, Wisconsin. Am still firm in the faith, and am willing to do all that circumstances will permit for the good of the cause of Christ. I am at the disposal of the church for ministerial labor, and where the church requests my services I will go.

Elder I. N. Roberts, of the Seventy, writes from Roanoke, W. Va.:

Since your last sitting I have labored continuously, as per appointment. The portion traveled over by me is in very good and prosperous condition. I have been greatly blessed in the discharge of duty imposed. Have baptized thirty-eight. Reports from brethren Gato and Currie are encouraging. I am in hopes of getting a stronger force of missionaries this year. The work demands it and may the demand be supplied. I left my mission on December 13th, to visit friends and relatives in Virginia and West Virginia. Have been greatly blessed in telling the good story of Jesus and his love. Plenty of places are open in both states. Have not been able to fill all the calls. Will return to my mission by the first of May. I am still at your disposal.

Elder A. J. Moore, of the Seventy, present, reports:

I have labored in the Nodaway district, with fair success. Have baptized and confirmed according to requests, also blessed some children and administered to the sick with good results. As a rule I have been blessed. I have assurance of the ultimate triumph of the gospel, and have many reasons to rejoice in the work of God. Am willing to labor locally, or under General Conference appointment.

Elder I. N. White, of the Seventy, present reports:

Since my appointment a year ago I have labored almost incessantly up to January the 6th, since which time only occasionally occupying the pulpit, finding it necessary to look after my financial affairs, to the end that I might early renew my efforts for the church. Have labored as president of the Independence district, under special direction of missionary in charge and voice of the quarterly conference. Many new and important places for labor have been opened up in the district. This field by reason of its location and many peculiarities, is one of great importance to the church. Presiding ability with wise laborers are needed to prepare the minds of the people to accept our brethren as they move into the "regions round about." Bigoted zeal and unwise expressions about possessing this land can never secure to us happy and peaceful homes.

The old leaven of mob spirit can easily be stirred, hence the wisdom demanded to successfully prosecute the work. The demand for preaching is unprecedented. Through the assistance of A. White I organized a branch, which now numbers thirty-seven members. I have only baptized twenty-one, and nine of these were in Grundy county—outside of my mission field, where I went under the direction of Bro. J. R. Lambert. Bro. A. White accompanied me there,

and did excellent labor in that somewhat peculiar and particular field. Bro. Bozarth was with us for a few days, but being very unwell returned home. Early needs of that field I hope are seen by workers in charge. Brethren E Curtis and Abner Lloyd have done good work, and I hope can be retained in this field, as they now know and understand many of the workings that new men could not learn in months.

Elder Willard J. Smith, of the Seventy, present, reports:

Since last appointment to Canada mission I have endeavored to magnify my calling as a minister of Christ; have done all I could for the advancement of the cause wherein it has been my lot to labor. Have been much blessed in the ministration of the word, which has confirmed me in the work; and therefore feel strong and encouraged. The work in Canada seems to be receiving a new impetus; calls for labor on every hand, and in places where a few years ago the elders could hardly obtain the privilege to disseminate the principles of truth, the Macedonian cry is now being heard. I would be pleased if you would return me to that field. Have engaged in one discussion on the principle of baptism, during which the cause did not suffer. We baptized eight at the close of the debate, and have been credibly informed that quite a number have left the Methodist church (as it was a Methodist I debated with) and desire to hear more of our doctrine. I have in all baptized one hundred and ten, confirmed the most of them, blessed about twenty children, solemnized one marriage. I had nearly forgotten to say, that by the permission of Bro. John H. Lake, I left Canada and went to Cadillac, Michigan, where I preached about thirty times. Found much prejudice and bigotry there; but the Master smiled upon me and gave me liberty in drawing the line of demarcation between us and the people of Salt Lake Valley; in consequence of which prejudice was largely removed, and a spirit of enquiry manifested. I baptized five there. Also labored some at Free Soil, and several other places.

Elder Peter Anderson, of the Seventy, present, reports:

I have labored in the Rocky Mountain mission; have preached as often and in as many places as circumstances would permit; baptized 23; blessed children and administered to the sick. God's power has been made manifest in a marked degree in some instances, to my encouragement and the confirmation of the truth we preach. There is a great dissatisfaction among the Utah people, and they are more inclined to hear our side of the question. Many have inquired for Bro. Joseph; they want to hear him. It will require much patience, wisdom and charity on our part to build up the church among that people. The church would do well to sustain brethren Anthony and Elvin in that mission; they are qualified to labor in Utah, and have gained the confidence of the people. If I am sustained in the field would prefer to return to Utah because my service is needed there more than in any other place.

Elder W. M. Rumel, of the Seventy, present, reports:

I have endeavored to respond to all the calls made from different parts of the field as far as I was able to. The past winter being a very severe one prevented our labor to some extent. Have preached about 68 times, assisted in some 25 other meetings, baptized 4, sat on Elders' Courts twelve or fifteen times, blessed 4 children and ordained 2 elders. Have preached in Douglas, Sarpy, Dodge, Burt, Madison, Antelope, Knox and Holt counties.

The western part of Nebraska is a new field, and

most of the people are poor and widely scattered, therefore it will require time and sacrifice on the part of the ministry to accomplish much. In some parts the interest is good, yet we do not expect to see a nation born in a day, but only a few, one here and one there. I do not think it always evidence of a great work being done by the large number baptized. Often times some are baptized through excitement, before they properly understand the work. This class generally do more injury to the cause than good; and it is only a question of time about their going out of the church, leaving a stain upon the character of the work. This has been my experience in some parts. It seems that this was the class that Paul referred to when he said that he thanked God that he baptized none of them.

If I shall have the Spirit of the Lord to aid me in lifting the warning voice until the Master comes, I shall be content, whether I baptize many or few. In all my labors the Lord has blessed me in abundance which has, at times, given me unspeakable joy.

If it is consistent with the wisdom of the body I would like to have the same field.

Elder Richard S. Salyards, of the Seventy, present, reports:

During the past conference year have labored in Pittsburg and Kirtland district, with the exception of some labor performed in North-Eastern Michigan by request of the missionary in charge. In all my efforts and experiences have been abundantly blessed by the Divine Spirit, and encouraged by the bright prospects for the growth of the work. Every part of each field presents open doors and a desire to hear from us, and while opposition and ignorance of truth oppose as ever, the work prevails when properly presented.

The last section that opened to us in one district was right in the vicinity of Hiram, Ohio, where Joseph the Seer and other leading men of the early church were tarred and feathered and otherwise greatly mistreated. The people are mostly anxious to hear from us as a people, and being in old settled communities have the advantages of wealth and education—hence whatever clerical opposition we meet is of quite an able character. It is therefore hoped that we shall have a greater number of laborers sent there.

I have baptized four, confirmed some ten or fifteen, blessed a number of children, and performed the general duties devolving upon a minister of Christ.

Deeply interested in the cause we love I am still desirous to aid its progress as a life-work.

Elder Hans N. Hansen, of the Seventy, reported from Weston, Iowa:

During the last year my labors have been confined to the Pottawattamic district, over which I was chosen to preside; have preached in seven different localities, and as often as my circumstances would permit; have baptized and confirmed five, and performed other ministerial work. Am glad to say that I have received aid and encouragement from the Master. I still feel it my duty to advocate and defend the gospel of salvation.

Elder Thomas Daley, of the Seventy, writes from Perkins, California:

I have labored in the Pacific Slope mission and been actively engaged one half the time. The remainder of the time I held services almost every Sunday and worked through the week in the mine. My labor was confined to the Northern California district, Humboldt, Sonoma, Sacramento, El Dorado and San Joaquin, California. God has blessed me in preaching the word and in ministering to the sick. I find a great many more calls than I am able to fill, and a

good interest is manifested. In the branches I do not see the unity and zeal manifested that should be among the children of God. I have baptized twenty. I can not say just how much of my time I can give this year, but think that I can devote one half of the time, and perhaps more. I am anxious to give all my time and go where God's Spirit directs. I am at the disposal of the conference, hoping that the spirit of wisdom and revelation may rest with you.

Elder *Luther R. Devore*, of the Seventy, reports from Limerick, Ohio:

My labors have been altogether within the South-eastern Ohio and West Virginia district. In Ohio I preached in Jackson, Pike, Highland and Scioto counties; in West Virginia in Taylor, Harrison, Doddridge, Calhoun and Ritchie counties, in all 125 discourses, baptized 25, confirmed 22, ordained some officials and helped organize two branches, and aided in other duties. The work in this field is flattering; success has crowned the labors performed, and many have been baptized. Besides this a number of the young elders are thrusting in the sickle, and their efforts are worthy of commendation. In Calhoun county, on one occasion the opposition arrayed itself in the form of a mob, for the purpose of removing Bro. T. J. Beatty and myself from that county, but our lives were preserved, and we continued to preach the "word" and to baptize. Though my health is poor, yet I wish to aid in reaping the harvest which is rapidly ripening.

Elder *Arthur Leverton*, of the Seventy, writes from Bothwell, Ontario:

I have labored as the way has opened and circumstances permitted, and always tried to answer when duty made a demand upon me. Have preached in Chatham, Petrolia, Longwood, Mosa, Corinth, Oxford, Euphemia, Wabash and Zone, in all about one hundred sermons. Have baptized twenty-five, blessed children, administered to the sick, and met two ministers in debate, one night each week. They did not wish to continue. It was wise on their part to decline, so a large majority of the people thought. It left a good impression in our favor.

The Lord has been my helper in every time of need, and has blessed me very much in administering the gospel and its ordinances to my fellow creatures. Should you deem it wise to appoint me a field of labor, Ontario would be the most suitable field for me at the present. I will do what I can, but I do not expect to be able to devote all my time to the work.

Elder *John A. Davies* of the Seventy, present, reports:

Being appointed to the Spring River district I took the field for active labor in November, being so situated financially that I could not make the proper arrangements before that time. Since then I have labored some with J. T. Davies and John Hawley, preaching whenever an opportunity presented itself. I have had good liberty and felt blessed in my efforts, both in preaching and in administering to the sick. I have baptized four and made friends to the cause wherever I have labored.

Elder *R. C. Evans*, of the Seventy, reports from Seaforth, Ontario:

Since last General Conference have labored as best I could in the Dominion of Canada. Under the instruction of Elder J. H. Lake, I preached in many portions of Canada, and am pleased to say that the outlook for that mission is grand, and if we seek to rule our own spirits, success is sure. Thinkers are beginning to investigate the claims

made by us that the gospel has been restored. Have preached in several places where the house of worship was not large enough to accommodate those who came to hear. Am willing to labor on till He who called me shall say, "It is enough." I desire to labor in Canada. The prospects were never so bright as at the present, for the cry comes from every part of the mission, "Come and preach for us." I have preached 199 sermons, baptized 42 persons, ordained some officials, blessed some children, presided in three Elders' courts. Have seen the power of God manifested in a marked degree in administering to the sick. Have acted as president of the London district, and on a few occasions had to attend to the rather unpleasant duty of setting branches in order. I feel happy to be able to report that we have not lost one member in the district by transgression, that I know of, and we know of no serious difficulty at present.

Elder *Thomas Taylor* writes from England:

We have been doing all that was possible, according to our circumstances, towards the onward progress of the work of God, and we feel encouraged in knowing that our labors have not been altogether in vain. Some have been added by baptism, although not so many as we could have wished. Yet we have much to be thankful for. The majority of those who comprise the church are those who do credit to the cause. The English Mission is not a very easy one, for the people here are not at all easy to reach they are so carried away with sectarianism.

The Rev. Charles Spurgeon is now making quite a commotion among the people, by calling their attention to the doctrines of Christ and his apostles. How far he will go in that direction, or whether it will cause further investigation by thinking people, and thus lead them to seek for the old paths, remains to be seen. I pray God that it may be so. We shall leave nothing undone that will help it along.

Many of our young elders, as well as those more advanced in years, are working energetically for the cause and we are trying to open new fields. We have every hope that good will result in the due time of the Lord. And by the assistance of the Spirit of God, and sustained by your faith and prayers, we desire to go on to the accomplishment of much good to the honor and glory of God.

Elder *Frank M. Sheehy*, of the Seventy, writes from Fall River, Massachusetts:

I have labored in Boston, Attleboro, Brockton, New Bedford, Fall River, and Mechanics Falls, in Massachusetts; in Providence, Rhode Island; in Lisbon Falls, Tenant's Harbor, Martinsville, Clarks Island, Surry, North Blue Hill, Orland, East Orland, Little Deer Isle, Green's Landing, Jonesport, Mason's Bay and Jonesboro, Maine; in South Rawdon, Hillsdale, Ashdale, "The Mines," Lockhartville, Port Greenville and Lakeland, in Nova Scotia.

At present I am stationed in Fall River, in charge of the branch, by arrangement of Bro. Briggs missionary in charge; the church here also assenting. The meetings here have increased in numbers and interest. The prospects are also brightening. Am assisted in my labors here by Bro. Gilbert and other local officers. Have baptized ten persons. I meet every week with the clergyman of the city in what they call their Ministerial Association; have been treated by them very cordially, and my orthodoxy recognized. I am

appointed to prepare an essay or sermon for the next meeting, which will be open for free discussion. The chairman informed me that they were anxious to learn concerning our faith, from our own standpoint, for he knew the difficulty of being represented by others. Such a liberal sentiment is of course to be commended. As the differences between us and Utahism is learned much prejudice goes accordingly.

Elder *Robt. M. Elvin*, present reports:

I was appointed to Nebraska, at the last Annual Conference, and up to the first of October, I sought to improve every opportunity in preaching at Nebraska City, the Botton School-house, McCaig's Grove, Jones' Grove, and Wilber, where I baptized two. Had more calls than I could fill. Usually the interest and attendance were excellent. Am confident of an ingathering there of noble souls. I aided some at the Plum Hollow Camp meeting. In October moved my family to Lamoni. By request of the branch president I spoke there and in that vicinity a few times. At the request of the First Presidency I came to the Rocky Mountain Mission, last December, and have been constantly in the ministry. Perhaps the most important work done, was defending the Book of Mormon against the onslaught of Rev. M. T. Lamb, Baptist missionary in Utah. Our greatest hindrance in this mission is the want of houses in which to preach. The people now seem willing to listen to our claims, and I never saw such anxiety to read the pamphlets and tracts printed by the Reorganization. In all my experience as a missionary, there is more here to overcome and less opportunity for an elder to make a good showing than in any other place I ever occupied. Almost every principle of doctrine and polity of the church established in 1830 has suffered change, with much added. This people know little of the true merits, history, and standard books of the church. A continuous preaching of the sacred books is needed. This will inspire confidence and faith. This people must be taught the gospel in all its essential parts. The law of Christ alone can redeem. March 5th the Salt Lake Mission branch chose me to the oversight of the branch.

I have preached at Provo. Bishop J. E. Booth gave us the use of the Fourth Ward meeting-house. Spoke a few times at Pleasant Grove, and once at Murray. In January I was at Malad, Idaho. Our cause did not suffer there. I have employed my pen for the good of the cause. Have preached during this conference year in Ohio, Nebraska, Iowa, Utah and Idaho, and God has blessed me with the Holy Spirit. It has been a year of wonderful change and experience to me. I desire to have grace and wisdom sufficient. I shall seek to be diligent and faithful to the church. Have blessed a few children, confirmed a few, and administered to the sick.

Elder *Stephen Maloney*, present, reports:

I arrived in southern Kansas and met with the Spring River district conference on September 2d. Left for Indian Territory on the 12th. At Echo we were kindly treated by the few Saints who live there. Immediately we gave out an appointment to preach, and since then have preached and talked wherever opportunity presented, in different parts of the nation. We found that the only preaching that would be effectual was that from house to house, as an Indian said to me at his house, "Me no understand preach," but in private talk explaining the gospel to him, he

said, "Now me understand; you talk it good, good."

Some suitable traces in their own language would do much good among what are called the "full bloods." They can not read our language, but can their own language. I have not been to the capital, on account of the trouble that existed there in the fall, and because of the severe winter, high water and mud. As all travel is done with a wagon, a missionary must be prepared to camp out all the time, and also furnish his own provision, for very few except the Saints (and they are scattered) will keep us all night or give us a meal, unless we pay for it. This is a very extensive country and a great work has to be done, for the Lord is visiting the people by dreams and other manifestations, so that wherever we go we leave a better impression than when we came. I find sister Maloney does much good talking to the women that are shy of men. The prejudice that existed is giving way to truth and reason. We are on the trail of some Utah elders and many of their false statements we have to contradict. They must let the name of the dead rest where I go, and with the help of God I will show them up in their true light.

I am located near the center of all the tribes in the Territory. I expect to remain a few years in this country, and if sustained by you we will try and do our Master's will, and perform the duty that our God requires of us.

On January 28th I baptized a worthy man and wife. He was a Methodist preacher, a man of good report, one who loves the truth with his household.

Elder Alfred White, present reports:

I have labored as my circumstances would allow. My affairs at home are not just as I would desire or I would give all my time to the ministry. Have preached forty-one times, baptized three, confirmed six, and assisted in confirming several others, administered to a great many sick. Have acted as Bishop's agent for the Independence district, and find much labor connected therewith. Labored near Lowry City, at and near El Dorado Springs, Holden, Rich Hill; at the latter place assisted I. N. White to organize the Rich Hill branch. Continued meetings there a number of days and baptized three. During the month of February I was requested to visit Grundy county with I. N. White, where we held a number of meetings; nine being baptized, and leaving the work there I hope in better condition than finding it. In addition to the above, I have blessed some children and solemnized one marriage. I desire to take the field as a permanent laborer, if arrangements can be made to that end.

Elder John Hawley, present, reports:

By appointment August 12th, assigning me a mission to Southern Kansas and Indian Territory I received, and on the 29th I left home. At Columbus I attended the Spring River conference, and then entered upon my mission, laboring in Southern Kansas and at Webb City, Missouri, till October 12th. Then Bro. Maloney was ready to go south, but because of lameness I was not able to travel, and at Webb City I was cared for by the Saints for ten days. When able to travel I took train for the Indian Territory and found Bro. Maloney battling for the truth. I labored among the Indians over a month, but as most of the preaching to that people had to be from house to house my lameness would not permit me to travel more. As Bro. Maloney wished first to locate his family I returned to Kansas and labored till the Spring River conference of

January 27th, opening up four new places. After the conference I returned to the Nation, Bro. John Davis being my companion. We labored together till February 19th. He is a good worker. If the Lord had not of helped me on my mission I should have went home. The most I have done was to remove prejudice and gain friends. I am not ashamed to have any elder travel over the same ground, and I have never been ashamed to introduce myself to those I have met. I have been on the beat of the Salt Lake elders and felt well in telling the people of their departure from the original faith and doctrine of Christ, restored through Joseph Smith.

As far as the Indian mission is concerned, I think that the Indians should be preached to by us, but I do not think that they will be born into the kingdom in a day. But as those from our nation obey the truth so I think the Indians will. They are, as a rule, a religious people. I think we should establish a mission among them, and then we would have headquarters. We are entitled, by the laws of the Nation, to fifteen acres of land, and the Cherokee Nation, through their council, has the right to give one hundred and sixty acres of land for a mission. This is the extent of the law. If the church sends elders there I think that the whole Indian country should be set off as a mission by itself. The church may make all the improvements on the land that the council gives, and as long as they use it for a mission it will be theirs. No permit is required of a missionary. They labor everywhere without being taxed. I love the work and am willing to labor where I can do the most good, and as the Lord knows best. I will be content should he, through you, speak. If no revelation of this kind I shall preach in my own district; for I can do all in that I am able to do. I am quite lame as yet, but I am improving slowly. Erysipelas is the trouble I think. I feel very thankful to the Lord for the help he has given me. I preached ninety-eight discourses up to this writing.

Elder E. L. Kelley, of the Bishopric, present, reports:

During the past year I have devoted my labors principally to the financial part of the work of the church. In this there is a growing improvement in many ways and especially upon the fact of the necessity on the part of all to try and fulfill the law of tithes and offerings, as any other of the body, by keeping it. Hence my work as a rule has not been to try to convince people of the law, as in the few years immediately preceding, but to advise with the Saints as to how they might properly comply with it.

After carefully considering the results attending upon a just and faithful compliance with this law as expressed by the Saints, I feel also fully warranted in saying that the blessings of our heavenly Father attends its execution as they must properly all others of his. In my travels and work in the various missions and districts of the church I have been met with uniform kindness and courtesy from officers and Saints, and found ready aid at all times when needed by presidents of missions and districts and officers of branches. I am hopeful for the continuous growth of this department of the work, and feel that with united work the cause of the Saints will move forward more successfully than it has done heretofore.

Elder J. W. Wight, present, reports:

Since last report I have labored as follows: Beginning active work July 7th, I have preached 183 times; held one discussion of fourteen nights; baptized 44, with those at reunion; blessed four children; ordained one deacon, and administered to the sick several times. Still desiring to do the will of God, am ready to go wherever sent, but prefer the Little Sioux and Galland's Grove districts; and hope that Bro. C. A. Butterworth will be sent with me. During the nine months have received \$70.50 and expended \$97.08.

Elder H. H. Robinson, of the Seventy, present, reports:

Have labored in Holden, Clinton, near Ocola, Rich Hill, Independence, Kansas City, Weanblean and Collins, in the Independence district. The last of October I went to St. Louis to assist Bro. J. W. Gillen, and while in that field assisted and labored in Chester, Bellville, Birkner; baptizing in all fifteen, and blessed fourteen children, ordained one priest, solemnized one marriage and am feeling well in the work and am still willing to do what I can to advance the cause. Am willing to continue in the present field unless you think best to send me to Pennsylvania.

Elder John Shippy, present, reports:

After receiving my mission from the First Presidency to labor in Michigan and Canada, while getting ready I preached in the Decatur district. Arrived in Michigan in time to assist Bro. J. J. Cornish in organizing the Chase branch. Attended the Bayport conference, then labored in different counties preaching when and wherever I could get opportunities, until January, when I went to Canada and labored with good success, being greatly blessed with the Spirit of Jesus Christ. I have baptized six since August last, and blessed four children, ordained one priest, administered to the sick. The Michigan and Canada missions are good fields for labor; had more calls than I could respond to, and left many near the kingdom, and am satisfied that I could yet do more good there if I should be returned, which I would accept if conference so directs; or I am willing to labor in the Decatur district if it be the will of the body. My heart is in the work, and wherever I can do the most good for the Master, there I want to be.

Elder H. C. Bronson, of the Seventy, present, reports:

My field of labor embraced the Far West and Central Missouri districts. I have labored at St. Joseph, Stewartsville, Clarkdale, Mayville, Dekalb, Kingston, and in Ray county. In some of the above mentioned places, especially Kingston, I have met with strong opposition; but with the aid of brethren Kinneman and Lambert we have been able to hold the fort. I can say that the work to-day in that field is onward, but like many other places, more laborers are badly needed. I am still for the Master if acceptable to the church.

Elder Emsley Curtis, present, reports:

Since last conference I have labored in Independence and Central Missouri districts. Have organized a branch of 19 members and a Sunday School in the Central Missouri district known as the Missouri River branch. Father Westwood in charge. Preached in Carroll, Jackson, Cedar, St. Clair, Bates and Vernon counties, and also in Armstrong, Kansas, 180 times, baptized 39, solemnized two marriages, ordained one

priest and one teacher. Held a four nights' public discussion. In all our labors the Lord has stood by us; we lacked for nothing. Witnessed some of the most wonderful manifestations of God's power. Prejudice seems to be giving way and we have more calls for preaching than we can fill; numbers are almost persuaded. Am ready and willing to labor to the best of my ability.

Elder *F. C. Warnky*, present, reports:

During the past year I have labored in Independence district, also by invitation in Ray and Carroll counties for the last five months; have acted as president of Independence branch; have preached 120 times, baptized 21, ordained 1 elder, blessed 5 children and administered to many that were sick, often with gratifying results. I rejoice in seeing the church move onward and upward with greater power than ever before, and I desire to so labor that I may stand approved before God and also my brethren.

Elder *Samuel Crum*, present, reports:

I labored as directed at your last conference, labored in Missouri, baptized eight up to August, 1887, when I was called home on account of sickness, which has kept me home until the present. I am at your services, to labor as the conference sees fit.

Elder *James Thomas*, present, reports:

Having an appointment from the last General Conference to labor in the Nodaway district, I have endeavored to honor the appointment to the best of my ability. The work in the district is in a good condition; the prospects for an in-gathering are very flattering, the Saints are all at peace with each other so far as known. I have baptized twelve during the year. Hope to continue in the bonds of peace to labor for Christ.

Elder *C. E. Brown* writes from Providence, R. I.:

I have done the best I could. I will do the the best I can. If I do wrong help me to do right. Ephraim is not rebellious, but he can not always hold his peace, and especially when he is being kicked to death. The brethren will bear in mind I am an old man, sixty-nine years old the 7th day of next June, so I hope you will bear with me the little while I have to stay with you. I am an elder in the Church of Christ, and belong to the Second Quorum of Elders.

Elder *J. H. Merriam* writes from Stewartsville, Missouri:

Being appointed to the Kent and Elgin district in Canada, I immediately entered upon my labor; but was compelled to return home at the end of six months, on account of the continued ill health of Sr. Merriam. Our work was greatly hindered while there because of sickness. Was sorry to leave Canada, although it seems to be hard to get openings. While there baptized 11, confirmed 16, blessed four children, and assisted in ordaining one priest. Since returning home have preached some, administered to a number sick, and ordained one priest.

Elder *Thomas Whiting* writes from Surrey, Maine:

Since August 24th have labored continuously in the field. Have not kept an account of the number of times that I have preached, but I have visited and labored in the following places: New Bedford, Fall River, (having had charge of the branch for five weeks), Attleboro, Briggs' Corner,

Boston, Brockton, Dennisport, Plymouth, Little Compton and Providence. I have labored to the best of my ability to present to the people the doctrine of Christ, as set forth in the standard books of the church. I have not baptized any, but I removed a large amount of prejudice, and made many friends for the cause. The outlook in this district was never so good as at the present time, and with wise and efficient labor in the future great good will result.

Some of my time has been spent in looking after the district records, and some of the branch records, getting them into better shape. At the request of Bro. E. C. Briggs I came here to labor till after the General Conference. So I am here in company with U. W. Greene.

My faith grows stronger in the latter day work. I shall continue in the field if it shall please you.

Elder *J. J. Cornish* writes from Gladwin, Michigan:

I am sorry that I can not be with you, but the demands for preaching cause me to feel that I should not leave now. I am pleased to tell you that this work is rolling on in Michigan, and the Lord is blessing the Saints. Can you not sustain Bro. Robt. Davis in this district? And will you not send W. J. Smith here for the next year? My labors have been in the Northern Michigan district. Have been busy all the time, and have tried to do my duty as a minister for Christ. Since the last conference I have baptized 108 persons, and attended to other duties. I am at your disposal.

Elder *Samuel Brown* writes from Chatham, Ontario:

I submit a summary of labor done for the Master in the Canada mission for the past year. I took the field about the 1st of July, and have preached in Corinth, Walsingham, Houghton, Seaforth, Tilbury and Essex Center, and several other places; baptized seven, confirmed eight, administered the sacrament five times, administered to the sick twenty-nine times, blessed seven children, ordained one priest, preached 125 times, led 26 prayer meetings, made three new openings, sat on one Elder's Court, solemnized one marriage, preached one funeral sermon. Have been blessed with the Spirit of the Master very much when in the discharge of my duty. Still desire to labor until the end or as long as you may deem wise to sustain me as a representative of the Church.

Elder *Thomas Matthews* writes from Syracuse, Ohio:

I labored in the field, according to circumstances, up to September first. Since that time I have devoted all my time to the ministry, the church supporting my family. I have preached in Meigs, Gallia, Vinton, Jackson, Athens and Hocking counties. The Lord has blessed me in presenting the word. Many calls for preaching. The prospect is good. I have baptized six. My heart is in the work and I am still willing to labor for this glorious cause.

Elder *Warren E. Peak*, present, reports:

I have labored in the Galland's Grove district, with the exception of a few sermons I preached in the Little Sioux and Spring River districts. I have had good liberty, as a general thing, and made some friends wherever I have had the opportunity of presenting the word. My labor has

been largely among strangers and in new fields. I have preached 175 sermons, baptized and confirmed 12 persons and attended to other duties of my calling.

Elder *James Moler* writes from Frozen Camp, West Virginia:

Have labored in nine counties in Ohio and West Virginia, opening up the work in five new places. Have preached 117 times, baptized 31 persons, blessed children and administered to the sick. There are many calls for preaching, and I need not be idle. I have been greatly blessed in presenting the word. I find some grumblers. May the time soon come when all will know their place and work therein. I am willing to labor in the ministry the coming year, if I am wanted. Let each one try to discourage the use of tobacco, especially with the ministry.

Elder *G. W. Shute* writes from Hill City, Kansas:

Having been appointed to labor in Kansas and Nebraska, under the direction of Bro. James Caffall, I entered into work the first of June, and remained until December 22d, when I was called home on account of the sickness of my wife. Still I continued to labor in Marshal and Clay counties, near my home, until March, when I went into the western counties. My mission has been mostly in a new field, where the gospel has never been preached—Ness, Gove, Trego, Graham, Phillips, Rice, Clay, Marshall and other counties. Part of the time I was associated with A. H. Parsons, but mostly alone. I have opened ten new places for preaching besides preaching in other places, branches, etc. Have been very well received by the people and many have been very favorably impressed. The outlook is favorable. In the twenty-seven years of my experience in the Reorganized Church, I have never thought prospects so favorable for a permanent in-gathering of the church in the near future. Where I have labored the country is new and thinly settled, and there are many inconveniences and hardships to contend with. At this writing I am two hundred miles from home, footsore and weary in body; but I expect to baptize some before I leave here. Expect to devote my life to this cause, to preach the word and administer in the ordinances with all lowliness and meekness of heart. Am at the service and disposal of the church here or elsewhere.

Elder *Frank P. Scarcliff* writes from Scranton, Mississippi:

I was appointed by you at your last session to labor in the Mobile district, but owing to circumstances I have done but very little labor. In December I suffered a severe loss by fire and have been kept very close at home. I shall try with the help of the Master to do more the coming year. I hope you will send help to this mission and this part thereof. If you see fit to continue me I will try and be of service to the cause.

Elder *F. M. Cooper* writes from Lyons, Wisconsin:

My baptismal record is small, four being the number; but I have diligently and earnestly sought to push forward the interest of the work wherever opportunity has presented. I have endeavored to fulfill the duties of district president as well as those of a General Conference appointee. Have not kept account of the number of times I have administered in word and

doctrine, but will say it has been wherever an opening offered or an opportunity had. Never in my past ministerial experience have I felt the spirit of the gospel as I have during the past year. I have felt blessed in administering in word, in ordinance. The work is certainly progressing throughout this district, as the increased demand for preaching attests. New openings have been made, and the seed sown. We need more ministerial help in this mission. The moral and spiritual prestige of the faith has rapidly increased as the character of the work becomes known to the people.

Elder *I. M. Smith* writes from Tunnel Hill, Illinois:

I came to my field the latter part of April, and since then have been engaged as health and circumstances would permit, trying to hold aloft the gospel banner. I have preached 204 times, baptized and confirmed nine, held one discussion lasting three days of two sessions each; assisted Bro. Hilliard in organizing one branch, and ordaining one priest and two teachers, married one couple, assisted in administering to the sick and blessing children. Have acted as clerk of the district, copying all the branch records entire upon the district record, worked up one branch record (Parrish), assisted in correcting and straightening up others. The year's work is done. Part of the time I have enjoyed splendid liberty, but at other times darkness seemed to prevail. I am still firm in the faith and willing to continue in field if my family can be cared for.

Elder *A. J. Cato* writes from Nathan, Arkansas:

Since last conference I have labored in the state of Arkansas, in the counties of Faulkner, Sevier and Pike; but if you judge the amount of labor done by the number baptized, you would judge me an unfaithful and negligent laborer, yet I have not been idle except when sickness and bad weather made it impossible for me to labor. In Faulkner county there had never been any preaching by the servants of God. I succeeded by the help of the Lord in breaking down much prejudice, and opening the way for others. In Sevier county I preached in new fields, (except a few times in the Silver Hill branch) all winter. In this county, (Pike), there had never been any of our (the gospel) preaching. In all new places there is a greater interest than I ever saw before, and there are but few opposers. The Silver Hill branch is a sore to the church in this country—some of the members sent me word that if I was not careful they would get a crowd and make me leave the country; but they never said for what cause. I am still subject to your order to go where you may say, and remain as long; but I am now in a condition that I can remain in this mission at a less expense than I could go anywhere else.

Elder *D. L. Harris* writes from San Bernardino, California:

I have labored under the missionary in charge as circumstances would permit. On September 3d I took the field, laboring until our October conference, then went to Santa Barbara county where I labored until November 19th when I returned home, finding my family sick. I with my wife watched over our little ones for two weeks day and night before they recovered so as to admit of us taking our rest. Then I went to San Jacinto, but finding that our trip was a little pre-

mature as the brethren living there were not circumstanced so as to render the assistance necessary and do justice to themselves. I did not stay long. Held some meetings and heard an exposition of the faith of the Saints by a M. E. minister, but the cause did not suffer, for we reviewed the gentleman. I am trying to arrange my affairs to take the field again, and hope it will be permanently.

Elder *W. M. Gibson* writes from San Bernardino, California:

I have labored under the direction of H. C. Smith in the California Mission. Have preached in San Bernardino and Colton, administered to the sick and distributed tracts.

Miscellaneous.

QUORUM OF SEVENTY.

To Quorum of Seventy: Dear Brethren:—In response to our request for a full report I am glad to inform you that out of 53 members 52 responded. There were 523 baptized by the quorum, a large increase over numbers the preceding year, a larger force than ever is sent into the field. The presidency of the quorum was filled, and 12 names selected; 3 were ordained, and provisions are made for the ordination of the following 9: Thomas J. Beatty, Jas. A. Carpenter, Ulysses W. Greene, James Moler, Hyrum O. Smith, Isaac M. Smith, Orin B. Thomas, Martin M. Turpin, Thomas Matthews. We respectfully request that as soon as ordained they will send to the secretary of the quorum, Elder R. S. Salyards, Lamoni, Decatur county, Iowa, 1st, dates of birth and baptism; 2d, when, where and by whom ordained; and 3d, permanent address, giving town, county and state, both of address and of ordination. Your co-laborer,

E. C. BRAND.

TAKE NOTICE.

Having made arrangements with the Board of Publication to have our books kept at the Herald Office, we wish to notify our friends that hereafter all *letters of business* connected with *Autumn Leaves*, "Home Column," or *Hope*, must be addressed to David Dancer, box 82, Lamoni, Iowa. This will include remittances for every purpose, whether subscription money, offerings for Home Column Missionary Fund, birth offerings for *Hope*, or Christmas offerings from the children. Please remember and in the future send *all money* to David Dancer.

All applications for *change of address* on either *Autumn Leaves* or *Hope*, or for missing numbers of either papers, must be sent to David Dancer in order to secure attention. *These regulations can not be departed from.*

Send to M. Walker, Lamoni, Iowa, all articles intended for *publication*, either in *Autumn Leaves*, *Hope* or *Mother's Home Column*.

It is desirable at all times that letters and articles for publication as above specified be sent to M. Walker, but to accommodate our friends and lesson expense, such articles or letters if sent to Herald Office will be handed to us, always provided they be *written entirely separate from any matter of business*.

Parties not connected with the work of the Herald Office can form no just estimate of the absolute necessity existing for a strict conformity to the above notice. It is not for our own convenience merely, but in order that all mistakes be avoided and patrons have their requests promptly and correctly attended to. Let us repeat, SEND ALL MONEY TO DAVID DANCER, BOX 82, LAMONI, IOWA.

DIED.

CRUM.—At Independence, Missouri, April 6th, 1888, Sr. Sarah E., wife of Bro. Samuel Crum. She was born June 13th, 1851; baptized December 18th, 1875, by Emsley Curtis. For nearly eight months she suffered, bearing her affliction patiently, and though everything possible was done

for her by loving relatives and friends, she passed away fully resigned to the divine will, and looking forward to the resurrection of the just for the fruition of her gospel hope. Funeral services at the house, conducted by F. G. Pitt.

KYTE.—At her home in St. Louis, Missouri, February 25th, 1888, Sr. Mary Elizabeth, wife of William T. Kyte. She was born in Moccas, Herefordshire, England, December 3d, 1820. She united with the church in the spring of 1842; in the next summer was married to Bro. W. T. Kyte, and the same year left their native land for the gospel's sake and gathered to Nauvoo, where they remained until the spring of 1844, when they removed to St. Louis. In 1866, she with her husband became identified with the Reorganization, of which she has ever been a consistent member and a faithful worker for the cause she so dearly loved. She was the mother of four sons and three daughters, of whom three sons and two daughters had passed on before, while one son and daughter remain to mourn her loss. How lonely and sad must be the heart of him with whom she traveled, hand in hand, for nearly forty-six years! Sad, indeed, was the parting; but he looks forward to a glorious reunion. Funeral services were conducted by J. W. Gillen.

"A precious one from us has gone;
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.
God, in his wisdom has recalled
The boon His love had given;
And though the body slumbers now,
The soul is safe in heaven."

AUSTIN.—Near Sublette, Lee county, Illinois, March 24, 1888, Elijah Austin departed this life, aged 68 years, 2 months, and 7 days, leaving a large circle of relatives and friends to mourn his death. He united with the Latter Day Saints when young, was personally acquainted with Joseph the Seer, always had great respect for him, and was so sorely tried and disappointed over the errors and evils which crept into the church upon the death of the Seer, and afterwards, that he never engaged, actively, in church work from that time and after. But he was always kind and considerate towards all who professed to be Saints, and frequently exhibited clear evidences of faith in the divine mission of Joseph the Seer in restoring the gospel and building the Church of Christ. He was possessed of excellent natural abilities, had a mind well stored with useful information, was a most worthy citizen, a devoted husband and father, and was actuated in his life-work by prudent and generous impulses towards all. His future is in the hands of the just and loving Father, and his reward will be according to his work and his desires.

[But a few months since, Bro. Austin called on us and had a lengthy conversation concerning the Seer's great and last sermon in Nauvoo, which he esteemed the master-piece of the Seer in its statement of facts, grouping of principles, and forecasting of coming developments. While speaking of the Seer and his work, he manifested that profound regard and tender reverence that told plainly how well he loved the Seer and the gospel work in which he was engaged. At our request, he promised to furnish us the outlines of the Seer's last sermon; but ere he had the needed leisure from lengthy journeyings and pressing business cares, the summons came and he passed on into such conditions of being as he was prepared for according to the just judgment of an Allwise and loving heavenly Father.—Ed].

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The following are the contents of the May
number of *Autumn Leaves*:—Frontispiece, The
Vagabonds—With the Church in an Early Day
—The Voice Heard in Silence—May Cluster of
Memory Gems—Sermon by Elder James White-
head—Autumn Leaves from the Tree of Poetry
—When to Marry—Letters to Young Men—Au-
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—The Life Beyond—Little Brown Hands—The
Jews—Sadie's Resolve—Remarkable Incident—
Helpful Hints and Suggestions—Editor's Corner
—The Humped-up Sex—Boy Inventors—Round
Table.

THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and co-
He shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when
is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Flora Scott

Vol. 35.—Whole No. 782.

Lamoni, Iowa, May 12, 1888.

No. 19.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ
of Latter Day Saints.

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The Saints' Herald.

JOSEPH SMITH EDITOR.
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, May 12, 1888.

THE following clipping is from the New
York *World* of last January 1st:

"POLYGAMY IN SCANDINAVIA.

"THE little Kingdom of Sweden and Norway
is on the verge of civil war. The nation is divid-
ed into two hostile camps, the one of which, com-
posed of Liberals, is fighting in favor of the adop-
tion of polygamy, while the Conservatives, who
are in the minority, are strongly opposed to any
question of plurality of wives. Strange to say,
the women of Scandinavia have all ranged them-
selves under the Liberal banner, and one of
the most eminent divines, a M. Nissen, who is
president of the National Temperance Union, has
placed himself at the head of the crusade. The
movement is a distinctly popular one and has
already become so deep rooted and universal that
the government finds itself unable to stem it.
King Oscar attempted the other day to show his
disapproval by withdrawing a subscription from
his privy purse to a student corporation at Stock-
holm which has just ranged itself under M. Nis-
sen's banner. So great was the outcry, however,
throughout the country that the King was forced
to reconsider his determination and continue his
subscription.

"The leaders of the Polygamist forces assert
that, in proportion as civilization has advanced,
the capacity for the procreation of the human
race has diminished, and they claim that nothing
but a plurality of wives can save humanity
from eventual extinction.

"Meanwhile Scandinavia is flooded with litera-
ture professedly bearing on the subject, and of
the most realistic nature. In fact, were Zola to
migrate to Scandinavia at the present movement
he would be deemed quite a milk-and-water
Rabelais."

We have long been of the opinion that
the problem of marriage and divorce
would be worked out among the Saints
for the benefit of the nations, and that,
too, in harmony with the revelations given
to the church in the Book of Mormon

and Doctrine and Covenants at the first.
And we have long been of the further
opinion that God suffered these all-impor-
tant matters to first agitate the Church,
and that, too, by and through those whom
Paul said would "depart from the faith,
giving heed to seducing spirits and doc-
trines of devils; speaking lies in hypocri-
sy, having their conscience seared with
a hot iron; forbidding to marry; (1 Tim.
4: 1-3); and who he further said (2 Tim.
3: 6), "of this sort are they which creep
into houses, and lead captive silly women
laden with sins, led away with divers lusts."

The great problems of the enlightened
world touching civil and criminal jurispru-
dence social and domestic conditions, polit-
ical government, industrial matters includ-
ing the relations of labor and capital—as
well as religious questions, are being
wrought out progressively under the
clear light of God's revelations to the
race anciently and modernly. And now
that "the dispensation of the fullness of
times" is beginning to be ushered in, it is
most fitting that those questions upon
which the entire structure of human soci-
ety rests should be thoroughly discussed
in all their bearings, and examined in all
their workings, actual and prospective,
that mankind may find the true and proper
solution of them and forever be at rest in
respect to the *status* rights, privileges,
duties and responsibilities of the sexes, as
such. If this shall be done, (in a large de-
gree), because of the pernicious anti-Mor-
mon dogma of polygamy having been
secretly thrust upon Latter Day Saints,
then the church and society at large will
find compensation for the unrest, pain and
shame which that dogma has caused in the
church and in the world. Paul said to the
Saints of his times, "There must be also
heresies among you, that they which are
approved may be made manifest among
you." One good resulting from heresy
and division is discussion of points involv-
ed. And this will be found largely true of
the abominable heresy of polygamy—the
church and the world will in the end
receive benefits through the discussion it
causes.

EDITORIAL ITEMS.

MANY of the missionaries, ere this reaches
the Saints, will have entered upon their
respective mission fields for the ensuing
conference year. The church has the
right to expect that all who have accepted
missions will prosecute them at once, and
continue therein with patient, persistent,
vigorous effort, in the Spirit of Christ and
in the love of all mankind. All who
engage in the ministry should work, work,
work, wisely and well, in faith, in hope,

in charity, with meekness, humility, sober-
ness, praying fervently, and striving law-
fully.

Bro. J. W. Walburn wrote from Inde-
pendence, Missouri, of late, and says
he has conversed with some of the citizens
since the late conference, and he finds
they esteem the Saints highly.

Bro. W. J. Plain wrote from Elmwood,
(Neutral Strip) Indian Territory, the 20th
ult. Himself and family are located there,
but find no members near them. He says
an elder would be very welcome there, and
he has good hope that some of his neigh-
bors with whom he has conversed will
unite with the church by and by.

Bro. John T. Davis wrote of late that he
and his wife would soon start for Utah to
spend a few weeks or months ere going to
Wales, visiting her father, mother, and
many other of their friends. Their ad-
dress until further notice will be St. John's
City, Tooele county, Utah. Bro. Davis
says he has long felt that he has a work to
do in that region. We trust the Lord
may abundantly bless his labors in Utah
and elsewhere. And we confidently hope
his two worthy sons may prove themselves
to be mighty and successful men of God.

We have on hand many questions sent
us which we shall not be able to answer
till we have more office help. Bro. Joseph
Smith, May 5th, remains at Inde-
pendence, Missouri. The business of the
office is constantly increasing, and when
these facts are borne in mind it will be
readily seen that we have ample grounds
for not answering, promptly, the numer-
ous questions sent us. Let patience have
her perfect work.

Bro. R. M. Elvin delivered three excell-
ent lectures, to full audiences, in the
Saints' Church in Lamoni of late, review-
ing Rev. M. T. Lamb's "Golden Bible." The
Rev. gentleman has "left his fence
down" in too many places to succeed with
his book where people are posted in the
matters which he treats. We shall not be
surprised to learn in the near future that
he denies the authorship of his book
among those who do not know him, for
its folly and falsity are being strikingly
made manifest wherever reviewed by our
ministry.

Elder J. A. McIntosh will engage in
debate, in Canada, at what place is not
stated, with a representative of the Chris-
tian (Campbellite) faith, May 16th and
17th, on the following proposition: Res-
olved: "that the church that calls itself the
Church of Jesus Christ of Latter Day
Saints is not the true Church of Christ,
and is not built on the foundation of Christ
and the apostles." Elder S. Prosser af-
firms. Elder J. A. McIntosh denies. Bro.
McIntosh wishes Bro. W. J. Smith to be

there if practicable. He says the work in that region is prospering, the field widening, and the calls many and urgent.

By card from Bro. J. J. Cornish, dated at Reed City, Michigan, we learn that in the woods in that vicinity there was yet from twelve to eighteen inches deep of snow, about four inches of it having fallen the afternoon and night of April 30th.

In this issue we begin a lengthy and very excellent article on the Millenium to be continued in future numbers, and we bespeak for it a careful perusal by our readers. We take it from the *Evening and Morning Star*, published in Kirtland, Ohio, from December 1833 to September 1834, and from the *Messenger and Advocate*, published in Kirtland, from October 1834, to September, 1836. In this article will be seen what were the teachings of the church on that subject in those early times, and also what clear, cheering light the leading elders had in regard to it. Don't fail to read it thoroughly and prayerfully.

We may have something to say in our next issue, or soon thereafter, in regard to the contradictory (or seemingly contradictory) testimony of David Whitmer in respect to the Urim and Thummim of which Elder R. M. Elvin is now writing in the *HERALD*. Explanations are needed.

The following has been going the rounds of the papers of late and we think it worth preserving for future use:

"Major Gilbert, of Palmyra, New York, who is well known as the compositor of the first Mormon Bible, celebrated his eighty-sixth birthday the other day by doing a good day's work at the case in the office of *The Palmyra Courier*. He saved the first sheet of the Book of Mormon printed from each form and preserved the book until a short time ago, when he sold it for \$500."

QUESTIONS AND ANSWERS.

Ques.—What does the following mean? "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth."—Rev. 11:3.

Ans.—Joseph the Seer taught that these "two witnesses," "are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration; and to prophesy to the Jews, after they are gathered and have built the city of Jerusalem, in the land of their fathers."—*See Concordance to Doc. Cov.* These texts, we think, should be read in connection with 2 Nephi 5:9, 10, 11; and *Inspired Translation of Isaiah* 51:19, 20, and their contexts.

Q.—Did the "rich man" of Luke 16:19 refer to the Jews? and did the "beggar named Lazarus," of verse 20, refer to the Gentiles?

A.—We understand they mean simply what is said, and to refer to what had actually occurred between the two individuals mentioned. We have it on good authority that, after Elder G. J. Adams had preached a sermon in the public stand at Nauvoo from the above texts claiming that the rich man symbolized the Jews and that the beggar symbolized the children of Ephraim, Joseph the Seer corrected him and said that the text meant, literally, what they stated, and that the

"rich man" and the "beggar named Lazarus" were two persons.

Q.—Are there persons who will never, *never* be permitted to come out of the "prison," "pit," or "hell?"

A.—We understand the Scriptures to teach that the wicked will go there, and that *all* will come forth from the "prison," "pit," or "hell," in the Lord's appointed time. In proof see Isa. 24:22; Ezek. 31:16-18; 32:17-32; Ps. 9:17; Prov. 9:18; Zech. 9:11, 12; 1 Peter 3:19; 4:5, 6; Rev. 1:18; 20:13; Jonah 2:2; Isa. 61:1; 42:7; Ps. 142:7; 2 Nephi 6:4-6; Alma 19:4-7; Doc. Cov. 85:28, 29, 30; 76:6, 7.

These texts should be read with patience and care, free from prejudice or sectarian bias, and then it will not be difficult to perceive all the essential facts in the matter, and comprehend their relation to each other.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"And all about the softening air,
Of new-born sweetness tells;
And the ungathered May-flowers wear
The tints of ocean shells.
The old assuring miracle
Is fresh as heretofore;
And earth takes up its parable
Of life from death once more."

April 17th.

Dear Saints.—The *Herald* of April 14th has just come to hand, and I am glad that with it came Sr. Eleanor's gentle reminder of the work before us. It is good to mingle testimony with admonition, we all know, for the one is the seal of the other; and yet testimony of the past only, without effort for the future, would arrest progression, and by and by, we would find that even the glories of the past would be fading from view. So let us back to our work, and turn our thoughts forward, still not forgetting to give in our testimonies when they will confirm or seal the work in hand.

Just now my thoughts are drawn out very much toward our young people, and the problem, "What shall we do with them," in the hours which are justly demanded by body and mind for *recuperation*, is the one most demanding attention. Both the body and the mind of a young person, when at work, acts rapidly and intensely, exhausting his resources rapidly; and were not a period of time granted for several of the forces exhausted, disintegration must soon take place. Experience—though our Heavenly Father has granted us means in the shape of memory to ever carry the results of it with us—does not always bring wisdom to those who have the young in their charge. Many either have forgotten their own condition as young people, or have not used their reason in weighing and analyzing that condition; and they frequently either require unjust things of those under them, or allow them a freedom that means ruin. To those who will take the trouble to realize the powers and attributes of the young, it is evident that there must be some lawful recuperative food granted them after their season of labor, or their forces will be tardy in rallying, and sometimes will never reach that perfect development which only a broader rebuilding after a measure of destruction can bring. We can not say to them,

"Do nothing, and you will not be doing wrong," for were they to perfectly follow our instructions they would soon lose the power of doing what they have been doing. But I thank God that he has implanted within the heart of the young the irresistible desire to investigate and to do, in spite of all negative preaching they may receive. And I verily believe that where one now fails of the kingdom of God from following out the impulses of this desire, ten would do so from faithfully following the opposite course.

And yet what is there that is *lawful* and *devoid of the spirit of evil* with which we can fill up the chinks of their time, and make their entire development a healthy growth? Nearly every grown person is now a mixture of good and evil tendencies, not all of which sprang from the influences of heredity; and although we do inherit many tendencies which are not pleasing in the sight of God, could not the human family finally overcome these through the same laws by which they received them? And if we could only arrange for the education, training, and (not least) the *development* of our children in a perfect manner, would they not be approaching the fullness of the measure of the stature of Christ?

As an opening to this work, I will state that there are three main fields or departments of growth in a child's life, each of which must be studied and cultivated, not only alone by itself, but in its relations to the other two. Nearly every one would say that the parent who half or poorly feeds his child with physical food, when he could obtain sufficient means of sustenance to properly nourish him, must be inhuman; at least blind to his needs. Even so is it with him who denies knowledge for the mind, or food for the spirit.

But just what shall we give them in each of these three departments? I see that my letter is so long now that I dare not take up the room of the column farther; but if Sr. Frances approves I will glance with you at each of these fields of human needs in another letter.

Yours in the hope of Christ's coming.

VIRGINIA.

We trust, dear Sister Virginia, that nothing will prevent the forthcoming of your letter and also that Sr. Eleanor will favor us with her views in reference to the organization necessary in order to a successful and harmonious working together of the mothers and daughters of Zion.

Dear Editors and Sisters of the Column.—Today while reading the Mothers' Home Column my soul rejoiced in the encouragement and benefit received therefrom. I gladly endorse the new proposition submitted to us by our sister, Eleanor, and think if it is complied with, it will be of great interest and help to us in training our little ones; consequently, in this and other ways, would benefit the cause we love and are engaged in. I believe that should we be earnest and united in this effort, seeking to be guided by the Holy Spirit, we will be blessed and benefitted thereby. To me it appears that the subject of educating the minds of our children, of teaching and leading them in the right direction, should be first with us; and upon this we should reason and talk in our correspondence through the Column. Also upon other subjects pertaining to home and its wide work, together with the methods and plans we should use to persuade

our children to become acquainted with and interested in the reading and study of the standard books of the Church. (Those who are old enough I mean.) I believe we should show our little ones the beauties of creation, and strive to teach them to look from nature up to nature's God, and to see in all things lovely the evidence of his loving care.

Teach them that they should love God the dearest of all. Tell them of his Son, who came and dwelt upon the earth and how he loved little children, and "took them in his arms and blessed them." If we do this we will soon see that love and reverence made manifest in childish conversations with their parents; I think the time to begin to teach them the precious lessons is while they are yet infants in our arms, while they still love to pillow their heads upon our bosoms.

It certainly is necessary also to fortify their young minds against the fruits of disobedience. In order to do this, we can not use a better example I think than that of our first parents in "the garden of Eden." We should constantly keep before their minds how the Lord loves to, and will reward all those that give their life service to him. By seeking divine aid we will be guided to teach them these most needful virtues, and ere long their minds will be prepared to receive the teaching of "the first principles of the gospel," having previously taught them to pray. Then when they arrive at the age designed and shown us by the Lord, they will be ready for baptism and the laying on of hands. After we have complied with these ordinances, and are within the kingdom of God upon the earth, we should teach them that having put on "the new man, Christ Jesus," they should strive to walk in his footsteps by keeping all of his commandments, constantly instructing them in their duties and the way of life and salvation. I believe, dear sisters, when we do this, we are only doing the duty that is reasonably required at our hands, which duty is required FIRST of us as mothers. While MANY other duties are required at our hands, certainly this one, of so vast importance, is the one we should perform before all others. I believe we should not fail to provide for them useful and interesting reading matter that they may cultivate their minds and receive wisdom and knowledge; and here let me say I am so thankful that the Church is providing so liberally for our children in this respect. For this blessing, and many like blessings we are receiving, we should praise God, and sustain, by our faith and prayers, all those who are laboring in this direction.

MARGARET J. HEAD.

PROTON, Ontario, April 16th,

Dear Sister Frances and Sisters in Christ:—I have had a desire for some months to write to the Home Column, but not knowing of anything that I could say that would make the way clearer or more easily trodden to those who read it, I refrained from doing so. But perhaps it may not be amiss to tell you what I have experienced, as there may be some others in the Church who lay down the *Herald* with a disappointed sigh because they have not found a case like their own.

Three years ago, last September, at the age of eighteen, I was baptized by Bro. W. J. Smith, of

which action I feel prouder than of anything else I ever did in all my life.

I was very zealous and tried to live up to my profession, and I enjoyed the Spirit of God almost continually, but made many blunders through a lack of knowledge and correct judgment. One year ago, I was smitten with an affliction in my lungs, and since then I have been to a greater or less degree under darkness in spirit, with occasional gleams of light to gladden and cheer me on. I have tried to do my duty more from a knowledge of right and wrong than from the pleasure I took in doing it, and have in many cases succeeded, but in many others have dismally failed, sometimes because I had not sufficient strength, but often because I would not try hard enough and tarry long enough at the throne of grace to gain the victory. With me it has been "as when a hungry man dreameth and behold he eateth; but he waketh and his soul is empty." For I have had a hungry desire for spiritual food, and have longed to again dwell in the light and joy of God's Spirit. I craved the company and conversation of Saints, and happy hours were spent in hearing the testimonies of blessings received and victories won, from the lips of mother and many others. But for myself, there seemed to be a great gulf between freedom and me, which could only be spanned by diligent prayer, and there alone I believed I could get satisfaction. But I was weak in body and nearly always tired, and I had an aversion to prayer, as much prayer had been, by me, a neglected duty; and I dreaded the battle, for to pray in the Spirit is joy and pleasure, but to pray when in darkness is not so pleasant—but to my mind is just as necessary, if not more so. Jesus taught us to pray, "Deliver us from evil."

And here I would say to all Saints, Visit the sick and those whom you know are in trouble, asking God to help you to do them good, for you little know what comfort you may give them. Feed them upon the good things of the kingdom, if they are willing to receive them, and you may yet hear the Master say, "I was sick and you visited me; hungry and thirsty and you gave me food and drink." I was always able to be up, and yet my first thought, day after day, would often be, "Maybe Sr. or Bro. So-and-so will come to-day;" and how much worse must it be for those who are not able to be up. Besides this, my wish was often gratified. I was administered to several times, and while the prayers of God's servants were ascending in my behalf, I would be wondering if God would hear them and if it would do me any good. But I felt that I was obeying the law of God, anyway; and of one thing I was determined, that if God did not heal me, man never would, for I was under the gospel law and I would die in his hands. And though my doubts and their prayers ascended together, still, God blessed me by his word through them about the third time I was administered to, bidding me to ask and I should receive, and to be faithful. And when sleep set all at rest, I was oftentimes cheered, warned or chided for wrong doing, or instructed in things that I needed, in a dream. Since then I have tried to seek the Lord more faithfully by prayer and fasting, as well as by trying to do what is right; and I have not been turned away empty, for though I sometimes thought that the

road I had to travel was nearly all uphill, it was only because I looked on the dark side of the case and felt inclined to break the commandment of Jesus that "Men ought always to pray and not to faint," and I have been blessed, both in body and spirit, having had pain removed instantly several times, and have been healed to a certain extent, and have enjoyed more of the Spirit of God.

Sr. Mortimer's letter increases my courage and faith, and Sr. Gertie's seemed to have been written just for me. I feel thankful to the Saints of Proton and Egremont, and to the elders for interceding with God for me, and to God above all for hearing us and dealing in mercy and love with me. The command to pray for one another was not given in vain, for when I had neither faith nor inclination to pray for myself sufficiently to receive a blessing, I have begun to amend on the prayer meeting night when the Saints prayed for me. I have been shown here a little and there a little, to myself and through others, why I was afflicted, and I have been directed to retire early and rise early, to use the oil, and to avoid being out in damp, cold or at night, to wear warm flannels, and also what to eat. And a few night ago, when I asked God to let me know whether I was innocent or guilty before him, the answer I received was, "The just shall live by faith." Who could help loving such a Master, who knowing the depth of all knowledge is not above telling us these little things for our good, and though we fall ten times a day, is ever ready to help us up again.

And now I am still afflicted, and what the future holds for me, whether joy or sorrow, health or sickness, I do not know; but I do believe that "they that wait upon the Lord, shall renew their strength;" and therefore I hope to endure faithfully and, like Paul, "To learn in whatsoever state I am, therewith to be content," and to discharge the duties of that state. If any of you should feel like praying for me, I should be glad to have you do so, and I hope the time is not far distant when I shall with my whole mind, heart, soul and strength, love God and keep his commandments, and not only I, but all his people.

Your sister,
MAGGIE CAMPBELL.

HOME COLUMN MISSIONARY FUND.

Sr. Nellie Niedorp and little girl, St. Joseph, Mo.....	1 00
Sr. Elizabeth Beemer, Fremont, Neb.....	1 00
Sr. Josephine Poling, Aurora, Ill.....	50
Sr. J. M. E. Matthewson, Pelican Lake, Minn.....	1 00
Sr. Mary E. Weeks, Grimes, Iowa.....	50
Srs. Mamie and Vida Elvin, Lamoni, Iowa.....	31
Mary Lee, Winchester, Tenn.....	1 00
Maggie Thomas, What Cheer, Iowa.....	50
LAMONI, IOWA, May 2d.	

BIBLE SYNOPSIS.

The remainder of my "Bible Synopsis" will be sold at \$1.25 each, and 25 cents less to all ministers of the gospel, free of postage. Every family should have one. The Synopsis is an arrangement of Scriptures under different headings. The principal passages treating on each subject are arranged to read in connection, with book, chapter and verse. Over sixty subjects are thus arranged, with portrait of the author. I want agents in every branch. Send money by Post Office Money Order, or for single book a \$1 bill and 25 cents in stamps. Good profits to agents.

Address,
J. J. CORNISH,
REED CITY, OSCEOLA CO., MICH.

Correspondence.

DERBY, Ind., April 25th.

Dear Herald:—The work is moving in this part slowly, but surely. I have been almost continually in the ministry since I last wrote to you. With some success have labored in Perry and Crawford counties, Indiana, and in Breckenridge county, Kentucky, have had very good congregations and good attendance with but two exceptions. I rejoice in the work, and that we are being heard for our cause. We have more calls than we can respond to, and we think if labor is performed rightly, in time there will be a goodly number embrace the work in southern Indiana and northern Kentucky. I am the first elder of the Reorganization visiting that part of the state. We hear there is a Brighamite branch about thirty miles back on Green river. I would go there if I thought I had means sufficient and was not trespassing on another's field of labor. We hope conference has remembered this field of labor and appointed some one or more to labor here, for the outlook is very encouraging. We have had very hard times, financially, in these parts, on account of the drouth last year; and we have had a great deal of opposition here of a cowardly nature, from different denominations. They will not meet us in open discussion, and the people can see that they are afraid to meet the issue fair and square, and their craft is about to fail them.

To-day we baptized one more, a very nice man, which makes eight since I last wrote to you. Others are not far from the kingdom.

Yours in gospel bonds.

V. D. BAGGERLY.

PLAINVILLE, Mass., April 13th.

Brethren Smith and Blair:—The Saints here, as everywhere, need to be exhorted to investigate and obey the law of tithing, in order that the promises made through the prophet Malachi (Mal. 3:10), may be theirs. My testimony is, that we can not accomplish the things that we would, until we recognize the laws and commandments given to us as a people. My efforts for temporal and spiritual success are only assured by obedience to divine law. I know that evidence of divinity of the law of tithing can be received beyond a shadow of a doubt, and those that have neglected and spurned it from them, will have it to say, "the mistakes of my life have been many," and opposition to this law has been one of the mistakes.

On Sunday, March 18th, I was with the Saints at Brockton, and showers of refreshing were with us in the prayer and testimony meeting. The meeting was of about two and a half hours' duration, and one long to be remembered by all present.

At the request of Bro. Isaiah Chase, I addressed a small but appreciative audience in the evening. A number of young men were present. Their attention was attracted to our claims, which they had never considered before. I was royally entertained at the pleasant and comfortable home of Bro. H. C. Doane. The following Sunday I enjoyed the hospitality of Bro. John Smith, the heroic Maine explorer. I turned homeward Monday, March 26th, by the way of Fall River, and found Bro. F. M. Sheehy building up "the

waste places of Zion" in that city. He is doing a grand work for the church in Fall River, according to all reports, and my brief observations. While in the city I was entertained by Dr. John Gilbert.

Attleboro, April 28th. I understand that Bro. H. H. Thompson, of Providence, Rhode Island, who has been sick nearly nine months, is slowly passing away. His warfare in the gospel of Christ has been fearless and bold, and I trust his triumph over death will be as glorious.

Bro. A. N. Hoxie has given heed to our "Macedonian cry," and his timely assistance has not only strengthened and encouraged us, but others not of our faith have been blessed by hearing the word of God. Sr. Lizzie Marchington has recently been healed of a tumor on her jaw bone by "the prayer of faith" and the imposition of the elders' hands according to the promise in the epistle of James.

The interest in the work continues to increase, both in and out of the church here, and some will be added by baptism in a few weeks. I hope at the end of life's journey, that I with others may say:

"Through the furnace, through the heat,
There beneath the hammer's beat,
Through temptations manifold
Comes my soul like burnished gold."

ARTHUR B. PIERCE.

BAY CITY, Mich., April 25th.

Bro. W. W. Blair:—Since writing to you I have been laboring here the most of the time. Elder Barr and myself have organized a branch here called the Bay City branch, with one Priest, one Teacher, one Deacon and twenty-one members in all.

Last week I made a flying trip to the Richland branch to confirm six that had just been baptized by Bro. Dowker, a Priest from Bay Port. We look for more to unite with us soon. Bro. R. Davis is now here with me. May the Lord bless this great latter day work.

April 30th. Yesterday I baptized four. The Lord is blessing our labors. We are holding meetings nearly every night with good, interesting audiences; are encouraged, and hope to endure faithful to the end.

EDWARD DELONG.

NEBRASKA CITY, Neb., April 30th.

Brother Joseph:—I arrived here last Saturday and preached twice yesterday. The Saints have arranged for me to continue here for one week or more. They all seem to feel well and are encouraged. I do not know where I shall go when through here, but as God may direct I shall try and do. I am nearly sick with a cold, but shall continue the fight. We look for Bro. R. M. Elvin to-morrow.

Yours in bonds,

H. C. BRONSON.

TABOR, Iowa, May 1st.

Bro. Blair:—Elder McClure reviewed your sermon preached at the Ross School-house last summer at our conference on the identity of the church. He put it off, you see, nearly a year, and thought to do something great, but failed in the attempt, so those present state. His efforts put forth against us are helping us more than anything else would have done at present. It awakens a desire in the minds of the people to hear both sides of the question. If you can pos-

sibly attend our conference at Farm Creek, June 2d and 3d, we shall be most happy to then meet you, and so will the old-time Saints and friends of that place.

HENRY KEMP.

NEBRASKA CITY, Neb., May 1st.

Brother Blair:—We arrived at Shenandoah at 8:32 a. m., Sunday; had two good meetings, which were well attended by the students from the College. One of them applied for baptism. Bro. S. S. Wilcox will attend to it. I was strongly pressed to continue meetings, as it was believed good could be done. Came here last evening, and found Bro. H. C. Bronson on the watchtower, crying aloud on gospel themes. The laboring oar falls upon me for this evening. Has been raining here for several days.

ROBT. M. ELVIN.

INDEPENDENCE, Mo., April 12th.

To the Presidency and brethren assembled in conference:—I have been actively engaged in the mission assigned me last year. Pittsburg, Philadelphia, Pennsylvania, Brooklyn, New York, and Boston, Massachusetts, each have good live branches, but need able ministers to aid them in presenting the word of life to the millions of famishing souls. They hire halls at considerable expense, have increasing audiences who are tired of the chaff doled out to them in the worded essays on the lives of the ancient prophets and apostles by the popular churches of the day, who admit that all we preach was true in ancient times—but is not true in modern times. Their sophistry is so apparent that many of the best thinkers are driven from the churches and are filling the ranks of doubters, infidels and atheists.

Providence, Rhode Island, has a splendid branch of Saints. Bro. Bond is their president, and has given success to our cause in that beautiful city.

Bro. Sheehy has been chosen president of the Fall River branch, and things are reviving there to the joy of the Saints, who have a nice chapel of their own.

Bro. John Gilbert, M. D., who did such good service in the earlier part of the work, in the east, but who, of late, has become an eminent physician, has the love of a young convert for what he calls "the science," and renders assistance to the church as a good preacher and Sunday School worker.

Bro. John Smith, of New Bedford is the president of the branch there. He has a happy manner of presenting the law on finance, and is a successful minister of the word. But his business affairs hinder him from taking the field all the time. As Bishop's agent I am not certain but he ought to have actual experience in the affairs of men of business in the world to make him a perfect success. "He only is competent who has experience in the things whereof he affirms.

Bro. U. S. Greene is an able, successful young minister in Maine. He has recently been reinforced by Bro. Thomas Whiting who is destined to make his mark as an able minister of the gospel.

There are other good brethren doing local work in a very acceptable manner.

Nova Scotia Saints need ministerial help,—they feel neglected, and should be encouraged by the conference sending them two elders.

The Saints in the Eastern mission are broad-minded, earnest people, and have much to contend with in the midst of millions of people who are ignorant of the real gospel, but are fed on husks by the clergy of the people as prophesied by the great Apostle to the Gentiles. Besides this, the latter day apostasy is kept before them by the *Herald* continually. The eastern people are inclined to believe our statements of what we believe without telling them what we do not believe, and missionaries of the restored gospel of Christ have not time to enter into an elaborate explanation the first thing to those who are tender hearted and seeking the pure truths of the word. No, it is a real hinderance to such.

If the *Herald* could be a purely gospeler instead of a battle field for every fanatic's ammunition, it would soon double its subscription, do much more good, comfort, feed and build up the pure and good.

It is lamentable, indeed, to think the East can not be supplied with an earnest, God-inspiring ministry adequate to the urgent demand from the half famished people of the grand old Atlantic states.

E. C. BRIGGS.

BELL, Iowa, April 26th.

Bro Blair.—My brothers and sisters, and, in fact, all the members of the Boyer Valley branch, are very sorry to have Bro. Cornelius A. Butterworth go to Australia, because we all love him so much. We shall also miss Bro. J. W. Wight, as one brother misses another. There is consolation, however, in the thought that they are going to preach the glorious gospel to those who know not the truth. We shall all supplicate the throne of grace in their behalf.

C. E. BUTTERWORTH.

Official.

GENERAL CONFERENCE.

MINISTERIAL REPORTS

Elder J. R. Badham, writes from Los Angeles, California:

During the year past I have held over two hundred meetings, baptized eight persons and otherwise done all that I could for the work in this city. Have labored under many difficulties, but the work is in a fair condition. Outlook of the work in this southern country will be reported by our missionary in charge, so I will only say that there is plenty of work to do, and only a few to do it. The work is surrounded with much difficulty, in this western country. Much prejudice exists, but by persistent effort much is being overcome, and we are slowly gaining ground. I am still determined to keep at the work as God may sustain me.

Elder J. P. Knox writes:

About the latter part of May I was afflicted with a severe pain in the region of my heart, when I walked my limbs and fingers would swell quite large. Feeling to be in a serious condition I thought it best for me to get to my children. So to save to church further expense I borrowed money to take me to Iowa. Thus my mission at that time ended. Expenses: Bishop \$5. Pittsburgh district \$3, and from Bro. G. W. Henderson \$1.50, I think. I am sorry I did not give in my report before this time; but hope the conference will forgive me for my neglect of duty.

I am at liberty to labor in the Des Moines district if you deem me worthy as a representative of this latter day work. I can not be self-sustaining quite, but think \$50 will be all that I will need per annum.

Elder G. R. Scogin writes from Brewton, Alabama:

I have labored this year in the Florida and Alabama districts, mostly in the branches, as they were in bad condition, though better now. In this district there are seven branches, and a large territory that has never been canvassed. I have done but little in the way of getting members. Have baptized some, organized one branch and been greatly blessed of the Lord in telling the gospel story. I am still willing to labor for the best interest of the church, here or elsewhere. I want to do all the good I can, but am one of the least. The calls are more than I can fill. They want me to labor for both districts. This I have tried to do. I am willing to give my time in this way as long as the Lord will bless.

Priest John Shields writes from Horning's Mills, Ontario:

I made an opening in Garafraxa, Dufferin county, in November, 1887. Since that time have been laboring principally in that township at different points. Have been assisted at times by Bro. J. A. McIntosh and W. J. Smith. Have preached about 50 discourses and baptized seventeen. From February 16th to 26th, attended a debate between Bro. J. A. McIntosh of Alliston and Rev. T. L. Wilkinson of Toronto. The latter is the great debater of Methodism. The debate was on the subject of baptism, three propositions, mode, subjects, use. There was a complete victory for the truth. None have been baptized there yet, but we expect in the near future some will obey. I return to labor in that region in a few days. Have been laboring under Bishop's appointment since January first.

Elder J. A. Currie, Jr., writes from Medina City, Texas:

I have labored in Wilson, Bexar and Bandera counties. Our worthy brother, I. N. Roberts, has visited us here but once, but he "straightened up" things as he went. My father has had much opposition of late in Wilson county, but we hope that all will work out for the best. Prejudice is giving way some, and the work, I think, is gaining favor faster than it has heretofore. I have felt more responsibility this year than ever before, and my way has been one continual round of cloud and sunshine, alternately, sometimes overcome, sometimes overcoming. Have preached since April last 92 discourses, baptized 5, administered to the sick and blessed children. I have been of such little use to the church the past year that I have concluded to make no application for reappointment this year.

When I read how the children of Israel doubted and murmured, I am not much surprised at so much of it now. And while here and there one fancies he is right and the church wrong, and starts one of his own, (and much of it has been carried out in the Reorganized Church), I am of the opinion that those who "jump at conclusions," beyond *knowledge*, had better, like Job of old, put their hands on their mouth and say no more, for the work of God will prosper, and that built on "other foundations" must be burned. I stand wrapped in amazement and wonder concerning some things pertaining to eternity, and

instead of teaching, I feel an anxiety to "be taught." If I could be with Bro. Roberts, or with some other good elder, about two years I might learn enough to satisfy my desire.

I hope that conference will remember us and send us more help. I ask the prayers of all the Saints. I hope to see the day when I can rise above all obstacles that impede my progress in the divine life.

Elder David Scott writes from New Albany, Indiana:

I am trying to hold up the light of life, as taught in the books, privately and some publicly. There are some investigating. Have administered to several with good results. I rented a hall some four years ago, cost about \$21. Bro. Kelley spoke one or two times, and I sent for Columbus Scott to assist; at the close of our meetings seven went in the waters of baptism. I desire to do all I can in the vineyard of my Master.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

SERMON BY ELDER W. W. BLAIR,
DELIVERED IN SAINTS' CHAPEL,
LAMONI, APRIL 1ST, 1888.

REPORTED BY E. STAFFORD.

ELDER BLAIR read for the morning lesson the eighth chapter of Romans, and then said:

I desired to have listened to brother Clapp, who has just returned from his mission to Kentucky; but change of climate and other conditions render him so ill that he feels unable to preach.

I hope to be able to at least stir up your minds by way of remembrance, and be a means of encouragement in the wonderful work of spiritual light and salvation established in Jesus Christ our Lord. We are conscious that our days are few in the land of the living, that, as the inspired man has written, "We come forth as a flower and are cut down," and that the places that know us at present will soon know us no more. If at the best we live to be three score and ten, yet our days are those of tribulation and vanity. When we pass through life it will be but as a watch in the night and we will feel that "the days have been few and evil—as was said by the Patriarch Jacob in his time. And however strong our heart-longings, and however intense our yearnings may be to live, the time we live will be indeed like a "watch in the night"—but a moment, compared with eternity—when seen and passed away. In view of these things it is well for us to pause and consider with all the faculties and powers of our being, and meditate upon *why* we are, and *what* the object for which we have been brought into this state of being. Compared with this all-important subject, the building of empires, founding kingdoms, and developing the sciences and philosophies of the world, sink into insignificance. Therefore, when we come to this question we should pause, and

consider well why it is that we are, what are the purposes to be accomplished in our being, and what of the final end of man.

When we look within and consider the capabilities of the human soul, and reason thereon, we discover that it longs for life, and can not be content with less than the assurance of a continuation of life, and we therefore conclude that the life that now is is not the final end of man, that death does not end all; also that true happiness and perfect, lasting peace are not to be found in this world; but that there is somewhere, and there is to be somehow, a vastly better condition for man than what he can possibly attain in this present life. Such is the nature of the human soul as evinced in its longings and in its yearnings. The Divine mind would never have implanted this sentiment in the human soul unless he had deemed it possible and practicable that it should be granted, and that too, in perfection. He would not endow the soul with such lofty, heavenly aspirations, without providing an easy and certain means for their best realization.

When we read in God's word—and this we now have in the Bible is but a fragment of what God has given to the children of men from time to time,—when we read in that blessed word, comparing spiritual things with spiritual, we see a divine light, a glorious purpose that cheers the heart, encourages the spirit, and fills us with an exalted appreciation of God such as the apostle expressed in the chapter when he said, "Neither height, nor depth, nor any other creature; things present, nor things to come, shall be able to separate us from the love of God which is Jesus our Lord."

The world moves on, apparently unconscious that God has, or ever had a high purpose in the being of man. They eat, they drink, they marry and are given in marriage, and seek only the transitory, illusive pleasures of life, and then pass away. This is largely the case to-day everywhere in the world. A great many never stop to consider the world that lies beyond, but they hold up the dark screen of unbelief that shuts out that common light of inspiration which God gives naturally to man, and they also shut out the light found in his word, asserting that beyond the death-line all is a blank; that when man reaches that line, that ends all; that all his patient effort for the right and the true, that all the pure desire and holy hopes he has enjoyed, all, all are a delusion!

Only yesterday we read an account coming from Utah, of a young man who had been taught to believe in a life to come, but who went, in an evil hour, and listened to the crafty reasonings of a cunning infidel lecturer. He listened until his soul, saddened and poisoned, was led astray, and he went up into City Creek canyon, near Salt Lake City, away from the haunts of men, sought a desolate place, and there fired the deadly revolver into his own brain!

He had written a letter to his mother—his love of mother could not die—he begs her to forgive his rash act; says he attended Dr. York's lecture, became convinced

that there is nothing beyond this life; that life had been a weary one to him, and so, disappointed and hopeless, dies by his own hand. He begged his mother's forgiveness for his last frenzied, satanic act—for I can not believe that a sane man could commit such a horrid deed as that!

To add to this painful, ruinous ignorance concerning God and the future life that is abroad in the world, there is also a most condemnable carelessness in regard to the things of eternity. A class of individuals abound who are very busy blighting the better hopes of mankind, causing the human heart to doubt the teachings, impressions, and heavenly hopes that God has given us by his Spirit and in his written word. I detest them,—and yet I pity them.

What must be the condition of a young man just starting out in life, whose soul has been enlightened in a measure by the word and Spirit of God, who has been taught to look upon the future as a condition of divine rest and joy, which, to the obedient, will be far better than man can find in this life, and who then has been persuaded—as had this young man,—that there is no God, no Christ, no hope for the future, and has ended his life to escape its evils!

Conscience, that quality with which God has endowed man, and the movings of the Spirit by which he strives with all mankind (unless they become spiritually wicked and twice dead) teach us that there is a future and a far better life. To this agree the teachings of the holy Scriptures, revealing that, through the gospel, the plan of redemption in Christ, every holy, lofty ambition of the human heart shall be fully gratified in that future world beyond this life. Yes; the holy Scriptures teach this; and they teach it in terms that we may not misunderstand; and they teach us further, that the plan was ordained *before* the foundation of the world; they teach that the plan of redemption was not an accident, nor anything of that kind, but that it was established in the mind, design, and purpose of the Holy One, and was promised by him from before the foundation of the world.

God has made known his purpose and design in creating man. And he who ordained the nations of men to dwell upon all the earth also planned the eternal system of redemption to be preached for our eternal well being, that man may be established in the way of life, until finally the faithful shall be brought back into the presence of God and enjoy heaven's best blessings at his right hand for evermore. These evidences we find in God's word in the Bible, broken and fragmentary as it may be; but we find it more clearly set forth in the Book of Mormon, in that the plan and design of God in the creation of man are plainly taught. God, in his wisdom and wonderful love, purposed for man a probationary state, and also planned in his wisdom that man should be brought up, step by step, by the educating requirements of the gospel and the guiding kings of his Spirit, until he should be delivered from the bondage of error, evil

and corruption, into the glorious liberty of the children of God. Such, I remark, are the teachings of God's word in the Bible, but not so clearly revealed as in the Book of Mormon and in the Book of Doctrine and Covenants. Some may think I am irreverent, and almost blaspheming, when making such a statement as that. But this record that has come down, down from the days of Moses and from the days of Christ to our own time—it is not so much a wonder that it has become more or less imperfect,—that interpolations has obtained, that many precious things have been lost, and that the record has become somewhat defective and obscure. Is it at all strange, then, that we say the inspired words of God given to man in these latter days are much easier for him to grasp, and are far better to instruct, guide, and lead him in the way of life everlasting?

When we examine and consider the works of God in natural things, whether they pertain to the physical world or animated nature, we everywhere discover a plan, a purpose, a design in all these works, and perceive that all things are adapted to certain and manifest ends, and that there are abundant means furnished to attain those ends. We take the physical structure of man, for instance, and consider it. And notwithstanding all its delicate, complex, and intricate workings, it is systematic, harmonious, and perfect in all its parts. What skill; what divine knowledge; what wondrous wisdom is exhibited in the formation of man! Why, if one skilled in the science of anatomy were here to take this pulpit and explain that wonderful science in all its bearings, he would tell you that it is marvelously manifest everywhere in the structure of man, from the crown of his head to the soles of his feet, that there is in him the very highest exhibition of knowledge, wisdom and skill; that every part is adapted to every other part as if it were so designed and ordained. This design is seen in the tiniest blade of grass that springs from the ground; and therein the skill and wisdom of its Creator is displayed. This is also seen in the star-spangled heavens. We look through spaces of boundless expanse, as far as the eye of mortal can penetrate by the aid of the most powerful telescope, and everywhere we discover the power, might, majesty, wisdom and skill of God displayed in the countless worlds discovered, all working harmoniously, obedient to the laws of their Creator.

The soul, the intellectual, the spiritual powers of man, are matters that should be carefully studied by every one. But, O, how vast it is!

Passing along the history of the race we see the exhibitions of man's wisdom, skill and general purposes. The world has been filled with the evidences thereof in the wondrous inventions brought about by the wisdom that God has given him. But there are conditions lying beyond these that the soul of man yearns after. They are infinitely superior to those that pertain to this present evil world. They fill the heart with reverent love for God, and for his

revelations of the same to man. They bind the soul to God in such a manner that neither tribulations, nor distress, nor heights, nor depths, nor anything pertaining to this present world shall be able to separate us from the love of Christ as revealed in the holy Scriptures.

I once thought there was no God, and that, if there was a God, he could not be discerned in any way. How did I get these thoughts? By reading infidel works! But in after times, when the light of Christ's gospel broke in upon my soul, when I began to believe the faith that the Latter-day Saints taught, it planted a desire in my heart that became stronger than the bands of death after I had obeyed the gospel. And when I had obtained the seal of God's Spirit and many evidences of the truth of the same,—from that time forth my heart was filled with the love of God. Christ Jesus dwells in the hearts of his believing children by the power of his Holy Spirit; it implants love there; it binds the soul of man to its God and enables him to cry out in the ardor of his spirit, "My Father! My Father!"

Other evidences might be presented by way of encouragement to the saints of God, but we pass along to consider the afflictions men pass through in this present world. Many can not see any benefit arising from them. They take them as a great hardship, and think no good can come from them. But when we see what are the fruits growing out of a wise man's afflictions, we often discover that they are for man's best good. Suffering arises from violation of law, past or present, and suffering has for its object the awakening of the soul to its true condition, teaching it obedience, and leading the individual, when under the rod, into the observance of God's righteous laws. It teaches the eternal necessity of obedience to God. Away back in the past, the prophet Jeremiah said that God does not afflict the sons of men willingly; but that he does it in order that they might reform from their sinful and evil ways. It is for this purpose, mark you, that suffering is inflicted. And to him who sees it in this light, and in humility of spirit receives the chastening, it will bring rich results. It is not that God takes pleasure in the suffering of the wicked, or anything of that kind. I have charity so broad that I believe every man and woman who have lived in this world of evils and sufferings, who have come to the knowledge of truth and have not wilfully sinned against that knowledge—that every such soul under God's shining sun will be benefitted by having lived this present life; for there are life-lessons engraven by experience upon the heart and soul of man that will give him knowledge, though humble and lowly in this life, which will be for his well-being in this life and in the life to come. All mankind will be benefitted in having passed through this earthly probation, except those who have and know the will of God, the light of God, the power of God, and who willingly and persistently violate and resist it. Such, and such only, are "totally depraved."

Some people say that the Latter Day Saints are narrow, exclusive, and contracted in their views. Mrs. Tyng, the lady who lectured in this house on temperance last Sunday evening, came to the *Herald* Office last week, and while talking of the Saints' religion, said: "Elder Blair, if the world knew what your people believe, they would not persecute them." "Yes," we replied, "they persecute us because they think we deserve it; not because they understand our doctrine. For it is as far reaching as the wants of the race and as wise and holy as heaven."

I remark again, that in the growth and development of this great latter day work there are jewels of truth found in the Book of Mormon which shine out upon the world's darkness as the sun upon our dark planet. For instance, there is a brief, beautiful saying—and it is embraced in very simple words—that God formed man to be happy! Well, says one, "I don't know where that is found in the Book of Mormon." Let us see:—"Men are that they may have joy!" Man was created of God for the very purpose that he might "have joy." That was the divine purpose; and it was founded in both the love and the wisdom of God "before the world was." Man was created in order that he might have an eternal increase of joy, and that, too, in proportion to his pure faith and righteous deeds before God. O, how the dark clouds of doubt and fear vanish when we get our minds fixed on this principle and fact of divine love and wisdom!

The creeds of men tell us that God created one part of the human family for the joys of time and eternity, and the other part for endless wrath and suffering. But the word of God to us in the Book of Mormon dispels this cloud and moral miasma that has risen upon the world, and it lets in the light of heavenly truth concerning the divine purpose in man's creation, teaching us that God designed man to be happy and blessed. And all through the Bible the testimony is similar. But some will say, "If this be the case, what is the use of making any particular effort in order to obtain these conditions?" That is the very part, mark you, that God has ordained for men to perform before they can be made partakers of present happiness and future joy. Just in proportion as man acts wisely and uprightly in the use of the agency God has given him, choosing to do good, so will he receive of God's blessings. And it depends upon his faithfulness in keeping God's commandments whether he enjoys a fulness of those blessings. Hence the man or woman who lays hold upon the laws of God, and faithfully keeps them, will be blessed here and hereafter—blessed in accordance with their faith and good works. And the poor heathen that has bowed down to wood and stone in his ignorance, shall, in that eternal procession, be blessed of God "according to his works, and according to his desires." This latter is another one of those gems that shine out so clear and beautiful in the Book of Mormon. No one need misunderstand it. This is found in the Book of Alma 15: 11, 12. God will judge all man-

kind according to their works, and according to their desires. How much that comprehends! Many there are in the world who would do the works of charity, and would bless mankind, if they only had the means. I saw, for instance, a poor blind woman—her soul was not blind, but was as bright as yours or mine—but some things she could not do for want of sight. Her eyes had never seen the light; (brother Banta remembers her, down in Brookfield, Ohio); she was without the advantages of learning. But she would charm her thousands with the melody of her song! The "desires" of that woman were lofty, great, and good. She would have greatly blessed the world, but could not. And why? Because she had not the power and the means. That woman will be blessed of God, not only for her goodly works, but with reference to her worthy desires. Well, what does all this reveal? It reveals God's loving kindness; it tells us that he will bless *all* the workmanship of his hands according to their works and according to their good desires. So then, the poor heathen who has never been enlightened by God's word, God will bless them according to their desires and their works. And when the world's history is written up, they will possess blessings, in many instances, that many others will not who had greater opportunities. Many of the world are getting their eyes open to this important fact. Many such are like the man whose eyes Jesus touched, whose vision at first was imperfect, for he could only "see men, as trees, walking." But when the Master touched his eyes again, then that imperfection passed away; he could then grasp and comprehend the objects by which he was surrounded. Just so with the poor heathen; they have had but a touch of the Father's wondrous power—his Spirit striving with them—but yet their vision is imperfect. That is the way that many see now—they see, but see dimly. The mists of human ignorance and human superstition are gathered around them to that degree that they do not see clearly. But when their eyes are touched by the power of God through the gospel, then they are endowed with that divine light; their vision grows more perfect; their understanding is quickened, and they become enlarged in the knowledge of God. Then, as the apostle said, Christ is within them; they walk in the light; they see in the light; they rejoice in the light.

But before I conclude I must offer a few thoughts on the simplicity of the gospel of Christ. Its simplicity is its glory. Its divinity is its power. Simple, did I say? Yes; and yet so grand in its results, being the best gift of God to man. It takes the poor sin-cursed soul from his wallowing in his sins and lifts him up and clothes him with the new life; puts the new hope in his heart; implants in him the love and the light of life everlasting; it tells him that though his "sins be as scarlet," God will make them "as white as snow." It is by God's mercy and power that it is done. And when man is born into this new life by the gospel, and is made happy in

Christ, he will then be nourished and instructed in God's word and by the light of his Spirit, and will be spiritually developed and enlarged into a noble man in Christ Jesus; and he will partake of the blessings of that wonderful heirship in the kingdom of our Father, so clearly made known in the word of the gospel of Christ. The gospel is designed to make men and women happy, both in this life and in the life to come. It is designed to bring peace, justice, equity, charity, and all those excellent fruits that should adorn the human soul and are calculated to build up the race and make them healthy, virtuous, heavenly men and women.

God has ordained that man shall commence at the lower round of the ladder. This is wonderful in working! These men who can count the stars, weigh them in balances and determine their distances, if they enter the kingdom they must come down to the same humble condition as the poor and lowly ones of earth. All must pass through the same door into the sheep-fold, and when they have done this they can "go in and out and find pasture." Not to go out and stay out; but they can go outside the fold, into the various parts of the world and learn all that pertains to the history of man, all that pertains to the sidereal heavens, learn all that is to be learned that is good and noble and true in the world, have all the advantages possessed by those outside of the fold, learning that which pertains to man's eternal welfare inside the fold, and thus "go in and out and find pasture."

But all must of their own free will enter into the sheep-fold before such privileges can be enjoyed. They must meekly and humbly follow the Savior who so loved the race of man that he gave himself a ransom for all. They must come to that Savior and obey him. He took upon himself man's sin and suffering, and has taught him to come out from a blind and wicked life and accept the gospel in all its demands. The king on his throne, the prince and the peasant, the scientist and the unlearned, the millionaire and the poor toiler—every one, of whatever class or condition—all must come alike, none are exempt from the demands of the simple but mighty gospel. This is heaven's call to the sons of men. And it is to renew and reform their hearts, and to remove everything from them that is opposed to Christ. It reforms and transforms their sinful natures. Wonderful invention! Man must believe in God, and in Christ his Son, must repent of his sins and be baptized. Why be baptized? Because it has been revealed from heaven as God's will. What a revelation! Why has God ordained that man must be baptized? and what is baptism? Baptism is immersion; for the words baptize and immerse are synonymous terms, and means one and the same thing—immersion is baptism. Man must be baptized for remission of sins, be clothed upon with Christ's righteousness, and be "translated from the kingdom of darkness into that of God's dear Son." The alien who comes to this country becomes acquainted with its institutions, has a love for them,

and desires to become a citizen. But he must first renounce his allegiance to Great Britain, France, Sweden, or whatever country he comes from, and then, after obeying the required forms, he receives from this government the evidences and seal of his adoption as a citizen. So must man pass under the gospel requirements of faith, repentance and baptism, having abandoned his former conditions and renounced his allegiance to sin and Satan and receive the "seal" of adoption into God's kingdom under the hands of one who has authority to administer it. And what is that "seal?" It is the "earnest" and evidence of God's power. It tells man that his fondest hopes with regard to the life beyond are secure in the hands of God. It gives him "the earnest" of his inheritance in that life. It dwells with him, if faithful, until he passes on from this life. And when he goes down to the grave, he goes assured that he will live again, and will receive all that is promised in Christ Jesus—and that is all that the Father possesses. God has made it obligatory upon man to be baptized, and to receive through the imposition of hands the gift of the Holy Ghost. He has fixed these ordinances of the house of God, and has said, "Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God." When in baptism we are "buried" in the watery grave, it is a simile of the natural grave, and when we are raised up out of the watery grave, that is a simile of the resurrection from the dead. In this gospel order we discover is power to raise the dead. It is an assurance to the individual that, if he abides in the gospel of Christ, and goes down into the dark regions of death, Christ will be with him and God will raise him up by the power of that Spirit which he has received. God has a living ministry, and through the ordinances the individual becomes confirmed in the kingdom of God and is made partaker of the blessings of the household of faith.

Well, now, my brothers and sisters and friends, what are the fruits of this gospel? what is to be the final reward? Scores of sermons might be preached on this, and yet the story not be half told.

There is one thing that consoles and comforts and inspires the soul to go on unto perfection, and that is that God will redeem our inheritance and will give us one exactly suited to our then glorified condition. Then "we shall know as we are known, and see as we are seen;" and then every soul will be satisfied with the goodness of God throughout the endless ages of eternity. I apprehend that no man or woman will ever be satisfied until they partake of *all* the blessings that God has ordained in Christ Jesus. When that condition is reached, then the yearnings of the soul will be satisfied. And, mark you, God has promised that in Christ Jesus "he will give us all things." That means a great deal. It means there shall be no death, no pain; it means all light, all joy, all power, all dominion, all glory. Have you ever stopped to measure and consider it,—all things that God will give to those

that keep his commandments? Let me tell you that, the whole scheme, including the entire plan of creation and redemption in Christ Jesus, existed in the mind and purpose of God "before the foundation of the world." He foresaw and foreknew the sufferings of the race, and knew they would, if accepted wisely and patiently, be for man's good. Christ Jesus, as we are told by the Scriptures, was "as a lamb slain from the foundation of the world."—Rev. 13:8. The entire plan was all glorious in its conception, and was established in the wisdom of God, and in the love of God. And when Christ comes, the secret of these purposes of God in Christ, and the glory of that divine plan, will be manifest to man far beyond what he is able to comprehend in this present time. And when contemplating this great work of creation and redemption, the soul is filled with holy love for God, filled with holy desires, and it then feels to say, Come persecution or tribulation, come life or death,—come what will,—I will love God; I will keep his commandments!

So, then, the design and purpose of God in the creation, and in the trials and sufferings of the human race, were not mistakes on God's part. The world is full of the mistakes of men, but God never makes mistakes. But all the follies, the treachery, and the wrath of man will God make to praise him. And, as was said by the apostle in the chapter we read this morning, "all things shall work together for good to those that love God." Persecution, or tribulation, or losses, or trials, or afflictions, all will turn to the glory of Jesus Christ our Lord.

May God bless and keep you by his marvelous power, that you may be made partakers of his wonderful grace, his salvation, his wisdom and knowledge, and be made inheritors upon the redeemed earth, when all that your then purified and exalted souls ever can desire, and your Christ-like spirits ever can enjoy, will be given you until your souls are fully satisfied. God will give you all the desires of your hearts in righteousness. God's wonderful purposes in the creation are for man's best good; for man's welfare and happiness, here and hereafter, if he will do good and do it in *the way* that God has ordained. These are the highest purposes for which man can live, now and evermore. May all attain these, is my prayer in Christ's name. Amen.

NEPHITE RECORD.—No. 2.

BY R. M. ELVIN.

FOR prudential and exegetical reasons let me enquire with emphasis, what were the articles that Joseph Smith stated he received from the angel, and which he had the care of until the work of translation was accomplished? He names three as follows, viz., the PLATES, URIM and THUMMIM, and BREAST-PLATE. And notice when the work of translation was done, these articles were returned into the custody of the angel.

We are aware that during the period from September 22d, 1827, till June 29th,

1829, the articles were not in the care of Joseph Smith, a fact which we will examine and explain in this paper.

Some captious person, desiring to find fault and pick flaws, might seek to show that the statement of Joseph Smith was not true, when he says these articles were in his possession until the work was complete. But in a constructive sense, it is most emphatically true. The work was God's work. In proof we offer the following: "Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29: 14.

The angel Moroni was the agent of God having in charge the work, and while the articles remained in the hands of the angel or Joseph Smith, the latter violated no obligation or instruction. No effort has been made, or evidence produced, implicating Joseph Smith in permitting these articles going into the possession of any of his associates or enemies. When Joseph Smith first obtained the plates and commenced their translation, Martin Harris, acted as his scribe. And that we may have a clear account we have recourse to the history written by Mother Lucy Smith: "Martin Harris, having written some one hundred and sixteen pages for Joseph, asked permission of my son to carry the manuscript home with him, in order to let his wife read it, as he hoped it might have a salutary effect upon her feelings. Joseph was willing to gratify his friend so far as he could consistently, and he inquired of the Lord to know if he might do as Martin Harris had requested, but was refused. With this, Mr. Harris was not altogether satisfied, and, at his urgent request, Joseph inquired again, but received a second refusal. Still, Martin Harris persisted as before, and Joseph applied again, but the last answer was not like the two former ones. In this the Lord permitted Martin Harris to take the manuscript home with him on condition that he should exhibit it to none save five individuals whom he had mentioned, and who belonged to his own family."—*Joseph Smith the Prophet*, p. 124-5. Here is the account given of Martin Harris receiving the first one hundred and sixteen pages of manuscript.

Mr. Harris and Joseph lived some distance apart, and there seems to have been an agreement between them that while Joseph was at home and completely engrossed with family cares, sickness and death, Harris should communicate with him, but failed to do so; and that the anxiety for the great work in hand caused Joseph to leave the bedside of a sick wife to look after the Lord's business. We next notice the following scene which took place at the residence of his father, after his arrival there: "When Joseph had taken a little nourishment, according to the directions of the stranger, he requested us to send immediately for Mr. Harris. This we did without delay. And when we had given the stranger his breakfast, we commenced preparing breakfast for the

family; and we supposed that Mr. Harris would be there, as soon as it was ready, to eat with us, for he generally came in such haste when he was sent for. At eight o'clock we set the victuals on the table, as we were expecting him every moment. We waited till nine, and he came not—till ten, and he was not there—till eleven, still he did not make his appearance. But at half-past twelve we saw him walking with a slow and measured tread towards the house, his eyes fixed thoughtfully upon the ground. On coming to the gate he stopped, instead of passing through, and got upon the fence, and sat there some time with his hat drawn over his eyes. At length he entered the house, soon after which we sat down to the table, Mr. Harris with the rest. He took up his knife and fork as if he were going to use them, but immediately dropped them. Hyrum, observing this, said, 'Martin, why do you not eat; are you sick?' 'Upon which Mr. Harris pressed his hands upon his temples, and cried out in a tone of deep anguish, 'Oh, I have lost my soul! I have lost my soul!' Joseph, who had not expressed his fears till now, sprang from the table, exclaiming, 'Martin, have you lost that manuscript? Have you broken your oath, and brought down condemnation upon my head, as well as your own?' 'Yes, it is gone,' replied Martin, 'and I know not where.' 'Oh, my God!' said Joseph, clinching his hands, 'All is lost! all is lost! What shall I do? I have sinned—it is I who have tempted the wrath of God. I should have been satisfied with the first answer which I received from the Lord; for he told me that it was not safe to let the writing go out of my possession.' He wept and groaned and walked the floor continually. At length he told Martin to go back and search again. 'No,' said Martin, 'it is all in vain; for I have ripped open beds and pillows, and I know it is not there.' 'Then must I,' said Joseph, 'return to my wife with such a tale as this? I dare not do it, least it should kill her at once. And how shall I appear before the Lord? Of what rebuke am I not worthy from the angel of the Most High?'

"I besought him not to mourn so, for perhaps the Lord would forgive him after a short season of humiliation and repentance. But what could I say to comfort him when he saw the whole family in the same situation of mind as himself; for sobs and groans, and the most bitter lamentations filled the house. However, Joseph was more distressed than the rest, as he better understood the consequence of disobedience. And he continued pacing back and forth, meantime weeping and grieving until about sunset, when, by persuasion, he took a little nourishment. The next morning he set out for home. We parted with heavy hearts, for it now appeared that all which we had so fondly anticipated, and which had been the source of so much secret gratification, had in a moment fled for ever."—*Joseph Smith the Prophet*, pp. 127-139.

Now, kind reader, let me crave your indulgence while I collate these scraps of

history found in the writings of those early participants in these soul trying scenes. As well might you expect an attorney to make an able, brilliant plea for the client, omitting the "law and evidence" in the case, as to expect me to make plain and establish the truthfulness of the coming forth of the Book of Mormon, and the means of its translation without uniting the scattered statements left to us.

One thing I object to in the writings and lectures of those who oppose our work, and that is charging Martin Harris with *stealing* the one hundred and sixteen pages that were lost. Three revelations were obtained ere he was suffered to take them to his house, and he always manifested regret and deep mortification at the unexplained loss thereof. Elder W. W. Blair furnishes the following testimony upon this part of the subject:

"In 1860, when conversing with Martin Harris, in Kirtland, Ohio, in respect to the Book of Mormon and the prophetic mission of Joseph the Martyr, he in reply to direct inquiries told me that he obtained the one hundred and sixteen pages of manuscript of the Book of Mormon from Joseph, and took them to his home, where he read them in the evenings to his family and some friends, and that he put them in his bureau in the parlor, locking both bureau and parlor, putting the keys of each in his pocket, and so retired for the night, after which he never saw them. He seemed to be still conscience-smitten for permitting them to be stolen. He reaffirmed his testimony, in substance, as found in connection with that of O. Cowdery and D. Whitmer, in respect to the divinity of the Book of Mormon."—*Joseph Smith the Prophet*, p. 131.

Here we learn that after a lapse of more than thirty years, the mishap bore heavy upon the troubled spirit of Mr. Harris. Now, if we stop and carefully and prayerfully consider the scene of deep distress that fell upon Joseph Smith when Martin Harris confessed to the loss, we will be better prepared to comprehend the word of the Lord which chilled and rebuked Joseph for the part he took which made the loss possible: "The works and the designs, and the purposes of God, can not be frustrated, neither can they come to nought, for God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore, his paths are straight and his course is one eternal round.

"Remember, remember, that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.

"Behold, you have been intrusted with these things, but how strict were your commandments; and remember, also, the promises which were made unto you, if you did not transgress them; and behold,

how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men, for behold, you should not have feared man more than God, although men set at nought the counsels of God, and despise his words; yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

"Behold, thou art Josaph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall, but remember God is merciful; therefore, repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

"And when thou deliveredst up that which God had given thee sight and power to translate, thou deliveredst up that which was sacred, into the hands of a wicked man, who has set at nought the counsels of God, and has broken the most sacred promises, which were made before God, and has depended upon his own judgment, and boasted in his own wisdom, and this is the reason that thou hast lost thy privilege for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning."—Doc. Cov. p. 66, 67.

Kind reader, had Joseph Smith been a false prophet, a base deceiver, such as "Orthodox" ministers charge he was, he never would have permitted the publication of the foregoing document condemning his own actions and stating that he was neglectful of the advice and counsel of the angel who had been his teacher or director for some seven or eight years. Please note the state of mind that Joseph was in when we left him at his father's upon realizing the great loss, and his individual responsibility for the same. Dejected and sad at heart, he returns home to bemoan his condition before God in deep contrition, and in humility to seek forgiveness. When sudden calamity, of whatever nature, falls upon a person, family or community, it seems to paralyze all power of action and thought for the time being; and such may, to some degree, have obtained in the Smith family when the loss was discovered.

But time, which heals almost every wound, in this case also gave back anxiety and desire for the work of God. And after some two months Mr. Smith and wife, when on a visit to their prophet-son to learn the situation, on the evening of their arrival the son gave an account of what had transpired, as follows: "On leaving you," said Joseph, "I returned immediately home. Soon after my arrival, I commenced humbling myself in mighty prayer before the Lord, and, as I was pouring out my soul in supplication to God, that if possible, I might obtain mercy at his hands and be forgiven of all that I had done contrary to his will, an angel

stood before me, and answered me, saying that I had sinned in delivering the manuscript into the hands of a wicked man, and, as I had ventured to become responsible for his faithfulness, I would of necessity have to suffer the consequences of his indiscretion, and I must now give up the Urim and Thummim into his (the angel's) hands. This I did as I was directed, and as I handed them to him, he remarked, If you are very humble and penitent, it may be you will receive them again; if so, it will be on the twenty-second of next September."—*Joseph Smith the Prophet*, p. 132, 133.

There is no possible chance to mistake the language employed. The loss of the manuscript by Martin Harris caused Joseph Smith to surrender to the angel the Urim and Thummim.

Some of those who claim to be the friends of Joseph Smith, and to believe in his mission as a prophet, Seer, and translator, would have us believe that, after surrendering the Urim and Thummim, a "Seer stone" was given him to supply the place thereof. But no facts of history are furnished to show *how*, *where* or from *whom*, said Seer stone was obtained; but we are asked to believe he had such means of translation upon empty, unsupported and contradicted statements, and the statements of his pretended friends. This, when boiled down, would stand about thus:—Joseph Smith obtained a Seer stone by which the Book of Mormon, as we now possess it, was translated; that after the translation was completed, Joseph Smith gave the Seer stone to Oliver Cowdery; that, upon the death of Oliver Cowdery, the Seer stone was obtained by Phineas Young; and that, upon the death of Phineas Young, the Seer stone, passed into the possession of the president of the Utah Mormon Church.

The radical opposers of the Book of Mormon, who are constantly engaged in trying to prove the whole business of so-called Mormonism, to be a cheat, a humbug and a fraud, tell us that, while a Mr. Chase was digging a well, a "Peep stone" was found, and that Joseph Smith, stole it from Mr. Chase's child. Was I compelled to believe in one or the other of these stories, I think I should prefer the "Peep stone," in lieu of the Seer stone. But I have said, and now say, if it can be established that the Book of Mormon was translated by any other means than the Urim and Thummim, through and by the gift of God, then I would abandon the book and have nothing more to do with it. Do not be startled, my reader, for this is no hasty conclusion, but the result of diligent, careful and prayerful research during the past twenty-two years, and also of having met in public discussion several able ministers upon the question of the divine authenticity of the book. All these have led me to the conclusions I now hold to.

THE SEER STONE.

October 14th, 1881, Mr. D. Whitmer, was interviewed by a newspaper reporter, and that interview was published in the *Chicago Times*. The *Deseret News* under-

takes to correct some of the errors made by Mr. Whitmer. Elder George Reynolds quotes this from the *Deseret News*: "The next error is, that the Seer stone which Joseph used in the translation was called 'Urim and Thummim.' The instrument thus denominated was composed of two crystal stones 'set in the two rims of a bow.' The Seer stone was separate and distinct from the Urim and Thummim. The latter was delivered to the angel, as well as the plates, after the translation was completed; the former remained with the church and is now in the possession of the president."—*Manuscript Found*, p. 85.

Elder Reynolds is not specific in his statement as to the date or time when Joseph Smith delivered up the Urim and Thummim to the angel. If it was not until the translation was "completed," and at the same time that the plates were returned to the angel, then the query would arise as to what was the use of the Seer Stone. I can see but one object in publishing such an untruth, and that is it is the last straw at which the drowning man (church) catches to give a semblance of a continuation from the original organization of the church. Elder Edward Stevenson, of the same church, in a letter in the *Deseret News*, makes Martin Harris say, that, "the prophet possessed a Seer Stone, by which he was enabled to translate as well as with the Urim and Thummim, and for convenience he then used the Seer Stone."—*Manuscript Found*, p. 91.

This could not, under any circumstances be accepted in court as the direct testimony of Martin Harris, but only the assertion of Elder Stevenson, and it should be received with a large margin, for the reason that it contradicts the facts of history. "Martin (Harris) said further, that the Seer Stone differed in appearance entirely from the Urim and Thummim that was obtained with the plates, which were two clear stones set in two rims, very much resembling spectacles, only they were larger. Martin said there were not many pages translated while he wrote; after which Oliver Cowdery did the writing."—*Manuscript Found*, pp. 91, 92.

The effort is made by the use of the name to "makebelieve," there was a Seer Stone, and it is an easy thing to make, publish, and get a people to believe an untruth, who will neither read or hear the facts of history. All of the above *supposed* evidence, is much relished and utilized by the Rev. M. T. Lamb, who, in a foot note, gives us his masterly deductions and opinion. Hear it, O ye wondering nations, and be cheered up for his next! He says: "Mr. Smith was blessed with two different instruments for translating these plates: The Urim and Thummim and a stone called the 'Seer Stone' in the above quotation from Martin Harris, and known by outsiders as the 'Peep Stone,' because of the peculiar method of using it, to be explained farther on."—*Golden Bible*, p. 240.

That which gives the Rev. Lamb pleasure in using these false statements is, they serve his purpose best in his labor to destroy the simple truth. Innocence and virtue

are often at the mercy of the vile spoiler of all that is pure, good, true, noble and lovable!

David Whitmer, when explaining the method of translation says: "Joseph Smith would put the Seer Stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine."—*An Address*, p. 12. Here the investigator is asked to believe that the "last living witness" is in agreement with his brethren of the west, and from the reading of the following, we might be inclined to think that, perhaps he borrowed the idea without giving due credit: "After the translation of the Book of Mormon was finished, early in the spring of 1830, before April 6th, Joseph gave the stone to Oliver Cowdery and told me as well as the rest, that he was through with it, and he did not use the stone any more."—*An Address*, p. 32.

Some one hath written that "fools may venture where angels dare not enter." This *Address* of David Whitmer, is dated at Richmond, Missouri, April 1st, 1887. While *Manuscript Found*, by George Reynolds, is dated at Salt Lake City, Utah, 1883. At the time of the issuing of Reynolds' book, David Whitmer said quite contrary to what he did afterwards in his *Address*. The statements of David Whitmer in his pamphlet are palpable and plain contradictions of the accepted facts of history. Whitmer says that Joseph gave the "stone" to Oliver Cowdery. No mention of such a stone is found in the history of Joseph Smith, who informs his readers that what he received he returned to the angel. Both statements can not be true when so cross-wise, and I feel impressed to admonish those who are boosting the "Seer Stone" theory, that one sure way of destroying the value of testimony is to have the witness cross himself, thereby impeaching his own evidence, and thus have their testimony thrown out of court as not reliable.

Here is something that was written after the death of David Whitmer, evidently by some one who possesses a very imperfect knowledge of the facts in the case, but who had an inordinate desire to eclipse the truth, and foist in a very adroit way the Seer (Peep) Stone falsehood: "The result of this vision was a proclamation setting forth the facts enumerated. The 'Urim and Thummim,' mentioned in the account of the vision were a pair of transparent stone spectacles. Smith would put on the spectacles, when a few words of the text of the Book of Mormon would appear on the lenses. When these were correctly transcribed by Cowdery, who acted as his amanuensis, these words would disappear and others take their place. When one hundred and sixteen pages were completed, Smith entrusted them to Martin Harris, to take to his home with a view to convert his family to the new faith. They were placed at night in a bureau drawer, and next morning were missing, having been stolen. They were never found and never replaced, so that the Book of Mormon to-day is short that

number of pages of the original matter. As a chastisement for his carelessness, the Urim and Thummim was taken from Smith. But by humbling himself, he again found favor with the Lord, and was presented with a strange, oval shaped, chocolate-colored stone, about the size of an egg, but more flat, which, it was promised, should answer the same purpose. With this stone all the present book was translated."—*Richmond Democrat*, January 26th, 1888.

Among the egregious blunders of the foregoing, is that which says that Oliver Cowdery wrote the one hundred and sixteen pages which were lost; while the fact is, Joseph Smith had no acquaintance with Oliver Cowdery for several months after the loss of the manuscript. There is not a particle to inspire faith or confidence in the Book of Mormon, found in the effusions of those who advocate the Seer Stone theory. It is time that such an *Ignis Fatuus* was laid away in oblivion.

I will now prove that the Book of Mormon, as we now have it, was translated through and by the gift and power of God by the means of the

URIM AND THUMMIM.

The last direct and positive knowledge we have seen of the Urim and Thummim, was the account Joseph Smith gave of his father and mother relative to delivering the same to the angel. We now take up anew his recital of the events of that critical period to the prophet and his work: "After the angel left me," said he, "I continued my supplications to God, without cessation, and on the twenty-second of September I had the joy and satisfaction of again receiving the Urim and Thummim, with which I have again commenced translating, and Emma writes for me; but the angel said that the Lord would send me a scribe, and I trust his promise will be verified. The angel seemed pleased with me when he gave me back the Urim and Thummim, and he told me that the Lord loved me for my faithfulness and humility."—*Joseph Smith the Prophet*, p. 134.

By the same witness that we trace the loss of the Urim and Thummim, we also trace its restoration. And now let us be careful and watch the testimony until the translation is accomplished.

I do not suppose there are any Saints who will call in question the inspiration and authority of the revelation of May, 1829, given in relation to this very subject. It reads: "Now, behold, I say unto you, that because you delivered up those writings which you had power given unto you to translate by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them; and you also lost your gift at the same time, and your mind became darkened; nevertheless, it [the Urim and Thummim.—Elvin] is now restored unto you again, therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun."—*Doctrine and Covenants*, p. 78.

Here we have direct revelation from God telling of depriving Joseph Smith of

the Urim and Thummim, as also the restoration thereof, and instructing him to continue by that means the work of translation to the finish.

During the first years of the church Joseph was plied with many questions on the rise of the church, and the coming forth of the Book of Mormon. Here is one: "How and where did you obtain the Book of Mormon?" To this he replied, "Moroni, (the person who deposited the plates from whence the Book of Mormon was translated in a hill in Manchester, Ontario county, New York,) being dead, and raised again therefrom, appeared unto me and told me where they were, and gave me directions how to obtain them. I obtained them. I obtained them and the Urim and Thummim with them, by the means of which I translated the plates; and thus came the Book of Mormon."—*Elders' Journal*, pp. 42, 43.

Nothing is misleading or ambiguous in this plain reply by the chief witness in this great religious event.

The mother of the prophet gives us a description of the Urim and Thummim, and for its simplicity and candor I here insert it: "I trembled" so she says, "with fear lest all might be lost in consequence of some failure in keeping the commandments of God, that I was under the necessity of leaving the room in order to conceal my feelings. Joseph saw this and said: 'Do not be uneasy, mother, all is right—see here; I have got a key.' I knew not what he meant, but took the article of which he spoke into my hands, and, upon examination, found that it consisted of two smooth three cornered diamonds set in glass, and the glasses were set in silver bows, which were connected with each other in much the same manner as old fashioned spectacles. He took them again and left me, but said nothing respecting the record. . . . That of which I spoke, which Joseph termed a key was, indeed, nothing more nor less than the Urim and Thummim, and it was by this that the angel showed him many things which he saw in vision, by which he could also ascertain, at any time, the approach of danger, either to himself or the record, and on account of which he always kept the Urim and Thummim about his person."—*Joseph Smith the Prophet*, p. 107, 113.

Times and Seasons, vol. 3: pages 832, 843, 866, 885 and 897, all clearly show that Joseph had in his keeping the sacred Urim and Thummim up till the translation was completed.

And to this agrees the testimony of Oliver Cowdery concerning Joseph Smith: "Near the time of the setting of the sun, Sabbath evening, April 5th, 1829, my natural eyes for the first time beheld this brother. He then resided in Harmony, Susquehanna county, Pennsylvania. On Monday, the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday, the 7th, commenced to write the Book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude of this

bosom. Day after day I continued uninterruptedly to write from his mouth, as he translated, with the *Urim* and *Thummim*, or as the Nephites would have said, 'Interpreters,' the history, or record, called the Book of Mormon."—*Cowdery Letters*, p. 2.

He must be an ingrate, indeed, who would deny the revelations of Jesus Christ and the testimony of these two first apostles of this dispensation by an attempt to palm off the "Seer stone" or "peep stone" story and fly in the face of the written facts of the history recorded by the only fully competent witnesses, the translator and the writer of the book.

Here is the testimony of "the last living witness," David Whitmer, who says he "was an eye-witness to the methods of procedure. The plates were not before Joseph while he translated. . . . The method pursued was common-place, but nevertheless effective. Having placed the Urim and Thummim in his hat, Joseph placed the hat over his face, and with prophetic eyes read the invisible symbols, syllable by syllable and word by word, while Cowdery or Harris acted as recorders. . . . So illiterate was Joseph Smith at that time that he did not even know that Jerusalem was a walled city, and he was utterly unable to pronounce many of the names which the magic power of the Urim and Thummim revealed, and therefore spelled them out in syllables, and the more erudite scribe put them together. The stone was the same used by the Jaredites at [from?] Babel. I have frequently placed it to my eyes, but could see nothing through it. I have seen Joseph, however, place it to his eyes and instantly read signs one hundred and sixty miles distant, and tell exactly what was transpiring there. When I went to Harmony after him, he told me the name of every hotel at which I had stopped on the road, read the signs, and described various scenes without having ever received any information from me. . . . But a stone had been found with the plates, shaped like a pair of ordinary spectacles, though much larger, and at least half an inch in thickness, and perfectly opaque, save to the prophetic vision of Joseph Smith. On the tablets or plates were engraven the records of the tribe of Nephites, and the stone was the Urim and Thummim, by which the Seers of old had deciphered the mysteries of the universe."—*Chicago Times*, August 7th, 1875.

I call the attention of the investigator to this agreement of Mr. Whitmer and Mother Lucy Smith, in their description of the Urim and Thummim, and also to the plain, positive and very emphatic statement that the "opaque stone" was the Urim and Thummim.

Six years later Mr. Whitmer gives his testimony as follows:—"The tablets or plates were translated by Smith, who used a small oval or kidney-shaped stone, called Urim and Thummim, that seemed endowed with the marvelous power of converting the characters on the plates, when used by Smith, into English, who would then dictate to Cowdery what to write. Frequently one character would

make two lines of manuscript while others but a word or two words."—*Chicago Times*, October 14th, 1881.

All of the foregoing testimony of David Whitmer agrees in the main fact, that the translation was done through the means known as "Urim and Thummim;" and the only discrepancy is in the repeated descriptions made thereof, and this ought not to figure against the truthfulness of witnesses who testify that the work of translation was done by means of the ancient and sacred oracle of God. Let shame, confusion and failure come to all who labor or connive to foist upon the unsuspecting and credulous the false opinion that it was by any other means.

(To be continued.)

Selections.

MILLENNIUM.—No. I.

The Millennium is that important period in the economy of God, which will put to the test the theories of all ages, and all generations, when God will try the faith of all living, separating between the good and the evil, and enabling all to discern between the righteous and the wicked, between those who serve God and those who serve him not.

There is no period in human existence about which there has been as much said by the prophets and apostles, as the time of Christ's reign, which reign was to last a thousand years; which originated the idea that there will be such a period as the Millennium; which term signifies a thousand years. John the Revelator gives us the following account of it in Rev. 20:1-9:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of

the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

We are here told that an angel came down from heaven and laid hold on the devil and bound him a thousand years, and that during that thousand years he should have no power to deceive the nations, that during that period the saints reigned with Christ; but the rest of the dead lived not again until the thousand years were ended, that they who had part in the first resurrection shall be priests of God and of Christ, and shall reign with Christ a thousand years; and when the thousand years are expired, Satan is to be loosed for a little season; and he will go out to deceive the nations which are in the four quarters of the earth; which proves this fact, at least, that all this is to take place on the earth; that it is on the earth where the saints are to reign with Christ a thousand years. And they will go up on the breadth of the earth, and compass the camp of the saints; so there can be no doubt as to the fact that this thousand years is to transpire while the saints are on the earth, and their camp is to be invaded after the thousand years are expired, and all this on the earth.

The sacred writers have been exceedingly prolific in their writings on the subject of Christ's reign. It is every where spoken of and set forth in the most splendid light; and that when the time comes, the saints, yea, all of them will reign with Him. That this reign of Christ is to be an earthly reign is not only evident from the before mentioned prophecies, but we have a saying of Paul in 1 Cor. 15:22, 24, which limits it to the earth, as follows: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and all power." Verse 28th reads thus: "And when all things shall be subdued unto him, then shall the Son himself be subject unto Him that put all things under Him, that God may be all in all." Here the apostle says, that when all that died in Adam shall have been made alive in Christ, then cometh the end, when He shall have delivered up the kingdom to the Father. In this verse we are told that He himself shall be subject to the Father, when all things are put under His feet. After this time there can be no such thing as a reign of Christ distinctly, or separately, and of necessity Christ's reign must be before this time; and if so, it must be in time; and if in time, it must be on the earth; for it would be curious indeed for Christ to reign a thousand years in eternity, where there are neither days, months, nor years. The apostle seems to have understood himself perfectly when he wrote his revelations, and set forth his ideas so clearly that none need mistake him. He says that Christ is to reign a thousand years, and the ex-

pression, "a thousand years," shows that this reign belonged to the earth and time; for it is only in time where there are days, and times, and seasons, and years: the unseen world and eternity, have no such divisions. He says that the saints were to be raised and reign this thousand years with Him, and this resurrection of the saints to reign with Christ, was the first resurrection. He says that during this thousand years, Satan will be bound, so as not to be able to deceive the nations, and during this thousand years the saints on earth will multiply and their posterity will spread abroad upon the earth.

In Rev. 5: 8-11, we have the same subject set forth thus: "When he [the Lamb] had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of Saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Here we are told that those who were redeemed unto God out of every kindred, tongue, people, and nation, were to reign on the earth. If the question is asked, how long will they reign on earth? the answer is, a thousand years, so that this important period does not only affect those in time, but those in *eternity* also.

If John's account of this subject be correct, all the Saints which were redeemed unto God out of every nation, people, tongue and kindred, (and if so they must be from all generations, from the days of righteous Able down to the second coming of Christ, or else they will not be from every people and nation), are to reign on the earth with Christ a thousand years: and this glory they are to obtain by having a part in the first resurrection.

In Rev. 1: 7, John describes the coming of the Savior when he comes to reign on the earth a thousand years thus: "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

In all that John has said about the coming of the Savior, he has never told us of any other object that he had in coming but to reign on earth a thousand years; for where he has mentioned the object, this he says is what it is; so that we are not left to conjecture as to the object of the Savior's coming; for the very same scriptures which tell us of His coming again, tell us also that when He comes, He will reign on the earth a thousand years, and all those of the first resurrection with Him. The matter is fairly settled, that if ever the Savior comes again, He will reign on earth a thousand years, and all the church of the First-born whose names are written in heaven, will at that time obtain a resurrection and reign with Him, even all who are redeemed from among

men, of every tongue, kindred, people and nation, and if the Savior does not reign on earth a thousand years, and all the saints with Him, He never will come the second time.

(To be continued).

Conference Minutes.

MANCHESTER.

This district conference was held in the Saints' Chapel, Clarendon street, Hulme, Manchester, England, March 30th and 31st, April 1st and 2d, 1888. Elder Joseph Dewsnup, president of the district, in the chair; James Baty secretary. Delegates: Manchester branch, Elder James Baty; Farnworth branch, Elder Joseph Ramsey. Officers reports: Elder Joseph Dewsnup, president of district, reported. Elders John McCue, W. R. Armstrong, Wm. Armstrong, Joseph Bennett, Charles Hughes, Thomas Hughes, Henry Greenwood, Wm. Clarke, Thomas Mills, Joseph Dewsnup, Robert Baty, James Baty, Joseph Spargo, C. H. Hassel, Joseph Ramsey, Henry Hoole, Wm. Leeking, Joseph Naylor, Thomas Paxton, John Austin. Priests: Wm. Towers, S. F. Mather, John Foden, Joseph Dewsnup, Jr., Frederick Manourie, Horace Owen, James Eckersley, Thomas Cowhill, Frederick Beaumont, Thomas Spargo, T. Roberts. Teachers: Wm. Nixon Towers, John Turner, Edward Parry, Henry Warren, Wm. Sharp, Joseph Laycock. Deacons: Samuel Platts, Wm. Partington, D. Aitkin, John Dewsnup. Bradford and Gorton mission reported by Elder Wm. R. Armstrong; prospects good. Newton Heath mission, by Elder Henry Greenwood; who reports a good work being done. Both these missions are conducted in connection with the Manchester branch. Spiritual report of the branches: Manchester, Farnworth, Sheffield and Leeds, all in good condition. The financial condition of these several branches was considered satisfactory. Statistical report for 1887: Manchester, last report 89, present, 103; including 13 elders, 7 priests, 3 teachers, 1 deacon; baptized 17, received on certificate 2, died 1, removed 2, expelled 2. Farnworth, last report 29, present 44; including 5 elders, 4 priests, 1 teacher, 1 deacon; baptized 1, received by vote 15, expelled 1. Sheffield, last report 42, present 53; including 2 elders, 2 priests, 1 teacher, 1 deacon; baptized 11. Leeds, last report 18, present 21; including 3 elders, 1 priest, 2 teachers, 1 deacon; baptized 4, expelled 1. Wigan, amalgamated with Farnworth branch, and included in the report of that branch, part having joined the branch during 1836, the remainder in 1887, with the approval of the district conference. District financial report read and approved. Endorsement of officers' licenses referred to a committee, composed as follows: Elders Henry Greenwood, Joseph Ramsey, John Austin and James Baty. Recommendations for ordinations from Manchester, Farnworth, Sheffield and Leeds, read and laid on the table. Elder Joseph Greenwood, of the Birmingham district, having arrived, it was resolved that he be invited to participate in the business of the conference. Committee upon endorsement of licenses reported that they could not recommend the indorsement of the licenses of Elders C. H. Hassall and Charles Hughes, and Priest James Eckersley, and recommended that said licenses be withheld for causes stated in their report. Report received and committee discharged. Resolved that all licenses presented be endorsed, with the exception of those named by the committee. Sunday morning services held in the Vestry Hall, Hulme Town Hall for fellowship and sacrament. Elder Thomas Taylor, president of the mission, in charge. Four were confirmed who had been baptized during the previous week. Several hymns were sung and many testimonies borne, after which the sacrament of the Lord's supper was administered. Remarks by Elder Joseph Ramsey; the remaining portion of the afternoon was occupied by testimony and singing, concluding with a very interesting address

by Elder Thomas Taylor, tracing the progress of the work of the Reorganized Church in this country since its introduction twenty-four years ago by Elder Charles Derry. Sunday evening meeting was addressed by Elders Thomas Taylor and Joseph Greenwood; both of whom were evidently inspired by the Spirit of God, showing conclusively what the laws of God's kingdom are, and the necessity of obedience thereunto if we desire to obtain salvation. These addresses were listened to by a large and attentive congregation. At Monday forenoon meeting, Elder Henry Greenwood, vice president of the district, in the chair. After the consideration of several incidental motions, the question of ordinations was taken up, and the following approved: Manchester Branch, member Frederick Bruton, to the office of priest. Farnworth Branch, deacon, Wm. Partington to the office of priest; member, Joseph Harper, to the office of teacher. Sheffield Branch, teacher, Wm. Sharp and Deacon Samuel Flatts, to the office of priests; member, G. H. Arbo, to the office of deacon. Leeds Branch, member, James Roberts, to the office of deacon. Letter read from Priest (suspended) Benj. Mellard, respecting labors done by him, to which the secretary was instructed to reply. Elder Joseph Dewsnup, the president of the district, was appointed to represent the district at the ensuing mission conference. The Priesthood appointments for labor referred to the presidency of the district for arrangement. The general authorities of the church, the mission and district authorities were sustained in righteousness. Resolved that an abstract copy of the minutes be prepared by the secretary and forwarded to the *Saints' Herald* for publication. Conference adjourned until October next, time and place to be arranged by the president of the district. Benediction by Elder Thomas Taylor. The conference, taken altogether, has been the most successful of any ever before held in the Manchester district.

INDEPENDENCE.

This district conference convened at the Saints' Chapel, Independence, Missouri, at ten o'clock, March 26th, 1888. The presiding officers of district being absent, Joseph Luff called the meeting to order, and after opening exercises, was chosen to preside over the conference. The secretary of district being absent on account of sickness, Marcus Shaw was chosen secretary. Branches:—Independence 582; gain during the quarter 44. Holden 22; gain 11. First Kansas City 33; gain 4. Clinton 55; gain 2. Rich Hill 35; gain 35. Armstrong 101; loss 9. Eldorado Springs 47; gain 2. Total number of district 875; gain during quarter 87. Elders reports by letter read and filed:—J. C. Foss (baptized 9), I. N. White (baptized 10), E. Curtis (baptized 9), A. White and S. Crum. In attendance:—F. C. Warnky (baptized 4), T. F. Lloyd, R. Etzenhouser (baptized 2), F. G. Pitt, C. St. Clair (baptized 3), B. Myers, C. A. Bishop, Marcus Shaw, Joseph Luff, H. H. Robinson, J. W. Brackenbury. Priests report by letter:—D. F. Winn (baptized 2). Pesonal:—J. J. Vickery, W. Closson, R. May and D. Donovan. Teacher, J. Burnham. Preaching in the forenoon by E. C. Briggs. Prayer and testimony meeting in the afternoon. Preaching in the evening by Joseph Luff. Adjourned to Independence, Missouri, in Saints' Chapel, at ten o'clock on last Saturday in June.

WESTERN MAINE.

This district conference convened at Green's Landing, Maine, April 7th, W. G. Pert president, Thomas Whiting clerk. Elders reporting:—U. W. Greene, Thomas Whiting, John J. Billings, Otis Eaton, W. G. Pert; by letter John B. Eaton, S. S. Eaton. Priests, John B. Knowlton, Levi Gray, W. Harvey. Teachers, Henry Robbins, Peter Eaton, Alonzo Hutchinson; by letter V. G. Cunningham, Geo. M. Carter. Deacons, J. H. Harvey, Joseph Eaton. Branches:—Green's Landing, Brooksville, Bray's Mountain; 1 died. Report of Bishop's agent, W. G. Pert:—On hand last report, \$22.03, received \$102.77; paid out \$55.59; balance on hand \$69.44. Whereas, the Massachusetts district conference in its late ses-

sion indefinitely postponed action in regard to the proposed reunion meeting between Eastern and Western Maine and Massachusetts districts; therefore, he it resolved, that we, the Western Maine district, in conference assembled, express our decided disapproval of said action, as being detrimental to the interest of the work in this state, and respectfully urge a further consideration of said reunion meeting. Request of Bro. J. H. Harvey to be released from his office, referred to a committee of all the elders of the conference; when Brn. U. W. Greene and W. G. Pert were chosen a committee to labor with him, and all the delinquent officers of the district. W. G. Pert was sustained as district president. Saturday evening met in "Ministers' meeting;" Elder Otis Eaton, W. G. Pert, U. W. Greene and Thomas Whiting, being the speakers. Sunday morning met in prayer meeting. At the forenoon service the chapel was dedicated to the worship of God, Elder Whiting officiating. Preaching in the forenoon by S. S. Eaton, assisted by Thomas Whiting; in the evening by Bro. Whiting. During the day one was baptized. Adjourned to meet at call of president.

VICTORIA.

Minutes of conference of Victoria district held at Queensferry, Australia, the 25th and 26th of February, 1888. Thomas W. Smith in the chair, J. F. Burton associate, J. A. Read clerk, E. McGurk associate. Singing under charge of Sr. E. Stewart. Minutes of Hastings conference read and approved. Report of committee on rules read. Rules acted upon section by section. District report by E. Jones read and received. Queensferry branch report no alterations. Hastings branch increase of two. Leopold branch 18 members, not reported at last conference. All officers sustained till expiration of term for which appointed. Preaching in the evening by T. W. Smith. Sunday morning prayer and testimony meeting. J. C. F. Rennie ordained to office of priest. Preaching in the afternoon by Brn. Trembath and Jones. In the evening by T. W. Smith, to large and interested meetings. Moved that elders and priests labor under direction of district president, as circumstances permit. Adjourned to meet next July, at call of president.

DES MOINES.

Conference of the above district was held at Rhodes, Iowa, March 16th; W. C. Nirk, presiding, H. A. McCoy and J. S. Roth clerks. Branch reports:—Des Moines, returned for correction. Edenville, 4 received by letter. Sheridan, 2 received by letter, two removed by letter, one baptized. Newton, no change. Boonsborough, 2 received by letter, one by confirmation, 2 removed by letter, 1 died. Des Moines Valley, one baptized. What Cheer, no report. Union, organized February, 1888, by E. C. Brand, reported 13 members, 2 priests, 2 teachers. Keystone, organized 11th March, by E. C. Brand, reported 20 members, 1 elder, 1 deacon. Reports:—E. C. Brand, baptized one, organized two branches, preached 74 times. J. S. Roth, baptized 7, taken in \$125 for books and church papers, solemnized one marriage. N. A. Baker, W. Thompson, G. Shimel, James Allen, W. S. Barbee, J. P. Knox, C. E. Hand, N. Stamm, John Sayer, W. N. Ray and W. C. Nirk. Priest, G. M. Jamison. Teachers, J. W. Dumbald, J. W. Walters, John Coiner, John Clark, Ancil Freel and M. F. Cracraft. Deacons, Wm. Park and Wm. Johnson. Bishop's agent's report:—On hands last report \$94.30, received \$488.47; paid out \$343.70; on hands to balance \$239.07. Report audited and found correct. W. C. Nirk was sustained as district president for next term. J. S. Roth as Bishop's agent and book agent. H. A. McCoy as clerk. Delegates to General Conference E. C. Brand, J. S. Roth, N. A. Baker, James Allen and W. S. Barbee. Bro. J. S. Roth's return to this district was requested. The district requested that Bro. Bozarth and any other that the conference think best be sent here to labor. Bro. G. Shimel was recommended to the General Conference for an appointment to this district. Two days' meeting was asked for and granted to be

held at Bouton, Dawson and Flagler; the district president to appoint the time of holding. The following question was sent to the General Conference: Can other than an elder act as secretary to district conference lawfully? Saturday evening preaching by N. A. Baker. Prayer meeting conducted by J. P. Knox and Wm. Thompson. Preaching in the forenoon by J. S. Roth. Sacrament and testimony meeting in the afternoon, led by C. E. Hand and James Allen. In the evening E. C. Brand occupied the stand, to the edification of all interested listeners. Adjourned to meet at Des Moines at the call of the president.

ALABAMA.

Conference of the above district convened at the Butler branch, Alabama, 21st and 22d of April, 1887, G. T. Chute president, L. G. Parker secretary. Branch reports:—Butler, no change. Lone Star, 39; 1 baptized. Elders:—J. G. Vickery, M. R. Harp, G. T. Chute; Priest T. Vickery; Teacher W. S. McPherson, reported; Bishop's agent, J. G. Vickery, received since last report \$5, on hand \$43.85. G. T. Chute sustained as president of district, L. G. Parker secretary, J. G. Vickery Bishop's agent. Preaching Saturday evening and on Sunday forenoon by G. T. Chute; prayer and testimony meeting in the evening; congregations large throughout. Adjourned to meet at the New Hope branch in Monroe county, Alabama, on the 14th and 15th of July, 1888.

Miscellaneous.

PASTORAL LETTERS.

Having been appointed to take charge of the work in Missouri and Kansas, except those portions of Missouri assigned to Brn. J. R. Lambert and J. W. Gillen, we take this method of reaching the Saints therein, for the purpose of imparting and obtaining information.

Bro. A. H. Parsons has been appointed by the conference to Nova Scotia, and will leave the North-West Kansas district at once for that field. We have appointed Bro. G. W. Chute to look after the interests of said district, until the assembling of its conference in June, when provision can be made for the office by selection and vote.

Bro. E. C. Brand has been placed in charge of that portion of the field known as the Central Kansas district, and Bro. I. N. White over the Independence district. It is understood, of course, that these brethren occupy in the fields named as General Conference missionaries, and that they honor and sustain the local authorities in all righteous methods and work. This they will, doubtless, do; but we mention it that the Saints may know that these appointments are not intended as a conflict with the legitimate work of those chosen by branches and districts. One of the above named is already district president, having been elected by the Saints, and may again be chosen for that office. We aim at harmonious and effective labor throughout the mission. This, we believe, is understood by the missionaries and will be manifest among the Saints where they labor.

A great portion of the mission we are unacquainted with, and we therefore appeal to the Saints in the different localities therein, outside of the districts above provided for, to send us any information they may deem proper for us to possess regarding the condition and needs of the work in their localities, together with a statement as to the opportunities and prospects. Do not allow your deep anxiety for an elder in your neighborhood to cause you to exaggerate in reporting the prospects. There are many openings; but we desire to enter and occupy in the most important fields first; and we will try to use the light given us in judging of the relative importance of calls, when the actual facts are given us by those in the localities from which we hear.

It is desired that all the local ministry take hold, and act, under the direction of the local authorities. Remember that the work is of God, and the highest honor you can have here is in representing it. All are answerable to its Auth-

or, and, as you estimate the importance and hope for the triumph of the work, so labor; for your labors, sacrifices and endurances in the interests of the gospel are but the voicing of your love and appreciation of it, and of your good will toward men.

Those who are laboring in the fields where the above named brethren are in charge will report to them, and all others direct to us. We ask, further, that all missionaries in this field report to us once in three months, beginning July 1st.

Remember, Saints, that in return for the good it confers, the church has a righteous claim upon you for the holiness of life, and diligence in your sphere or department of the work. You are called to occupy "till he come." Let Christ be your model in occupying. If you have done well, be not weary, but continue, for the reaping time approaches. If you have been asleep, it is time to awake and redeem the time. There is no room nor place in the Lord's vineyard for trees that will not bear fruit. The idler does not represent any part of God's work. Let us be up and doing, and be found co-workers with God. Let us bear tidings of peace to the world, and live at peace with each other, that consistency in life and labor may make our service effectual.

In hope of final triumph,

JOSEPH LUFF.

Through the appointment of the First Presidency, confirmed by the late conference, I was appointed to the Iowa and Missouri mission, with this difference, that only the northern part of Missouri, consisting of the North-East, Far West and Nodaway districts belong to my charge.

The rule requiring the missionaries to report to me every three months during the last year was an experiment; but it worked so well that, with their permission, it will be in force for another year. These reports, it will be remembered, are to be made out about the fifteenth day of the months of June, September, December and March. Let the reports be as explicit as necessary, but pointed and brief, stating what has been done, prospects, etc.

Conference is now over, with its many cares and anxieties; and although not characterized (taking it as a whole) with as much unity, spirituality and power, as some of its predecessors, it was, nevertheless, an important one, and gives promise of the success and consummation for which the Saints of God have long hoped and prayed. The time has now come for good, earnest work, in the field and at home, for another year, before our minds are again diverted by the duties of another conference. Let no spirit of bitterness, unhallowed thought, or improperly founded suspicion disqualify us for duty. The Master's work has been committed to our charge, and how important it is that it should be done, and done with His approval.

Do not allow yourselves to be deceived by the thought (which has been expressed in words) that "the old Twelve led the church astray, and here lies the greatest source of danger at the present time." Admit for argument's sake (though it is not true) that the first Twelve are mainly responsible for the destruction of the church, does it follow, therefore, that the present Twelve will go and do likewise? Let me ask you, dear Saints, plainly, as one who loves your souls, and would not have you deceived by the Twelve, or anybody else, (for it is time that this subterfuge is torn away). How did the first Twelve lead the church astray? Was it by calling the attention of the Saints to the importance of God's word and law contained in the books? Was it by holding that word and law as supreme to everything else, and asking the Saints to carefully and prayerfully investigate it? Was it by submitting all their leading and important decisions to the body for free and full discussion? Was it by manifesting a willingness, nay an anxiety, that the church should give their claims a free, full and impartial investigation?

Again; God's ways are one eternal round. He is perfect and unchangeable. If we are acquainted with Him we always know where to find Him. The Devil is constantly changing. It does not matter to him how the people of God are deceived, nor by whom they are deceived, just so it is

done. The Reorganization has been fully warned against the usurpations and wrongs of the first Twelve. There is, perhaps, no part of the church so well watched and guarded as this quorum. Do you think there is the place where the Devil will now make a successful attack in order to destroy the church? No, no; that would not be like him. He will, more likely, attack a less guarded point, where he would, in the very nature of things, be more likely to succeed. Nothing would give the Devil more pleasure (such as he is capable of enjoying) than to have the Saints fix their eyes upon one given point, to that extent, and in that manner, that they are rendered incapable of watching other parts of the church, or even themselves as they should. This enables him to step in, almost unnoticed, and with comparative ease accomplish his hellish designs.

One more thought and I am done with this topic. I express these thoughts because I can no longer remain silent and with a clear conscience answer to God. The Twelve did not succeed in fastening polygamy and its monstrous concomitants on the church, until years after they had taken three of their number and constituted a First Presidency out of them! It was with the prestige which belongs to this first quorum in the church that they were enabled to accomplish their evil designs.

Now, I do not believe that any quorum in the church has, knowingly, sought to lead the Saints astray. The greatest mischief and the most distrust, have been the results of individual work, and this is not confined to any one quorum of the church. It is manifestly unjust, and very unsafe, for to seek to lessen the influence of any quorum in the church because of the wrongs, or supposed wrongs, of one or more of its individual members; and while true, it is not a little strange, that Latter Day Saints will be guilty of such an unwarrantable course.

In order to correct a misunderstanding which has obtained with some, I call attention to the following: The Epistle of the Twelve, published last May, makes no new or additional claim for themselves. It was not written for that purpose, nor are the members of that quorum referred to except in an incidental manner. Its leading object was to define the duties and prerogatives of district presidents. So far as the duties and prerogatives of the Twelve are concerned, the matter had been properly disposed of by action of the General Conference in 1884, which was reaffirmed by an increased majority in 1886. Some seem to think that this epistle sets forth new and extraordinary claims for the Twelve. This is wholly a mistake. Again; there is not a word in the epistle favoring the abolishment of the office of district president, or striking at branch organization. Just the opposite of this is true. It is *not* true that the epistle prohibits presidents of districts from laboring in the branches. The very paragraph from which this objection is sought (paragraph 4) refutes the objection itself. Please allow the epistle to speak for itself; and beware of those, if there are any such, who seek to pervert its statements.

It will be a good thing for the church, and will remove some suspicion from one of the leading quorums, when the practice of button-holding and "lecturing" shall have been more nearly abolished. Beware of those (without regard to who they are), who with fair speeches and soft words, seek to destroy the influence of men whom God has chosen, and the church has sustained in their office and calling. Look with distrust upon the words of tongue or pen, concerning any man or set of men, which the writer or speaker, would not dare to present to the accused in an honorable way, that is, face to face. Here is a point which is not so well guarded as some others, and where not a little danger exists. The enemy knows too well how prone we are to believe evil which is said of others, without any knowledge of its existence.

If I am not almost constantly in the field, striving to do the Master's work, you may rest assured, dear Saints, that it is because I am not able, or because of sickness in my family. Let us labor together in love, live near to God, and be "wise servants," and then will our efforts be crowned with success. May the blessings of the

great God and His Son Jesus Christ rest upon you all, that your hearts may be enlarged, and your souls influenced by the Spirit of truth.

JOSEPH R. LAMBERT,
Missionary in charge.

LAMONI, Iowa, May 4th, 1888.

To all Saints and Readers of the Saints' Herald, Greeting:—At the late General Conference certain matters were referred to me as "missionary in charge" of Northern Illinois, Wisconsin, Minnesota, Dakota and Manitoba. Among them the case of Bro. J. L. Pride, *vs.* the North Freedom branch, of North Freedom, Wisconsin. Upon examination of papers in my hands and other testimony, I am convinced a great injustice and wrong has been done to Bro. J. L. Pride. I am satisfied irregularities and hasty legislation was had in the suit brought against him, which would invalidate the decision made in said suit.

I therefore, to remove all odium attached to the name or person of Bro. J. L. Pride in consequence of a publication made in the *Herald* over my signature, do hereby reinstate Bro. J. L. Pride, so far as in my power lies, to his former position and fellowship, and so far as I have injured him in the exercise of what I deemed my official duty, I crave his pardon, and hope and trust his life and mine may be such that no reproach can be justly fastened upon either of us or the great cause we represent.

Another matter is the request made by the Western Wisconsin district to see the missionary in charge expressing a feeling of neglect on the part of said missionary. To this I would simply say, it is impossible for me to visit every locality in my vast field. And except in some matters of much importance (which can not be settled otherwise), of a local nature, my personal attention will be given where, in my judgment, I can do the greatest good to the greatest number. In the meantime, however, if there should arise a necessity for my personal attention at any point in my field, or if there should be any point, or difficult question, upon which I can legally give counsel, I shall gladly aid all who may seek such counsel, to the best of my ability, and seek God's Holy Spirit as my guide and wisdom.

Any communication sent to my address, (box 29, Andover, Harrison county, Missouri), will reach me wherever I may be.

And now to all who have been appointed to labor in my field, I ask their hearty co-operation, and desire them to communicate with me that we may understand each other and labor in loving kindness and for the welfare of Zion's cause, in the unity of the Spirit of our Lord.

ALEX. HALE SMITH.

MARRIED.

FITTON—HACKING.—At the home of the bride, April 18th, 1888, Bro. John P. Fitton and Sr. Catherine C. Hacking, by Elder John Smith. A number of friends gathered at the marriage feast, and bestowed upon the happy pair many substantial gifts.

DIED.

PROTHERO.—At San Jacinto, California, February 21st, 1888, Nettie, daughter of Bro. James and Sr. Arvilla Prothero, aged 2 years, 7 months and 5 days. Funeral sermon at the grave by an elder of the Congregational church.

WILKINSON.—Thomas Wilkinson was born March 20th, 1813, in county Down, Ireland; was baptized in July, 1842, by Alexander Hill; joined the Reorganized Church near Mound Valley, Kansas, in 1872; died May 30th, 1886, aged 73 years, 1 month, 28 days. Funeral sermon preached to a crowded congregation by Elder R. H. Davis.

THOMPSON.—Near Manteno, Shelby county, Iowa, April 21st, 1888, Claudis Isaac, son of Bro. George D. and Mrs. Mary E. Thompson, aged 2 years, 10 months and 12 days. Elder C. E. Butterworth conducted the funeral services; a number of relatives and many friends being in attendance.

DEHART.—At Allendale, Worth county, Missouri, April 12th, 1888, of disease of the throat, Bro. Alexander H. Dehart, aged 77 years, lacking

20 days. His wife, six sons and three daughters, besides grand children and great grand children, miss his companionship. He was baptized last August, by Elder H. A. Stebbins, who also was now called upon to preach his funeral sermon. Bro. Dehart was faithful unto death, and grew in knowledge of the work while he lived.

HUNNELL.—At Greenville, Pennsylvania, April 25th, of acute Bright's disease, Frank H. Hunnell, aged 7 years, 7 months, and 17 days. He was a bright child, and the only son of a widowed mother. He was a member of our little Sunday School, in whose exercises he took great delight. We miss him, but our loss is his gain. Services by Elder W. H. Garrett.

MURPHY.—At Shenandoah, Iowa, March 12th, 1888, of consumption, Bro. E. D. Murphy. He was born in the county of Claybourne, Tennessee, April 7th, 1818; baptized May 29th, 1879, by S. S. Wilcox. At the request of the departed, Elder R. M. Elvin preached the funeral sermon, in the Saints' Chapel, at Shenandoah, Iowa, April 29th, from Rev. 3: 5, to a full and attentive congregation.

BISHOP'S NOTICE.

At the convention of a conference, held in Hastings, in the colony of Victoria, Australia, on January 1st, 1888, a resolution was passed to form a separate district, known as the district of Victoria; the same being ratified by General Conference; and said district unanimously recommended Elder Edward McGurk, of Hastings, Victoria, as Bishop's agent.

I therefore appoint him to the same, and recommend him to the Saints to sustain him by Tithes and Offerings, that the bread of Life may be heralded forth triumphantly.

Ever your co-laborer for the work,

G. A. BLAKESLEE,
Presiding Bishop.

CONFERENCE NOTICE.

The North Michigan district conference will convene June 2d, 1888, at Hersey, Osceola county, Michigan. We hope to have a large gathering. I hope the branches will report in full, those branches newly organized, please report names, time of birth, baptism, &c. Bro. C. Scott we expect to be with us, and others who can come.

J. J. CORNISH.

The Fremont district conference will convene at Farm Creek, Iowa, on the 2d and 3d of June, instead of on the 23d and 24th. Presidents of branches and secretaries will please take notice and be on hand with branch reports. All are cordially invited to attend.

HENRY KEMP, *Pres. of Dist.*

SECOND QUORUM OF PRIESTS.

Bro. G. E. Harrington, secretary of the above quorum, informs me that by mistake their report to conference did not contain the name of Bro. W. O. Closson as being one of those enrolled in the quorum, but that it should be there by right. Bro. Harrington also wishes it stated that his address is Box 563, Independence, Missouri, and that Bro. T. R. White's address is Lowry City, Missouri. H. A. STEBBINS, *Church Sec'y.*

TAKE NOTICE.

Having made arrangements with the Board of Publication to have our books kept at the Herald Office, we wish to notify our friends that hereafter all letters of business connected with *Autumn Leaves*, "Home Column," or *Hope*, must be addressed to David Dancer, box 82, Lamoni, Iowa. This will include remittances for every purpose, whether subscription money, offerings for Home Column Missionary Fund, birth offerings for *Hope*, or Christmas offerings from the children. Please remember and in the future send *all money* to David Dancer.

All applications for change of address on either *Autumn Leaves* or *Hope*, or for missing numbers of either papers, must be sent to David Dancer in order to secure attention. *These regulations can not be departed from.*

Send to M. Walker, Lamoni, Iowa, all articles intended for publication, either in *Autumn Leaves*, *Hope* or *Mother's Home Column*.

It is desirable at all times that letters and articles for publication as above specified be sent to M. Walker, but to accommodate our friends and lesson expense, such articles or letters if sent to Herald Office will be handed to us, always provided they be *written entirely separate from any matter of business*.

Parties not connected with the work of the Herald Office can form no just estimate of the absolute necessity existing for a strict conformity to the above notice. It is not for our own convenience merely, but in order that all mistakes be avoided and patrons have their requests promptly and correctly attended to. Let us repeat, **SEND ALL MONEY TO DAVID DANCER, BOX 82, LAMONI, IOWA.**

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M. Walker, Editor and Publisher.

The following are the contents of the May number of *Autumn Leaves*:—Frontispiece, The Vagabonds—With the Church in an Early Day—The Voice Heard in Silence—May Cluster of Memory Gems—Sermon by Elder James Whitehead—Autumn Leaves from the Tree of Poetry—When to Marry—Letters to Young Men—Autumn Leaves—From Malachi of Matthew—Woman's Love for Woman—Under the Lamp-light—Advice to the Youth—Higher Culture of Women—A Sleet Storm—The Oak and the Ivy—God's Creature—An Old Spanish Mission—Choosing a Name—"Kiss me, Mamma, I can't go to Sleep"—Talk to Young Wives—Driftwood—The Life Beyond—Little Brown Hands—The Jews—Sadie's Resolve—Remarkable Incident—Helpful Hints and Suggestions—Editor's Corner—The Humped-up Sex—Boy Inventors—Round Table.

J. H. HANSEN, M. D.
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Will practice in Lamoni and vicinity; calls made at all hours. Office in Drug Store of Hansen & Walker, Lamoni
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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 783.

Lamoni, Iowa, May 19, 1888.

No. 20.

Floral Scott

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

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Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

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The Saints' Herald.

JOSEPH SMITH EDITOR.
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, May 19, 1888.

THE HERALD OFFICE.

OUR friends in the Eastern States, like those elsewhere, seem to appreciate the church publications very highly, for we receive at this office letters from them of unqualified endorsement, and this without solicitation, direct or indirect. These words of encouragement, pointed and brief, are usually found in their *business* letters when they send subscriptions or renewals. Here is what Bro. J. H. Eaton, of Green's Landing, Maine, says of late: "The *Herald* I can't do without." But this is only one like many others of that class coming to Bro. D. Dancer, the Business Manager of the Herald Office.

But we do not claim to please every one. To hope for such a thing were folly. There is almost an infinite variety of tastes and opinions and judgments, and to just suit all and every one, is simply impossible and not to be expected of any mortal, angel,—or even of the Lord himself.

The editors and managers of the Herald Office have a difficult task to perform, and we think all should concede that they do the very best they can to perform it well. The position they occupy in relation to the church and the world should be a sufficient guarantee that they do and will follow the very best light and opportunities obtainable.

From their central standpoint they should get a view of the *entire field*, at home and abroad, such as others do not have and can not expect to have. Others may be qualified to judge of needs and proprieties pertaining to their own personal tastes and views and circumscribed fields and surroundings, and yet at the same time be utterly unqualified to judge of or provide for the requirements of the many and diversified parts of the entire field abroad.

A man with a microscope constantly under his eye may think he has discovered

in a pint of water and a pound of earth all the wonders of both sea and land. But when he has a powerful, wide-sweeping telescope given him, then the matchless wonders of earth and heaven are made possible to him in vaster, clearer, grander outline and detail.

Sectional views, sectional tastes and demands are apt to be partial, prejudicial, exclusive, selfish and limited, and may also be found very delusive and damaging if made the rule and enforced in the general field abroad. Therefore, those who are put in charge of supplying the field in *all* its parts should be allowed the privilege of doing that work as *they* see it, (and not as *others* may see it), and this, too, without outside annoyance, intermeddling, or any other sort of hindrance; and all who are co-workers with them should be active helpers of them in all proper, practical ways, leaving management, control and final decision, solely and quietly where they belong—with those placed in charge and held responsible.

The supposition is a fair one, that every man knows his own work best, if we except, possibly, those who may be placed in control over and above him. It is all so fair to suppose, that the views, opinions, judgments and adopted methods of those who have *their own work* in hand will be the nearest right of any. These facts taken for granted, it follows that those placed in charge of any work should be free from all officious intermeddling, and from any interference whatever, save by those who placed them in charge, and that even then interference should be had only in case of *necessity*, with the least disturbance at all practicable, lest offense be given and the work in hand be obstructed and damaged.

In the manufacturing and commercial world, also in well regulated civil governments, interference with the various departments by those having no authority, or uncalled for interference by those who have authority, meets with merited resentment and condemnation, resulting often in the dismissal of the officious party or parties.

God has graciously provided the church against evils of this sort, and the church—minister and member—would do well to faithfully observe these sensible, equitable lessons. He says:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen."—Doc. Cov. 104:44.

"Therefore, let every man stand in his own of-

ice, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand? Also, the body hath need of every member, that all may be edified together, that the system may be kept perfect."—Doc. Cov. 83:21.

In perfect harmony with this he demands that the ministry, *all of them*, shall confine themselves strictly to their own work, their own authority and their own fields, for he says: "Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you."—Doc. Cov. 68:1. Again: "Teach one another according to the office wherewith I have appointed you."—Doc. Cov. 38:5. And further: "And one man shall not build upon *another's* foundation."—52:7.

All this tends to the unity and edification of all the church, "the body of Christ." The members—ministers included—have "gifts differing," (Rom. 12:6), yet all are members of the "one body." But it should be borne in mind that the body does not smell with its ears, taste with its eyes, nor see with its nose. Each member has its own proper work. So has every one in the church. Hence everyone should learn their *own* work, attend strictly to *their own* work, and wisely and forbearingly let every other one attend to *his own work* without interference or hindrance. And when this is done, those in charge of the Herald Office will be better prepared to do good work for *all*, and will cheerfully account for the work placed in their charge.

SR. BETTY BARDSLEY, who resides near Neola, Iowa, and who is one of the most devoted members of the church, renews for the HERALD of late and complains, and justly, too, that her paper had been stopped. In her letter she says:

"Do you stop the *Herald* as soon as the subscription expires? You have not been in the habit of doing that, and I don't know why I am not receiving it now. . . . I dislike very much to miss getting the *Herald*."

For the benefit of Sr. Bardsley and any others similarly situated, we state that the church papers are continued to those whom we *know* are desirous of having them, even though the time for which the subscription has been paid is expired. But in the case of Sr. Bardsley, this office was notified, by the postmaster at Neola, that Sr. Bardsley's HERALD "remained dead" in that office, and that it was not taken out for the reason that it was "refused." From all the facts now at hand we are inclined to think that some

one has been unduly officious in regard to Sr. Betty Bardsley's HERALD. If others have suffered in a similar way, let us hear at once and we will set the matter in order.

Sr. Bardsley says further, that Bro. H. N. Hansen preaches for them occasionally, "is a real good speaker, does us good whenever he comes, and we hope we will soon have a branch here. We have very good attendance at our meetings when weather is fair. Please fix matters so that I will be sure to get my *Herald* regularly hereafter, for I am greatly disappointed when I miss getting it."

THE *Chicago Journal* for April 7th, last, has the following to say of the late Conference at Independence, Missouri. While it is evident that the writer of the article intends to be fair in his statements, it is also evident that he sees the work of the Reorganization "through a glass, darkly," and therefore presents the work in a somewhat faulty and perverted way. He seems to think our doctrine a mild and rather harmless sort of superstition, and should be tolerated; and he is very confident it is just the "antidote" for the evils of Utah Mormonism.

Well, we believe the latter, and are sure that if taken according to proper prescription it will work wonders in relieving Utah Mormonism of its evils. And as for the doctrine of the Reorganization, we shall be most happy to give the *Journal* man full information in regard to it, and help him to a clear view of all that appertains to it, so that in the future he may present it fully and properly. This is what he said:

"THE JOSEPHITE MORMONS.

"There is in session at Independence, Missouri, a convention of apostles, high priests, priests, elders, deacons, teachers and other representatives of the 'Josephite' Mormon Church. They derive their name from the fact that their leader is Joseph Smith, jr., son of the first Mormon hierarch, and the rightful heir of his prerogatives and traditions. This section of the Mormon Church did not follow Brigham Young to Utah. It repudiated the alleged revelation instituting polygamy, and has never acknowledged the authority of the polygamous Mormon establishment. Its members reside mostly in Iowa, but some are in Missouri and a few in Illinois. They are holding their convention at Independence, because it is historical ground in the annals of Mormonism, being in the locality where Joseph Smith and his followers settled after their first hegrira to the Westward from Ohio.

"The members of this Mormon sect are not objectionable as citizens in the neighborhoods where they live. They are peaceful, honest, industrious and intelligent; are mostly farmers and tax payers, and are faithful supporters of the civil law. They may be called the orthodox Mormons. Their beliefs do not corrupt their morals nor impair the general regularity of their conduct. They are not aggressive, and the people around them are charitable. They live in the same excellent way that the members of many other nondescript and eccentric sects live in the United States, tolerated for their good qualities as citizens, and for the harmless character of the

superstitions to which they cling. If the entire Mormon Church had continued like them, one of the lawless evils and worst pests under the Government would have had no existence.

"In this sect is to be found the antidote for polygamous and disloyal Mormonism. They are sending missionaries to Utah to preach against polygamy in its strongholds. They uphold the purity of the family relations and the primitive Mormon faith uncontaminated by the filthy practical heresies that are the curse of Utah. They are the supporters of law and order, and should receive the charitable sympathies of the American public in their efforts to drive polygamy out of existence."

BANK WANTED.

THE business men of Lamoni and vicinity are anxious that a bank doing a general loan, exchange, deposit and collection business, be located in their town at an early time; and the Lamoni Board of Trade, who have had the matter under consideration for some time, think that such an instution is needed, feel confident it would be well patronized and would soon grow into an important, solid, well paying business.

It is especially desirable that whoever engages in it should be fully identified with the best interests of the town and its surroundings, and be willing workers in promoting these ends. For whoever will not endeavor to build up these interests by all proper methods are not entitled to business patronage and favor. A wise man has said, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." This principle applies also to those building up town or country, and should therefore be wisely observed by those engaged in building up Lamoni and its vicinity. No one should be encouraged in locating a bank in Lamoni unless he proposes to identify his interests with the interests of those who are to be his chief patrons, and who will give substantial benefits in return for benefits received from the people.

Some business men, like the detested Chinese, glean what they can from a locality, leave nothing in return therefor, and go to other fields to spend their gains. Lamoni does not need business men of that kind, and should not in any way encourage or patronize them. A business man who will not faithfully seek to build up the community that supports him is unworthy of that support and should be both shuned and shunted.

Lamoni is located in the midst of a finely situated and very fertile region of country, is steadily developing and increasing in its business concerns, and its prospects in this direction were never better than now.

Whoever may desire further information in respect to establishing a bank (or any other kind of business) in the town, should write to the president or secretary of the Lamoni Board of Trade, and they will be furnished reliable information at an early time.

A COLLEGE AT LAMONI.

SHALL we have one? That is a question now agitating the minds of many of the citizens of Lamoni and vicinity. And not only they, but many of the solid members of the church abroad are talking favorably of it. All are confident one can be established here that will pay, financially, a fair return for money invested in it, and it certainly will pay richly in matters of education in every other worthy direction. It would benefit the town, and the country contiguous to it, largely. It would be a general benefit to society at large and a specific benefit to the church. What is needed to move the matter forward to success is proper management and the needed capital. Shall we have these? We shall see. Later on we may have something further to say on this subject.

EDITORIAL ITEMS.

At this writing, (May 5th), Bro. Charles Jones is lying dangerously ill at home, twelve miles south-west of Lamoni. His many friends and neighbors anxiously desire and look for his speedy recovery.

Splendid rains are blessing our land, and man and beast and bird and every living thing seem happy and contented.

Bro. Isaac M. Smith wrote the 3d inst. that he had changed his address from Tunnell Hill, Johnson county, to Xenia, Clay county, Illinois.

Bro. R. J. Anthony wrote us briefly from Deer Lodge, Montana, the 30th ult. He expects to be at Willow Creek and Bozeman, after the 10th inst.

Bro. Albert Haws is now at Oakland, California, having recently returned home from Butte county. His health is rather poor at present.

Bro. David M. Strachan wrote from Younstown, Ohio, the 8th instant, and says that in April four were baptized in the Church Hill branch, and that Sunday, the 6th of May, ten more were baptized, also that others were near the Kingdom, and that prospects for church work were good. We are much pleased to hear this bit of good news. We passed many pleasant seasons preaching the gospel and building up the church in that region in 1866 and later, and would be delighted to meet and labor with the faithful Saints there again.

Bro. W. T. Maitland writes from Tipton, Iowa, and sends for the HERALD and says, "I must have it. How any live Saint can content himself without it is unsolvable."

Bro. and Sr. Heman C. Smith are visiting relatives and friends in and about Lamoni, and Andover and Ridge-way, Missouri. He intends to start on for Western Iowa, Utah, Nevada and California, by or before the 18th instant, make calls at the above points and labor as needs and opportunities are found, and we confidently expect he will win success by wise, worthy and persistent efforts.

Bro. A. J. Cato wrote us lately from Nathan, Pike county, Arkansas. He reports that the opposition in that region is getting pretty strong and pronounced.

Bro. Charles Derry, writing of late from his home, Magnolia, Iowa, informs us that the rains had been so heavy and incessant that preaching or out-door work had been largely hindered thereby, but that he is now ready and anxious to prosecute his ministerial labors so far as opportunity offers.

TWO SHORT VISIONS.

ABOUT the year 1873, a man in vision saw himself in a life-boat with Pres. Joseph Smith and David H. Smith, his brother, moving out upon a troubled sea amid fierce head-winds and beating waves. Pres. Smith sat in the stern of the boat with his hand upon its rudder. David sat in the middle of the boat, his oars at rest and his arms folded listlessly, while the third man sat well forward, oars in hand, and, with eyes and heart lifted to God for help, pulled carefully and steadily onward, success being given in proportion to faithful reliance upon and prayer to God. * * *

Within a few years just past, this same man, in vision, saw himself and Pres. Joseph Smith *alone* in the same life-boat, occupying the same relative positions as before, and they were crossing a wide river whose dark and troubled waters filled the mind of the beholder with a dreadful sense of danger. The boat was sunk, by the many burdens piled in and upon it, till the waters were nearly up with the top of its sides. Instantly the boat and the waters about it became transparent as the light, and the man saw that a wire, reaching from a distance, and from a given direction, had been fastened to the very bottom of the boat, (whether through mistake, malice, blind zeal, or officious meddlesomeness, was not shown), and the man was given to know the extreme danger of the situation, and the possible harm that might result to the boat, its contents and its man-agers, from that kind of wire-working.

God is a revealer of secrets; and here are some matters which the people will do well to bear in mind. We said once before, and we now say, "Don't joggle the boat!" We know of what we are writing; and we advise all parties to keep hands off the wire, lest harm comes to the boat, its burthens, and those in it; and lest also those working the wires are exposed in their work and are thereby brought to shame and loss, here and hereafter. One of the wisest, safest and most profitable ways is, for every person to attend strictly to their own affairs and not meddle with the affairs of others.

EXTRACTS FROM LETTERS.

BRO. GEORGE CARTER, of South Hancock, Maine, has this to say of late:

"We would be glad to have the elders come and preach for us when they are passing east or west. They can change boats at Bar Harbor and take the boat for East Lamoine, where I will meet them if they will let me know when they come."

Sr. Mary Coon wrote of late from Osceola, Michigan:

"Though I am young in the work, I am strong in the faith. Myself and husband were baptized by Bro. Delong. We thank God that he sent an elder this way to preach the true gospel. We

now have thirty members, and there is a great work to be done here by the elders, for the people are getting woke up to the importance of gospel truths."

Bro. S. B. Kibler, of Woodbine, Iowa, wrote the 7th inst:

We organized our school one week ago yesterday, (April 29th), at my house with thirty-two on the roll. Yesterday (May 6th) had eight new scholars, making forty on the roll, hence we need more *Hopes*. We need a church badly, as more would attend if our meetings and school were not in a private house. Bro's J. W. Wight and C. A. Butterworth are expected to preach to us to-morrow night on their way to Australia. Bro. Derry will be here next Sunday, morning and evening. There are some ready for baptism now, and are only waiting for others to go with them. We are striving to let our light so shine that others may see our good works and be constrained to unite with us. We ask your united prayers that we may have the Spirit of Christ to help us in our scattered condition, that we may in the near future be able to build a church and organize a branch here into which the honest in heart may be gathered and such added to the church as shall be eternally saved.

Bro. E. J. Martindale, in a letter dated at Brown City, Michigan, April 30th, says:

"The work is onward here, and baptisms occur occasionally. Elder J. A. Carpenter is a zealous worker, and a good defender of this great work."

Bro. John Shields wrote us from Masonville, Ontario, the 7th inst., saying:

"I have been doing only local labor here for about three weeks past. April 22d I baptized five at this place. The branch is in excellent condition, and the Saints as a rule are striving to live their religion. There are plenty of opportunities for preaching the word in the surrounding regions, and more calls come than we can attend to."

Sr. Christie, of Akron, Iowa, in a late letter says:

"I never loved this latter day work better than now, although I have not seen the face of a Saint for months past."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"No fable old nor mythic lore,
Nor dream of bards and seers,
Nor dead fact stranded on the shore
Of the oblivious years;—
But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee."

CHRONIC GRUMBLERS.

THERE are many who actually seem to consider it a virtue to find a flaw in everything rather than accept "the goods the gods provide." They "can't help it," they claim. For such the weather is never right. They see no beauty in the sunset because, forsooth, "Dear knows how long such weather will last. It is very nice now, but likely as not it will rain to-morrow."

Present good is invariably swallowed up in evil. The word sympathy is advisedly avoided and the word pity used instead. Such people are truly to be pitied, but not in any degree to be sympathized with. The persons with whom to sympathize are those daily compelled by force of circumstances to listen to their vain repinings and their puerile complaints.

If one does them a kindness they are sure to see some sinister motive behind it.

If ordinary accidents happen they look wise and insinuate that it was all design.

The power to notice and enjoy that which is really to be enjoyed in our lot, is as possible of cultivation as the power to learn to read, and it is quite as necessary if one would regard life in any other way than as a long, painful grind. This latter we have, for the sake of humanity, no right to do.

It is also possible to be very miserable without making of ourselves absolute nuisances to all around us.

One of our first duties to our children should be to inculcate in them a sense of gratitude, not gratitude to us, but the gratitude which is really thankful that things are no worse.

This is our duty no more to them than to mankind. It is to be done not only that they personally may be benefitted, but lest society and the home circle be cursed in them with the most disagreeable of all bores—habitual grumblers.—
Christian at Work.

OUR PRAYERS.

"PRAYER is the soul's sincere desire, uttered or unexpressed," or the burden of the heart. It has been the earnest desire of my heart from childhood up to the present to do good in the world; that is to help the needy, relieve the pains of the sufferer and comfort the sorrowing. I will give one instance for illustration. When a mere child my mother sent me a long distance shopping. When about to start she gave me a quarter; the like never occurred before nor after. I never before had had so large a sum, so could not make up my mind what to purchase with it. I called at my dear Aunt's to rest as usual. Her husband's sister, an aged cripple occupied one room of the house. Shortly after I entered, she opened her door and came into the room by resting one knee on a chair and moving it forward with her hands. The sad sight deeply pained my young, tender heart. She spoke, came forward a few feet, seated herself in the chair facing me, and seemed to be in deep thought. That shrivelled form, white, bowed head and sorrowful, meditative expression are still fresh in my memory, although forty years have since passed. Something bade me arise and give her my piece of silver. The command was promptly obeyed. If the sum had been expended in confectionery, toys, or anything else, it could not have given me the happiness that was derived from her expression, and words of thankfulness. "I need some sweetening, but had nothing to get it with; this will help me wonderfully," she said, as she looked at the unexpected gift with eyes dimmed by age and moistened by emotions of gratitude.

The greatest happiness of my childhood and youth was derived from little acts of self-denial and love, to surprise my dear mother; and no other part of my life gives as pleasing recollections.

O how many, many times I have asked God to make me an instrument of doing good—doing that which would be for the good of my fellow-beings and His glory. Am glad that the little done, has been done; but how great the contrast in comparison with the amount desired! It pleased our Allwise Father to place one, even myself, in just such a situation as others must have been placed in order that I might have the advantage of doing the desired amount of good.

Were not my aspirations right? Were they not pure? Hardly; a little selfish; not intentionally selfish, but thoughtlessly so. As some one

must fill the place of the oft dependent invalid, it was truly no worse for me to be that one than some one else, only I felt it more deeply. And, besides, I had more friends than some unfortunate ones, consequently more comforts. Although, at times, when sorrows, sickness, disappointments, perplexities and vexations overshadow the mind and wrap the spirit in darkness, have felt that earth had no friends on whom I could rely, and our heart at times has been shrunken with fears that our high and holy friends above would fail. We shudder at that awful thought of unbelief, and fear it is the greatest of all sins. Oh, why such an experience of dark unbelief, when we have prayed so fervently for light and joy! Can it be of any benefit to myself or fellow-beings, or our Master? We can not answer; only eternity can give the certain reply. But this we do know, that our dear, blessed Jesus left the high courts of heaven and spent about thirty-three years on this sin cursed earth; took upon himself a mortal body; bore sickness, sorrow and sin for others, and, last of all, while in the deepest agonies of grief, was forsaken of his friends—friends who had vowed to stand by him, even though their lives were at stake. Such is the frailty of the human heart, and such has often been the lot of followers of this Nazarene; and such, too, is the lot of the Nazarites of latter day.

In some cases those for whose happiness we have made every possible sacrifice, in our necessity have left us scarcely noticed; and on the other hand many have aided us, and we are entirely unable to aid them in their extremity. Oh, how unlike our plans, our desires. We feel like one lost, bewildered in a thick forest. Occasionally a glimmer of light breaks through, which gives us a little cheer. I have long since ceased to pray for benefits that tended to gratify ambition; have felt to ask for only enough of this world's goods to meet our few pecuniary wants, and a portion for the spread of the gospel. I have learned that a Saint's pathway is not always to be lighted by the Lamp of Life, any more than the earth is by the light of day; and if such is the plan of our Father it must be for my good, so wish to be able to bow in meek submission to his will. God being my helper, I will pray for the afflicted, the tempted, the weak and for the prosperity of Zion, till my feet stand on the threshold of eternity; then and not till then shall I realize my oft repeated desires have been answered in the best way.

"Prayer is the Christian's vital breath,
The Christ'an's native air,
His watchword at the gate of death,
He enters heaven with prayer."

Dear Saints, God bless you all! May your every effort, both in pulpit and by press, be approved of and blessed by God to the salvation of men and the glory of him and the Only Begotten. Amen. ALMIRA.

HOME COLUMN MISSIONARY FUND.

Sr. Mattie Hughes, Rhodes, Ia.....	\$1 00
Reese Wells, Knob Noster, Mo.....	20
Sr. M. E. Christie, Akron, Ia.....	55
Sr. Sadie Dawson, Ailla, Cal.....	55
Sr. J. Serrine, Piper City, Ill.....	2 00
Sr. E. Hodge, Springfield, Neb.....	1 00
Sr. B. Bardsley, Neola, Ia.....	58
Sr. H. A. Griffiths, Marshalltown, Ia.....	1 00

LAMONI, Iowa, May 9th.

We give below extracts from a private letter received some time since from a very dear friend, and do so in the hope that it may rejoice the hearts of others as it did our own to know that the band of faithful, earnest workers for the Master are increasing, surely and steadily. There are, thank the Lord for it, those who are passing quietly along and who without ostentation or display are leaving no opportunity unimproved for "sowing beside all waters" and praying God to give the increase; and they shall reap, saith the Spirit, in due time.—ED.

Dear Sister Walker:—* * * When I sat down to write I had no thought of touching upon that subject but I intended to tell you—for the sake of telling someone—of my journey home. I had supplied myself with a dozen copies of Voice of Warning and kept one out to read. A young lady traveled with me from Lamoni to Chariton, and I offered her the book to read and she accepted, saying she would do so, but maintained rather an indifferent air. I have not much doubt that she thought me a fanatic, and I did not feel much encouraged. At Chariton I took a room and spent my evening writing; caught a few moments of sleep and at one o'clock was called to prepare for the train. I was determined to have my book on hand in case of an opportunity to give it away, and so laid out another copy. Then before leaving my room I asked God to help me to do some good that day, and I felt that he would. I went to the waiting-room and spent two hours there, the train being late. But the time was not long for I had a pencil and spent my time writing. When the train came I boarded it, and fixed myself as comfortably as I could for an eight hours' ride. We must have traveled about an hour when a gentleman came in from a car in the rear and after going the length of the car came and sat behind me. The other passengers were seeming asleep except one, an acquaintance of the gentleman behind me. There was considerable snoring going on. I was trying to read and the two behind me talked a little. Soon one of these took another seat, and the other gentleman turned and politely asked some simple question concerning my destination. I replied and he then continued to talk, and noticing my book asked me what I was reading. I handed him the book and he looked at it carefully, and silently gave it back. By this time his companion had returned and sat looking at us, and after a few moments during which a few remarks passed concerning the book he asked me to let him see it, and so I passed it over to him. He looked at it saying, "Oh, Latter Day Saints!" I asked if he had ever heard of them and he said, "Yes;" and then the gentleman who had first looked at it said he thought he had such a book at home. I was surprised, and thinking he must be mistaken said, "Where could you get such a book as that?" for few here in Illinois know anything about our faith. I think he must have been debating in his mind whether to commit himself or not, but after a pause he said, "My uncle belonged to your church. He went to Utah, and not liking things there came back and made his home in Illinois." That broke the ice of course, for he told me how he had always respected his uncle, and I could detect that he was not prejudiced against us. We three had become so absorbed in our subject that the second gentleman was carried by his station.

He came back from the platform and laughingly declared, "That is a bad gospel," and I told him I thought I ought to give him the book to make amends. He took it readily and said he should read it. He was a Universalist. He left soon after, but his companion, whose home is in Bloomington, came within an hour's ride of home in the same car with me. He seemed deeply interested and asked many questions and told me he had heard two young men—Utah elders—preach three years ago and said he thought no one had ever preached the gospel so plainly as they. He mentioned some points of their sermons that he had particularly noticed and we both agreed that they had preached truth in those cases at least. This man's name he told me is Charles Judy. I mention it because he said the elder members would know his uncle, Elder David Judy. When I came home I looked through some old *Heralds* and found a notice of the death of said elder.

When we reached Galesburg we went by different routes, but before bidding me "good-morning," Mr. Judy asked if I would give him a Voice of Warning, saying he wanted one and feared he should not be able to find the one his uncle had given him. So I gladly gave it to him, and did not remember for several hours after that I had felt impressed in the midnight hours that I should do a little good that day. Don't you think it looks like the fulfillment of a promise? And we can not tell what good my simple words may have done. How I should rejoice if through my instrumentality another soul should come to know that "truth which makes us free." I am very sorry for one thing. You know when we have made a good beginning that is not sufficient. The opening made needs to be followed up. Now after having attracted this gentleman's attention to the latter day work, if I had only followed up my advantage and secured a subscriber for *Autumn Leaves* I should feel satisfied, for I know that any one to read carefully, and honestly consider the testimonies contained in the Magazine, must gain light and knowledge. I confess I feel culpably negligent, as if I had come far short of what might have been done. And the stronger the testimonies and the better the articles are the more sorry I become; but we learn by experience and I shall probably be more thoughtful in the event of a similar occurrence. I have promised another copy of Voice of Warning to a neighbor here—that will make four I have thus far disposed of.

You have the love and prayer of your sister,
CHRISTIE.

ELIZA, Ill., April 29th.

Dear Sister Walker:—It is with a feeling of gratitude I make the attempt to write to you. I have been reading the May number of *Autumn Leaves*. I can truly say I am well pleased; and my prayer is that it may prosper. I remember hearing Father Whitehead preach the sermon that it contains, but that only adds to the interest of reading it over. I have been here over five months and have not had the pleasure of attending a meeting of the Saints. I often think of the good meetings we had at Lamoni, and long for the privilege of attending again. The *Herald* is a great comfort to me—especially the Home Column. I do not see how any of the Saints can get along without the *Herald*. I am keeping house for my Uncle, who's wife died last October,

and left him with three children. I feel that it is a great responsibility. I desire the prayers of the sisters that I may lead these little ones in the way they should go. They lost the care of a good mother and a true Saint. May the blessings of God rest with you and us all, so that when we are called to go we can freely say, "Thy will be done." Remember me, that I may be worthy to be counted one of his children, and enjoy the rest that is in store for the righteous.

I remain your sister in the hope of eternal life.

MARY A. STRONG.

Correspondence.

DETROIT, Minn., April 30th.

Brother Blair:—I am in deep trouble, have just buried my wife. Her death was very sudden. She was a strong, active woman, and bid fair to live many years. I send you her obituary notice, clipped from our paper. I had planned to do much work for the church, and felt that with my boys at home, I could spare considerable time. But now it seems that I shall have to give up all church work and stay with my family. I have seven children, three of them needing special care. God doeth all things well, and will show me my work. Yours in the love of Christ,

T. J. MARTIN.

39 Victoria Terrace,

BOLTON, England, 22d April.

To the Herald:—I have much pleasure in forwarding for insertion the testimony of sister Martha Morrow, which, I may say, has caused great joy in this part of the Lord's vineyard, and has directly tended to the establishment of the work. We here have been made to rejoice by reading the various testimonies of the "wonderful works of God," which have, from time to time, appeared in the *Herald*, and I take it to be a duty, as it is indeed a pleasure, to communicate this for the edification of the Saints scattered throughout the world; for what, after all, have we to depend upon that we have "the faith once delivered to the Saints," but that the Lord is working with us and "confirming the word with signs following?" Praying that the words "working," "confirming" as progressive, and denoting ever recurring manifestations of Divine power, in connection with the fact that, Jesus Christ is "the same yesterday, and to-day, and forever," (which is the end of the conversation of those who have the rule over the Saints), Hebrews 13: 7, 8, be duly realized and experienced.

Your fellow-laborer in the gospel of Christ,

JOSEPH RAMSAY.

TESTIMONY OF SISTER MARTHA MORROW,
OF FARNWORTH, MANCHESTER, LAN-
CASHIRE, ENGLAND.

For more than ten years I have been a great sufferer from rheumatism, having at times been confined to my bed for weeks. Last summer, for the first time, I heard of the Latter Day Saints, and having been invited by sister Coulson to the meetings, I attended, both in the open air and at No 47 Kent Street, Farnworth, near Manchester. From what I there heard I was, through the Lord's mercy, convinced of the truth, and believing that the work advocated by the Saints was the work of God, I went down into the waters of baptism for the remission of my

sins on the 29th September, 1887, which I shall remember with joy and gratitude all the days of my life.

After I was baptized, I felt better than I had done for many a year; but two or three weeks afterward my complaint returned, and increased in severity until the last Sunday in November. From about a fortnight before that day I was indeed a great sufferer, and was so severely held that I really thought I was paralyzed, as I could scarcely drag my left limb after me, or raise my left arm. My knee also was swollen to an enormous size, and the pain was almost unbearable. On the day named, sister Mann wished me to go to the meeting, but I said I couldn't. She insisted, however, saying, "Thou mun go, and I'll link thee down." I accordingly went and suffered greatly during the meeting, in consequence of not knowing I should have called for the ordinance. At length, however, I did so, and I bear this testimony to all the world, that I was instantly healed. As soon as ever I was anointed, and the elder's hands were placed on my head, I felt a sensation going through my frame like a flash of lightning, and I was made perfectly whole, which caused great joy and rejoicing in the branch.

When I went home, my boy, about fourteen years of age, greeted me with the exclamation: "Why, mother, you can walk! Mother, where's yer lame arm? Who's done that?" I says, "God has sent his healing power."

A neighbor of the Wesleyan persuasion, named William Mann, knowing what a sufferer I had been, came into the house, and I bore my testimony to him respecting my marvellous cure, who after hearing it, made no answer, but went out, and on returning shortly afterward, I asked him why he went out, to which he replied:—"I couldn't speak, as I never had such a surprise in my life, but went out and told my mother about it."

One week after this I had the following vision in my own house:—I had returned from the evening meeting, and was bearing my testimony again to William Mann, brother and sister Coulson being present, when I saw on the ceiling the most beautiful light I ever saw in my life, in the middle of which there gradually appeared an opening, which gradually closed. Being afraid, I asked brother Coulson if he did not see the light, to which he replied:—"No; I wish I could see it; don't be feared, sister Morrow, it is a heavenly light." And sister Coulson said, "Thank God, it is a vision!"

Brother Coulson also said, "Don't be afraid; we are every one gifted, but not all alike; some see visions, and some interpret them; not all alike; but all by the same Spirit."

Prayer was then made for the interpretation, and on separating brother Coulson said, "Now Sister Morrow, pray earnestly for the interpretation, and we will pray too." I did so, and having awoke on the following morning about 4 o'clock, and had received nothing, I knelt down and prayed again, and afterward lay down again, when I had given to me the following dream:

I dreamed I was going through the most beautiful fields that could be seen, and came to a dark forest which was full of all kinds of evil beasts, ready to devour me. At the entrance of the forest was a small gate, and a man came to me and said I must come that way, when, on looking, I saw a narrow way into the forest, with wild beasts

on each side, which caused me to be so frightened that the sweat dropped from my face, fearing that I should fall from the path, which was indeed very narrow, and be devoured by the wild beasts. I however ventured, and as soon as I had put my foot on the narrow way, I saw a bright light before me, similar to that I saw in vision the night before, and the man came and "clapped his hand on my shoulder" and said, "I have showed thee the light and the way; walk in it. Thou'lt have great temptations and trials, but I will send thee a Comforter."

By these things I know that the work in which I am engaged is the work of God, and I ask the prayers of all the Saints that I may continue faithful to the end

Her
MARTHA + MORROW.
Mark.

Witness WM. PARTINGTON.

SOUTH ARM, Mich., May 5th.

Bro Dancer:—I am still doing what I can in the Master's cause, and am now holding meetings here, and am working during the week and preaching Sundays. The interest is increasing and I expect to baptize some soon. I love to present this work to others, for I know it is of God. I meet with some opposition, and one preacher said I was one of the devil's angels. Another, when I gave the privilege to ask questions, began to ridicule Joseph and to tell what his followers did on Pine Lake, and we had not talked long until he got up and left. It did me good and did the cause good, for it made friends for both.

Yours,
WM. DAVIS.

WILKESVILLE, Ohio, May 5th.

Editors Herald:—The gospel of Jesus Christ preached by the Latter Day Saints was first introduced in this place and vicinity in the winter of 1887 by Bro. James Moler, when the cry was "delusion! Mormonism!" etc., and that has continually been the cry up to this present time. But notwithstanding all the prejudice of the so-called christian people, he preached a series of sermons in this place to a few attentive listeners, which resulted in the adoption of two honest souls into the kingdom of God. Since then the work has moved along slowly, but surely, with three more baptisms, many honest friends won, and a few more earnest seekers. We have had preaching by Brn. Devore, Beatty and Matthews. At times we meet with many enemies to God's word, One of the principal being a Methodist preacher named Verdon, who publicly assailed and denounced the true doctrines of Jesus Christ. He claimed the ability and willingness to discuss the questions of our faith with our most able and worthy brethren. We answered his challenge in a gentlemanly manner, and stated that we would present Bro. James Moler for his opponent. But he cowered down like a whipped cur, and did not answer us. Bro. Moler came afterward preached a good sermon, had a number of attentive listeners, very few of the Christian people, but the congregation was of the most intelligent and deep thinking people of our place. We had services Monday and Tuesday evenings and one was baptized.

My first hearing of this gospel was last July. At that time my wife was stricken down with that dread disease, consumption, in the last stage of it. James Moler administered to her. She

had had very severe fever during her sickness, but immediately after being administered to, the fever abated and never was so severe up to her death, the first of last August. During this time I was stricken down, and hearing a doctrine taught which explained the Scriptures, in what I conceived to be the true light, I examined myself to see if I was in the faith, and found that I had never accepted and obeyed that perfect law wherein men and women are adopted into the kingdom of God; and I began to ask of Him who giveth to all men liberally, and in due time I received the knowledge that if I was to be saved in the celestial world, I had to obey that perfect law that was taught by the Savior and the apostles of old. This I obeyed on last December, was baptized and adopted into the kingdom of God by Thomas Matthews. Since then I have received great light on the Scriptures, have improved in health, and can do a medium day's work. Your brother in the one faith,

ALFRED TYLER.

WABASH, Ind., May 8th,

Editors Herald:—I would like that any of the Elders passing through Northern Indiana, and especially those traveling east on the Wabash, St. Louis and Pacific R. R., would stop and make me a call and I will entertain them. If they will notify me a week or more ahead I will try and get a place in which to preach at least one sermon. I wish one could come so as to be here and deliver a sermon some Sunday afternoon, for the people here have never heard one of our preachers. Is there a branch, or are there any members at Chattanooga, Tennessee? I would like the address of some leading Saints there. Yours in bonds,

SUSAN EVERETT.

WHEELING, W. Va., May 1st.

Bro. Joseph:—I left Independence, Mo., on the morning of the 18th, arrived at Kirtland on the evening of the 20th ult., and left home on the 27th for my field of labor. I met with the Saints here on Sunday and we had a good spiritual meeting, one that cheered and encouraged the Saints for the warfare. Yours,

G. T. GRIFFITHS.

SHERIDAN, Nevada, April 27th.

Bro. W. W. Blair:—Here in Nevada we are rather under a cloud at present, but hope something will renew our energy to do good as in times of yore. We rejoice to hear that in different places the work is prospering and many uniting in the latter day work. We hope some one will come and labor with us.

D. R. JONES.

BIRMINGHAM, England, April 25th.

Brother Joseph:—I have been greatly encouraged and strengthened by the good advice found in the *Herald*. The gospel is winning its way slowly but surely for the Lord is blessing his people. We have just closed our conference in the Birmingham district. It convened at Temple Row and we had a good time. The Lord was with us by his Spirit, for one spake in tongues, and after praying for it the interpretation came and was received with joy. We have a nice little branch known as the Summerfield Branch. It has about 27 members. We strive to do what we can for the work of the Lord. We desire to

be ready when the Master comes. I, like many others, can testify that I know this work is of God. I like the *Autumn Leaves* very much. I often think of this poetry written by Sister Kate Curry:

"Am I working for the Master,
Striving with both mind and might
Am I laying up in heaven
Treasures precious in his sight;
Am I keeping his commandments,
In him putting all my trust,
Heeding every admonition
To be faithful—to be just?"

Your brother,

ARTUR CRUMP.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

FOR GOODNESS SAKE, DON'T!

WHEN in the stand don't refer to the doings of Bible personages in palliation of crimes, real or supposed, committed by any man or men in the church, and which may have been flung at you during the week; by so doing you grieve the intelligent portion of your audience, some of whom may have an unfeigned reverence for the Bible worthies; and after all you only beg the question.

When in the stand don't speak in a light, familiar way of, or to Deity, as, "Well Father, what are you going to do about it?" nor to, nor of, any of the ancient worthies, for by so doing you jar the reverential feelings of the thinking part of your audience and cause them to ask themselves the question, Is that man speaking by the Spirit, as he claims? and if so, how account for the illbreeding shown?

When in the stand don't refer to any man of note, living or dead, by his slum name, as, "Tom Paine," "Bob. Ingersoll," etc. You object to "Joe Smith;" then why use these? You better say, Thomas Paine, the apostle of Deism; Robert Ingersoll, the apostle of Atheism.

When in the stand don't keep crooning upon the same thing or idea. Remember that progression is the order of the age. You can not expect people to come and sit by the hour to hear you droning over the same old threadbare, well-worn subject Sabbath after Sabbath. They finally get tired out and keep away from sheer ennui, and then you cry out, "Oh, they have rejected the gospel." Bosh! They simply object to going to hear a theological Rip Van Winkle every Sabbath.

When in the stand don't tell the congregation that you are uneducated, or an ignorant person. Eh! man; they'll find it out soon enough. If they don't they are not worth preaching to.

When in the stand don't make a theological Don Quixote of yourself and go tilting against the windmills of every ite and ism. You don't like to have your creed continually assailed; how then can you expect others to bear it from you and go away edified? A 12 by 12 preacher will never do that—none but the petty two by four's will.

When in the stand don't always be

pitching into the schismatics. That is what they wish you to do—tie them to the stake—for they know that the drippings of schismatics greases the skillet of schism.

When in the stand don't preach a corn-starch sermon. A child will die of starvation if fed on corn-starch only. There is a physical innutrition, and there is a spiritual innutrition.

Finally; when you are in the stand preach and set forth the Spirit and Genius of Christianity. By so doing your sermons will "live long and prosper."

LAMONT.

J.

NEPHITE RECORD.—No. 3.

BY R. M. ELVIN.

BEFORE the death of the widow of Joseph Smith, a number of questions were propounded to her, and inasmuch as she acted for a time as scribe to Joseph while he was translating, she is therefore a competent witness in this case. She said to her son Joseph:

"What of the truth of Mormonism? I know Mormonism to be the truth; and believe the church to have been established by divine direction. In writing for your father I frequently wrote day after day, after sitting by the table close by him, he sitting with his face buried in his hat, with the stone in it, and dictating hour after hour with nothing between us."

"Mother, what is your belief about the authenticity, or origin of the Book of Mormon?"

"My belief is that the Book of Mormon is of divine authenticity. I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscript unless he were inspired. For, when acting as his scribe, your father would dictate hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript, or hearing any portion of it read to him. This was a usual thing for him to do. It would have been improbable that a learned man could do this; and for one so ignorant and unlearned as he was, it was simply impossible."—*Life of Joseph the Prophet*, pp. 792, 793, 794, 795.

In this modest reply the word "stone" is used, and it is possible a captious individual may prefer clinging to his idol and be so infatuated therewith that, like the poor unfortunate pilgrim attracted by the mirage, follows it to his death.

But we learn it was a common expression among all those who were intimate with the scenes in the coming forth of the book, to use the word "key," "stone," "interpreters," all meaning the same thing, namely, the Urim and Thummim.

The chief witnesses all agree, and the friends to the Book of Mormon are in poor business when seeking to smirch the character of the principle actors in the "marvelous work" of restoration in this the fulness of times.

Can not those who claim to believe in the divinity and doctrine of the Book of Mormon see that by publishing false and contradictory accounts that they are but

furnishing aid to the enemies of the book, weakening the defence, and embarrassing and increasing the labor of those who stand for unsullied truth, and against the animadversions of the self-appointed opponents?

Among the first elders of the church, and immediately after the publication of the book, the opportunity was favorable to know the means by which it was translated from the "Reformed Egyptian" into the English language. And there was a necessity that those elders should know the truth, for they were to tell the people concerning how the "fulness of the gospel" came forth.

Orson Pratt wrote thus: "These records were engraven on plates, which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings in Egyptian characters, and bound together in a volume as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were *small* and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving. With the records was found a curious shaped instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystals, set in two rims of a bow. This was in use in ancient times by persons called seers. It was an instrument, by the use of which they received revelation of things distant, or of things past or future."—*Remarkable Visions*, p. 6.

I have two reasons for offering the above. It is a pointed rebuke to the professed admirers of the brilliant philosopher, writer, and pulpit orator, Apostle Pratt, who now teach and publish contrary to what he taught and published to the world and was never called in question as to the means by which the Book of Mormon was translated. And again, it proves the assertion of Rev. Lamb to be unwarranted when he says the characters upon the plates "were great large, sprawling characters." It is to be supposed that Mr. Pratt, coming into the church at such an early day as he did, had knowledge of more value than those persons removed both by years and distance from the time and place of the transaction. Mormon, a Nephite prophet, compiled the book which bears his name, and "continued the history until the four hundred and twentieth year of the Christian era, when (by the commandment of God) he hid up the records in the hill Cumorah, where they remained concealed until by the ministry of an angel they were discovered to Mr. Smith, who, by the gift and power of God translated them into the English language by the means of the Urim and Thummim, as stated in the foregoing."—*Remarkable Visions*, p. 10.

Let Elder George Reynolds and all his associates ruminant upon this evidence of

Apostle Pratt, and denounce him as untruthful and unreliable, or else revise their late attempts to mislead and misguide the distressed, distracted and honest in heart.

December 15th, 1850, the same apostle wrote thus: "The Book of Mormon claims to be the sacred history of ancient America, written by a succession of ancient prophets who inhabited that vast continent. The plates of gold, containing this history, were discovered by a young man named Joseph Smith, through the ministry of a holy angel, on the evening and morning of the 21st and 22d of September, A. D. 1823. Four years after their discovery, or on the morning of the 22d of September, A. D. 1827, the angel of the Lord permitted Mr. Smith to take these sacred records from the place of deposit. The hill in which they were found buried is situated in the town of Manchester, Ontario county, State of New York. With the plates were also found a Urim and Thummim. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. Each was filled on both sides with engraved Egyptian characters; and the whole were bound together in a volume, as the leaves of a book, and fastened at one edge with three rings running through each. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were *small* and beautifully engraved. Mr. Smith, through the aid of the Urim and Thummim, and by the gift and power of God, translated this record into the English language. This translation contains about the same amount of reading as the Old Testament. A large edition of this wonderful book was first published early in 1830."—*Divine Authenticity of the Book of Mormon*, p. 49.

The propagandists of the hypothetical Seer stone story, would reflect credit and honor on themselves by keeping silence until all the early history of the church disappears and has passed out of memory.

Apostle John Taylor, late president of the Utah church, in his redoubtable discussion held in Boulogne-sur-mer, France, in 1850, was very much incensed when Rev. Philip Carter, made a mock of the divine means God furnished, and said: "Mr. Carter made himself very merry last night, at the idea of the 'Urim and Thummim,' which he called 'peeping through two pieces of stone in a hat.'"—*Public Discussion*, p. 14.

I appeal to all those who claim to be loyal to their late president, John Taylor, and ask them how it happens that the present rule of belief and teaching of their church is in perfect unison with the efforts of Rev. Carter, of France, and Rev. Lamb, of Utah, both of whom seek the overthrow of the Book of Mormon? Why, O why! ye people of Utah, have you turned away from the teaching of the early elders of the church and are now against the clear, united testimony of the prophet Joseph Smith, Oliver Cowdery, David Whitmer, Orson Pratt and John Taylor, and are found in harmony with the most extravagant, absurd and decep-

tive efforts that are resorted to as a means to destroy not only the book, but the faith of those who believe in the inspiration of the same!

"The Book of Mormon is the most ancient history of America, its people and its antiquities, that is now extant. It is also the most correct and reliable, having been discovered to the young prophet, Joseph Smith, Jr., by the angel prophet, Moroni, and was translated from the language found on the plates into English by means of the Urim and Thummim, which was received with the record. This book has been translated from the English into the French, German, Italian, Danish, Swedish, Welsh, Spanish, and Kanaka."—*Compendium*, p. 312. Compiled by Apostle Franklin D. Richards and Elder James A. Little. Published by the *Deseret News* Company, Salt Lake City, Utah, 1882.

Moses said in his time: "For their rock is not as our rock, even our enemies themselves being the judges."—*Deut.* 32: 31.

I accept this Scripture as true, and count all men enemies of the Book of Mormon who teach and advocate other means of translation than that appointed and provided by the Almighty; and I herewith assert my faith and confidence in said book, and my willingness to stand in defence thereof, that it was heaven-appointed, that it came forth through and by the gift and power of God, and that no man can safely reject it, for it testifies that "Jesus Christ came in the flesh," and that salvation can not be obtained in any other name. Read 1 John 4: 1-3.

As the dimensions of the plates are given in this paper, and as some critics have denied that a man was capable of carrying "such a mule load"—as they put it—I will add the testimony of Wm. B. Smith, brother of the prophet, who says he saw them weighed, and that "they weighed sixty pounds."—*Foot note, Visions of Joseph Smith the Seer*, p. 16.

The Scriptural rule of proving a fact is by the testimony of two or more witnesses. See Matt. 18: 16; Deut. 17: 6; 19: 15; John 8: 17; 2 Cor. 13: 1; Heb. 10: 28. In accord with this divine rule, during the latter part of June, 1829, Oliver Cowdery, David Whitmer and Martin Harris were by revelation appointed to be witnesses as follows:—"Behold, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates and also of the breastplate, the sword of Laban, the Urim and Thummim."—*Doctrine and Covenants*, p. 89. There was nothing compulsory in this, neither any enticement of a sinister nature in their giving the following certificate to the world:

"THE TESTIMONY OF THREE
WITNESSES.

"Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which

hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brough and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvellous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens, and the honor be to the Father, and to the Son, and to the Holy Ghost, which is one in God. Amen.

"OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS."

This certificate is found in the Book of Mormon. Rev. Lamb says that he believes Mr. Whitmer was an honest man, and that he saw what he testifies of, but that he was imposed upon, and that the whole thing was a base fraud, and a cunning deception. But while at Malad, Idaho, he told the people that the witnesses did not see with their natural eyes, but that they were in a trance, and that it was a visionary view. He also referred to a man in the audience who claimed to have a letter from Whitmer to that effect. This is another artful dodge, and is upon a par with much of the confused trash peddled out by self-constituted expositors of what they know nothing about, ever ready to eschew truth, and gulp down the silly and ridiculous stories told against the truth, and then feed the unsophisticated upon vile and rank falsehood.

Here is how the three witnesses obtained their evidence:—"Not many days after the above commandment (D. C., 15) was given, we four, viz., Martin Harris, David Whitmer, Oliver Cowdery, and myself, agreed to retire into the woods, and try to obtain, by fervent and humble prayer, the fulfillment of the promise given in the revelation—that they should have a view of the plates, etc. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down, we began to pray in much faith to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced by vocal prayer to our Heavenly Father, and was followed by each of the rest in succession. We did not, however, obtain any answer or manifestation of the divine favor in our behalf. We again observed the same order of prayer, each call-

ing on and praying fervently to God in rotation, but with the same result as before. Upon this, our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for; he accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us; in his hands he held the plates which we had been praying for these to have view of; he turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, 'David, blessed is the Lord and he that keepeth his commandments.' When, immediately afterwards, we heard a voice from out of the bright light above us, saying, 'These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct and I command you to bear record of what you now see and hear.' I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance, fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desire, for before we had yet finished, the same vision was opened to our view, at least it was again to me, and I once more beheld and heard the same things, whilst at the same moment Martin Marris cried out, apparently in ecstasy of joy, 'Tis enough; mine eyes have beheld,' and jumping up, he shouted, 'Hosannah,' blessing God, and otherwise rejoiced exceedingly. Having thus, through the mercy of God, obtained these manifestations, it now remained for these three individuals to fulfill the commandment which they had received, viz., to bear record of these things; in order to accomplish which they drew up and described [subscribed] the following document."—*Joseph the Seer*, pp. 103, 104.

This account was given by Joseph Smith, and each of the witnesses survived him many years, and they never denied its truthfulness or called any part thereof in question. To me the strongest and most convincing evidence of the validity of the testimony of the three witnesses lies in the fact that each and severally these witnesses fell into disfavor with the church, and were each dealt with and expelled from the body. Had there been fraud or deception worked by conspiracy or collusion, as is charged by some, these men, while smarting under expulsion, would most assuredly have confessed and exposed the fraud. But, on the contrary, each of these men during ill treatment of both friend and foe, sank asleep peacefully in death, holding firm and unyieldingly to their lifelong testimony.

And now that they are all at rest, I for one do not propose to sit idly by and tamely permit their testimony to be distorted, and their conduct grossly misrepresented. To me the Book of Mormon is as leaves from the tree of life, "for the healing of the nations." The Lord in his kindness has blessed me with His Spirit in my feeble endeavors to proclaim the truth and has confirmed my faith; therefore it is totally impracticable for me to keep silent upon this all important subject.

Selections.

MILLENNIUM.—No. 2.

LET us now sum up what John has said in his Revelations on this subject:

1. He has said that Christ is coming, when every eye shall see Him. This could not have been His first coming.
2. That when He comes, He will come with, or in the clouds. This He did not at His first coming.
3. That when He comes with clouds, they who pierced Him, and all the kindreds of the earth shall wail because of him.
4. That all the Saints which are redeemed from among men, of all tongues, kindreds, people, and nations, are to be raised from the dead, and those who were beheaded for the witness of Jesus, and for the word of God, are all to reign with Christ on earth a thousand years.
5. That the rest of the dead are not to be raised, or live again, till the thousand years are ended.
6. That during this thousand years Satan is to be bound so as not to be able to deceive the nations.
7. That the Saints are to become very numerous upon the earth.
8. That at the end of the thousand years Satan is to be loosed for a little season, to gather together Gog, and Magog, to battle, and they are to come up on the breadth of the earth, and surround the camp of the Saints, and fire is to come down from God out of heaven and devour them.

This is what John says, let him mean what he will; and if we are at liberty to believe what he says, the subject is so plain that he that runs may read and understand.

Let it here be observed, that when any of the Latter Day Saints speak of living and reigning with Christ a thousand years, they do not mean by this that they are to live a thousand years without being first quickened or changed, as some have slanderously reported that they affirm: but that they believe that they shall reign with all the Saints of every nation, people, tongue and kindred, when Christ descends with all the Saints to reign on earth a thousand years, according to the testimony of all the holy prophets since the world began. And he who does not expect this must expect to be cast down to hell, to suffer a thousand years with the rest of the dead who are not to be raised until the thousand years are ended.

Such is the point of light in which John the apostle sets forth this subject; and such the prospects he set before the Saints of God in his day; and this is the expectation he raised in them, that though they should have to suffer their entire three-score years and ten in a state of mortality, yet that they should rejoice; for when the Lord will come, they will reign on this same earth a thousand years, as a reward for their sufferings.

Having ascertained the substance of what John says in the Revelations on the subject of the second coming of Christ, and having seen the object for which He is coming, we shall see what the other sacred writers have said about it; knowing this first, that as John wrote by the Spirit of inspiration, all others who have written by the same Spirit will write in accordance with him; for as they all understood this subject by the Spirit of God, they must all have seen it alike, and understood it alike. This made me the more particular in examining what John had said on the subject of Christ's second coming; for having got the mind of the Spirit which was in John, I have got it as it was in all others who wrote or understood by the same Spirit. Another reason why I was the more particular in gathering together the substance of what John said was, that once having the whole subject before our minds it would enable us to understand those writers better who had not written so fully on this subject as he had; for in our examination of the Bible we have not found any other of the inspired writers who have developed the whole subject as extensively as he has. I do not consider it necessary, however, among believers in the Divine authenticity of the Bible to multiply testimony to prove that what John said is true, nor do I expect that believers in the Bible will require this at my hands; for one inspired man having said so once, settles the truth of the question forever among those who believe that the person was inspired of God when he spoke. So that I consider that the truth of the second coming of Christ to reign on earth a thousand years with all the Saints of Adam's race, who at that time shall obtain a resurrection, or a translation, is as firmly fixed as the truth of the Bible; for should any man undertake to prove, hereafter, that such a marvelous occurrence will never take place, what would he do? Why he will prove that John had not told the truth; and should he, through some management make it appear that some of the writers taught differently, he would only prove that the Bible contradicted itself and render the whole system void together. So it will come to this at last, that as John the Revelator has said that Christ is coming the second time to reign on earth a thousand years with all the Saints, that the second coming of Christ to reign on earth a thousand years with all the raised Saints is as true as the Bible.

I make these observations that my readers may not suppose that I appeal to the other prophets and apostles to prove what John said is true, but to see how all the

writers in the Bible who have written on this subject have seen eye to eye as far as they have said anything upon it. Indeed, if we credit what John has said, we would necessarily expect to find that the other writers also would make some mention of a subject in which they, together with all the Saints had so deep an interest, that they would not pass in silence a theme which must have laid so near their hearts as that of their triumph and reward; as the first of their glory, after their resurrection, was to reign on earth with Him for whom they suffered the loss of all things; which hope enabled them to endure affliction without murmuring. It was this hope that made Abraham call himself a stranger and a pilgrim on the earth. Paul said concerning this promise, "unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?"—Acts 26:7, 8. Surely, Paul would not have us understand that the twelve tribes served God day and night simply that they might obtain a resurrection from the dead, for he well knew that there was to be a resurrection of the unjust as well as the just; and that they would get a resurrection from the dead whether they served God or not; but the promise which they all desired to obtain, was that of reigning with their Messiah on the earth a thousand years.

The hope of obtaining this resurrection was the great reason why the ancient Saints took cheerfully the spoiling of their goods; for on such the second death was to have no power. Paul, in Ephesians 1:10, said, "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." This apostle surely understood that there was to be a dispensation of gathering together not only the things of earth, (as the Lord has now commenced to do) but in that dispensation, the things which are in Christ Jesus, which were in heaven, should be also gathered together with the things on earth. If it should be asked, when would the things which are in Christ Jesus on earth and in heaven be gathered together? the answer is at hand. When Christ comes in the clouds of heaven with power and great glory, and all the Saints with Him, to reign on the earth a thousand years. And the apostle in the above quotation says that God had a dispensation, in which dispensation He would do this miraculous thing. So we see that the apostle knew that there was to be another dispensation ushered in, in the last days, under which dispensation of the gathering God was to do his greatest work.

This important period, which is of all others the most marvelous in human existence, has found a place, either directly or indirectly, in the writings of a majority of the sacred writers. In addition to the direct notices which prophets and apostles have taken of it, there are many beautiful allusions to it, such as are found in Psalm 104:3, 4, which reads thus:—"Who lay-

eth the beams of his chamber in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits, his ministers a flaming fire." Or, as some have translated it, "who maketh winds his messengers, and flaming fire his ministers." Here the allusion is doubtless to His coming in the clouds of heaven, being revealed in fire, taking vengeance on them that know not God, and obey not the gospel. But not only these beautiful allusions, but the direct references are numerous; some of these from the Savior himself, others from the prophets and apostles. The prophet Isaiah says, in speaking of the glory of the last days, "The wilderness and the solitary place shall be glad for them, and the desert will blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them who are of a fearful heart, Be strong, fear not. Behold your God will come with vengeance, even God with a recompense; He will come and save you."—Isa. 45:1-4.

Any person who will read this chapter through with care will see that the coming of the God of Israel, or of their Messiah here spoken of, has not yet taken place, nor will it be fulfilled till Christ comes in the clouds of heaven to reign on the earth. In Daniel 7:13, 14, the prophet speaks of a night vision, in which he said, "I saw in a night vision, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Here the prophet says, "one like the Son of Man came with the clouds of heaven," at which time he is to get the kingdom before described. This is to take place when he comes to reign on the earth a thousand years; for until this time there has not a kingdom been given unto the Son of Man, on earth, in which all people, and nations, and tongues, have served him; nor will He have such a kingdom till the kingdoms of this world become the kingdom of our God and His Christ. It is said in Dan. 2:44, "In the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Surely this kingdom has never been set up until now; for that kingdom which was established among the Gentiles in the days of the ancient apostles, has been defaced, corrupted, and broken up, till there has not been one society left on the original platform laid down by the apostles; but all have been broken to pieces, nor can it ever break in pieces and destroy all the kingdoms of the world; but on the

contrary, the kingdoms of the world have broken it. But from what Daniel saw in his night vision, as before mentioned, the Son of Man, when He came to the Ancient of Days, received a dominion, and glory, and a kingdom, that all people, and nations, and tongues, should serve Him. This is doubtless the kingdom which God was to set up in the days of the kings there mentioned, not the Roman Caesars, as some have supposed, but a race of kings which were to arise after the Roman Empire would be divided into ten parts, which were to be ten kingdoms which were represented by the ten toes of the image which were part of iron and part of clay, which was interpreted to mean that the kingdom would be partly strong and partly broken. Here it is plain, that none need mistake, that the Son of man, or Savior of the world, when he shall come with the clouds, or in the clouds, will receive dominion, glory, and a kingdom, in which all people will serve Him of every nation, and tongue; and this kingdom which he will receive at that time, was to be set up while the kings which after the downfall of the Roman Empire, or after this great kingdom was divided, should yet be swaying their sceptres; but this was not the kingdom which was taken from the Jews and given to the Gentiles, as Jesus foretold when He said to the Jews, "therefore, say I unto you, The kingdom of God shall be taken from you, and be given to a nation bringing forth the fruits thereof."—Matt. 21:43. The kingdom spoken of by Daniel was to be set up in the last days, preparatory to Christ's coming in the clouds of heaven with power and great glory, and all the Saints with Him, to reign with them on the earth a thousand years, when all people, nations, tongues, and kindreds, on earth, or in the flesh, shall serve Him; not REIGN with Him.

In Isaiah 24:23, the prophet, after having described one of the greatest desolations ever pronounced on the head of any generation of men, said: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." We have before seen that this reign was to last a thousand years, and His ancients, before whom He was to reign in mount Zion, and in Jerusalem, gloriously, were all the redeemed from among men, of every tongue, language, kindred, and people. According to Daniel, He was to come to the *Ancient of Days*. Here he is said to reign before His *ancients*, that is, all the Saints from our father Adam down; for who could the Ancient of Days be but our father Adam? Surely none other person. He was the first who lived in days, and must be the Ancient of Days. And to whom would the Savior come but to the father of all the race, and then receive His kingdom, in which he was to reign before, or with His ancients gloriously? Let it here be remarked, that it is represented to be in *Mount Zion*, and in *Jerusalem*, where the Lord is to reign before His ancients gloriously. We shall have occasion for

this fact hereafter. Zechariah says: "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come and all the Saints with thee."—Zech. 14:5. This corresponds with what John says in the Revelations; for if He *brings all the Saints with Him*, they will be of every tribe, tongue, kindred, and people.

That all these passages refer to His second coming, to reign on the earth a thousand years, does not admit of a doubt in the mind of the believer in the Bible; for there is no other time of His coming mentioned in the Scriptures, but his coming first in the flesh to suffer and die for us, and His second coming to reign on the earth a thousand years with all those who obey His will. As to His coming at the end of the earth, or at the final issue of all things, there is no such thing mentioned in the Bible, nor is there one syllable said on it in any revelation which is extant; for so far from His coming at the end of all things, all revelations agree that He will be here more than a thousand years before. So that everything in the Bible said about His coming, which does not relate to His first coming in the flesh, relates to His second coming to reign in mount Zion, and in Jerusalem, and before his ancients gloriously; and this reign is to continue a thousand years, or the Millennium. On the subject of this coming, and this reign, the Scriptures abound. In the testimony of Matt. 24:30, we have the following testimony of the Savior: "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." In Matt. 26:64, the Savior says to the high priest, "nevertheless, I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Here the Savior says himself that He will come in the clouds of heaven with power and great glory. As Isaiah informs us that He will reign in mount Zion, and in Jerusalem, and before His ancients gloriously, He will therefore come in the clouds of heaven with power and great glory. In Mark 13:26, and 14:62, and Luke 21:27, we have the same account that is given by Matthew.

As for any other coming of the Savior save these two, the idea has originated elsewhere than in the Bible or any revelation of God to man. It is one of the discoveries of modern times and modern religionists; for neither Moses nor the prophets, Jesus nor the apostles had any knowledge of any such coming of the Savior. They all knew of two comings: first, His coming in the flesh, being born of a virgin, made under the law, taking upon him flesh for the suffering of death, partaking of flesh and blood because the children were partakers of the same, that through death He might destroy him who had the power of death, that is the Devil, and deliver those

who through fear of death were all their lifetime subject to bondage. They knew of his being smitten, buffeted, scourged, and wounded for our transgressions; bruised for our iniquities; of the chastisement of our peace being upon Him and of our being healed by his stripes. And they also knew of his resurrection and of his ascension as well as of his coming again in the clouds of heaven with power and great glory, to convince all, to judge all and to reign on earth a thousand years; and of his bringing all the Saints with him, and of his reigning until all enemies were put under his feet; but of any other coming they had no knowledge, or if they had they kept it to themselves, for they never wrote anything about it.

We shall now see what the apostles have said about this coming of Christ to reign on earth where he once suffered; for he promised his disciples that he would come again without sin for the salvation of them who looked for him.

Having heard the prophets and the Savior give their testimony, let us hear the apostles give theirs. We shall begin with Paul. He said to His Corinthian brethren: "Therefore, judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."—1 Cor. 4:5. "For our conversation in heaven from whence we also look for the Savior, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body according to the working whereby he is able to subdue all things unto himself."—Phil. 3:20, 21.

"For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also to every place your faith to God-ward is spread abroad; so that we need not to speak anything. For they themselves show of us what manner of entering in we had unto you, and ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—1 Thess. 1:8-10. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."—1 Thess. 4:15-17. "And to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his Saints and admired in them that believe."—2

Thess. 1:7-10. In 2 Thess. 2:1 the apostle thus exhorted the Saints: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto him." And in the eighth verse he said: "And then shall that wicked be revealed whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." Paul thus addressed Timothy Tim. 24:1: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." Titus 2:13 reads thus: "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." In Heb. 9:28 we have the following: "So Christ was once offered to bear the sins of many; and to them that look for him shall he appear the second time without sin unto salvation."

We can see by the foregoing quotations, that the second coming of Christ formed a prominent point in the teachings of this apostle; that he kept it so continually before him, that in nearly all his epistles he makes mention of it, though he lived two thousand years before that important period; but notwithstanding his great distance from it, still in his estimation it was none the less important to himself, nor to the Saints of his day. It was in view of this coming of Christ that he admonished the Saints, comforted those who were in affliction, warned the unruly, encouraged the weak, charged Timothy, exhorted Titus, and sounded his loudest alarms in the ears of a gainsaying world. In viewing the foregoing sayings of Paul, we shall find that he has said in substance the same things which John has said in the Revelations, so that there can be no doubt that they both view the subject in the same point of light.

Paul said that Christ is coming again, and though he does not directly say that he is coming in the clouds, yet he says it indirectly in 1 Thess. 4:13-17, as before quoted: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." So the Lord, when he comes, must be in the clouds, or else the Saints who remain at his coming, would not be caught up in the clouds to meet Him. This plainly shows that Paul expected that he would come in the clouds. So says John the Revelator in Revelations twentieth chapter, as before quoted; and Daniel also in Daniel 7:12, and so says the Savior. On this point then they all agree. Paul says that at His coming they that sleep in Christ shall be raised, and so says John. Paul says that He will take vengeance on them that know not God, and obey not the gospel. (2 Thess. 1:8). John says that all kindreds of the earth shall wail because of Him.

It is shown in Isaiah 24th chapter, that an innumerable train of judgments will fall on those who have transgressed the laws, changed the ordinance, and broken the everlasting covenant, until the earth

shall be utterly wasted; and all this when the Lord comes to reign in mount Zion, and in Jerusalem, and before His ancients gloriously. And in Isaiah 35:4, as before mentioned, in speaking to Israel of the coming of their God, or Messiah, that He would come with vengeance; even God with a recompense He will come and save you.

Daniel says that He will break in pieces and destroy all the kingdoms of the world, and His kingdom shall stand forever. Compare Daniel 7:43, 44, with Daniel 2:44, as before quoted.

From the complete harmony there is among these writers, there can no doubt exist in the mind of any candid person that they all understood the subject alike, and have written for the benefit of the people of the last days.

James makes mention of the coming of the Savior. He says: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receives the early and the latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh."—James 5:7, 8. Peter said to the Saints of his day: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye witnesses of his majesty."—2 Peter 1:16.

Jude also makes mention of His coming in his epistle, verses 14, 15, which is a quotation from the prophecy of Enoch, which is not extant at present; but Jude having preserved this item, shows to us thereby that the coming of the Lord was understood at a very early date in the history of the world, and that Enoch also, the seventh from Adam, was made acquainted with it. "And Enoch also, the seventh from Adam prophesied of these saying, Behold the Lord cometh with ten thousands of His Saints." Zechariah, as before mentioned, says that all the Saints will be here with Him. John, in the Revelations, says that all who will be redeemed from among men are to be with Him. Paul says that his mighty angels will be with Him.

All these doubtless refer to the same time and to the same beings, namely, the Saints who are at that time to reign with Him on the earth, to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

In addition to what John has said in the Revelations, he has declared the same thing in 1 John 2:28, where he says, "And now, little children, abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

In Acts. 1:10, 11, we have this testimony of the heavenly messengers: "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall come in like

manner as ye have seen Him go into heaven." In verse nine of this chapter we are told that while the apostles beheld, he was taken up and a bright cloud received Him out of their sight; and if he comes in like manner as he went (according to the sayings of the angels), He will come in a cloud.

The Prophet Malachi gives us a corresponding testimony in Malachi 3:1-3, as follows: "Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to His temple, even the messenger of the covenant whom ye delight in. Behold he shall come saith the Lord of hosts; but who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers soap. And He shall sit as a refiner, and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Some have supposed that the prophet in the above quotation referred to the first coming of the Savior; but at the first coming He did not come suddenly to His temple, neither did He appear in any sense as a refiner's fire, nor did He purge the sons of Levi that they offered unto the Lord an offering in righteousness; but all has to take place when He comes, as prophesied of by this prophet. Paul says in 2 Thess. 1:7, 8, that He shall be revealed in fire, taking vengeance on them that know not God, and obey not the gospel.

David, in the 50th Psalm, doubtless had his mind fixed on the second coming of Christ when he says in the 3d verse: "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him." No such occurrence has taken place yet, but will when the Lord comes with all the Saints to reign in mount Zion, and in Jerusalem, and before His ancients gloriously.

(To be continued).

A CENTURY'S PROGRESS.

THEY WILL CELEBRATE IT AT CINCINNATI NEXT SUMMER.

THE 7th of April, 1788, was the date of the landing of a little fleet of queer looking boats at the mouth of the Muskingum river, on the north side of the Ohio. From these boats came Gen. Rufus Putnam and many other veterans of the Revolution, with a miscellaneous assortment of young men, women and children.

They at once proceeded to lay out a town, and the best scholars of the company were called on for an appropriate name. Just then the Americans were warmly attached to France and her young king and queen, Louis XVI and Marie Antoinette, so they took the first and last sections of the queen's name and called their town Marietta.

The territory was soon legally organized, and in 1803, Ohio became a state.

And these events, with all the mighty consequences following a few years after,

with the early history and subsequent development of the northwest territory, are to be celebrated at Cincinnati this year in a grand centennial exhibition of the central western states from July 4th to Oct. 27th.

Marietta was the first permanent settlement, aside from military posts, in the present state of Ohio; and almost every acre of the city's area contained some object of interest. The pioneers had located on the Mecca or Jerusalem of that mysterious race we call the mound builders. The whole country was dotted with their memorials; in Marietta may still be seen the great rectangular mound, and in the graveyard is the lofty cone shaped mound composed of many different earths, brought, as archaeologists conjecture, by various tribes in baskets from their distant homes when they came up to the yearly sacrifice.

In laying off the new town the question was raised whether the back water from the Ohio would ever flood a certain hollow and low tract; so they appealed to the oldest Indian in the vicinity. He pointed to an old sycamore in the valley, the forks of which were some twenty feet high, and said: "When I was a boy, my father paddled his canoe through the forks of that tree." As near as they could estimate this was in 1732.

They laughed at the old Indian; but in 1832—one hundred years after the Indian's flood—the water rose above the forks of the sycamore. Fifty more years passed, and then came the great flood which submerged so many Ohio river towns. The old sycamore had long since fallen, but the water was a little higher than in 1832.

The descendants of Gen. Putnam and many other pioneers still live in Marietta, which is a handsome college town and the home of many cultured people. Gen. Putnam died there May 1st, 1824. He was a cousin of "Wolf Killer" (Israel) Putnam, and born in Sutton, Massachusetts, April 9th, 1738; he served in the French and Indian war, entered the Continental army in 1775 as lieutenant colonel, and rose to the rank of brigadier. As a government surveyor he became familiar with eastern Ohio, and early in 1786 assisted in organizing the Ohio company in Massachusetts. The company bought 1,500,000 acres of government land, and proceeded to lay a solid foundation for the new common-wealth. In 1790 Washington appointed him judge for the territory and in 1796 surveyor general; Jefferson removed him from that office in 1803, while he was a member of the first Ohio constitutional convention.

Between the years 1780 and 1787 all the north-west was ceded to the United States by the states which claimed it under original grant, and the territory was organized by the celebrated ordinance, passed July 13th, 1787. Thomas Jefferson had drafted a form of organization dividing all the region into nine states, with the somewhat pedantic titles of Chersonesus, Metropotamia, Saratoga, Assenisipia, Poly-potamia, Washington, Pellisipia, Michigan and Illinois. The people very sensibly retained the general form of his

scheme and rejected the "trills," so we have Ohio, Indiana, etc., names appropriately adopted from the aborigines instead of coined from Greek; but that part of the territory in the present state of Minnesota did not get into the Union till 1858. The donating state reserved small tracts for specific purposes, most noted of which are "Clarke's grant" in Indiana and the "western reserve" in Ohio, the former retained by Virginia for the soldiers of Gen. George Rogers Clarke and the latter held by Connecticut. Other reserves are known as the "fire lands," "indemnity lands," etc.

Cincinnati is certainly the place to fitly celebrate all the events in the early history of the northwest territory, and her citizens took hold of the matter so enthusiastically that in a few days they raised \$1,050,000 as a guarantee fund. The legislature of Ohio passed a joint resolution authorizing the governor to appoint five commissioners for the state, and invite the co-operation of the federal government and the states of West Virginia, Pennsylvania, Kentucky, Tennessee, Indiana, Illinois and Michigan; and those states have already named five commissioners each. The city has granted the use of Washington Park, and opposite the permanent exposition building an elegant cruciform structure is being put up, two stories in the main, with a dome 140 feet high. Other buildings are to be erected, and all these will be used in connection with the present exposition halls; so there will be over forty acres of buildings and halls, the largest and most complete exposition grounds on this continent.

The list of attractions is very long. There will be exhibits for foreign states, literature, local history, science and art, music and floral decorations, manufactures, minerals and agricultural products, curiosities from the old civilizations, and an immense display of woman's handiwork of every kind. Foreigners can import for exhibition without paying duty, and commissioners have visited all the principal cities of Europe for articles, ideas and plans of arrangement. Of course the historical department will be very full, and in appointing commissioners the various governors have taken care to select some persons devoted to local history. Indeed, the story of the settlement and development of the north-west is one that never wearies; it has all the solid interest of history and more than the charm of romance. Almost every country between the Muskingum and the Mississippi has its local history of interest and its local collection of relics; the remains of Indian workmanship are everywhere, and every man whose taste runs in that way has, or can have, his collection of flint arrow points, stone hatchets and idols, and other indices of the vanished race. It is expected that the department devoted to these and other archaeological curios will be especially interesting.

The religion of the pioneers will also furnish material of abiding interest; for in the century just closing not only have the regular denominations toiled earnestly, but the great territory has been the scene of almost every possible experiment suggest-

ed by a heterodox or fertile fancy. The Mormons of Kirtland and Nauvoo, the Icarians of Nauvoo, the Rappites of Pennsylvania and New Harmony, the Owenites, who succeeded at the latter place, the Shakers of Ohio and many other sects furnish material for this branch of inquiry. And, saddest story of all, Gnadenuhuten was founded, grew, flourished and was destroyed before Marietta was located.

In 1749 the British parliament acknowledged the Moravians as an Episcopal church and invited them to settle in North America and convert the Indians. The history of their enthusiastic work in this line is disgracefully neglected by Americans; it makes the blood of any noble minded man thrill to read of their sacrifices. They soon had stations from the north of Canada to Savannah, Georgia; and in the wilderness of what is now Tuscarawas county, Ohio, they established the noted mission of Gnadenuhuten ("Tents of Grace"). Here they soon had one hundred Christian Indians, and their fate even now demands a tear of sympathy. When Col. Crawford's expedition penetrated the Indian country the wild borderers discovered that the savages from the Wabash, who had lately raided Pennsylvania, had visited this town on their way; and without a particle of proof they decided that Gnadenuhuten was a refuge for the hostiles. Before daylight of March 8th, 1782, the savage whites fell on the Christian Indians, exterminated the whole community of about one hundred persons and destroyed the town. There is no parallel in our history to this atrocity, unless it be found in the Mountain Meadow massacre or the slaughter at Camp Grant, A. T. It is related here as but one of a thousand thrilling incidents of the century which is to be celebrated.

What was the northwest territory now contains some 15,000,000 white people. It is a nation in itself, and with the energetic men at the head of the enterprise its centennial should be of equal interest to any in our history. The material is over-abundant. We may safely prophesy that the centennial of the northwest territory will attract an immense throng of visitors, and exert an educating power that will work for the development of the country, and the culture of patriotism.

THE HOT-WATER CURE.

A KNOXVILLE lawyer, after trying various remedies for Bright's disease without being at all benefited, was advised to try hot water. He says: "To make a long story short, I began drinking it. I felt sure that it could do no harm, and it cost nothing. I drank a glass of hot water that night before retiring. I drank another the next morning before breakfast, one before dinner, before supper, and on retiring. I remained in the town where I was for a little more than a week. The third day after beginning the use of the water I felt more comfortable than I had for months. I threw away my gin and morphine. At the end of the week I could walk with my head erect. I was sleeping well at night and enjoying my meals. I have continued the use of the hot water, and to-day I am a stronger man than I have

ever been. I have never enjoyed such general good health, and I count myself a sound man. Do you wonder at my believing in the 'hot-water cure?' I tell you that it has cured me of Bright's disease. I have known several cases of dyspepsia cured. It will cure catarrh. It will cure anything that is caused by a bad condition of the blood, as well as any disordered liver, constipation, or indigestion. Let those who do not believe try it."—*Atlanta Constitution*.

DESCRIPTION OF CHRIST.

THE following beautiful description of our Savior is said to have been found in a manuscript written by Lucius Lentulus, President of Judea, to the Roman Senate, and is well worthy of preservation by those who are his followers at the present time:

"There is at present a man in Judea of singular character, whose name is Jesus Christ. The barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from the grave, and heal every kind of disease with a word or touch. His person is tall and elegantly shaped, his aspect mild and reserved. The hair flows in those beautiful shades which no united colors can match, falling into graceful curls below his ears, agreeably touching on the shoulders and parting on the crown of his head like the head-dress of the Nazarenes. His forehead is smooth and large; his cheeks, without spot, are of a lovely red; his mouth and nose are finished with exquisite symmetry; his beard is thick and suitable to the color of his hair, reaching a little below his chin and parting in the middle like a fork; his eyes are large, bright and serene. He rebukes with mildness, and invites with the most persuasive language.

"His whole address, whether in words or deeds, being elegant, grave and strictly characteristic of an exalted being. No man has ever seen him laugh, but the whole world beheld him weep; and so persuasive are his tears that one can not refrain from joining in sympathy with him. He is modest, temperate and wise; and whatever the phenomenon may turn out in the end, he seems a being of excellent beauty and divine perfection—in every respect surpassing the children of men."

A THOUGHT FOR MOTHERS.

TALKING the other day with one of the most sensible women I know, one too whose large family is so well ordered that there never seems to be a particle of friction in its management, I determined to repeat it to a wider audience than the one my friend had at the moment.

"I never fret about little faults of manner, nor even about transient irritability, in my children," said the lady. "Children, as they are growing up, go through many temporary conditions, which if apparently unnoticed, pass away. In fact, there are little moral disturbances to be expected, like whooping cough and measles in the physical life, and if the general home atmosphere be wholesome and the trend right, I do not think it worth while to be too much distressed over occasional naughtiness."

Is there not comfort here for you, dear friend, who can not understand why John, carefully trained as he is, sometimes in the eager heat of play, bursts into the room like a tornado, or for-

gets to put his cap on nail, and boots on shelf, as an orderly boy ought? And if Sarah is not so patient as she should be with the younger ones, sometimes has mysterious fits of depression, or is hysterically gay with no cause that you can see, summon your own gentle self-possession to the front; remember that the period between childhood and youth, like a transition period, is very trying, and while you pray a great deal for your darling, do not worry about her or talk to her too much. Above all, do not suffer yourself to be always censuring a sensitive boy or girl, to whom judicious praise now and then will be a tonic.

Line upon line, precept upon precept, we must have at home. But we must have serenity, peace and the absence of petty fault-finding, if home is to be a nursery fit for heaven-growing plants.—*Statesman*.

SENATOR STANFORD'S METHOD.

The other day I asked the millionaire Senator from California, "How would you abolish beggary?"

"There is only one way," said he. "Dry up the source—abolish the conditions that make beggars. To try to cure poverty by street charity is like trying to stop a hole in your roof by mopping up the puddles that gather on your floor."

I asked him if he would specify the conditions. "Yes," he said, "I can vaguely indicate them. Let me say, in the first place, that it is not millionaires that cause poverty. Nobody is worse off because the Vanderbilts are worth \$200,000,000. If they had not the wealth it would not exist at all. It is only in those communities where millionaires are possible that the average citizen has enough to eat. Now what causes poverty?"

"1. Ignorance of how to save money. I found beggars in California in 1850, when any man could go out with a tin pan and earn \$5 before breakfast. When by working three hours a day a man could make his board and clothes there were always shiftless creatures around whom the rest had to support. It is the same way now. The soil is wonderfully fruitful there. Merely 20,000 men produce all the wheat of the State and export 1,000,000 tons of it every year, and yet there are beggars. We can cut, thrash, and sack wheat at an expense of one and a half cents per 100 pounds, potatoes cost only a half a cent a pound, and flour is only \$4 a barrel, and yet there is want. An important cause is unthrift. People do not understand economy or practice it as almost every rich man has had to at some time in his life. I really believe that there would be beggars in the world before night if \$20, gold pieces were to be sown broadcast every morning, and so distributed that every man, woman, and child was certain to get some.

"2. The sale and use of liquor. As long as there are ten times as many saloons in this country as there are of both churches and schools, and they are mainly supported by the very poor, the sources of misery are pretty obvious.

"3. A lack of manual training. This last need is most serious. If so many people could be taught trades that the entire product of this country were doubled, next year the wages would be doubled, either in increase of money received or in the smaller cost of the necessities of life to

be bought. More capable skilled hands—that is one of our greatest needs. My great hope is in my university, which I wish to build so tall and deep and broad that the rudiments of every useful trade and occupation may be taught. When everybody knows how to do some difficult and useful thing poverty will rapidly diminish."—*Washington Letter in the Philadelphia Press*.

THE HUGUENOTS.

THE term Huguenots was one of contempt formerly applied to the followers of Luther and Calvin. The origin of the word is uncertain, but it is stated to be derived from *Eidgenossen* (bound together by oath), a term borrowed from the motto of the Confederate Cantons of Switzerland, by certain inhabitants of Geneva, who were among the earliest to introduce reformed ideas into religion. In France the word has fallen into disuse, the followers of Calvin being called Reformers, while the disciples of Luther are included, together with the former, under the general name of Protestant. The history of the rise and progress of the Huguenots forms one of the chief chapters in the annals of France. For some time after their establishment as a sect, the Huguenots continued to increase in numbers, although they were troubled with occasional persecutions under the reigns of Francis I. and Henry II: until 1560, when they took part in the conspiracy of Amboise. By the edict of St. Germain, January 17th, 1562, the right of the free exercise of their religion was restored to them. But in truth this edict was worthless to them, and they were forced to rise *en masse* to save themselves from the persecutions of the government. The leaders were the Prince Louis de Conde and Admiral Coligny; and indeed they numbered among them some of the noblest and most influential houses in France. Although thus powerful, the wars of the sixteenth century soon decimated them, and they gradually lost ground under the continual aggression of the Catholic body. After the conversion or perversion of Henry IV., most of the nobles abandoned the falling cause of the Huguenots; they managed to sustain two civil wars against Louis XIII. In the following century, the history of the Protestant church in France ceased to have any political bearing, and the name of Huguenot soon passed out of ordinary use.—*Episcopal Record*.

KING HUMBERT AND SMOKING.

THE *American Register*, published at Paris, says: "The King of Italy is known for his temperance in all things except in that of smoking. It has often been noticed what an exceedingly small eater the king has shown himself on all occasions, and, as to drink, his guests may have it in plenty, but his favorite 'tipple' is water. His one great weakness was (for it is a thing of the past) a good cigar. He was a formidable smoker, but he abused his tastes in that line to such an extent that recently he had taken a new departure, and had 'sworn off' from the fragrant weed. His nerves had begun to suffer, he had asthmatic turns, could sleep but little, and then had to be propped up by plenty of pillows. Some weeks ago his physician told him what was the matter, and King Humbert said: 'From this day forth I will not smoke another cigar, or anything in the shape of tobacco.' His majesty has kept his word, and the result has been a most noticeable

improvement in his health. King Humbert is a man of iron will, and no one doubts that he will keep his self-made pledge."

Miscellaneous.

TO THE CHURCH OF CHRIST, GREETING.

The Quorum of the Twelve, and Bishopric, feeling that a perfect understanding should obtain between us in order to properly discharge the responsibility placed jointly upon us by the revelation of October 7th, 1861, which reads as follows:

"In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others; or for the purposes of self-aggrandizement by any one, *be he whosoever he may be.*

"As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."

We met at the residence of Bro. C. A. Bishop, Independence, Missouri, April 10th, 1888, to agree upon Rules of Action. There having been important changes in each quorum since an understanding was had, it was deemed best to reconsider the joint epistle of April, 1878, signed by William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenos H. Gurley and Joseph R. Lambert of the Quorum of the Twelve, and Israel L. Rogers, Henry A. Stebbins and David Dancer, the Bishopric of the church. It was therefore carefully considered, and after a few unimportant changes unanimously re-affirmed, and is now placed before the church as containing the "Basis of Adjustment and Principles and Rules of Action" upon which these quorums agree to execute the important duties resting upon them. It is as follows:

BASIS OF ADJUSTMENT.

1.—The word "execute," as used in the revelation of 1861, is, in our view, to be construed to mean to "carry into effect," to set in motion legitimate forces, to put existing laws into active operation. To "execute" any given law may, and in this instance does, involve different offices, or the administration of different officers.

2.—The charge to the Twelve is intended to define their duty as an advisory and judicial body, with whom lies the "regulating" of "the affairs of the church," according to law.

3.—The part to be performed by the Twelve in carrying into effect the "Law of Tithing," is precedent and subsequent, and involves both teaching the law and administering it; administration and teaching to be upon principles agreed to by the Twelve and the Bishopric.

4.—The Bishopric are the legal custodians of all the temporalities of the church,

upon whom devolves the duty of gathering, safely keeping, and disbursing the moneys and properties of the church, in keeping with the law, and agreeably to the rules mutually agreed to by the Twelve and the Bishopric.

5.—In the receiving and disbursing of church funds, all persons who may be entrusted therewith are in fact, or *ex-officio*, agents for the Bishopric, and should account to the Bishopric; and in disbursing general church funds should do so by the direction of the Bishop, or in accordance with an agreement and understanding with the Bishopric previously had; specific, in regard to the objects before determined upon; generally, in regard to objects incidental to the prosecution of missionary labor, for which, in the nature of things, no specific directions can be given.

6.—The Bishopric being created by and responsible to the Church for the proper administration of their duty, should not, in justice, be made finally responsible to the Twelve, in any other sense than all other church officers are responsible to the same quorum; that is, by proper charge and adjudication before the general church officers, or by decision of General Conference.

7.—Discretionary power to receive and disburse church funds, and dispose of church property for the uses of the Church, according to the laws of the Church, and subject to inquiry by the Twelve and the Church, must rest in the Bishopric only, as, by law, the Bishopric only are legal custodians of such properties; but the Twelve may and should exercise such supervisory jurisdiction, according to previous arrangement and agreement with the Bishopric, as will prevent unnecessary delay and injury to the work of the ministry, and will facilitate the proper expenditure of funds in the Church Treasury for the purpose of carrying on the preaching of the word, in which is included the support of the families of travelling ministers in the field; the publication and distribution of such books and tracts as may be deemed expedient, for which no other provision is made; the erection of houses of worship; purchase of lands, together with the care and uses of them in missions assigned by conferences.

8.—The Twelve being by law a traveling, spiritual, ministerial body, supposed to be in the missionary field, can not in justice be expected to act as a council exercising local and decisive direction in the disbursement of church moneys, in the sense that no expenditure could be had, except upon their consent or order, first obtained; it is necessary that there be a full understanding between that Quorum and the Bishopric, as to the scope of the law demanding their attention to the temporal affairs of the Church; also as to the rules which may govern both parties; which rules once agreed upon shall obtain until modified by mutual agreement and understanding; no power being given to either party to dictate those rules.

PRINCIPLES AND RULES OF ACTION.

1.—We believe the duty of the Twelve to be to teach the law of tithing, viz: Ex-

plaining to the church the necessity, and the mode of complying therewith, in order that the financial interests of the Church shall be properly supported, and that they may receive tithing and forward the same to the Bishop, who is the acknowledged Treasurer of the Church, or to his appointed Agents.

2.—That it is devolvent upon the Bishopric and their authorized Agents, to travel among the churches from time to time, to teach the law of, and collect tithing and free-will offerings, and see that the financial interests of the Church are duly cared for, and the wants of the poor duly administered to, and use their best and earnest endeavors to keep the ministry in the field, as appointed by General Conference, especially the members of the Quorum of the Twelve and of the Seventy, and to see to it that the families of such receive proper support.

3.—That officers in charge of Missions appointed by General Conference, receive necessary support in the prosecution thereof, from the Agents of the Bishop in said missions, and that said Agents in the disbursing of moneys be not subject to the direction of Districts, Conferences, or Branches, (yet said Conferences may advise or recommend), but should make itemized reports to said Conferences, who may audit and approve the same, and said reports as certified to, be forwarded to the Bishop.

4.—And that in all Missions where there is no Agent to represent the Bishop, the officer in charge of said mission may receive tithing and free-will offerings, and use such sums as shall be considered necessary for said mission, keeping an account thereof, together with the names of persons from whom received, and forward a quarterly account thereof, together with whatever moneys may remain in his hands as a residue, and not needed by him, to the Bishop; and upon receipt thereof, the Bishop should enter the same upon his books, crediting and debiting the church with said amounts, received and paid out, together with the names of those from whom received and to whom paid; and that all such itemized reports be published by the Bishop from time to time with his regular reports.

5.—In all missions where the officer in charge can not consult with the Agent, (though one may have been appointed thereto), he may receive tithings and free-will offerings and use the same, (as hereinbefore provided for in Article 5, of Basis of Adjustment), or only part thereof for said mission, accounting therefore to the Agent and to the Bishop in his quarterly reports.

6.—We advise the utmost care and economy in the expenditure of moneys; that the first of all objects to be attained by the church is the promulgation of the gospel, and all other interests are but secondary compared with it, which object must ever demand our first attention; next to which is the support of the poor. And believing that moneys have been extravagantly expended in the publication of books, and unnecessarily so, we advise the utmost care in that direction, and the

strictest economy. And we recommend that the Bishopric encourage so far as seems wise and is practicable, the building of church-houses, and that they take the advisory oversight thereof; and also the erection of store-houses in such localities where the interests of the church do now or may hereafter demand it; believing that through this channel the families of traveling Elders would receive more ready support, and which means does not now come into the Church Treasury.

7.—Members should be taught the moral obligation that rests upon them, to put forth an effort to do something of some moment, during the year, either in tithings, free-will offerings, or donations, according to their financial abilities.

8.—Where branches, districts or individuals wish labor in any special locality, the needed funds to sustain such effort should not be taken from the means designed for, or belonging to the General Treasury.

9.—When means are given to ministers of the church for their benefit, by persons in and out of the church, such "means" should be reported to the Bishop, that he may be cognizant of the help that each receives, and that said report be made to the Bishop on the first of March, annually.

Your brethren in the covenant of peace,
EDMUND C. BRIGGS,
WILLIAM H. KELLEY,
JAMES CAFFALL,
JOHN H. LAKE,
ALEXANDER H. SMITH,
JOSEPH R. LAMBERT,
JAMES W. GILLEN,
HEMAN C. SMITH,
JOSEPH LUFF,
GOMER T. GRIFFITHS,
Of the Quorum of the Twelve.
GEORGE A. BLAKESLEE,
EDMUND L. KELLEY,
ELIJAH BANTA,
The Bishopric of the Church.

PASTORAL LETTER.

Having been appointed to take charge of the Virginia and West Virginia Mission for the ensuing year, I desire and invite the hearty co-operation of all the officers and members therein, so that great good may accrue to the church through our incessant and faithful labors. Dear Saints, let us try, by the help of God's Holy Spirit, to have clean hearts, clean bodies, and clean mouths, and lips untouched by poisonous intoxicants and unstained by the filthy weed, so that we will be fit temples for the indwelling of the Holy Ghost.

It is expected that the ministry will endeavor to set a proper example before all men in all things. If any of you have habits that impair your influence, I trust you will dispense with those evils, and be worthy representatives of the meek and lowly Christ.

Let not jealousy have any place in your hearts.

If the Lord of the harvest has blest some of our brethren with greater eloquence and ability than others, we should rejoice and praise God that we have such able and eloquent men associated with us in the ministry. Let every man stand in his own office and labor in his own calling, and all will be well.

We sometimes come in contact with persons who call themselves Saints, who are given to the great evil of fault finding, and make it a special business to criticise the acts and to speak disparagingly of the brethren who have preceded us. Whatever you may hear, do not allow it to bias your minds against them. If you think some of the brethren have acted unwisely, report them to the proper authorities. Also remember that those who talk so freely about others to you,

may in like manner talk about you when you are gone.

Let us love one another and work together in unison.

I sincerely believe that if we are diligent, wise and faithful servants, we will experience unprecedented clearness of perception and power of speech in preaching the gospel, and that great success will attend our labors.

Brn. B. V. Springer, Thomas Matthews, and James Moler have been appointed to labor in the Mission; and Brn. L. R. Devore, T. J. Beatty, and James Brown will spend part of their time in West Virginia, hence it will require considerable means to keep these brethren continually in the field. It is hoped that none will be backward in paying in their tithes and offerings. I am confident that those who will honor and obey the temporal law will never lack any good thing. Please send them at your earliest convenience to F. Criley, 116 Federal St., Allegheny City, Pa., or to T. J. Beatty, Limerick, Jackson Co., Ohio. Many of you have done nobly in the past; and now, do not let Satan or the love of the world prevent you from imparting of your means, great and small in amount. Forget not your duty to see that the poor are provided for, and that the hands of the elders are loosed so they can carry the gospel to all nations, tongues and people. I shall be pleased to hear from any or all, and from the missionaries as often, at least, as once a month.

My permanent address is Kirtland, Lake Co., Ohio.

Dear brethren, let us remember the trust which has been reposed in us. Let us strive to be virtuous, patient, and Christ-like in our deportment. Praying that God's blessings of peace, and mercy may be and abide with us and all His Israel.

Yours in the one faith,
GOMER T. GRIFFITHS,
Missionary in Charge.

THIRD QUORUM ELDERS.

Dear Brethren:—It was decided at the last conference to arrange and have issued a Circular Letter containing names and addresses of each member. That the work may be complete we want the name and address of each member of the Third Quorum. Don't presume that we already know, but send in your address on a postal card, and when the letter is complete we will mail one, and also a blank report to each of you. It should not be forgotten by the members of this quorum that a resolution was passed in 1880 and re-affirmed in 1885, requiring each member to report once each year in person or by letter. The penalty affixed being a forfeiture of a standing in the quorum. We earnestly request each member of this quorum to keep a strict record of number of sermons preached, persons baptized and confirmed, persons ordained, children blessed, sick administered to, and marriages solemnized; also in what capacity you have been laboring as an elder. With these tabulated reports before us we can give a report of the entire work done by the quorum. Please don't let this pass unheeded—respond heartily and at once, and without cost to you will be returned a circular letter and blank report.

Your brethren,
J. T. KINNAMAN, *Pres.*,
J. M. TERRY, *Sec'y.*

STEWARTSVILLE, Mo., May 9th.

GENERAL CONFERENCE MINUTES—ERRATUM.

On page 263 of the *Herald*, containing section 8 of the amendment to the Book of Rules, it should read: "All rules, resolutions, or parts of the same, contained in," etc.

Also at the bottom of the same column it should read: "Section 1 was moved by Brn. Warnkey and A. White. It was favored by Bro. Kinneman, and the previous question being ordered it was adopted. Sec. 2 was moved by Brn. Wight and Foss, and was favored by Brn. Kinneman and Crum," etc.

In both cases the original minutes are correct and so also is the first copy, namely that which was preserved at the conference, but the copy which was made to send to the *Herald* for immediate

publication does not contain the words between one "favored by" and the other, and it is probable that the eye of the copyist took the latter for the former in his looking back and forth.

H. A. STEBBINS, *Church Secretary.*

CONFERENCE NOTICES.

The quarterly conference of the String Prairie and Nauvoo district will be held at Montrose, Iowa, June 2d, at which time it will be necessary to elect a president and clerk. A full representation of the branches is requested.

JAMES MCKIERNAN, *Pres.*

BORN.

ANTHONY.—At Wilber, Nebraska, October 14th, 1887, to Bro. Isaac and Sr. Mary Anthony, a son and daughter. Blessed at the house of their grandfather, at Wilber, May 6th, 1888, by Elder Robt. M. Elvin, and assisted by Levi Anthony, and named Clarence and Clara. The tribe of Levi is on the increase.

SMITH.—At Wheeling, W. Va., March 5th, 1888, to Bro. J. A. and Sr. Annie Smith, a son. Blessed in Saints' Chapel, April 29th, 1888, by Elder Gomer T. Griffiths, and named Gomer Merwood.

LISTON.—At Wheeling, W. Va., March 15th, 1888, to Mr. William and Sr. Bettie Liston, a son, blessed in Saints' Chapel, April 29th, 1888, by Elder Gomer T. Griffiths, and named Gomer Thomas.

MARRIED.

FAUNCE—FORSCUTT.—On Monday evening, April 23d, 1888, at the residence of J. W. Waldsmith, on Ferry street, Nebraska City, Nebraska, Mr. Lee Faunce and Miss Ruby Forscutt, Elder J. W. Waldsmith officiating. Mr. and Mrs. Faunce are now visiting friends and relatives at Omaha for a few days. They will return here soon to make their home at least for the summer, and probably for all time.—*Nebraska City Paper.*

DIED.

LARUE.—At Buffalo, Iowa, August 22d, 1887, Susie, daughter of Elder and Sr. J. B. LaRue. Susie was born July 26th, 1884, and was blessed by Elder M. T. Short, at Millersburg, Illinois. The funeral was conducted by Elder Jerome Ruby.

LA RUE.—At Buffalo, Iowa, March 18th, 1888, Charlie, infant son of Elder and Sister J. B. La Rue. Charlie was born October 28th, 1886, and was blessed by Elder C. C. Reynolds, at Buffalo, Iowa, March 12th, 1888. Funeral by Elder Jerome Ruby.

HOUGAS.—In Mission Branch, La Salle county, Illinois, May 3d, 1888, of inflammation of the brain, Burton E., youngest son of Bro. Joseph and Sr. Caroline Hougas, aged 9 months and 28 days. Funeral services at the Church, by Bro. John Walters, of Seneca. Text, "Suffer little Children to come unto me."

Our little Burton has gone to rest,
His hands folded across his breast.

MERCHANT.—George E. Merchant, born December 18th, 1887, died April 13th, 1888 son of Joseph W., and Maggie M. Merchant. Funeral sermon by J. F. Mintun.

"Dear Georgia, thou hast left us,
And thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

MARTIN.—In Lake Eunice, Becker county, Minnesota, Wednesday, April 25th, 1888, Julia D., wife of Elder Thomas J. Martin. Cause of death Peritonitis. She was a member of a Congregational Church, and the services were conducted by a minister of that faith, assisted by Elder H. Way. A very large company assembled at her funeral, and rendered many acts of kindness which will long be remembered by her family. She leaves a husband and seven children to mourn her loss. A true wife, a faithful mother, a virtuous woman.

Foreign Money Orders.

Bear in mind the fact that the post office at Lamoni is now a Foreign Money Order Office. Therefore, those in foreign countries sending moneys to this office should draw them on Lamoni, Iowa, U. S. A.

AUTUMN LEAVES,

Published monthly for the

Youth of the Reorganized Church of Jesus Christ of Latter Day Saints,

Price per year \$1.25.

M. Walker, Editor and Publisher.

The following are the contents of the May number of *Autumn Leaves*:—Fronispiece, Elder Edwin Stafford, Lamoni—Alice Cary, the Sweet Singer from the Western Woods—Incidents in the Life of one of Earth's Pilgrims—June Cluster of Memory Gems—Letters to Young Men—The Women who Fight the Battle of Life Alone—The Pensioner—Under the Lamp-light—With the Church in an Early Day—Autumn Leaves from the Tree of Poetry—I have Forgotten—He Gave Himself for Me.—Leaves from Palestine—Drift-wood—From Malachi of Matthew—Homes of Unmarried Women—The Mountain and the Sea—Then and Now—Lessons of Mercy—A Conquered Enemy—Helpful Hints and Suggestions—Keep Busy—The Pilgrim's Wants—Enemies of Home Happiness—Modern Shams in Society—Strength and its Source—The Little Shepherd Dog-Mother—The Hills of Amethyst—Editor's Corner—Round Table.

ADDRESSES.

G. A. Blakeslee, presiding Bishop, Galien, Michigan.
A. J. Cato, Nathan, Pike Co., Arkansas.

TAKE NOTICE.

Having made arrangements with the Board of Publication to have our books kept at the Herald Office, we wish to notify our friends that hereafter all *letters of business* connected with *Autumn Leaves*, "Home Column," or *Hope*, must be addressed to David Dancer, box 82, Lamoni, Iowa. This will include remittances for every purpose, whether subscription money, offerings for Home Column Missionary Fund, birth offerings for *Hope*, or Christmas offerings from the children. Please remember and in the future send *all money* to David Dancer.

All applications for change of address on either *Autumn Leaves* or *Hope*, or for missing numbers of either papers, must be sent to David Dancer in order to secure attention. *These regulations can not be departed from.*

Send to M. Walker, Lamoni, Iowa, all articles intended for publication, either in *Autumn Leaves*, *Hope* or Mother's Home Column.

It is desirable at all times that letters and articles for publication as above specified be sent to M. Walker, but to accommodate our friends and lesson expense, such articles or letters if sent to Herald Office will be handed to us, always provided they be *written entirely separate from any matter of business.*

Parties not connected with the work of the Herald Office can form no just estimate of the absolute necessity existing for a strict conformity to the above notice. It is not for our own convenience merely, but in order that all mistakes be avoided and patrons have their requests promptly and correctly attended to. Let us repeat, **SEND ALL MONEY TO DAVID DANCER, BOX 82, LAMONI, IOWA.**

OH, THAT BROKEN SEWING MACHINE!

How often do we hear some good housewife exclaim: "O, my sewing machine is out of repair, and I don't know who can fix it!" Now there is no use of any trouble about that; MR. J. JONES, the justly celebrated Sewing Machine repairer, is in DAVIS CITY, IOWA, and will remain as long as work will justify him. Mr. Jones has more than 15 years' experience in sewing machines, and is master of all kinds of machines, in repairing, cleaning and regulating, no matter what the defect. He keeps on hand all kinds of repairs, such as Needle-bars, Take-up Springs, Pitmans, Gear Wheels, Journals, Shuttles, Needles, Rubbers, Feeds, Feed Springs, etc. He can make your machines as good as new.

TWELVE SERMONS.

THE LAMONI GAZETTE, an eight column paper devoted to general and local news, will publish monthly supplements containing full reports of Sermons selected from those delivered at Lamoni and at the General Conference, which will be reported especially for us. Gazette alone, per year \$1 25
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LAMBERT & HANSEN, Lamoni, Iowa.

IMPORTANT NOTICE.

Bro. Ordway is now Prepared to supply Agents with Portable Bed Springs, Pillow Sham Holders, Tidy Holders, &c., at GREATLY REDUCED Prices. IT WILL PAY to write for Circulars and terms. 11feb Address B. F. ORDWAY, Peoria, Ill.

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Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnau at Wasanaeth Eglwys Iesu Grist, Ad-Redoleiddedig Saint y Dydd Diweddaf." There are 393 hymns in Welsh and 33 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

BRADEN—KELLEY DEBATE.

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FORSUTT—SHINN DISCUSSION.

Paper covers, 194 pages 25
J. Shinn affirms "The Bible teaches the coming of Christ to Judge the world is now past."
M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

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THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and children he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when he is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 784.

Lamoni, Iowa, May 26, 1888.

No. 21.

Floral Scout

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa.
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

Business letters and subscriptions must be sent to David Dancer, by P. O. Order, Registered letter or express. Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, May 26, 1888.

CHRIST THE LIFEGIVER.

A GENTLEMAN who has been taking the HERALD writes us of late and says: "I believe the Saints are right in many things, but I believe that man has life now only through Christ the life-giver,—that is, eternal life. And I see that the wicked will die the second death, and that this means death and not misery. The Bible teaches that the wages of sin is death—and not misery—and that the soul that sins will die."

We perceive that this gentleman has learned to apply the terms life, and death, after the soul-sleeping philosophers methods.

The Saints believe that man has life now and hereafter only in and through Christ the Lifegiver, for "All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men;" (John 1:3, 4); "who being in the form of God, thought it not robbery to be equal with God;" (Phil. 2:6); "Whom he [God] hath appointed heir of all things, by whom also he made the worlds;" (Heb. 1:2); and of whom the Father saith, "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou has loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."—Heb. 1:8-12.

This "Lifegiver," in the Book of Mormon, has this to say: "Behold, I am Jesus Christ, the Son of God. I created the

heavens and the earth, and all that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. And the Scriptures concerning my coming are fulfilled. And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, *by me* redemption cometh, and in me is the law of Moses fulfilled. I am *the light* and *the life* of the world. I am Alpha and Omega, the beginning and the end."—Book of Nephi 4:8. To this we add the following from the Doctrine and Covenants, 38:1: "Thus saith the Lord your God, even Jesus Christ, the great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; the same which knoweth all things, for all things are present before mine eyes: I am the same which spake and *the world was made, and all things came by me.*" Again: "And he [John] bore record saying, I saw his glory, that he was in the beginning before the world was; therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation, the light and the Redeemer of the world; the Spirit of truth, who came into the world *because the world was made by him;* and in him was the *life* of men and the light of men. The worlds were made by him. Men were made by him. All things were made by him, and through him, and of him."—Doc. Cov. 90:1.

And the Saints believe also, that a man may be "dead" spiritually—"in trespasses and sins"—and still live, physically, in the flesh. And they believe further, that the spirit or soul of man lives—exists—when the physical, corporeal body has returned to dust. They also believe that the persistently wicked will at last die "the second death," and that that death will be spiritual, the wicked then becoming dead *in sin*—"in trespasses and sins"—or "twice dead," as the holy Scriptures teach, (Jude 12), and yet be alive physically.

The Saints believe what all holy Scriptures teach, that when a living man dies physically, his spirit—soul—returns to God who gave it; and that, if the man dies a sinner, then his conscious spirit—soul—will be "turned into hell," the "pit," or "prison;" and that, if the man be righteous, or innocent, then his spirit—soul—will go to paradise, into the society of "the spirits of just men," and into the immediate society of the pure and the good, to joyfully wait and become fully prepared for the

glorious resurrection; while the wicked will remain in "hell," "the prison," under reformatory punishment, reformatory teachings, and reformatory influences, until "the resurrection of the unjust," to "shame and everlasting contempt," because he knowingly, negligently and wilfully failed and refused to be governed by the truth and righteousness of our God and his Christ.

The Saints believe that the Spirit—soul—of man, will never cease to exist, but will always and forever have being, whether "twice dead," "dead in trespasses and sins," or alive in Christ to all the fullness of his power, glory, bliss and dominion, or to such measures of the same as are shown forth in the "glory of the moon," or the varying and diversified "glory of the stars" as taught by Paul in 1 Cor. 15:41, 42, all being judged and rewarded according to their works by Jesus Christ the Lifegiver.

The Saints believe that man is "the offspring of God," (Acts 17:29), and that as Christ was, so were they with God before the world began; and that God in his love and wisdom made his "offspring"—"children"—"partakers of flesh and blood" in this earthly pilgrimage and probation, and that because "the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same, [flesh and blood], and that, too, for a wonderful and glorious purpose pertaining to time and eternity, also to this world and endless ages to come, namely, "that through death he might destroy him that had the power of death, that is, the devil; and *deliver them,* who through fear of death were all their lifetime subject to bondage."—Heb. 2:14, 15.

The Saints believe that this great deliverance through Christ the Lifegiver, works complete deliverance from sin, error, evil, pain and death, and effects the salvation and exaltation of the faithful in Christ Jesus to all the heavenly light and knowledge and wisdom and power and dominion and glory and immortal joys, possessed by the angels, by Christ and his Father, and by all the sanctified and exalted ones in the eternal worlds, and for endless ages to come.

Yes; the Saints believe that Christ is the Lifegiver in the highest and most glorious sense conceivable, or possible. And they believe that the work of creation was founded in the matchless wisdom, love and power of God; that there were no mistakes made in it, and that the work of redemption, exaltation and eternal progression of the faithful ones of earths' children was not an afterthought on the part of God, but that both the work of creation and redemption in Christ were and are parts of the all-glori-

ous plan devised by divine wisdom "before the world was," for the present and eternal happiness of man and the glory of God, and that all mankind, except the sons of perdition, will be blessed and benefited through Christ in having lived this present life of tribulation, trial, development and progression.

Jesus said of Judas, his betrayer, a son of perdition, "But woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born." But men in their blindness have said as did one of Job's "miserable comforters," that men are "born like a wild ass's colt;" and some have thought and said as did Job when under the clouds of trial and affliction, "Let the day perish wherein I was born," not understanding the high purposes of God. But the Infinite One, whose wisdom and love ordained the worlds, in their times and in their order, to be the eternal inheritances of his intelligent creatures, has a higher, nobler estimate of the importance and worth of man, and a far loftier purpose in man's creation and destiny than people are wont to allow. A glance at the redemptive work of Christ who, in the glorious purpose of God, was "the Lamb slain from the foundation of the world;" (Rev. 13:8), "who verily was foreordained before the foundation of the world," (1 Peter 1:20), and whose redemptive "works were finished from the foundation of the world" (Heb. 4:3) so far as relates to their design and purpose,—we say a glance at Christ's redemptive work plainly exhibits God's marvelous love for man, and his wise and carefully designed provisions for man's salvation from error and evil of every kind and name, both here and hereafter, and for his final elevation and exaltation to a fulness of salvation and eternal happiness.

God's creation is not a thing of naught, even in the least of its parts, or in the lowest of its departments.

God loves the world, the workmanship of his hands! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16. And the importance and magnitude of this blessed gift can only be measured by a clear understanding and a full appreciation of the importance of man's salvation and happiness on the one hand, and the wonderful, matchless price paid to procure them on the other. Christ had unspeakable glory with the Father "before the world was."—John 17:5. "God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:17. "This is a faithful saying, and worthy of all acceptation, [all should ever keep this in mind.—Ed], that Christ Jesus came into the world to save sinners."—1 Tim. 1:15. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sake's he became poor that ye through his poverty might be rich."—2 Cor. 8:9.

These are a few of the many testimonies found in holy writ revealing the purposes of God in the creation of man, and the rich provisions foreordained of God for his

present and eternal welfare in and through Christ the Lifegiver.

The Saints believe all this; and they also believe, in harmony with these things, that all mankind will learn of Christ's redemptive work for man, and that if they fail to learn it in this life, they will learn in the world of spirits as is contemplated in 1 Peter 3:18, 19; 4:5, 6; John 11:25; Zech. 9:11, 12; Isa. 24:21, 22; Ezek. 32:21; Jonah 2:2, etc., etc; for God "will have all men to be saved and come unto the knowledge of the truth," (1 Tim. 2:4), so that "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea," may be qualified to say, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever," (Rev. 5:13), and, "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:10, 11.

Thus can the way be prepared, and the Scriptures be fulfilled which everywhere teach that God will finally and fully judge all men according to their works, as may be seen in Ps. 62:12; Prov. 24:12; Jer. 17:10; Matt. 16:27; Rom. 2:6-11; 2 Cor. 5:10; Rev. 20:12, 13; 22:12, etc., etc. And how can all men confess that Christ is Lord until they learn of him and know of him? And how can unnumbered millions of heathen, and others, who have lived and died without even the least opportunity to hear of the Lifegiver—how can they "confess that Jesus Christ is Lord, to the glory of God the Father," unless they learn of him after this present life? And how can God judge all men and reward them according to their deeds, if death ends all with the wicked in this life? But thanks be to God, the redemptive work of the Lifegiver will be made known to all the living and the dead, in God's good time.

DECORUM IN CHURCH.

THERE is need for reform among the Saints in regard to decorum at church service. If there is any one place where the injunction, "Let everything be done decently and in order," should be observed more closely than in others, it is in the place to which the Saints are accustomed to gather to sing, to pray, and to hear the preaching of the word.

One does not retire to his closet to pray with a feeling of levity in his mind; no more should he attend divine worship in the assembly of the Saints in such mood. It seems to be almost the first requisite condition of mind that we be sober in worship. The topics of conversation among the worshipers before and after the services should be cheerful, but not those calculated to incite to levity. There is always enough to talk about among the Saints without recourse to that which is ribald and coarse. Neither should the character and failings of their neighbors be the subject of their Sabbath conversation. "Godly walk and

conversation," certainly means such as would be becoming in Saints were the Lord present to hear in person as He is in power.

It is important to the devoted worshiper that he reaches the place of worship in time to hear the opening song if not to join in singing it. He should be in a frame of mind to enter into the sentiment of both song and prayer; and a hearty amen should exist in his heart to the "fervent, effectual prayer" of the one who offers that service to God.

True etiquette and the polite requirements of the house of worship declare that the men should remove their hats when entering within the doors, and to remain uncovered while in the building. Some foreign nations, trained by courtesy and long custom, take the hat off on entering public rooms, such as art rooms, parlors of hotels, dining rooms, and other places of indoor public resort, and more especially all places of worship. It is a beautiful custom, no matter where, or with whom it originated; and Saints would do well to cultivate the gentle grace and courtesy of which it is the mark. Men of the present time raise the hat to lady friends in the streets, promenades and places where they publicly meet, and some are even so polite as to remain uncovered with hat in hand while conversing with a lady, unless she bids him to resume it. Is it not meet that we treat Him in whose service we engage in our houses of worship, as courteously as we would the creatures whom he hath made, though they be but a little lower than the angels.

Many persons are restless and uneasy by nature and are seldom at rest; but while in the assembly room where worship is being held all should avoid shuffling the feet upon the floor, moving the chairs, or seats on which they are sitting, drumming with the fingers; and, especially, beating time with the feet on the floor when singing. It may be well enough for the ball room fiddler to emphasize the time of the music he is playing for noisy dancers; but it is not only highly indecorous in the house of worship, and in the children of God, but it is very annoying and disturbing to those who may be fond of music and singing whose nervous system makes them sensitive to inharmony and discord. Not confessing for others, we can assert safely that we have had many an otherwise excellent song service spoiled by the thump, thump, of some thoughtless brother's foot beating time to the singing—if it is necessary for any one but the leader to beat the time, it is better that it be done with the hand and without noise. Another distressing interruption to worship is the habit of coughing, hack, hack, that many indulge in. It is in many instances positively hurtful to the one who coughs, and is by no means essential to their health, or their ease, as any competent physician will advise; it is largely habit, and a bad one at that. One person will throw his head back and give a loud cough; and sooner than we can write it there are twenty at work, cough, cough; some trying hard to suppress it and others just indulging in it to their own

hurt and the distress of nearly all who hear them. Were it a matter of necessity we should not write one word about it, but it is not. A very few moments of keeping the mouth closed after coming in and sitting down, with the exercise of a little will power that says "I will not cough," will relieve the throat and the cough will be repressed. We once suggested to a young lady that she was doing an unnecessary amount of coughing and ought to suppress it, and upon her stating that she could not help it, asked her to try; and in a few minutes she said with surprise: "Why, I can stop coughing!" Of course she could, and so can many of those who are troubled by the desire to cough because they hear some one else do it. Try it.

Some church goers are found at their posts on Sunday, providing that the elder whom they like best to hear is to speak; if not they stop at home. These people, sometimes, find fault openly with the efforts of the elders not so richly endowed as the best, and disparage them. With some elders such disparagement is a spur to more study and a better manner, but these are very few; with the greater number it hurts and wounds and discourages, and finally drives them out of the stand. The object of the hearer should be to get good out of the sermon that he hears; he should look for the sweet, not the bitter. Men usually find what they seek; and it is according to the word, "seek and ye shall find." It is a poor sermon, indeed, from which the earnest, devoted Saint can not gather cornels of comfort and cheer and strength, if the man who delivers it is an earnest, honest man.

PAY YOUR DEBTS.

THERE is considerable truth in the following little bit from the *Associate Reformed Presbyterian*: "Just at this time our country needs a religion that will make a man pay his debts. Shouting don't settle old notes or accounts, with God or man. We pounce down on a fellow and put him out of a church if he goes to a ball or theater or gets drunk, but never say a word to the pious scamp who never pays his debts. Preachers and people who never pay their debts are doing the church more harm than dancers and drunkards—there are more of them in the church."

If all followed the instruction given by the Savior and his worthy servants, the church would never be scandalized in the manner indicated above, for all would pay their just debts according to agreement, or make ample provision so as to secure their creditors against loss when in their power to do so. The person who gets in debt to others, thereby enters into contract—covenant—to pay in a given time and manner, and if he fails to do as he agrees, he breaks his covenant, disappoints those who trusted and accommodated him, and possibly inflicts double loss upon them, because the evil of this failure to keep contract may reach far beyond the first creditor. For if the latter can not get his dues, he in turn may fail to pay his creditors and thus entail disappointment and loss in that case. Negligent and dishonest debt-

ors are a curse in any community, and such is the light in which they are held by all fairminded people.

An intelligent writer has recently said: "I am almost in favor of the abolition of all laws for the collection of debts, except those involving liens like mortgages or those founded on fraud and false pretenses. It would break up the credit system and compel men to pay as they go. Debt is second cousin to dishonesty. When one incurs a debt without reasonable assurance of ability to pay it, the relationship of the transaction to dishonesty is much closer. 'Owe no man anything, but to love one another,' is the eleventh commandment."

This is putting the matter pretty strong, yet in some cases it is not far from the correct thing. For it would be better for some persons, and better for business generally, if some persons were never accommodated with credit. And certain it is that when one runs into debt and has no good grounds to believe he can pay as he contracts, then that smacks of dishonesty. And when one runs into debt with no fixed determination to pay, he is as vile as a common thief, and should be proclaimed and treated as such.

Covenant breaking, (contract breaking), is denounced in all the Scriptures as a grievous sin. If any one will reflect upon the disappointment, loss, and discouragement resulting from violated contracts and unkept covenants, he will readily perceive that these evils are to be avoided and strongly condemned.

The person who fails to fulfill his contracts, disappoints and vexes others, and may cause them to sin in thought, in word, or in act, and may cause those whom he owes to break their contracts with parties they owe, and in this way the evil spreads in its effects. The Book of Mormon says: "Whosoever among you that borroweth of his neighbor, should return the thing that he borroweth, *according as he doth agree*, or else thou shalt commit sin, and perhaps thou shalt *cause thy neighbor to commit sin also*."—Mosiah 2:5. This being true of those who borrow, it is equally true of those who owe just debts; they should pay them, or arrange with their creditors in a proper manner for their payment.

The voice of the Lord to the Saints is, "Pay the debt thou hast contracted." (D. C. 18:5). Again, "Behold, it is my will that ye shall pay *all* your debts." (D. C. 101:13).

If the Saints kept these commands, they could never be ranked with those denounced by the *Presbyterian* and the writer we have quoted.

Indeed, the Saints, generally, including the Utah Mormons, have a most excellent reputation in respect to honestly paying their debts. This is true of them probably in all places, if we except a few unworthy persons here and there.

Business men frequently remark that they lose little or nothing by trusting the Saints. This should be exactly the truth of *all* Saints; and the officers of the church should see to it that all the membership

are both honest, prompt, diligent and industrious in this respect.

An unfaithful, unjust, slothful debtor should not be known among the Saints; and if any such be found among them they should be dealt with for their sins as the law directs, and, if they do not repent, they should have no place among the Saints; for such persons disgrace the Church of God, offend, and wrongfully obtain means from confiding, accommodating creditors, besides ruining their own reputation, blasting their own happiness, and heaping upon themselves condemnation for both this life and the life to come. For Jesus says, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

The idler and the dishonest person should find no place in the Church of God except they bring forth fruit meet for repentance, for the Lord says to the ministry "purge out the iniquity that is among you."

The Lord demands that the Saints shall be "the light of the world" by keeping all his commandments, thereby walking in the light of Christ, "do justly, love mercy, and walk humbly with God."

Pay your debts, and pay them honestly and promptly, and thus save yourselves and others from trouble.

EDITORIAL ITEMS.

WE again notify all parties writing articles for the *HERALD* to sign their proper names to such articles, otherwise they will not be printed. Some send no name, others give initials, and others sign fictitious names. Parties writing should sign their proper names and then, if they choose, ask that their initials, or a fictitious signature, take the place of their name. We further notify all to use only one side of the sheet when they write for publication; also that they do not write on the same sheet matters of business and what they wish published. Careful attention to this advice will secure respectful attention to communications sent us, and will facilitate the labor of editors, printers and the office clerks.

Bro. R. S. Salyards reached Lamoni Sunday morning the 13th inst., and entered upon his new and untried duties in the Editorial department the morning of the 15th instant. His zeal for missionary labor has not abated one jot, and we have promised him all the aid at our command in finding him opportunities for preaching in "the regions round about." We trust he will find this an ample and fruitful field of labor, both in the Herald Office and in preaching and building up the gospel as an active minister in the church.

Bro. Ebenezer Miller writes from Scammonville, Cherokee county, Kansas, and asks: "Are there any Saints here or near here?" Yes; there is a branch at Columbus, also not far from Weir City, and there are many Saints throughout that region.

Bro. A. J. Cato's address is Nathan, Pike county, Arkansas. He wishes Bro. J. W. Gillen to write him.

President Joseph Smith reached home from Independence, Missouri, 16th inst., and is in excellent spirits.

Bro. Joseph Flanders, of Horton, Kansas, expresses heartfelt gratitude that Rome and the Romish church have lost their power to persecute and destroy the children of God, and he feels joyful that he found and investigated the faith of the Saints and thereby secured the knowledge of gospel truth.

Bro. James Allen and family, formerly of Coalville and Van Meter, Iowa, have recently located in Lamoni. Bro. Allen has purchased the steam mill property of Bro. George Adams and intends to add other machinery. We welcome him and bid him good speed.

Mrs. John Stewart, now of Pittston, Luzerne county, Pennsylvania, formerly Mary Gillispie, of New Cumnock, Forfarshire, Scotland, is anxious to learn if there is any one of the Saints who formerly knew her. If so she will be pleased to correspond with them. Address Mrs. Mary Stewart, Pittston, Luzerne county, Pennsylvania.

Bro. Bradbury Robinson, of Humboldt county, California, has been spending a few days of late among the Saints at Lamoni. He expresses gratification at what he sees and hears among them, and also in the prospects for the future development of the interests of the church in this region, including the material interests of the country. It is among the probabilities that he will, at no distant time, locate himself and family here.

QUESTIONS AND ANSWERS.

Ques.—It is right and proper for any believer in the gospel, male or female, to lay hands on the sick when they pray for their recovery?

Ans.—We know of no Scriptural evidence authorizing it. The Scripture evidences in respect to administering to the sick are these:

"Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5: 14, 15.

"And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the *elders of the church*, two or more, shall be called, and shall pray for, and *lay their hands* upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me."—Doc. Cov. 42: 12.

These passages point to those who have authority, under the law of the Lord, to administer to the sick according to these ordinances of the church, and they are "the elders." In Doc. Cov. 17: 11, it is clearly stated that, "neither teachers nor deacons have authority to baptize, administer the sacrament, or *lay on hands*." And inasmuch as "neither teachers nor deacons have authority to * * * lay on hands, then it is certain that a mere member has not "authority" to do so.

Q.—What kingdom is that spoken of in Daniel 2: 44? and when was it to be set up?

A.—It is the kingdom of God, "set up" by "the God of heaven," and that, too, in "the days of these kings" (or kingdoms) mentioned in verses 41-44, which were evidently the ten subdivisions of the Roman Empire, which empire was symbolized by "the fourth kingdom" of verse 40. And we understand the prophecy to mean that some of "these kings" (ten kingdoms) would still be in existence in the latter days, when "the God of heaven" would "set up a kingdom, which shall never be destroyed." And we further understand that that kingdom was "set up" by "the God of heaven" in founding and organizing the Church of Jesus Christ of Latter Day Saints. See Doc. Cov. 32: 2; 39: 5; 65: 1, etc., etc. This "kingdom" when "set up" was to be small and obscure, but was to progress and increase until Christ with all the Saints shall come and the kingdoms of this world come under the reign of Christ, when the kingdom will "fill the whole earth."

EXTRACTS FROM LETTERS.

Bro. J. W. Wight wrote a card from Salt Lake City, May 13th, and say:

"As per appointment we left Omaha the 10th inst., arriving here last night. In contemplating our mission, I feel a peaceful assurance never felt before. Pray for us."

Bro. Thomas Bradshaw of 48 Repton street, Limehouse, London, England, sends for church publications and says:

"I want them as I am engaged preaching in the open air on the south side of the River Thames, and am loaning my books to some who are enquiring after the work of the Lord. I hope before long to be able to give a good report of my labors."

Bro. E. Day Bennett, of Santa, Clara, Dakota, under date of the 7th inst., says:

"We had two more additions to our branch yesterday; one a young man of considerable ability, a son of a Methodist minister. He was baptized April 8th by Bro. Oehring. The other was received by letter. Others are about ready to come into the fold. We have excellent meetings. The Spirit of the Lord is with us in tongues, prophecy and healing."

Bro. Bennett says further, that in the report of the organization of the "Second Quorum of Priests," his name should read "E. Day Bennett," instead of "Edward D. Bennett."

Sr. Ruth A. Turner wrote us from Montrose, Iowa, of late, saying:

"The Saints in this place are striving to do the will of God, although some are being sorely tried. Our much beloved sisters Simpson and Thornton are now very near the end of their life's journey. Pray for them that God may give them grace and patience to abide his time."

WITH a great deal of pleasure we print elsewhere in this issue an excellent sermon delivered by Elder John Nicholson, in the Tabernacle in Salt Lake City, April 29th, which we take from the *Deseret News* of the 4th instant. Its leading topic is most timely, its proof-texts well chosen, and the manner of presentation entertaining and instructive.

The sermon gives evidence that the leading Mormon ministers in these times when much tribulation environs and afflicts them, are observing the teachings of the sacred books and teaching them to others. In other words, they are getting back to the teachings of the church from 1830 to 1844

—perhaps as late as 1852. It also shows that they see the need of the Saints being guided by the accepted word of the Lord which requires them to "judge all things pertaining to Zion," and to prove the "liars and hypocrites" among them, and examine and know "they who are not Apostles and Prophets." Besides this, it proves that they perceive and admit the fact that the people of God are not "always maltreated because of their righteousness," but that, on the contrary, "when they have kept His commandments, they have been prospered and protected, . . . unless in exceptional instance," all of which is true, and we are delighted to know these men see and teach these truths.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

TEACH ME.

"Teach me to live! 'Tis easier far to die—
Gently and silently to pass away—
On earth's long night to close the heavy eye,
And waken in the glorious realms of day.

Teach me that harder lesson—how to live,
To serve thee in the darkest paths of life;
Arm me for conflict, now fresh vigor give,
And make me more than conqueror in the strife."

PRAYER.

WE give place to another article from the pen of sister Eleanor, in which will be found a fuller explanation of her ideas with reference to the formation of a band for prayer, or "The Prayer League," as she terms it. It remains for the sisters to think of the matter seriously and then write the Home Column with reference to it. The prayer of Christ for his disciples was, that they might be one, even as he and the Father were one; and if this uniting of our faith and prayers will tend to such a unity, then it will be working in harmony with the earnest desire of our Redeemer. That it will have this effect if faithfully carried out, we certainly believe; and if an indispensable element of strength is unity, we shall be gaining in the strength needful to fight the good fight of faith and lay hold on eternal life. "Teach me that harder lesson, how to live." Who does not feel the need of studying this lesson each day of life? How many are the conflicts within the heart of each Christian, day after day; and how many times they suffer defeat when had they only been prayerful and watchful, victory would have been theirs. If this should prove a constant reminder of duty, like the ringing of the bell calling us to the house of worship, would it not be thus far, if no farther, beneficial? Could we from day to day, from week to week, and from month to month pray for the same things, knowing that we were doing this, without feeling drawn more closely together? Could we read the same page or pages from day to day, knowing that hundreds of our sisters were reading them the same day, without this feeling of unity and nearness growing upon us? We think it would be impossible. We shall be glad to have the sisters respond to Sr. Eleanor, giving their views; and when prepared to take action, send in their names—not for publication, but for the purpose of having them recorded as belonging to the "Prayer League."

LAMONI, Iowa, May 12th.

Sr. Frances:—I submit the following as embracing my ideas of the objects and duties of our prayer association; and hope the sisters will signify their approval or dissent. The gospel, indeed, covers all our needs, but we are told to work out our own salvation, and to grow in grace and in knowledge. We have many instances in all three of our standard books, of God's blessing on those who covenant to seek and serve him; and we as Latter Day Saints looking for His appearing, should be anxious as wise virgins to have our lamps trimmed and burning. This organization is not proposed as a means of doing away with any individual duty, but by the aid and strength which we hope to gain, to render our individual efforts of wider benefit, and to gain the added strength always found in union. We propose, therefore, that this organization be known as the Prayer League.

That its primary objects are, "The cultivation of a devotional spirit, the exercise of faith, and to gain an endowment of spiritual light and wisdom, to fit and aid us in our work in the home, the Sabbath School, the church and the press, and for the more general diffusion of Christian unity and love.

And, in order that these objects be obtained and our prayers be regarded, it is desirable that any one wishing to become a member of this organization shall examine herself and be able to pray, from the heart, the Lord's prayer in each particular; and further, that no one should present their name for enrollment who has enmity against any brother or sister, nor one against whom there is any serious charge resting at the time, until such persons shall have made their peace with their fellow man and with God.

A list of the names of members should be kept by the editor of the Home Column, as a means of ascertaining the progress of the League; and the sending of one's name for such enrollment should be considered a pledge for the faithful fulfillment and observance of all requirements and regulations of the association. (Said names not to be published).

It is further provided that requests for special prayers for the sick be at all times regarded, but should not be made until the gospel law providing for their healing has first been complied with, except in such cases as it is not possible to have the elders anoint them with oil and administer.

Finally, the rules to be observed by this League are only these: That each member shall devote a portion of time during each week to prayer for the general and special subjects as they appear each week in the Home Column, and also for reading from the standard books in connection therewith. ELEANOR.

FRAZEE CITY, Minn., April 8th.

Dear Sisters:—As I have never written any for the Column I will now write a few lines to tell you how much good your kind letters do me; some of the letters seem to be written expressly for my benefit, for in them I often find answer to a great many questions that trouble me. Saturday night when I get the *Herald* I always find something there that will explain it all out to me. I am the only member of the church in this town, and sometimes I feel very lonely; but at such times I go to the Lord in prayer, and he always cheers me up. The people of this town

are nearly all Methodists and Catholics. They are all very kind to me, but it is a hard task to make them understand that we are not like the Utah church; they say that part of the doctrine is kept back by the church. I used to wonder why it was that the church had to bear the shame of the doings in Utah; but now I think that if it had always prospered as it did when it first started and never had had any thing happen to mar its fair name, that to-day it would be a very popular church. Therefore there would be no reproach, and many would flock into it, just for popularity; but as it is we must each one be as the wise man that buildeth, "first sit down and reckon the cost," for we are sure to be looked down upon by the world if we belong to this church.

I have three dear little boys, and my daily prayer is that I may be taught how to do my duty by them. Sisters, please pray for me that I may ever be found faithful.

Your sister in the faith,

ELLEN ALBERTSON.

LITTLE SIOUX, May 7th.

Dear Readers of the Home Column:—I come this morning desiring to chat with you upon the problem of life. There are two pictures before my mind. Life as God has designed it, and life as poor, weak, erring mortals would have it. How often when we are afflicted or bereft of some very dear one are we enabled to say from the very depth of our soul, "Thy will, Lord, not mine, be done?" And again how often do we see those who are professing to be faithful Christians charge God with injustice when visited with severe trials, or by death taking from them some dearly beloved one. So far as my limited experience goes the latter condition of mind occurs the most frequently. How well do I remember not yet one year ago when oh! it seemed God could not be my friend, for he had taken from our home the light and chief object there. But was I right? Oh, no, God was and is my friend. I desire to tell you, dear readers, while suffering in this condition of mind there came to me a letter from a dear sister whom I had never nor have I yet seen, containing these words, "Believe the Lord is too wise to err, to good to be unkind." Well what did these few words do for me? They set me to thinking as well as mourning, and the result is I see more mercy in God's way of doing than ever before. Well, says one, why do you? Go with me to our guide to govern our lives and we read: "We are not our own, we are bought with a price;" and again, "The Lord giveth and the Lord taketh away;" and again, "Neither are your ways my ways, saith the Lord," &c. "Well, what have these texts to do with reconciling you so much?" They teach me that it is often necessary for God to take from us that which we hold most dear, to purify and subdue this human nature of ours. God chooses his own way of consuming the dross and purifying the gold. We all know (or should know) we are naturally selfish. It is quite easy for spectators, or lookers on, to stand at one side and say, the Lord designs this or that in some one else's trouble, but when it comes right home to our own hearts, how is it then? Do we apostatize? Do we charge the Deity with injustice? I feel to say to-day in the language of the beautiful, yet sad and solemn hymn:

"The path is rough, my Father! many a thorn
Has pierced me; and my feet, all torn
And bleeding, mark the way; yet thy command
Bids me press forward. Father, take my hand."

The rehearsal of these sad facts brings the thought to my mind, "It is not all of life to live, nor all of death to die." Our religion is a practical one. We must bear in mind the Saints must come up through much tribulation, notwithstanding the promises of the gospel. Why? Because if God would always prosper us in every selfish undertaking, always grant our desires, always answer our prayers according to the petitions, what warfare would it be to serve God? We would grow more selfish than Godlike. When we are visited with trials and privations, do we ever think of the sacrifice God made for the salvation of the human family? I trust we may all take these solemn facts to heart and labor to show ourselves approved of God. Everything with which we have to do here is transitory, and perishes with the using. Then how needful while laboring for these things we do not forget the more important matter, our souls salvation. Let us take up life with our minds firmly fixed, if we can't have things as we would like, to make the best of them as they are, ever trusting in God for guidance.

MRS. G. S. HYDE.

HOME COLUMN MISSIONARY FUND.

Sr. Anna Buchanan, Cameron, Mo.....	\$ 85
Sr. G. F. Simmons, Cameron, Mo.....	41
Sr. Uel Simmons, Cameron, Mo.....	9
Sr. Hattie H. Simmons, Cameron, Mo.....	11
Sr. Ellen Johnson and daughter Bertha, Dan- way, Ill.....	1 12
A sister, Union, Utah.....	1 00
Sr. Margaret Griffith, Mo.....	53
Sr. Anna Ehlers, Stewartsville, Mo.....	50
Sr. Ellen Dutcher, Bay Port, Mich.....	50
A sister, Lamoni, Iowa.....	2 00
Sr. M. E. Fairfield, Douglas, Mass.....	50
Bro. Joseph Seaton, Sandwich, Ill.....	50
Bro. T. R. Williams, Flagler, Iowa.....	1 00
Rena Coats, Dorchester, Neb.....	25
Ava Coats, Dorchester, Neb.....	25
Robert White, Wilber, Neb.....	50
Sarah J. White, Wilber, Neb.....	35
George. H. White, Wilber, Neb.....	10
Bertha B. White, Wilder, Neb.....	5

LAMONI, Iowa, May 16th.

Send all money to David Dancer, Box 82.

TAWAS CITY, Mich., May 6th.

Dear Herald:—I have often thought that I would like to thank the sisters of the Mothers' Home Column for the many kind and encouraging letters which we receive through the *Herald*. I also thank God for this latter day work. I am glad that it was preached here in this place, and that I was led to obey it, for it has brought that peace and comfort which I never enjoyed while in the Methodist Church. I often feel burdened with the cares of this life, for I have a large family to care for, but still I know that we can at the same time enjoy the blessing of God; for while our hands are busily engaged our thoughts can be ascending to God and our hearts uplifted to him who is ever watching over us that we may receive strength and be enabled to overcome all the evils and sins of the flesh and endure unto the end—for the promise is only to such.

There is quite a large branch of Saints here, but we do not have an elder with us very often. We have been expecting one here, and think that should one come there could good be done. It would do the Saints good, if nothing else. I

am young in the work and have many things to learn, yet I know that the gospel as taught by the Latter Day Saints is true—although I have never heard the gifts of tongues or the words of prophecy, yet I believe they are in the church, for we read in the *Herald* of other branches enjoying them. I have seen the sick healed almost instantly, when the elder laid his hands on them; also saw my husband healed of a lame shoulder after the doctor told him that he would never be able to use it again. When Elder W. J. Smith administered to him, in a little while his shoulder was as well as ever. Thus we see that the signs will follow them that believe.

Your sister in the one faith,

ELIZABETH COOK.

Correspondence.

WILBER, Neb., May 14th.

Bro. Blair.—Emma and I arrived here on the 5th inst., at midnight, expecting to visit for two or three days. The railroad company lost our trunk, which we did not obtain until yesterday. Monday, the 7th, Bro. Levi Anthony and I answered an urgent call, going to York to administer to Mrs. Carpenter, a daughter of Sister Bray. We found her low, remained over night, and three times did we administer, and she was of the opinion that some benefit was obtained. God alone can raise this one up to health.

At the request of the branch president I have spoken here nine times; congregations good, considering the excessive rains. Had light frost last night. We have enjoyed this visit with kind and true friends of other days. God bless the Saints of this place. In bonds,

ROB'T M. ELVIN.

ST. JOHN'S CITY, Utah, May 9th.

Bro. Blair.—It is with pleasure I address you from this land of captivity of a portion of Latter Day Israel. I left my home in Kansas in company with my wife on the 3d inst., and arrived at Salt Lake City at 1:30 a. m. on the 7th, and at this place the same day, in good health, and was met by our numerous friends with tears of joy and gladness in their eyes, after over eighteen years of separation. The difference in views and actions were all forgotten in this hour of joy, and tears for the causes of the divisions of Saints, while nothing was left unturned to make our welcome and comfort complete while we stay; and regrets are manifest that our visit is bound to be but short.

Our influence for good among this people has not diminished we think. The time thus far has been one continued period of preaching and exchanging of views, even through the small hours of midnight and early morning, searching the dark recesses of the awful causes of the separation and present and past captivity and bondage of Saints.

Our heart felt sympathy goes forth for the return of the honest among this people. We will continue the good work from family to family until we are ready to address the people in public as well as in private. We think we can have a house here and also at Grantsville when we shall have prepared the minds of some and effected an open door for some of the elders to come in and continue the good work. As yet no opening has been made in this part of the vineyard.

We have written twice to Bro. Anthony but have no word from him yet; neither have we seen any of our faith. We have a great number of friends in almost all parts of the Territory, and shall work as far and wide as our limited time and means will permit.

Let this be sufficient for the time being to those that expect to hear from us. In bonds,

J. T. DAVIS.

REED CITY, Mich., May 14th.

Bro. Blair.—I have just arrived from Chase. Weather is cold and backward in these parts. It is snowing to-day. Every thing moves on nicely in church affairs. The officers in this district have baptized about thirty people since the General conference.

Bro. Blair, we are blessed and encouraged day by day. Our Father in heaven is blessing us with his Spirit, the word is preached in power, and the honest are obeying the truth. Pray for us.

J. J. CORNISH.

SAN JACINTO, Cal., May 7th.

Bro. David Dancer.—My wife and I are counting the days for our church publications to arrive, and so you can imagine our disappointment if they fail to come. There is nothing like them, no where, to cheer, strengthen and comfort. I am sure that neither you nor any body alive can fully realize the amount of good these messengers of glad tidings do us. All do not know how many downhearted Saints there are who, many of them, are almost ready to give up in despair, when all at once comes the *Herald* with its good tidings; and it seems to suit our condition each and every time just exactly, and gives us new strength and courage to battle on until we go home rejoicing, knowing we have fought the good fight of faith. Please tell Brn. Joseph and Blair to give us some more like that of April 14th. It was a most excellent one. I have read it over about half a dozen times, and also friends of mine, and they are not done yet. I may read it over again. I am now very well. The asthma has left me entirely, and I am enjoying first rate health.

Your brother in Christ,

WILLIAM SCHADE.

WHEELLOCK, Texas, May 11th.

Dear Herald.—I write to inform you that I am getting along fairly well, all things considered, and that I am in better health and am also actively engaged in the discharge of my duties as an ambassador of the Lord. I have been praying for the way to open in this section for me to preach to the people that I had formerly ministered to while a Baptist preacher, and I thank the Lord that my prayers have been answered. I now have an opening to preach when I please without a single objector. I have been using the opportunity; the people turn out well and give good attention and some are investigating our claims; that too in the community where they formerly turned me out of the Baptist church for denying my baptism, as they called it, when I was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints.

It seems that they have seen that they did not know what they were doing when they persecuted me and the "Mormons," that they said I had joined. I am glad that none of them take issue with me now, nor havent for some time. I hope

to have the pleasure of baptizing a number of them.

I still have more calls for preaching than I can fill at present; but perhaps when the missionaries come to Texas that were appointed by General Conference they will fill some of the calls in this section. Taking all things into consideration, prospects are very favorable and I am thankful for it. May the good Lord help you all now and evermore.

Yours in gospel bonds,

E. W. NUNLEY.

SANTA ANA, Cal. May 4th.

Bro. Joseph.—As many of the brethren are anxious to know what we did while east in regard to buying land, I write through the *Herald*. When Bro. Goff and myself left California to attend the conference we went not only to do that, but to see the country; the chances of buying land; the prices and the chance of getting in some place where there could be a settlement from this part of the country established. Many here were waiting to see what the result of our visit would be.

While we were in Independence the brethren all seemed very anxious to show us land; and all we talked with on the subject wanted us to buy in the part of the country where they lived. Of course they all have a good way in telling all of the good qualities of the country; that is natural; but we thought if they were all right it must be the best country in the world. We found too that the town was full of real estate men, the same as here. We were constantly invited to look at the land they had for sale; for they all had the choice land of the state for sale. All these things bothered us some, and we were thrown on our own judgment.

We finally decided to go into the neighborhood of St. Joseph, and had bought our tickets for Kansas City; but when we were about to step on the cars, we changed our minds and took the train going south. We bought tickets for Nevada, Missouri, one hundred miles south of Independence, and twenty miles east of Ft. Scott. We found the best looking country that we saw on our trip. Plenty of good farming land, plenty of timber and coal. We bought two hundred and thirty acres, two hundred in crop, thirty is timber. It is five miles from the county seat of Vernon county, a city of eight thousand inhabitants. Land can be bought there from ten to twenty-five dollars an acre, on easy payments. The country is prosperous; the farmers are mostly from the north and east, and there is a rush in there to buy land. There were one hundred houses building in Nevada when we were there, and none to rent, which speaks well for it. We intend to move there in September.

One word in regard to what I think of Independence. There is a splendid chance to make a lovely place, where Independence now stands; that is, the city is on a very nice piece of ground, and there could be a very nice place built there. I have no doubt the Saints are doing all they can, but they have a very hard element to convert, or make any thing of; and I should think it would be better for the Saints living in town, working by the day to support a family, if they would sell out and buy, if only a small piece of land in the country, where they could be their own bosses, working for themselves. There are

many living there who have a house and lot they could sell for enough to buy twenty to forty acres in the country; then they could raise their own living and be independent.

Your brother,
A. W. THOMPSON.

RICEVILLE, Indiana, May 15th.

Bro. Blair:—I love to read the *Herald* and hear how the great work is gaining in spite of the united efforts of sectarianism to overthrow it. The cause has gained many friends throughout Southern Indiana by the persistent efforts of the Elders in the past year. Bro. V. D. Baggerly has labored mostly in Perry county and has shown himself to be an efficient workman. As a result of his labors he baptized ten in the Hope branch during the past winter, and four in the West Fork branch. I was with him all winter assisting him in song service. The Saints here are striving to live the faith. Bro. M. R. Scott has done a good work here. Though we are few in number and many are young in the cause, still our meetings are kept up and enjoyed by all.

Yours,
CHAS. BARMORE.

CUBA, Kansas, May 14th.

Dear Herald:—It is more under a sense of duty than pleasure that I pencil this communication to your readers. There is within me a continual yearning for the progress of the work, an earnest desire that it may prosper and become truly known and accepted by the children of men—not to save them from the burning torments of the damned, but to make them heirs and joint-heirs with Christ our Elder Brother—kings and priests unto God in the glorious thousand years, which is so close at hand. Our banner has for some time past been hanging at half-mast, and although though an effort is sometimes made to elevate it to the masthead there is a combination of conditions that prevent it. In consequence of these and other preventing causes, the ministry have not been able to push the battle to the gates with that energy and effectiveness of which its capabilities have given, and still manifest the assurance of. But thanks to the prudential workings of the late conference, with other prospects in view, the probabilities favor a change for the better which I pray God to grant speedily.

Although Emanuel's banner has not trailed in the dust, Beelzebub, the author of confusion, has not been idle, but is marshalling his forces in every conceivable way for deceiving the people, and has set his hand (and imps) "again the second time" to the overturning of the last vestige of christianity by a renewal of the "philosophy" of the second century, asserting that religious truth is to be found in all sects, who only differ from each other in their method of expressing them and in opinions of little or no importance, and that by a proper interpretation of their respective sentiments, all may be united into one body; fully corroborating the statement of Paul, to-wit: "They will not endure sound doctrine, * * and be turned unto fables."

The latter day delusion differs from that of earlier times by adopting modern fables, having a "form of godliness" without the power of the the apostolic age; rejecting the counsel to preach "the word" "with longsuffering and doctrine."

Any profession standing with outspread arms crying "lo! here!" having for its basis a mutilat-

ed doctrine, and calling sinners to come home, with neither food, raiment, or shelter to offer them, is badly planted and will come to naught. During the revivals of the past winter I have been able to do some heavy looking on, and many have seen the opportunities thrown in my way for contrasting true and false theories; and you may depend upon it that I was well employed, inasmuch that some of the friends have sought the opportunity, found and secured the Lion who proposes to annihilate the Mormons by proving that "old Joe Smith" was a polygamist in theory and practice. This annihilator is said to have been for some years a clergyman and pastor somewhere in Utah, whence he obtained the documents and affidavits from "old Joe's widows direct from head-quarters." How I tremble in my boots! lest the champion shall fail to put in an appearance and thus defeat my cherished hope of presenting the truth to those who can not be reached by other means. Recently I was called to Minersville by telegram to the deathbed of Sr. Mary Jane, youngest daughter of Mr. William Williams. She was born twenty-three years ago in Scranton, Pennsylvania. Soon after coming into the church, Emma was named after elect lady, the honored widow of the martyred prophet, and like her name-sake, was only known to be honored, loved, and mourned by a host of weeping friends. She began life with God's blessing and consecration at the hands of the elders, and departed with an invocation and blessing under my hands, a short time after my arrival. In had ridden twenty miles in two hours and twenty minutes.

I preached her funeral sermon to a very large audience. She was not a member but seriously investigating the work with a view to obedience. Pursuant to her request, I blessed her eight months and five years old baby girls. I suppose the funeral notice has been sent you ere this.

That champion Mormon-eater is expected here some time in June, and as yet I hardly know where he will assault the fort, save the hint that Joseph's wives is proposed as the theme. My champion is Rev. Dr. Fisher of Maryville, Kansas.

In gospel bonds,
JOHN D. BENNETT.

KANSAS CITY, Mo., May 16th.

Bro Blair:—In view of my appointment, I returned to Kansas to arrange matters there. In passing through Chase, Rice county, I preached twice and baptized one, a promising young young man, who, if faithful, will in the near future be in the ministry. From there I went to Barton county, baptizing two more precious souls. Thence to Jewell county, to bid farewell to my parents and relatives; and thanks be to God, who works and none can hinder, I baptized my father and two sisters and one of my old neighbor's sons, and Bro. Adam Saladen. The aged will will come. It done my soul good to baptize them all, but especially my father, fifty-four years of age. He was a Quaker in belief. From there I proceeded to Independence, where we enjoyed meeting with the Saints, and met my wife's sister, who had just came here since conference. We witnessed her baptism this morning and left Independence this afternoon and leave here this evening for Chicago; thence to Boston. We go, trusting in the living God, that we may be able to do good. In everlasting bonds,

A. H. PARSONS.

BALM, Missouri, May 8th.

Dear Herald:—Your pages are near and dear to me. As I read the many testimonies contained therein, my eyes often fills with tears. May our heavenly Father ever bless the writers to the Home Column, for in it is contained each excellent testimonies, good advice and counsel. I became convinced of this glorious work of God through the efforts of our able and worthy brother I. N. White, in a discussion held at Lebeck, Missouri, with Elder Henry Price. Was baptized September 1st, 1886, by Bro. James B. Jarvis; have since been ordained to the Aaronic priesthood by Brn. E. Curtis and H. Loyd. I can truly say I know this work is of God, and that Bro. Joseph Smith has been called from heaven to fill the place he occupies, also that his father before him was a prophet of God.

May God bless us all and enable us, by that divine wisdom from heaven, to overcome all trials and difficulties, come out from the world and not be bound by secret organizations and combinations with the tares to be burned.

Your brother in the one faith,
D. E. TUCKER.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

CONVERSION.

THE conversion of the soul to God is one of the most important of all subjects, and one, perhaps, that is as little understood as any that can be mentioned, although it has been considered by the best talent in the world, and has been proclaimed from every pulpit in the land.

The importance of the subject is shown by the following language of the Lord Jesus Christ as found in Mark 8: 36, 37:—"For what shall it profit a man, if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

Conversion means more than a mere belief in God; for the Scriptures show conclusively that men believed in and followed Jesus Christ and were numbered with his disciples, while he was in this life, and yet they were not thoroughly converted. This may be seen by reading the following:—"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18: 1, 2, 3.

This must have been a startling revelation to them. And would it not surprise you, kind reader, if you have believed in God and have followed Christ through the waters of regeneration, to have the Lord say unto you, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven?" Yet this is just what Christ said to his early followers, including one of the first apostles who had listened to the grac-

ious words of the Master for three years and a half, and who had witnessed the transfiguration of Christ upon the mount where Moses and Elias were seen in glorified forms when the voice of God was heard to say of Christ: "This is my beloved Son, in whom I am well pleased; hear ye him," (Matt. 17:5), who witnessed also Christ's marvelous power when "the wind and the waves obeyed" his voice, and when Lazarus, and the widows son, and the nobleman's daughter were raised from the dead and restored to their weeping friends at his command. Yes, Peter was so favored of God that he was able to say in truth: "Thou art the Christ, the Son of the living God," (Matt. 16:16), and without a doubt he thought he was converted and could follow his Master even unto death; yet the Lord Jesus knew full well that Peter's strength and boasting were vain, that he trusted too much in his own strength, and therefore he said to him: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."—Luke 22:31, 32.

Peter's conversion after this seems to have been very gradual. But after the risen Redeemer was seen by the apostles and they had received the promised endowment of the Holy Spirit on the day of Pentecost, we find Peter one of the most fearless of Christ's servants, ready to declare in the face of death itself as it were, "We ought to obey God rather than man."—Acts 5:29.

What a wonderful change had taken place in his heart since the night when he thrice denied his Lord because of the fear of men! On this point, at least, he was converted and prepared to strengthen his brethren. And yet, strange as it may seem, there was another lesson of vast importance for him to learn; for although the last instruction the Lord had given him was to "go out into all the world, and preach the gospel to every creature," yet he was laboring under the belief that salvation was for the Jews only. He put a misleading construction upon Christ's words and misconceived his authority and duty.

How long and patiently Jesus labored with Peter to convince him that God was no respecter of persons! And how his heart must have overflowed with joy when the truth dawned upon his mind and he was enabled to say:—"Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:34, 35.

From the foregoing we learn that, although the minister of Christ may study the revelations contained in the word of God, and may study them for weeks and months and years, yet he needs the inspiring touch of the Almighty through the Holy Ghost to relieve him of his personal notions and enable him to understand the Lord's word and work and fully qualify him to teach the same and understand his own authority and calling.

Ministers who are but partially convert-

ed can have but poor success in converting others. For instead of inspiring their hearers with the truths of the gospel law which should be spoken in words of faith and confidence and exemplified in their own lives, their unbelief and lack of the Spirit will manifest itself both in their lives and in their teachings, chilling the very heart of the thoroughly converted child of God.

Listen how Christ taught these early ministers:—"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken; . . . and beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."—Luke 24:25, 27.

Gospel conversion means that we discovered we were in a lost and fallen condition; that we had not power to save ourselves; that we have heard of and do believe in the goodness and power of God to save; and that we have been convinced that Jesus of Nazareth is the Son of God, sent forth in the love and power of the Father to redeem and save the world. It means also that we have heard the gospel of Christ, and that our hearts have been touched and subdued by the warning, enlightening influence of the Holy Ghost, which has enabled us to put our whole trust in God and rely with childlike simplicity and unyielding faith on the teachings of His holy word.

Who has not noticed with what confidence little children listen to the teachings of a consistent and truthful father or mother? When such parents tell their dear ones of the goodness of God, how He provides for all their wants, and how He sent His beloved Son to die upon the cross that they might be brought into His presence and live forever, the matter is settled with them because of the confidence they have in their parents. And while this confidence remains unshaken, all the world combined could not make them believe that father and mother are mistaken. Every question their little minds can not solve is brought to father or mother for solution, and their answer is received with the utmost confidence. So it is with those who are fully converted to the religion of Christ; every word that proceedeth out of the mouth of God is received and gladly obeyed with childlike confidence, although they may not at first be able to determine just why the command was given. It is true there is a difference between blind credulity and genuine faith; and no one should mistake the former for the latter.

God has provided an ample test, and placed it in his children's hands, by which everything that claims to be a divine revelation may be fully tested, and has given them full instruction how and when to use this test in order that they be not deceived, and, of course, they will be to blame if they do not use it.

It would be blind credulity, indeed, to receive everything that claims to be given by inspiration without examining it. But when it has been thoroughly examined, and it is proven beyond a reasonable doubt

that it came through the proper channel; that it is in perfect harmony with all former revelations which are known to be of God; that the attributes of the Deity are reflected therein, such as love, truth, justice and mercy, it shows a lack of conversion on our part when we disbelieve it or fail to be governed by it.

Nor is a minister fully prepared to strengthen his brethren who is in this unconverted condition. If he is not very careful his converts will be spiritually diseased. Such an one needs Jesus Christ to come and open up *all* the Scriptures to his understanding, as quoted above.

There is always danger in extremes. If many of the early converts to Christ under the preaching of the restored gospel were too credulous, following their leaders blindly wherever they chose to lead, thus wrecking the church upon the rocks of corruption, is there not danger that we may take the other extreme and allow unbelief in the revelations of God and disrespect for those officers set in the body by Him who worketh everything after the counsel of his own will, to allure us from the path of duty, bringing upon ourselves "swift destruction," and great calamity upon the Church of God? I think there is.

I hope the reader will not think me egotistical if I refer to an experience of my own in order to illustrate what I mean by conversion, as it does so better than anything else I think of at present: I was baptized, I think, in 1861, when a boy of about fourteen years of age, and I had a very peculiar experience with the powers of darkness shortly thereafter, which I shall never forget so long as life shall last. As time passed I grew negligent of Christian duties, until the fall of 1864, when my father was drafted to serve in the Union army, and I took his place and went with others from Galland's Grove, Iowa, as far as Nashville, Tennessee, where I was taken sick and remained so nearly all winter. When I became too sick and weak to write, I requested a friend to write for me and to request the prayers of the Saints in my behalf. Before my letter had time to reach home I grew so much worse that the physician of my ward called in the physician in charge of the hospital, and five or six others of the same profession, to hold a council with reference to my case. After all the others had left, the physician in charge of the hospital remained by me for about thirty minutes, and just before he went away he said: "Well, my boy, what do you think about dying?" To which I replied, "I am going home before I die." At this he laughed, and said: "Well, that is good pluck; may be you will."

A few days after this I was lying awake after a very restless night, while the rising sun was streaming through the window at the back of my head, when, all at once, a peculiar sensation passed over my entire body, and a series of scenes passed before my vision, from the north to the south, in which I saw myself baptized, and also everything that I had thought or done from the day I was baptized up to that

time. And I saw myself die, carried out and placed on a shelf in the dead-house where there was another corpse on the shelf just above me. I saw that a wagon drove up the alley containing two pine coffins into which myself and the other corpse were placed and hauled some distance to the east of the city and placed in a cave. Time wore away, and the cave fell in partially covering the coffins over which the moss grew until they were hid from view. The scenery stopped a moment; then reversed its course, passing from the south to the north, and represented what I *should* have thought and done up to the time of my sickness, and still farther showing me my recovery and return home, after which the most joyous feelings permeated my very soul, and I cried for joy for hours. I felt as though I had been born of the Spirit—converted to God and healed by the prayers of the Saints!

I had also realized the reality of a future judgment.

It is needless to say that I repented, and the future must show whether or not I have been faithful to God.

In bonds,

C. E. BUTTERWORTH.

Selections.

SERMON BY ELDER JOHN NICHOLSON,
DELIVERED IN THE TABERNACLE,
SALT LAKE CITY, APRIL 29TH, 1888.

HE said the Saints had assembled to partake of the Sacrament of the Lord's Supper, in commemoration of the great work which He had done for the salvation of mankind. It was a most profitable theme for a disciple of Christ to consider the nature of the redemption He has wrought out for the children of men. The Saints had gathered from various nations in response to a peculiar proclamation in this age. As a rule the world reject this message, which is, in effect, that the long silence which has prevailed for ages between heaven and earth has been broken; that God has designed once more to communicate with His children; as in days of old, a prophet has been raised up, and the gospel in its fulness as it existed in ancient times, has been restored. The Church of Christ has again been organized with all its officers and gifts and all its powers of salvation—with apostles, seventies, high priests, elders, priests, teachers and deacons, and the duties of all are so plainly defined that one need not infringe on the prerogatives of the other. It is not now fashionable in the world to believe in the voice of revelation, or in these officers, and the miraculous gifts that followed the labors of Jesus and His Apostles.

To-day men go forth as did the ancient apostles, having authority, and declare that those who receive the gospel become the children of light; having faith in God and His Son Jesus, repenting of sins and being baptized by immersion for the remission of them, they received the Holy Ghost.

It was because the ancient disciples possessed the power of the Holy Ghost that they would rather lay down their lives than deny their Lord. They obtained that spirit by obedience to divine laws. The possession of this influence is the great distinguishing feature between the Latter Day Saints and the world. The latter believe the former are deluded, but the Saints are assured they are not, but are identified with a work of divine origin. This is the reason why the Saints are able to remain steadfast in the face of opposition. Were it not for that power they would be vanquished.

Among the revelations that came through the Prophet Joseph was that we were living in the generation when Christ would come and reign on earth and establish His kingdom to remain forever; and that the restoration of His gospel and the conferring of authority to act in His name were preparatory processes, that He might find faith on the earth when He should come. When His disciples asked for the signs that would precede His second coming, one of the most conspicuous to which He referred, as recorded in the 24th chapter of Matthew, was that "this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come." The Latter Day Saints claim to be preaching this gospel preparatory to the end of the rule of the spirit of the world and the ushering in of the reign of righteousness. There had come more light on this subject through Joseph Smith, to whom the Lord gave revelations relating to the coming of the Son of Man. The Lord explains more fully what He said to His disciples, and His words are contained in the Book of Doctrine and Covenants of the church, section xiv, verses 16 to 30, as follows:

"And I will show it plainly as I showed it unto my disciples as I stood before them in the flesh, and spake unto them, saying, as ye have asked of me concerning the signs of my coming in the day when I shall come in my glory in the clouds of heaven, to fulfill the promises that I have made unto your fathers; for as ye have locked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel. And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But, verily, I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see shall be thrown down that there shall not be left one stone upon another. And it shall come to pass, that this generation of Jews shall not pass away, until every desolation which I have told you concerning them shall come to pass. Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you shall not pass away until all

shall be fulfilled; and this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations; but they shall be gathered again, but they shall remain until the times of the Gentiles be fulfilled. And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth His coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel. But they receive it not, for they perceive not the light and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled."

Nearly all Christians believe that a time will come when Christ will reign personally on the earth. Therefore there is no dispute between them and the Saints in regard to that. As the angels said to the men of Galilee, at the the [ascension, Ed.] of Christ, in like manner as He ascended, so He should in the latter days descend. But there is this distinction between the Saints and the Christian world—the latter believe Christ's coming to be afar off, while the Saints believe it to be near at hand. The prophecies regarding this event are not new, but through Joseph Smith they were made more easily understood. In the twenty-fourth chapter of Matthew Jesus spoke of two great historical epochs of the future. One of these was the destruction of Jerusalem and the scattering of the Jews, a remnant of whom would be gathered in the latter days. The temple, then in its magnificence, was to be destroyed and the Jews to be dispersed and become a hiss and a byword in all nations. Could any prediction be more faithfully fulfilled than this has been? If that part of the Savior's prophecy has been so clearly verified, should it not increase in the hearts of men a faith that the remainder will transpire as precisely? Jesus revealed to Joseph Smith that in the latter times, preparatory to His coming, a light should break forth among them that sit in darkness—that it should be the light of the gospel. He said the same thing to His ancient apostles. He told them the gospel should be preached in all the world for a witness before the end should come.

It is also stated in the revelation to Joseph Smith, that the dispensation of the fulness of times should be ushered in by the proclamation of that gospel, which is now being taught to the Gentiles, and will be until the times of the Gentiles are fulfilled. Then will a great change take place. No more will the despised elders extend their evangelical labors to the Gentiles. There is a time and season for that work to be prosecuted, and a time when it shall be withdrawn from the Gentiles, and if they come in after that season it will be on their application, not upon entreaty. Then will be ushered in the day of Israel; for that is a labor of this dispensation, the carrying of the gos-

pel to Judah. Not many years hence and their ears will be saluted with the sound of the gospel. This generation will witness the marvelous phenomenon of the realization of the sacred promise made to Israel and the gathering of the remnants of Judah, who shall rebuild the waste places of the Holy Land. Many believe this will not occur, but it will transpire before long, and in the eyes of all nations, for the word of the Lord has declared that it should be in this dispensation.

We are living in the days of the coming of the Son of Man in His glory, and His appearing is not far distant. It is for the true disciple to understand the signs of His coming, which are multiplying on every hand. The good book says there shall be earthquakes in divers places. Do we hear anything of such events at the present time? We have heard during the last few years of numerous instances of the earth opening and engulfing thousands of her inhabitants. Those destructive disturbances of our globe have even visited our own beloved country as well as distant lands.

In the latter days there were to be great disturbances in society, great perplexities of nations, wars and rumors of wars, etc. At the present time there is not much actual war, but the rumors are so frequent as to be without precedent in history; as are also combinations between nations for offensive and defensive purposes. Witness for instance the condition in this regard of the most powerful empires of Europe. There never was a time when warlike enunciations were so completely and rapidly spread over the world as now. Indeed there never were such facilities before for the news of warlike demonstrations to be flashed over the earth almost momentarily.

Not only are the nations perplexed by threatening international questions, but there are social conditions of a singular and terrorizing character. There are tendencies toward popularization of power. There is an element honeycombing the nations, threatening the destruction of all forms of order and government. In many respects men's hearts fail them for fear of these things. This fear is exhibited by the fact that in some of the nations it is impossible for a ruler to go safely a short distance from his abode without being protected by the military. Those who take a leading part in the affairs of nations are in a like position and sometimes such men are assassinated notwithstanding all their caution. An element among people of the world is manifesting a spirit that will not brook the restraints of the governments under which they live.

The Prince of the power of the air is abroad in the earth, seeking whom he may devour. He is also seeking the destruction of the Church of Christ as an organization. Jesus said, regarding the condition of affairs when He should come, that those who profess to take upon them His name, as we do here to-day, would be divided into two distinct divisions—that one-half of the virgins only were wise, and the foolish ones could not enter into the presence of

the Savior, not having a wedding garment, in other words, not being clothed with the power of righteousness, they will have no oil in their lamps.

How shall we keep the oil in our lamps that we may be ready when the cry goes forth, Behold the Bridegroom cometh; go ye out to meet Him? We will have no oil unless we take the Holy Spirit for our guide and follow in the path pointed out by Jesus. It has been predicted that the hypocrites in Zion shall tremble—those who have the name of the Lord on their lips, yet seek first their own advancement. They seek to promote their own welfare and those objects that relate to their personal comfort. They seek the things of the world first, thinking perchance they will obtain the kingdom of God and His righteousness as a secondary consideration. This reversal of the order embodied in the divine injunction will not stand. The kingdom will decline to take a secondary position, The time will come when the hypocrite shall be afraid; his knees will weaken and his cheeks blanch when his hypocrisy can no longer be hidden. The voice of revelation, through Joseph the prophet, declares that the pure in heart who constitute Zion, shall judge all things pertaining to it. The words of the Lord in that respect are: "For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion; and all liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known. And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardship, shall be condemned, and others shall be planted in their stead; for behold I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her."

We are placed upon the threshing floor of the Lord to see whether we are wheat to be garnered into the store-house of the Lord, or chaff to be blown away by the wind. It shall be demonstrated whether or not we can pass through the crucible of temptation unscathed or whether we will be consumed or evolve from it as dross. The Saints are surrounded by temptation. Their duty is to examine the effects of every contemplated act and if it would be detrimental to the cause of truth, or injurious to the community, the individual should refrain from its performance. The Saints are enjoined from following after evil, and if they have the Spirit of God they will have the light to behold the truth clearly. When they are in circumstances of temptation, by that spirit they can cast the temptation aside, and say to the evil one, "Get thee behind me Satan." But sometimes, to obtain the satisfaction of questionable desires, we say in effect, "Get Thee behind me Lord, for a little while, till I consummate my present object, and then I will come around to Thee." The Lord will be slow to hear the cry of those who thus seek to temporarily thrust Him and His laws aside to suit their convenience.

We sometimes lay the flattering unction to our souls that the people of God are

always maltreated because of their righteousness. When they have kept His commandments they have been prospered and protected. Such is the history of Israel unless in exceptional instances. There is an invincible power, a principle that leads to victory within those who serve the Lord. Truth is mighty and will prevail, and no power can prevent its blessings following those who conform to it in their lives, for God's throne is based on justice and righteousness.

What is needed to-day is that the Saints should observe the second principle of the gospel; they should repent fully and completely of their sins, and call on the name of the Lord with pure hearts and clean hands. Those who think they are too righteous to need repentance are generally and simply self-righteous. If we are righteous, we have no need to repent, but I think there is some necessity to turn from our evil ways that the Lord may exhibit His power, as He will do, in behalf of His Saints. He will redeem His people by His own power, and He will have the glory for that great work, for it is not the prerogative of man to exalt himself; that power is retained by the Almighty. He that exalteth himself shall be abased, and he who is humble shall be exalted. This is an eternal principle. There is everything to cause the righteous to rejoice. God will manifest Himself in behalf of His people, and will bring about their deliverance when they show themselves worthy. May He bless us, and enable us to place ourselves in unison with Him and with the powers of heaven.

MILLENNIUM.—No. 3.

WHAT proves that David, in Psalm 58, had reference to the second coming of Christ is, that in v. 5, he says, "gather my Saints together unto me; those who have made a covenant with me by sacrifice." Paul says in Thess. 2:1, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." In Matt. 24:31 the Savior is speaking of his second coming in the clouds of heaven with power and great glory, and says "He shall send his angels with the great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The prophet Habakkuk, in Hab. 3:3 doubtless alluded to the second coming of Christ. He said, "God came from Teman and the Holy One from mount Paran. Selah. His glory covered the heavens and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth: he beheld and drove asunder the nations: and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." No such wonders as these have transpired yet, nor is there anything ever mentioned by the prophets to take place that can admit of such a

scene but the second coming of Christ. Isaiah, in Isa. 64:1-3 uses very similar language, at least sufficiently so to show that both had the same thing in view:

"Oh that thou wouldst rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name know to thine adversaries, that the nations may tremble at thy presence. When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence." It is necessary to observe that the prophets speak of things to be accomplished long after their day, as though they had been accomplished at the time they wrote, because they saw them accomplished in the vision of heaven.

The same subject, the second coming of Christ, is set forth by the sacred writers in another form.

For instance, Peter, in Acts 3:19-25 had the same subject in view, calling it "the times of the restitution of all things." He says thus:

"Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord: and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, 'A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul that will not hear that prophet, shall be destroyed from among the people.'"

The prophet Joel calls it the great and terrible day of the Lord. Joel 2:28-32 reads thus:

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the great and the terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." This same passage is quoted by Peter in Acts 5:14-22 with a little variation, such as notable instead of terrible and saved instead of delivered, &c.

John, in Revelations, calls it the great day of the wrath of the Lamb. He says:

"I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth,

even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth and the great men and the rich men and the chief captains and the mighty men and every bond-man and every free-man hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand."—Rev. 6:12-17.

A close reader of the Scriptures will see that the writers in the preceding quotations had in view the second coming of Christ and the things attendant on that advent. In the quotation from the Acts the apostle says he will send Jesus Christ who was before preached unto you. He also says that Moses had previously spoken of this, that is, that the time was coming when every soul should be cut off from among the people who would not hear that prophet that was to be raised up like unto himself, which prophet was Christ: but the time when every soul who would not hear that prophet should be cut off has not come yet; but it will come when Christ comes: for this is the uniform testimony of all the prophets that have written of these things. Paul says when He comes He will take vengeance on them that know not God and obey not the gospel. John says that all kindreds of the earth shall wail because of Him; and Peter says that Moses had testified that every soul should be cut off. So great is the sameness among these writers that there need be no mistake that the times of the restitution of all things, spoken of by all the holy prophets since the world began, is the time of the second coming of the Savior.

The quotation from Joel is equally plain, in which the Lord says, "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood before the great and terrible day of the Lord come;" and at that time there is to be deliverance in mount Zion and in Jerusalem. This is the same in substance as others have said about the second coming of Christ. Paul says, as before referred to, that He should be revealed in fire. Malachi says that when He shall come suddenly to His temple He will be as a refiner's fire.

Joel here says that the sun shall be darkened and the moon turn to blood before the great and terrible day of the Lord come. Isaiah says, as before quoted, that the moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in mount Zion and in Jerusalem and before His ancients gloriously. Again, Joes says that there shall be deliverance in mount Zion and in Jerusalem; and Isaiah says that the Lord will reign in mount Zion and in Jerusalem. The sameness is so striking that any attentive reader may see that the terrible day of the Lord spoken of by Joel and quoted by Peter is the

time of Christ's second coming. In the quotation from Revelations 6 c., the similarity is as visible. John mentions the sun becoming as sackcloth of hair, the moon turning to blood and the stars of heaven falling as a fig tree casteth her untimely figs when shaken of a mighty wind. The Savior says, when speaking of his second coming, "immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29. It is also declared in the preceding quotation from Rev. 6 c., that every island and mountain was moved out of their place. Isaiah, in the 64th chapter, as before quoted, speaking of the Lord rending the heavens and coming down, says that the mountains flowed down at his presence, &c. One more coincidence is, that John says: "And the kings of the earth and the great men and the rich men and the chief captains and the mighty men and every bond-man and every free-man hid themselves in the dens and in the rocks of the mountains and said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth upon the throne and from the wrath of the Lamb; for the great day of His wrath is come and who shall be able to stand?"—John 6:15-17. This is the same as others have said. Paul says that he will take vengeance on them that know not God and obey not the gospel. Daniel says that he will break in pieces and destroy all the kingdoms of the world. John says that the kings of the earth sought a covert under the rocks and mountains, and in another part of his Revelations "all kindreds of the earth shall wail because of Him," that is, when He comes in the clouds of heaven with power and great glory to "reign" on the earth a thousand years.

It must be plain to every thinking man, that all these writers, in the foregoing passages, referred to the second coming of Christ, and that the great and marvelous things there spoken of to be accomplished, are to take place in connection with His second advent, and that the great and terrible, or notable day of the Lord, mentioned by Joel, and afterward by Peter, and the times of the restitution of all things spoken of by Peter, as well as the great day of the wrath of the Lamb, all refer to the second coming of the Savior, when He comes to "reign in Mount Zion, and in Jerusalem, and before His ancients gloriously."

Every candid reader of the Bible, who is not so completely bewildered by the prejudice of education and in the greatest possible darkness by reason of false teaching, must see that the second coming of Christ to reign on the earth, is by far the most important period in human existence—all the sacred writers have viewed it to be so—heaven, earth, and hell are to be effected with it—saints and sinners are deeply interested in it—all the righteous who are sleeping in their graves, fell asleep in Christ in view of that glorious and awful day of wonders and majesty—the disembodied spirits of the Saints in the paradise of God are waiting the arrival of that period to receive their glorified bodies and commence

their never ceasing age of glory, by reigning with Christ a thousand years on earth. The prophets, the apostles, Jesus, Moses, Abel, Enoch and Abraham, all beheld it afar off and rejoiced in it. The Saints above, and the Saints on earth, are looking and longing for that time when they shall all be gathered together, both the things on earth and the things in heaven which are in Christ Jesus; those in heaven to reign with Him a thousand years, and those on earth, or in the flesh, to serve Him a thousand years in their successive generations. Not only men, both in the flesh and in the spirit, but beasts, birds, and reptiles, are also to rejoice in it. They will cease to hurt and to destroy. The asp, the cocatrice, the lion, the leopard, and the bear, shall all become harmless; the little child shall play with them unmolesed; the weaned child shall perform its wanderings undisturbed; the calf, the kid, and the lamb sport in playful mirth and nothing to make them afraid; the whole lower creation will rejoice, and all the heavens be glad. O glorious day! O happy period! Rejoice ye heavens, and be exceeding glad O earth! Ye lofty mountains, prepare yourselves to bow respectfully and prostrate yourselves at the feet of the King of kings and the Lord of lords; and ye humble valleys wait His advent that you may be lifted up on high. O earth, roll on and cease not; bring in haste this day of wonder and glory! O thou time, exert all thy powers and bring it swiftly to our doors! O Saints, let your prayers cease not; call upon God day and night until this day of rest comes and the heavens and earth rejoice together!

From the foregoing quotations we have learned the following particulars:

1st. That Christ is coming to reign on the earth a thousand years, and that He will bring all the Saints with Him of every nation, tongue, and kindred, and they shall reign with Him.

2nd. That previous to, and at the time of His coming, the Saints on earth are to be gathered together to mount Zion, and to Jerusalem, even all of them, from the four winds, from one end of heaven to the other; for there the Lord is to reign before His ancients gloriously.

3d. That He will at that time take vengeance on the wicked, even all of them of all kindreds of the earth, for they shall all wail because of Him.

Under these three general heads, we design to comprise all that we shall write on the subject of the millenium, in this dissertation.

The first in order, then, is that Christ is coming to reign on the earth a thousand years, that he will bring all the Saints with Him of every nation, tongue and kindred, and they shall reign with Him.

There is no fact in the Bible that is set forth more clearly, than that of Christ's coming to reign on the earth with all the raised Saints; it has been declared by all the inspired men since the world began; and it has been the expectation of all the Saints in every age of the world that Christ would come, and that they should yet reign with Him in mount Zion and in

Jerusalem; the ancient prophets prophesied of it, and the ancient poets sang of it. Not as some have said, a spiritual (which might more properly be called imaginary) reign; but literal and personal, as much so as David's reign over Israel, or the reign of any king on earth. All the inspired men have said that Christ shall reign over the earth literally; for literally the kingdoms of this world will become the kingdoms of our God and His Christ, and He shall reign on the earth. And He will as literally break in pieces and destroy all the kingdoms of the world, as ever one king destroyed and broke down the kingdom of another. Never did Cyrus the Great (as he is called) more literally break down and destroy the kingdom of ancient Babylon, than will Christ, the Great King, break in pieces and destroy all the kingdom of the world; and so completely will He do it that there will not, from one end of the earth to the other, be an individual found whose word or edict will be obeyed but His own; so that He will completely break in pieces and destroy all kingdoms. See Daniel 2: 44.

But before we enter particularly into an examination of Christ's reign, let us see the situation of the world in relation to the government of heaven at the time when Christ was to begin to make preparation for His great and last advent.

That the world, previous to this time, was to wander far from God, and righteousness was so far to depart from the earth, and the true principles of the religion of heaven to be so neglected as to leave the world in a state of apostacy, is pretty generally acknowledged by all who profess much confidence in the Bible. This is the testimony of the Savior himself, and I presume all will agree that his testimony is sufficient to establish any point. I mean all who believe Him to be the Savior of the world. He says:—"But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."—Matt. 24: 37-39.

Conference Minutes.

SOUTH-EASTERN OHIO AND WEST VIRGINIA.

A conference of the above named district met March 17th and 18th at Limerick, Jackson county, Ohio. A. B. Kirkendall secretary. Branch reports: Fairview, West Virginia, 20. Hocking Valley, Ohio, 21. Mt. Zion, West Virginia 11. The above named new branches presented petitions and were admitted into the district. Cabin Run, West Virginia, 17; 1 baptized, 1 removed by letter. Vinton, Ohio, last report 68; present 64; 3 expelled, 1 died. Morgan, Ohio, 5; no change. Syracuse, Ohio, 45; 3 baptized, 3 dropped from record. Milton, Ohio, 14; 1 baptized. Clarksburg, West Virginia, 28. Liberty, Ohio, 80; 5 baptized, 1 received by letter, 3 expelled. Highland, Ohio, 44; 3 baptized, 1 removed by letter, 1 expelled, 1 died. Union Grove, West Virginia, 29; 3 baptized, 2 expelled.

Elder's Reports: L. R. Devore, (baptized 24), T. J. Beatty, (baptized 33), L. W. Torrence J. L. Goodrich, A. B. Ervin, A. W. Kriebel, and A. B. Kirkendall in person; James Moler, (baptized 30), Thomas Matthews, (baptized 3) and J. L. Williams by letter. Priests H. E. Moler and W. H. Rhoads in person. Licenses were granted to Priests C. Cooper, W. H. Rhoads, and B. Beall; Teachers J. G. Depue and W. W. Cross; Deacon Wm. Cooper. On motion Bro. W. H. Kelley was chosen to act as delegate to General Conference. On motion, General Conference was requested to sustain Brn. L. R. Devore, T. J. Beatty, Thomas Matthews, and James Moler in this district. Resolved, that Bro. L. R. Devore be instructed to confer with Bro. W. H. Kelley in regard to ordinations to the Melchisedec Priesthood as to how and by whom it may be done. Resolved, that A. B. Kirkendall be chosen District Treasurer, and that a special notice be given through the *Herald* soliciting from the district contributions to defray district expenses. Bishop's Agent's report read and approved. Preaching was done during the conference by J. L. Goodrich, L. R. Devore, A. W. Kriebel and A. B. Kirkendall. T. J. Beatty was re-elected president, James Moler vice-president, and A. B. Kirkendall secretary. T. J. Beatty was sustained as Bishop's Agent. Adjourned to meet at Sinking Spring, Highland county, Ohio at call of president. T. J. Beatty president.

Miscellaneous.

MEETINGS AT LLANELLY.

On Sunday the Conference of the Latter Day Saints was held at Island-street Chapel, Llanelly. There were present Elder J. R. Gibbs, Morrilton; Elder David Williams, Dafen; Thomas Williams, Felinfoel; Joseph Howell, Sketty; J. Howell, Swansea; David Lewis (Dewi Elli), Llansamlet; David Lewis, Morrilton; Thomas Griffiths, Wern; Richard Treharne, Railway-terrace; Thomas Williams, Paddock-street; Arthur James Edwards, Old Castle; Adolphus Edwards, Llanelly; and John Henry Edwards, Old Castle Soad, the secretary of Llanelly Branch, and others. President T. Jenkins, of Dowlais, occupied the chair, and before proceeding with the business, thanked the *Cambria Daily Leader* for their impartial reports of the proceedings of the Latter Day Saints' reorganised church, and said they (the church) only required the truth written, which had been done by the *Leader*. The president reported that the branches were increasing in number, but they had numerous deaths amongst their aged brethren.

Elder G. R. Gibbs, Morrilton, addressed the meeting in English. He said: I am pleased to meet with you this afternoon, and to relate my experience of our faith. I was born in the Church of Christ about twenty-three years ago, when I went to hear Mr. T. Phillips, a missionary from America, who was preaching near Morrilton. At that meeting I felt the influence of the Spirit of God working upon me, not only outwardly but inwardly. I had led previous to that a life of which I was not ashamed, but found my littleness when I gave myself up to Christ, and in a few days I was baptized, and had Jesus' Spirit to comfort me and help me along. I can testify to His goodness and power to save to the uttermost. We must do our best to prosecute the good work. We do not work for the money we get in the Christian path as we are paid in money for the labor of our hand. Jesus wished us to work not for the bread that perished. He commanded us to preach to all. He set his life down for us. In Adam men die, in Christ they live. Baptism is the entrance to that Kingdom, and all will find Jesus if they seek him. Jesus Christ's Church of the Latter Day Saints invited all to seek him.

President Thomas Jenkins then administered the Lord's Supper, consisting of bread and water. He explained that the reason water was used instead of wine was, that they could not get the pure wine of grapes here. In America they get the grapes and make their own wine, but they had the teaching of the Bible to show that water could be used when they could only get intoxi-

cating wine. Before handing the water round, Bro. Gibbs engaged in prayer, and a hymn was sung. Mr. Thomas Griffiths then spoke.

Mrs. Edwards, one of the members, spoke as to the comfort derived from making their peace with the Almighty.

Mrs. Jones, an old woman from Marble Hall road, also bore testimony to the benefits she had received from the cause of Christ.

Mr. Joseph Howell, Swansea, said he had received direct communication with the Almighty, and hoped to continue in the good work of Christ, and that some day, with God's help, he hoped to be a shining light of his mercy. He begged of their prayers on his behalf.

Mr. David Lewis (Dewi Elli), said it was thirteen years since he had embraced the Christian faith, and God had called him to preach to others who are now in darkness, and he earnestly entreated them to seek strength of the Almighty and to go on in the good work.

Mrs. Davies, an old woman from Tremsarin, spoke of the comfort of religion, and was followed by Mrs. Williams, Velinvole.

The most telling address was that by a young lady of about eighteen years of age, who rose full of emotion, her words piercing the hearts of the audience as she most earnestly entreated those present to embrace the truth of the gospel before it was too late, asking the old members to pray for the younger ones. The young lady's name was Miss Rachel Gibbs, Morrison, who appeared as if moved by the Spirit. She directed the thoughts of the congregation to the Maker of heaven and earth.

In the evening Mr. Thomas Jenkins preached funeral sermons on several departed Saints. The services were conducted with great earnestness by the members.

ADDRESSES.

J. W. Gillen, 3120 Caroline street, St. Louis, Missouri.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.
A. J. Cato, Nathan, Pike Co., Arkansas.

PASTORAL LETTER.

To the Saints and friends residing in Nebraska, Colorado, Wyoming, and New Mexico, Greeting: As per action of General Conference of April, 1888, Kansas is detached from my previously assigned mission, and New Mexico added. I therefore write a farewell address to the Saints in Kansas, wishing that peace and righteous progress may be theirs.

In entering upon the important duties of a new conference year I have no special promise to make, but hope by God's grace to perform whatever work may be imperative, receiving a ready co-operation from all concerned in the above localities, so far as by them a realizing sense of the importance of such co-operative actions may be had. The assignment of so extensive a mission will hardly raise the expectation to the missionary visiting every point within the limits of a conference year; but rather, that all interested within the prescribed limits should know to whom to apply for information or missionary labor, etc., with the understanding that visits and labor by the one in charge shall be as extensive as possible, for the acceptance of a mission is tantamount to a covenant to this end. Nor should the fact be overlooked that the acceptance of a position of trust guarantees to an extent the right to utilize time as wisdom directs. With no expectation of escaping criticism or of hearing from all the pleasing plaudits, "Well done;" and yet to please, gladden and instruct should be the aim, and all this through God's method only, for he never authorized man to formulate a religion—this right He reserves to himself, and he who would dare enter the sacred precincts of God's divine order, to modify or change, assumes a fearful responsibility. However evincive the thunders of Mount Sinai were, of God's power, the gentle, yet positive injunction was "See thou do all things according to the pattern shown thee in the mount," was more evincive of the imperativeness of His word, which if possible was rendered more formidable in the declaration of Christ, and emblazoned as with the fire of inspiration, viz: "The word I speak shall judge you at the last day."

And while man whose towering conception of liberty looks upon the word *must* with horror, Christ used it without hesitation or apology; requesting Nicodemus not to marvel because he said unto him ye *must* be born again. When Saul of Tarsus was astonished and stood trembling, he received a response to his interrogation thus: "Go into the city and it shall there be told thee what thou *must* do." Was he coerced? No. Could he have refused? Yes, and been condemned; but he could not have refused and been saved. Therefore in this sense the word *must* was proper and very significant, and the much prating about absolute rights and liberty is absolute nonsense, presenting an antagonism with law and its object, which if persisted in, is fearful to contemplate.

There is, there can, be no liberty but that restricted or regulated by law; which is said to be the rule of action originating with a superior authority that an inferior is forced to obey; and in view of the incomparable exposition of divine law, since the demise of the apostles, by Joseph Smith, (see sec. 85, Doc. Cov.), disputations as to the imperativeness of law, among Latter Day Saints is difficult to account for, but may be construed to mean an effort with a view to a better understanding. Let us so hope!

By consulting the minutes of the above conference, you will learn that for Nebraska there were three appointees, with some prospects of an additional one in the fall. But for Colorado, Wyoming and New Mexico, no provisions were made; yet from any points in those localities I will be glad to hear from member or non-member should a door be opened for the presentation of the word. With present force and facilities we must do the best we can, patiently waiting and working for re-enforcement, and increased facilities.

For the present, Brn. H. C. Bronson and C. H. Porter will operate in Southern Nebraska district; W. M. Rumel in Central, subject to calls from the Northern Nebraska district. It is also expected that Elder C. Derry will labor in North-west Nebraska, but to what extent or in what particular localities is not known. Though the ministerial force was increased over last years force, yet of necessity some who signified their willingness were passed, not willingly, for it would have been more pleasurable to have called for a hundred than to have passed one. Whatever may be the condition of representatives, the church assumes the responsibility to provide for the dependants of those sent; therefore inability to provide for all the dependants of those willing to go, necessitated a limit to the member appointed, but that which was done was for the best, though it would be something new under the sun if mortals were pleased with what a few of their fellow mortals should do.

Members, especially officers, will do well to learn that the motion to amend the 13th chapter of the Book of Rules passed; also that the question in note (a) on pages 101 and 102 in the present form of the Book of Rules was disposed of, and by act of conference the right of a negative vote granted to members in the presentation of decisions of elders courts; therefore if controversy has been had on this question, it should cease and let time determine whether this method will hamper, or facilitate the work of vindicating the innocent and punishing the guilty, when the former claim vindication and the latter seek to evade punishment. This suggestion is offered upon the hypothesis that what obtains by the majority under parliamentary rule, the minority should submit to, not because they individually acquiesce in the ruling, for I am at a loss to understand how a procedure culminating through the method of a parliamentary rule, or common consent, substituting something that the literality or imperativeness of the law does not allow, is valid. And it appears to my mind that the body will be necessitated to amend the appealing method with this or similar proviso, viz: That an aggrieved party may appeal from a lower to a higher tribunal, provided that the decision of the lower court is not set aside by a negative vote; or declare that a negative vote shall not interfere with the validity of a decision of a lower tribunal; or perchance light through some one may radiate,

showing the true status of a case voted down, or rejected by a negative vote; we pause!

All who may desire to forward tithing or offerings will bear in mind that J. W. Waldsmith of Nebraska City, Nebraska, and James Kemp of Hutchinson, Colorado, are duly authorized Bishop's Agents, to receive such gifts.

In view of the great amount of evil produced, by idle gossip and the unruly tongue of the slanderer, I assume the liberty to respectfully suggest that all, (especially those who govern in the sacred spots called home), co-operate to arrest this terrible evil. And should representatives of the church essay to stoop to such despicable and demoralizing practice and berate a co-laborer, who is not present to defend himself against such ungodly attack, within the limits of your sacred hearthstone, it were well that you assert your right to the prevention of such a wicked practice, and thus hinder a desecration of your home by the tongue of the slanderer; for he who would thus act, is no more worthy to represent the church, than a babe would be competent to fill the presidential chair at Washington.

If any are injured there are means of redress, and he who is blatant of his injuries and has not the moral stamina to seek redress, ought not to be encouraged in such an abominable practice. The ostensible purpose of sending forth representatives, is to open new fields, and thus extend; this fact should not be overlooked. Branch labor and attending district conferences, should be observed as wisdom directs, that there be no improper expenditure of money. The proper systematizing of labor should not escape attention; branch officials should double their diligence to prevent trouble, and when despite their efforts it comes, continue to be diligent, and if possible, adjust it in its incipency, that the necessity for Elder's Courts may only exist when all other methods to reconcile have failed, and then to subserve and not pervert justice. However reflective it may be, much trouble comes through official negligence. This certainly ought not to be.

Some diligent officials have been discouraged by failure to co-operate upon the part of their fellow officials; this too is an evil.

Members should not be too exacting, or stumble over some supposed short-coming in their officials, nor willingly wink at wrong doing. The parading of a supposed wrong in an official after the Mother Grundy style may terminate in more trouble than the wrong of an official.

The visiting system by officials should not be neglected, or so prosecuted as to make it obnoxious, or create the thought that the visiting officials desire to be assuming and officious, or too inquisitive. That, with all other ministerial labors, should be performed with a view to better the condition of all concerned, without ostentation or encouragement of the thought that to evince gospel humility, a necessity exists to wallow in dust and ashes. Above all other people, the Latter Day Saints should aspire to, and legitimately strive for the beautiful and the good. Poverty is no excuse for a failure to adopt, rules of cleanliness which is a part of godliness. I do not mean by this that the Saints should thirst for the silly ways and forms of modern Babylon, as did the children of Israel for the flesh pots of Egypt.

The true philosophy of life is, or should be, contentment in our various stations, never failing in legitimate strivings to improve temporally and spiritually; but a little with righteousness is better than great revenues without right.

The way is open for Latter Day Saints to accumulate riches as well as others; but for the way of obtaining and their legitimate use they are responsible to God.

The financial system of the church is just what it purports to be, and the fact of efforts to collect and disburse the tithes and offerings authoritatively, ought not to alarm or disconcert any; for since the gospel economy is authoritative it is a valid reason for believing that all appertaining thereto should also be authoritatively done. Therefore the execution of the law of tithing is neither a preventative to branches resorting to measures to meet current expenses, or the bestowal of private donations, but a love too, or an

undue bias in favor of long cherished theories often stands in the way of proper rendition of that revealed and made imperative by law.

In gospel bonds,

JAS. CAFFALL.

My permanent address is 137 Benton street, Council Bluffs, Iowa.

SUNDAY SCHOOLS.

The following rules and suggestions for the organization and government of the different Sunday Schools of the Reorganized Church of Jesus Christ of Latter Day Saints within the district, were adopted by the Southern California district conference, March 3d, 1888:

ARTICLE I.

Sec. 1. Wherever there are a sufficient number of Saints in any neighborhood a Sabbath School should be organized.

Sec. 2. The several schools shall be under the general supervision of an association called, The Southern California Sabbath School Association of the Reorganized Church of Jesus Christ of Latter Day Saints.

ARTICLE II

Sec. 1. The officers of said Association shall consist of a General Superintendent: whose duties shall be to preside over all meetings of the Association; to prepare, if necessary, a uniform course of lessons for the different schools in addition to the church lesson-sheets; to have the general oversight in the district; to organize new schools; to instruct in the best methods of conducting schools and classes; to impart information; and to produce unity of purpose and concert of action.

Sec. 2. Of an Assistant Superintendent: whose duties shall be to assist the Superintendent in all of his duties as occasion may require, and to take his place in his absence.

Sec. 3. Of a Secretary: who shall hold the finances of the Association and pay them out upon the order of the Superintendent, as well as to perform all the duties usually required of an officer of that kind.

Sec. 4. The above officers, who may be either male or female, shall be annually elected by the Association at the autumn meeting of the Southern California district conference, and shall take their places on the first day of the January following; provided that the conference assembled at the time of the adoption of these rules shall have power to elect the first officers.

Sec. 5. Officers of the Association, officers and teachers of the different Sunday Schools, and all regularly enrolled members of said school, are members of the Association.

Sec. 6. In the election of officers, and in amending or altering these rules, the vote of the Association shall be taken by delegates, each delegate casting one vote for every six members, or major fraction thereof, that he represents. In all other business a majority of the members present shall rule.

Sec. 7. The Association shall hold an open session at the meeting of each conference in this district, and the minutes thereof shall be reported to the Sunday School organ of the church.

Sec. 8. All needful expenses of the Association shall be defrayed by the Treasuries of the different schools proportionately.

ARTICLE III.

Sec. 1. The officers of each Sunday School shall consist of a Superintendent: whose duties shall be, to preside over and conduct each session of the Sunday School; to apportion the lessons as provided by the General Superintendent; to select questions and words as his judgment may determine for the school or classes to answer or recite upon; to see that the several teachers conduct their classes according to the best methods; to keep order; to appoint committees; to report to the General Association at each regular meeting concerning his school; and to perform all other duties pertaining to his office.

Sec. 2. Of an Assistant Superintendent: who shall take the place of the Superintendent in his absence.

Sec. 3. Of a Secretary: whose duties shall be to call the roll at each meeting; to keep a record of

the attendance or absence of pupils, of verses recited, and of general questions answered; to read such record for approval or correction prior to each session of the General Association; and to perform all other duties usual to his position which are herein not provided for.

Sec. 4. Of a Treasurer: who shall take charge and keep account of all moneys received, and pay out the same upon the order of the School.

Sec. 5. Of a Chorister: whose duties shall be to lead in singing.

Sec. 6. Of an Organist, if possible.

Sec. 7. Of a Librarian: whose duties shall be to take charge of lesson books, papers, cards, etc., and distribute the same as needed at each session of the Sunday School; and to keep a record of all reading and reference books owned by the School, and be prepared to distribute and receive them on demand of the members at the close of each meeting.

Sec. 8. Of a Janitor, if necessary: whose duties shall be to arrange for the seating of classes; to assist in keeping order; and to attend to the seating of visitors.

Sec. 9. The above officers shall be elected annually on the last Sunday in December, and take their places on the first Sunday in January. If from any cause the regular election fails to take place, the previous officers shall hold over until new ones are elected.

Sec. 10. Only Latter Day Saints in good standing shall be eligible to the office of Superintendent. Other offices may be filled by non-Saints when deemed best by the School.

Sec. 11. Where practicable, each School shall be divided into four departments, viz., Infant, Intermediate, Bible, and Book of Mormon department; and there may be as many classes in each as the Superintendent may deem necessary.

Sec. 12. Outside of these departments a class called the Theological Class may be formed, for the purpose of studying the Scriptures by subjects, and fitting its members for active church and Sunday School work; but it would be advisable, where possible, for it to meet at a different hour of the day, that teachers as well as members of the Sunday School may have opportunity for learning, and that the interest of the school be not monopolized.

Sec. 13. The Theological, Book of Mormon and Bible classes should be privileged to choose their own teachers; but the Superintendent shall have power to appoint first the teachers of the intermediate and infant classes.

Sec. 14. The Inspired Translation of the Bible the Book of Mormon and the book of Doctrine and Covenants shall be the standards of reference on all doctrinal points.

Sec. 15. All persons five or more years of age desiring to become members of a Sabbath School may do so by presenting themselves in a class for enrollment.

Sec. 16. Membership in the school shall be forfeited by improper conduct during the sessions, or by absence from class for six consecutive Sundays without good cause.

Sec. 17. The Superintendent shall appoint a standing committee of three, whose duties shall be to visit absent members and solicit their attendance, as well as to solicit the attendance of non-attending Saints and friends.

Sec. 18. The officers and teachers of each school, together with the standing committee shall meet for consultation and business once in three months, or oftener if occasion shall require.

Sec. 19. On the last Sunday prior to each meeting of the District Conference, each school shall choose one delegate to represent them at the General Association, and shall instruct him, if necessary, how to vote upon the election of officers, or propose amendments to rules.

Sec. 20. Every proposed amendment, or addition to, or alteration in these rules shall be submitted in writing, and read to the General Association at a regular meeting prior to the one in which it is voted upon; and two thirds of the votes cast by delegates shall be required to adopt the same.

SUGGESTIONS.

In addition to the foregoing, the following, suggestions were adopted:

1. That every Latter Day Saint, whether young

or old, be a member of the Sunday School.

2. That the greatest care be taken to select Superintendents and teachers who are apt in teaching and government, and whose hearts are in the work.

3. That Superintendents do not have charge of a special class.

4. That reference Bibles, Concordances, Ancient and Modern Church Histories, Dictionaries, and all good and reliable books be placed in the libraries as funds permit.

5. That a standing treasury be formed in each school by regular contributions, for the purpose of purchasing lesson sheets, cards, rewards, library books, etc., and of defraying incidental and Association expenses.

6. That the Superintendent be prompt in opening and closing each session of the school.

7. That three-fourths of the time for recitation be given to teachers, and the remainder be used by the Superintendent as he may think best.

8. That the recitation of verses from the Scriptures be encouraged by rewards for labor done.

9. That all rewards be presented as soon as the required labor is accomplished, if completed within the Sabbath School year; and that the number of verses to be recited by any member be restricted to not more than twelve each week.

10. That appropriate songs, readings, essays and recitations are commendable for evening gatherings, and that they be encouraged by the schools.

11. That in the Theological Class free discussion be permitted on the part of the members, that all points of Scripture and doctrine may be brought out.

12. That the church "Rules of Order" be used as a standard of government in all business meetings of the schools or Association.

13. That if these rules be adopted at the meeting of the Southern California District Conference, the General Sabbath School Association be then organized; and that it cause the rules and suggestions to be properly printed, and a copy furnished to each Latter Day Saint Sunday School within the district.

14. That the General Superintendent be then authorized to visit each school in this district, for the purpose of interpreting the rules and giving instructions as to their application.

J. R. BADHAM, *Gen. Sup.*,
VINA H. GOFF, *Assl.*,
J. B. MORRIS, *Secy.*

CONFERENCE NOTICES.

To the Saints of the Northern Minnesota District Greeting:—The district conference will be held at Pelican Lake, Ottertail county, commencing June 16th and continue as long as the interest warrants. Should enough Saints arrive the 15th, we will have prayer meeting that evening. Bro. J. C. Foss will be with us, and it is hoped Bro. A. H. Smith will also. Saints and friends living on the line of the Northern Pacific can write to Bro. Way, and he will arrange to take them from Audubon to the lake. All Saints and friends of the truth are cordially invited to come. We want this to be the best conference ever held here; so make due preparation by seeking for the Spirit. "They that seek shall find."

T. J. MARTIN, *Dist. Pres.*

The Western Wisconsin district conference will convene at the Wheatville branch, Crawford county, June 2d and 3d, 1888. All are cordially invited to attend. We also invite the traveling missionaries to come for we need laborers here. We would say for the officials to be sure and come and bring your reports also branch reports. Come with the whole shield of faith, praying for God's Holy Spirit to be with us and good will be done.

A. L. WHITEAKER, *Dist Pres.*

The conference of the Southern Michigan and Northern Indiana district will convene at the Fowler School-house, five miles south-east of the city of Coldwater, Branch county, Michigan, Saturday, June 16th, 1888, at 10 a. m. Saints, come praying that the conference be a success. Make an effort all worthy of the Lord's cause. Elders E. L. Kelley, John J. Cornish, H. Rath-

bun, Leonard Scott, Bishop Blakeslee, and others of the ministry are fully expected to be with us. Visiting Saints coming by railway will not forget that the brethren of the Coldwater branch are always glad to meet them at Coldwater and Quincy the day prior to convening of conference. Saints from adjoining districts will be welcomed.
C. SCOTT, *Dist Pres.*

A conference of the Kent and Elgin district will be held in the Lindsley branch, on the 9th and 10th of June, 1888. A full report of all the branches is desired, also a full attendance of the officers and members so that the interests of the work in each locality may be properly looked after, and the business transacted in a right and proper manner. Come, Saints, and bring the Spirit of love and peace with you, and praying that the blessings of God may attend our deliberations.

A. LEVERTON, *President*,
R. COBURN, *Clerk.*

NOTICES.

To Whom it may Concern:—In harmony with a rule suggested by the First Presidency and adopted by the Quorum of Twelve, I hereby appoint Elder Hiram L. Holt in charge of Oregon and Washington Territory as a field of labor. All persons laboring in, or wishing to labor in said "field of labor" should report to him, and all other matters pertaining to said field of labor which would properly come before the missionary in charge should be referred to him at Sweet Home, Linn county, Oregon.

HEMAN C. SMITH,
President of Pacific Slope Mission.

To all Concerned:—Elder H. C. Bronson, until further directed, will visit and labor alternately at Nebraska City and Omaha, Nebraska, seeking openings at South Omaha and Florence. Suggestions to co-operate with local authority were superfluous, it being always taken for granted by all who know and desire to recognize established rule and law. He who best understands his own duty will be first to honor and sustain others in theirs. And as we evince such a procedure we evidence an embryonic condition in the rudimentary affairs of God's economy, with a prospect of a further development. In bonds,
JAMES CAPPALL.

By a resolution at our last conference the undersigned was elected District Treasurer and authorized to solicit contributions from the district to purchase a new District Record and defray postage expenses of district secretary. Branch presidents will please place the matter before their respective branches, and remit amounts to me. A. B. Kirkendall, Creola, Vinton county, Ohio.

BORN.

BROLLIAR.—Near Wilber, Nebraska, to Bro. William and Sr. Emma J. Broliar, April 11th, 1888, a daughter, named Effie E. August 12th, 1882, a son, named Loren E. January 14th, 1885, a daughter, named Alta A. December 11th, 1887, a daughter, named Alma A., and blessed at Wilber, Nebraska, May 13th, 1888, by Elders Levi Anthony and Robert M. Elvin.

MARRIED.

YOUNG—PETT.—At the residence of the bride's parents, Union township, Crawford, county, Iowa, November 22d, 1887, by Elder John Pett, Mr. George H. Young, of Galland's Grove, Iowa, and Sr. Serena S. Pett, daughter, of Bro. and Sr. John and Mary A. Pett.

HOUGHTON—LARUE.—At the residence of the bride's father, Buffalo, Iowa, Wednesday, May 9th, 1888, Bro. James W. Houghton, of Davenport, Iowa, and Sr. Clara Bell LaRue, Elder J. S. Roth officiating. A time of enjoyment was had by all present. The happy couple left the following day for Davenport, their future home, followed by the well wishes of a host of friends.

WARNER—WILCOX.—At the bride's home, Blake's Mills, Tuscarawas county, Ohio, May 14th, 1888, Mr. Charles B. Warner and Miss Mary Wilcox, by Elder William H. Kelley.

May their happiness be complete, and their future be one of prosperity.

SARGENT—GRIFFITH.—At Vincennes, Iowa, May 9th, 1888, Horace C. Sargent and Ellen I. Griffith, Elder B. F. Durfee officiating.

DIED.

HUBBARD.—At Lincoln, Nebraska, April 11th, 1888, Harriet Lavenia, beloved wife of Mr. H. A. Hubbard, and eldest daughter of Bro. and Sr. Richard Merideth, of Nebraska City; aged 28 years and 21 days; she died in peace after a short illness. Funeral sermon by the Rev. Williams, of the Baptist Church. She was baptized at Nebraska City in 1869 by Elder R. M. Elvin. A loving husband, two children, father, mother, six brothers, two sisters and many friends mourn her loss and early departure.

"A precious one from us has gone,
A voice we love is still,
A place is vacant in our home
Which never can be filled
God in his wisdom has recalled
The boon his love had given,
And though the body moulders here,
The soul has upward risen."

BENNER.—At Plum Hollow, Iowa, Wallis, eldest son of Bro. France and Sr. Nellie Benner, aged 4 years, 7 months and 17 days. Funeral conducted by W. Leeka. Sermon by H. Kemp. We mourn not as those who have no hope.

RUMEL.—At Omaha, Nebraska, April 21st, 1888, Amy Rumel, daughter of Bro. and Sr. N. M. Rumel, aged 1 year, 9 months and 4 days. Funeral sermon in Saints Chapel, by Edward Rannie, Jr.

HORTON.—At Montrose, Iowa, April 13th, 1888, of scarlet fever, Abbie Horton, only daughter of Mr. and Sr. Anna Horton. Little Abbie was born May 22d, 1882, and died April 13th. Also at same place and of same disease, Louie Horton, aged 6 months and 28 days. Dear little lambs, they suffered much here, but we know they are numbered with the blessed, for Jesus said, "Of such is the kingdom of heaven." Like David of old we know they can not come to us, but we can go to them.

They laid my babies in the grave,
And oh, my heart was pained;
'Twill be so lonely, help me, Lord
More reconciled to be.
I know they're happy with the Lord,
These dear ones were his own,
And I believe his holy word:
'He'll bring them when he comes."

ON BEING PLEASANT.

SAYS Mr. Thackeray about that nice boy, Clive Newcome, "I don't know that Clive was especially brilliant, but he was *pleasant*."

Occasionally we meet people to whom it seems to come natural to be pleasant; such are as welcome wherever they go as flowers in May, and the most charming thing about them is that they help to make other people pleasant too. Their pleasantness is contagious.

The other morning we were in the midst of a three-days rain. The fire smoked, the dining-room was chilly, and when we assembled for breakfast, papa looked rather grim, and mamma tired, for the baby had been restless all night, Polly was plainly inclined to fretfulness, and Bridget was undeniably cross, when Jack came in with the breakfast rolls from the baker's. He had taken off his rubber coat and boots in the entry, and he came in rosy and smiling.

"Here's the paper, sir," said he to his father with such a cheerful tone that his father's brow relaxed, and he said, "Ah, Jack, thank you," quite pleasantly.

"The top o' the morning to you, Pollywog," he said to his little sister, and delivered the rolls to Bridget with a "Here you are, Bridget. Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke and opened a damper. The smoke ceased, and presently the coals began

glow, and five minutes after Jack came in, we had gathered around the table and were eating our oatmeal as cheerily as possible. This seems very simple in the telling, and Jack never knew he had done anything at all, but he had in fact changed the whole moral atmosphere of the room, and had started a gloomy day pleasantly for five people.

"He is always so," said his mother, when I spoke to her about it afterwards, "just as sunny and kind, and ready all the time. I suppose there are more brilliant boys in the world than mine, but none with a kinder heart, or a sweeter temper; I am sure of that."

And I thought—Why isn't a disposition worth cultivating? Isn't it one's duty to be pleasant, just as well as to be honest, or truthful, or industrious or generous? And yet while there are a good many honest, truthful, industrious and generous souls in the world, and people who are unselfish too, after a fashion, a person who is habitually pleasant is rather a rarity. I suppose the reason is because it is such hard work to act pleasant when one feels cross. Very few people have the courage of that cheeriest of men, Mr. Mark Tapley, who made it a point of honor to "keep jolly" under the most depressing circumstances.

People whose dispositions are naturally irritable or unhappy think it is no use trying to be otherwise; but that is a mistake. If they will patiently and perseveringly try to keep always pleasant, after a while they will get into a habit of smiling instead of frowning, of looking bright instead of surly, and of giving a kind word instead of a cross one. And the beauty of it is, as I said before, that pleasantness is catching, and before long they will find themselves in the midst of a world full of bright and happy people, where every one is as good-natured and content as they are.

GOOD ADVICE.

MARION HARLAND, winding up a couple of columns of good advice to girls, puts this plain but excellent talk into the final paragraph: "To make oneself conspicuous by open contempt of conventional and, in the main, wholesome social laws is the first degree of the descending scale. To be 'fast,' 'loud,' 'high,' 'fly,' (how many synonyms our national slang dictionary offers for the next slide!) is so nearly and dangerously allied to culpable indiscretion that the slander-mongers belonging as they do, to the 'impressionist school,' seldom pause to discriminate between them. They never halt to distinguish actual imprudence from positive—and remediless—infamy." Girls may be loud and coarse without being bad, but the best way is to take no chances. The quiet, modest girl can never be mistaken for anything but what she is.

SOME one has wisely said:

"Every human being is intended to have a character of his own, to be what no other is, to do what no other can do. Every human being has a work to carry on within, duties to perform abroad, influences to exert which are peculiarly his, and which no conscience but his own can teach. Let him not enslave his conscience to others, but act with the freedom, strength and dignity, of one whose highest law is in his own breast." * * * "God forbid that the search after truth should be discouraged by fear of its conse-

quences! The consequences of truth may be subversive of systems of superstition, but they can never be injurious to the rights of well founded expectations of the human race."

"THE Methodist Church in this country, according to the report presented at the General Conference now in session in New York, supports a dozen theological seminaries, more than a hundred academies, and over fifty colleges, all of which represent a money value of \$25,000,000, and then contributes \$1,000,000 annually to foreign missions. It is a great and growing church organization."

AUTUMN LEAVES,

Published monthly for the

Youth of the Reorganized Church of Jesus Christ of Latter Day Saints,

Price per year \$1.25.

M. Walker, Editor and Publisher.

The following are the contents of the May number of *Autumn Leaves*:—Frontispiece, Elder Edwin Stafford, Lamoni—Alice Cary, the Sweet Singer from the Western Woods—Incidents in the Life of one of Earth's Pilgrims—June Cluster of Memory Gems—Letters to Young Men—The Women who Fight the Battle of Life Alone—The Pensioner—Under the Lamp-light—With the Church in an Early Day—Autumn Leaves from the Tree of Poetry—I have Forgotten—He Gave Himself for Me.—Leaves from Palestine—Drift-wood—From Malachi of Matthew—Homes of Unmarried Women—The Mountain and the Sea—Then and Now—Lessons of Mercy—A Conquered Enemy—Helpful Hints and Suggestions—Keep Busy—The Pilgrim's Wants—Enemies of Home Happiness—Modern Shams in Society—Strength and its Source—The Little Shepherd Dog—Mother—The Hills of Amethyst—Editor's Corner—Round Table.

TAKE NOTICE.

Having made arrangements with the Board of Publication to have our books kept at the Herald Office, we wish to notify our friends that hereafter all letters of business connected with *Autumn Leaves*, "Home Column," or *Hope*, must be addressed to David Dancer, box 82, Lamoni, Iowa. This will include remittances for every purpose, whether subscription money, offerings for Home Column Missionary Fund, birth offerings for *Hope*, or Christmas offerings from the children. Please remember and in the future send all money to David Dancer.

All applications for change of address on either *Autumn Leaves* or *Hope*, or for missing numbers of either papers, must be sent to David Dancer in order to secure attention. *These regulations can not be departed from.*

Send to M. Walker, Lamoni, Iowa, all articles intended for publication, either in *Autumn Leaves*, *Hope* or Mother's Home Column.

It is desirable at all times that letters and articles for publication as above specified be sent to M. Walker, but to accommodate our friends and lesson expense, such articles or letters if sent to Herald Office will be handed to us, always provided they be written entirely separate from any matter of business.

Parties not connected with the work of the Herald Office can form no just estimate of the absolute necessity existing for a strict conformity to the above notice. It is not for our own convenience merely, but in order that all mistakes be avoided and patrons have their requests promptly and correctly attended to. Let us repeat, SEND ALL MONEY TO DAVID DANCER, BOX 82, LAMONI, IOWA.

M. WALKER.

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THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubin he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Latter Day
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No. 22.

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, June 2, 1888.

THE RIGHT TO MEMBERSHIP.

IT seems strange to us that the position of the Reorganization with regard to the rights of those holding a legal membership in the days of Joseph and Hyrum Smith should not be understood; after all that the HERALD has stated upon the subject. The fact of reorganization concedes the existence of those holding legal right to recognition in the body. Elements must exist where organization and reorganization are effected. Hence, when the attempt was made to revive the work after the death of Joseph and Hyrum Smith, the question whether it was a new dispensation, or the continuance of one already begun was raised. Upon both consideration and the teaching of the Spirit it was decided that it was not a new dispensation, but was a regathering and reorganization of elements already existing. The underlying principle was that authority to admit men into fellowship with the church, the body of Christ, had been conferred, and that many had been so received and were entitled to membership still. The Reorganization did not then demand nor has it since demanded that none of the members of the original church should be received except upon rebaptism; but has persistently admitted the right of properly baptized persons to membership in the church; it could do nothing more and did nothing less. It follows then that while holding to this position and denying the rights of no one, the other side of the proposition is that those persons whose right to membership is thus recognized by the Reorganization must in turn recognize the Reorganized Church as a body, and seek admission therein in order to be entitled to fellowship and to have their names enrolled and their priesthood, if they hold any, known and recognized.

There can be no plainer statement and proposition than the foregoing; and how it is that any man, whether he may have been Brighamite, Brewsterite, Strangite, or Josephite can expect the Reorganization to recognize him as a member of the old church, holding authority to act in the name of the church and accept his labors, baptisms, confirmations and other official acts, when he refuses to recognize in the Reorganization the church and denies its succession to that church into which he was originally baptized is not easily comprehended.

We have been inquired of in regard to such individuals and the question has been asked, what will you do with those baptized by such men? The answer may be found in Acts, 18th and 19th chapters. It certainly is not reasonable to ask the church to recognize the official acts of a man who does not recognize the official character of the church; who denies the validity of its organization and the righteousness of its claims as an organization. The organic law of the church provides "that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who hath authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church." In this there is both law and common sense, for no body of men could long exist together in unity where such mutual recognition was lacking. It must be known unto the church that the men attempting to represent the church are authorized. No matter how just claim for standing in the old church the man may have, unless he chooses to submit that claim to the church and secure its recognition, he can not in either reason or justice ask that the church recognize him, or his labors.

What the Master may do in the hereafter does not govern in the matter. He has ordered a certain work to be done and has ordained means to carry out that order, and given rules to guide those called into the ranks of the workers. Whoever is not contented to observe those rules is not in harmony with the order and can not be in fellowship with his fellow workmen. Which is arbiter in the case, the body itself, or the man who refuses to recognize the body. There must be a succession to the church organized in 1830. If there has been a departure from the faith, there has been also an adherence to the faith. This adherence to the faith has found and is finding expression in the Reorganized Church. It has done and is doing more toward the exemplification of the philosophy of the latter day work than has been, or is being done by the whole host of them

who are cavilling at her progress; or those who are crying "lo here is Christ," or "lo there is Christ."

There was a prediction that there would come a time of shaking, and that many who stood would be shaken out. It was believed by many, and constant exhortations were heard to be prepared for the shaking. It looks a little paradoxical for any one who is standing aloof and alone, or almost so, to turn to the body standing steadfastly in its integrity and faith and hurl at them: "The shaking time has come, and I have shaken you out." It may be an assumed solution of the problem of whether the "dog shakes his tail, or does the tail shake the dog;" in flattering the self-righteousness of those who run without tidings. We do not impugn the motives of any, but see no reason why the church should concede the claims and opinions of every one who chooses to teach because he once held a standing in the old organization. Right and truth must in time prevail. The arbitrament may be late but it is sure to come. We grant the privilege to all to do their own thinking, deciding for themselves what their action may be; but this does not evade the conclusion that men may err in judgment. He who errs in judgment and decides wrong in reference to his course will not receive the reward that appertains to right doing. If the word is clear, the word is the arbiter of human hopes of life beyond; and he who goes forward upon lines of his own devising is sure to suffer loss here and hereafter.

We have said to some who have held that the Reorganized Church was wrong and they were right: "Very well. Go ahead if you are called of God. Do the work God has called you to. Never mind the Reorganization if it is not doing the work of God. If you are to do the work the Reorganization is essaying to do, and God prospers your labors, ours is at an end. But for pity's sake, for consistency's sake do not cry out against us for being at work and you yourselves remain idle. Go to work; but do not demand of us as a condition precedent to your work, that we shall stop what we believe we are called of God to do, and give that work into your hands, for this we will not do."

If what the Reorganized Church is doing is not of God it must come to naught; if it is of God—we presume it will go on. We sincerely regret the loss of those who go out from us and whom we have regarded as good and honest men, but if they are correct time will disclose it, they must prosper and increase, we fail and decrease. If they are incorrect, then shall they fail and the work of the church go on to a glorious termination.

WE give in this issue a very interesting letter from Bro. T. W. Smith, in charge of the Australian mission, to his charge in the Society Islands, upon the occasion of receiving a letter from Mr. James L. Young respecting the conduct of the native Saints at Papeete, Tahiti. The action of the Saints was indeed most commendable, and Bro. T. W. Smith is justified in thus commending them. We congratulate Bro. Smith upon the faith and works of those with whom his labors have been expended during the last three years, as we also commend the Saints. We append the letter of Mr. Young as explanatory of the reasons for Bro. Smith's letter.

TO THE SAINTS IN THE SOUTH SEA ISLANDS:

Dear brethren and sisters in the Lord Jesus Christ, scattered abroad upon the Islands called Tahiti, Maatea, Anaa and the Paumotu: Greeting in the name of the Lord Jesus Christ. Amen.—I, your brother and pastor in the Lord Jesus Christ, am greatly pleased, and give to God the praise, that I have heard that you have at the time agreed upon, paid the entire debt that you owed to Mr. Young for materials for the house of the Lord, called Shiloh, in the district of Fareute, Papeete, Tahiti. I am also much pleased to hear that at the time of your feast of dedication, at which there were many brethren and sisters from various islands, that no one has been accused of quarrelling, or fighting, or drunkenness; which I doubt could be said of any similar assemblage of members of other churches, especially when you were together for many days, and even for weeks. I feel truly proud of you, and rejoice over you, for it proves that my labors among you have not been in vain. And now as you have got such a good name among the Europeans of the Island of Tahiti, and particularly are you exalted in the respect of those of Papeete, I hope and believe that you will continue to be worthy of this good name; and that each and every one of you will quickly pay any debt that you may have to make, and that you will at all times be quiet, peaceful and sober; and that the sisters will be modest, quiet and meek, when upon the streets or in the stores, and everywhere, as they always have been; and stay at home, and not be abroad at night; and in every way strive to keep the good name you have obtained. In all your dealings with the merchants, be sure to keep your promises, for you can not tell what good results to the church in all the Islands may come, if you will do this, and be honest and truthful at all times.

I have read the letter of Mr. Young in the churches here, and all of the household of faith rejoice to hear such words of kindness and good will toward you, from a gentleman of wealth and influence in society as is Mr. James L. Young. A good name is of more value than much riches.

I am also greatly pleased with your letter which you sent to Bro. Joseph and signed by Tehopea, Metuaore, Tapuni, Teriirii, Temau, Poiatu, Pohemite, Tehau, Tehu, Petero, Taimana, Puiaava, Mahana and others; and I assure you, that you can not more earnestly desire to see me than I am to see you, as also does sister Smith, or Helen. I will be greatly pleased to see you again before the first day of January. I hope I shall be with you to celebrate the opening of the new church or to hold an anniversary meeting on the day that it was dedicated this present year.

I write this in my own language, so that your brethren and sisters in all parts of the world may hear of your good deeds and the good name you have obtained thereby, from the Europeans of Papeete. My love for you was great before I came to you over three years ago, and it is much greater now than it was then. I did not leave you willingly, but because it was my duty to come here for awhile; and I shall be glad when some one can come and take my place that I may return to you. I hope that peace, love, union, and every gift of the Holy Spirit will dwell with you all in the name of Jesus Christ. I have not forgotten as yet what I have learned of the Tahiti tongue, as you will see by the epistles that I have written to you, which I hope you have received ere this.

In much love we are your brother and sister in Christ.

THOMAS W. AND HELEN P. SMITH.

Addressed to Elders John Hawkins and Herman Johnson and Tehopea, my assistants in the the Society Islands. Metuaore, President of the Tahiti and Maatea District, and Bishop's Agent: Davy, President of Zion Branch.

Teriirii, ditto	Tarona (or Sharon) Branch.
Mahana, ditto	Teiri Branch.
Temau, ditto	Maatea Branch.
Tetuarihia, ditto	Tikahau Branch.
Tamaru, ditto	Avatoru Branch.
Taimana, ditto	Tiputa Branch.
Paite, ditto	Panau Branch.
—, ditto	Moturaa Branch.
Temare, ditto	Arutua Branch.
Poiatu, ditto	Apatai Branch.
Teihi, ditto	Manihi Branch.
Maihau, ditto	Tarua Branch.
Tane Tarau, do.	Tapota Branch.
Pohemiti, ditto	Niau Branch and Recorder of
Opani, ditto	Farava Branch. [Church.
Butuarau, ditto	Matahoa Branch.
Tehavini, ditto	Tuuhora Branch.
Taoto, ditto	Temarie Branch.

And the Presidents of Marakau, Makemo, Tanga, Rorona, Takumi, Hao, Amanu and Taueri Branches. Tehu, assistant Church Recorder, and Tehau, President of Tikahau and Rairoa District. Putoa, President of Nuai, Kaukura, Apatai and Arutua District. Tane, President of Manihi, Tarua and Tapoto District. Petero, President of Matahoa, Tuuhora and Temarie District. And all the Presbyters, Priests, Teachers, Deacons, and brothers and sisters in all the South Sea Islands and Australian Mission. THOMAS W. SMITH.

PAPEETE, Tahiti, Jan. 26th, 1888.*

REV. T. W. SMITH, *Forster, N. S. W.*, DEAR SIR:—Yours of December 27th, from Hastings just to hand per "Richmond." I am glad to hear that you reached Victoria safely and that you had a pleasant passage there.

Your people have paid up all they owed on the church and held an opening festival a few days ago which was well attended. They have elevated themselves not a little in the eyes of the people here by their energy and determination in paying for the church, and by their quiet and sensible conduct in the opening of the building. They can now taste the sweets of independence and feel, as Tehopea said to me a few days ago, that they are an homogenous body and can depend upon each other. It was a little surprising to some to see some hundreds of these Pomotu

people living together for several days with no rioting, quarrelling, or drunkenness. This is new to Papeete folks, and I have heard it several times remarked on.

Both Mrs. Young and myself are sorry to hear that Mrs. Smith's health has not improved by the change of climate. We trust that you may however find the colonies more congenial the longer you stay there, and we need scarcely say that we shall be very glad to see you back here again.

With best wishes and kind remembrance to Mrs. Smith from Mrs. Young, I remain very truly yours, very sincerely.

JAMES L. YOUNG.

BRO. JOSEPH LUFF, of Independence, Missouri, has prepared and has now in the printer's hands a "Minister's Diary," for the use of the elders. The description of the work is about as follows:

It will be ruled in parallel columns, and following on each date line will be spaces, under proper headings, for number of sermons preached, and where; number baptized, confirmed, ordained, married; number of children blessed; number administered to; miles traveled—by rail, wagon, or on foot; cash received, from whom; cash paid out, and for what; names of persons baptized and ordained; blanks for branch organization, when, where organized and the name of branch, also a large space for general remarks. It will be bound in flexible sheep cover, similar to bank books; and of a size convenient for the pocket. Each page has lines sufficient for one week; and at that rate each book has sufficient pages for one year, or very much longer if not used every day. It will be found just the thing for our ministers, who wish to keep a complete diary, from which they can at the end of the quarter, or year make out a complete report in a few minutes. All that is necessary will be to foot up the totals under the headings as found at the bottom of each column. It will be found to be a complete book of reference, or journal for the minister's private benefit in after years, and will supply a long felt want.

The price will be 40 cents each, postage paid. Address Joseph Luff, box 175, Independence, Jackson county, Missouri, and your orders will be promptly filled.

A BROTHER, writing from the east lately says:

"In reading 'For Goodness Sake Don't,' I wished one other thing had been put into it. That is, some of the brethren in preaching, after speaking a long time will say, 'Just one other word,' and will spin out and multiply that 'one other word,' fifteen, twenty, thirty minutes, and tire out the hearers, both Saints and outsiders, so that some otherwise interested will not come again."

Had the writer been considering the topic of public speaking he might have thought of that, and given it a hint.

We think that if the average speaker occupies from fifty minutes to one hour, profitably to his hearers, he does well. Some may, if having good liberty, occupy more time; but on ordinary subjects the hour is enough. If the elders will studiously avoid useless words, and unnecessary repetitions of statement, text and argument, they will thereby greatly commend themselves to their hearers. And it would be well if the elder would think how the audience must feel, when advised by him that he had come so near to the

end of his discourse, as his "one word more" would lead them to conclude, he continues for an indefinite time putting in new and differing words prolonging his discourse many hundred words, instead of one. The average number of words spoken by a speaker is about one hundred and fifty per minute; hence, if a preacher says to his audience, "Just one word more," and continues ten minutes, he has given them fifteen hundred words, if for twenty minutes three thousand. Under such circumstances the best of elders are liable to tire their audiences, and should not complain if they are not listened to patiently to the end. Printers have a proverb: "A line if good, is never too short; if bad, it is always too long." This may be applied."

WE give below the text of the test oath provided by the election laws of Idaho. It is pretty severe, and shows the determination upon the part of the citizen lawmakers of Idaho to prevent polygamists from voting or holding office in the Territory. It is significant that in a land in which the Lord said "he who keepeth the law of God, hath no need to break the law of the land," there should be found a people professing to be the people of God against whom such law as the above should be made.

IDAHO TEST OATH.

"You do solemnly swear (or affirm) that you are a male citizen of the United States, over the age of twenty-one years; that you have actually resided in this Territory for four months last past, and in this county thirty days; that you are not a bigamist or a polygamist; that you are not a member of any order, sect, organization, or association which teaches, advises, counsels or encourages its members, devotees, or any other persons, to commit the crime of bigamy, or polygamy or any other crime defined by law, as a duty arising or resulting from membership in such order, organization or association, or which practices bigamy or polygamy, or plural or celestial marriages as a doctrinal rite of such organization; that you do not either publicly, or privately, or in any other manner whatever, teach, advise, counsel or encourage any person to commit the crime of bigamy, or polygamy, or any other crime defined by law, either as a religious duty or otherwise; that you regard the Constitution of the United States and the laws thereof, and of this Territory, as interpreted by the courts, as the supreme laws of the land, the teachings of any order, organization, or association to the contrary, notwithstanding, and that you have not voted previously, at this election, so help me God."

The following is from the *Deseret News*, Utah:

AGAINST THE CHURCH.

To-day Thomas G. Webber, William B. Dougall, George J. Taylor and B. H. Schettler were subpoenaed as witnesses in the suit of the government against the church. Mr. Webber's examination occupied the greater portion of the day, and was in relation to the purchase, by Z. C. M. I., of some real estate that had formerly belonged to the church, and of the transfer of Z. C. M. I. stock, to the value of over \$360,000, to

H. J. Grant & Co., C. C. Asmussen and others. When Mr. Webber's testimony was closed, Mr. Dougall was called and examined in relation to over \$20,000 worth of Deseret Telegraph Company's stock, transferred on March 2d, 1887, to the different Stake Associations.

EXTRACTS FROM LETTERS.

Bro. W. H. Bridgeman writes from Fontanelle, Adair county, Iowa, May 21st:

"Our little body of Saints at this place are mostly in good health; and in the enjoyment of God's blessings to a fair extent. 'Grandpa' Alden is still in the front rank, and some ahead of the rest of us here. We hold meetings at his house every Sunday, and though but few of us are present, we do as well as we can and hope for something better in the future."

Bro. James McKiernan wrote from Keokuk, Iowa, May 22d:

"Bro. Holt and I have been preaching in sister Salisbury's neighborhood, near Blandinsville, Illinois; but the roads got too bad there, so we came to Keokuk and will remain a few days preaching as long as the interest will justify."

EDITORIAL ITEMS.

The efforts of the Lamoni Board of Trade are likely to secure the location of a Bank in their town in the near future. We learn from reliable sources that competent business men, of ample means, are now arranging to that end, and they are heartily interested in the welfare of Lamoni and its surroundings and will work for its promotion. This accomplished, the Board should not relax its labors till a fine college graces its beautiful location.

The associate editor intends to spend the next few weeks preaching in Missouri, Iowa and Nebraska, and prospects are good that all the preaching force of the *HERALD* Office will be actively engaged in pulpit services so far as they can make it at all practicable. The field is wide and whitening.

Bro. Peter Anderson wrote from Council Bluffs, Iowa, the 16th inst., that until further notice his address will be box 288, Logan, Utah. We wish both him and his good wife a happy and very prosperous mission in that field.

Bro. W. H. Kelley wrote from Kirtland, Ohio, of late that two more were baptized at New Philadelphia, Ohio, on the 14th instant.

Sr. Melissa Green sends money and orders the Voice of Warning sent to twelve different persons of her acquaintance in Montana. Sister Green says: "Oh, how I wish this field was properly attended to."

Sr. Jennie Scott, of Ponca, Nebraska, remits for the *Herald* and expresses the hope that some capable, faithful elders will go there at an early day and preach the word of life. She thinks they would meet with success.

Bro. George H. Graves has located in Ypsilanti, Michigan, and he hopes to soon be able to go abroad in the ministry.

Sr. Mattie Lively wrote from St. Clair, Michigan, May 15th, and says there are no Saints near them; and that they would be pleased to have some of the faithful elders call on them and preach there, and that there has never been any preaching by the Saints in that region.

The Bessemer, (Wis.), *Times*, of the 12th inst., contains a timely correction by Elder Frank Hackett of some misstatements made by that paper touching the faith and practices of the Saints. The editor supplements it with kind words of acknowledgement and notifies his readers that the *Times* will publish the epitome so that the people can judge for themselves as to the faith of the Saints. This is just and generous.

Bro. Walter Bailey wrote of late from 217 South Main street, Elmira, New York. He desires to hear from Elder W. H. Kelley, and thinks some people there would listen to gospel preaching and obey it.

By the Wilber, (Neb.), *Opposition* we learn that Elder H. C. Bronson, of St. Joseph, Missouri, has been engaged as orator on decoration day at Wilber, and we do not doubt his proving equal to the occasion.

Elder M. H. Forscutt preached at Davis City, Iowa, Saturday evening, May 19th, and Sunday, the 20th, morning and evening to large and very attentive audiences. We hear that his efforts were well received.

Sr. Elsie Walker, of Sandage P. O., Stafford county, Kansas, is very anxious to get a certificate of her marriage to enable her to obtain a pension, her husband having served in the Mexican war. The proof of the marriage is necessary for this purpose. Her husband's name was Hugh Walker. He died at Council Bluffs in 1860. Sr. Walker states that she was married in Nauvoo, by Elder Meachum, in 1842 or 1843. If any of the Saints can give any information of Elder Meachum, or anything that will aid Sr. Walker in obtaining the proof she requires, they will confer a favor upon a worthy woman.

Bro. C. W. Hawkins, of Santa Rosa, California, overseer of the County Poor Farm, of Sonoma county, desires to engage a member of the church—a sister—to oversee and help do the general house work, and to act as matron in the absence of his wife. His postoffice box is 427.

Brn. W. Armstrong, T. Jenkins, J. Howells, and others, send us English and Welsh papers, for which they have our thanks.

Superintendent, Bro. John Scott, reports that the mail matter sent from the Herald Office May 23d, consisted of 4650 packages, weighing 887 pounds net.

Bro. W. V. Pearson, of Hamon, Gonzales county, Texas, sends us a notice clipped from the *Christian Messenger*, of Dallas, Texas, giving favorable mention of the late conference at Independence, Missouri. Of us it says: "This body of people are strongly opposed to polygamy, and claim that the Utah Mormons are an apostasy."

Bro. Geo. E. McConley, of Sterling, Colorado, writing to Bro. D. Dancer and remitting for church publications, says:—"I am highly pleased with the *Herald*, and want you to consider me a life-long subscriber."

Bro. Joseph R. Lambert started May 24th to attend conference at Pleasant Grove, near Clarksdale, Missouri.

We learn that many of the missionaries appointed at the Spring Conference have entered promptly and energetically upon their mission work, and that others are about ready for the field.

Bro. Charles Jones, of Lone Rock, Missouri, who has lately been near the dark river, paid the office a visit on May 25th, looking worn and thin from his illness, but convalescent. Bro. Charley will be satisfied from the cordial greeting of the Lamoni Saints, that they prize him on this side, and think him worthy of the society of those who have gone before.

Bro. N. Stamm, by card from Pella, Iowa, dated May 23d, states that he had tried all day to get a house to speak in; but had failed up to three in the afternoon. Pella is settled by the Hollanders, countrymen of Bro. Stamm, and it is likely that their conservative religion objects to anything new.

QUESTIONS AND ANSWERS.

Ques.—Is it a rule of the church that the elders shall interrogate applicants for baptism before administering the rite?

Ans.—There is no such rule that we are aware of. Some of the elders have adopted such custom and it is theirs alone. Circumstances may sometimes dictate that such inquiries should be made by an elder before he proceeds to baptize a candidate, of whom he knows nothing; but as a rule the fact that a man openly asks for baptism is notice to the church and to the elder who is to baptize him that he has taken due pains to inform himself concerning the faith, and that his motives are proper in demanding baptism. Wisdom is to govern in the cases as they occur.

Q.—Is there any difference between the "gift" of the Holy Ghost, and the "baptism" of the Holy Ghost?

A.—They are essentially the same. See Acts 1: 5; 2: 4; with 10: 44-46; 11: 15-17; and 15: 8.

Q.—What did Jesus mean when he said, "No man also having drunk old wine straightway desireth new; for he saith, The old is better?"—Luke 5: 39.

A.—He evidently meant that men are partial and firmly attached to their old habits, customs, prejudices, etc., etc., as all may perceive who carefully observe the affairs of men.

Q.—When was Daniel 12: 11 fulfilled?

A.—We think it has had a double fulfillment, first at the profanation of the Temple under Antiochus Epiphanes, when the Israelites them- and the dispersion of the Jews by the Romans selves erected an idolatrous altar upon the sacred altar, and offered sacrifice thereon; (See 1 Mac- cabs 1: 54; 9: 7; also Josephus 247, 411; and second, prior to the destruction of the Temple under Titus, when the Zealots profaned the Temple and altar. See Josephus, Wars, Book 4, chapter 3, to Book 5, chapter 3.

Q.—Will the temple to which the Lord "shall suddenly come," mentioned in Malachi 3: 1, be built in Independence, Missouri?

A.—That matter will be fully revealed in due time. It is certain the temple mentioned in Malachi is one to be built by the people of God in these latter days, for it is to be "His temple," erected in the times, or just preceding the times of the Lord's second advent, for he is to then "purify the sons of Levi, and purge them as

gold and silver, that they [Aaronic priests. Ed] may offer unto the Lord an offering in righteousness." For "then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in *the days of old*, and as in former [ancient] years."—Mal. 3: 1, 3, 4.

This view is confirmed by the further fact that Jesus, after his resurrection, taught the Nephite Saints the third and fourth chapters of Malachi, told them that the Father had "commanded" him to do so, and assured them that "it was wisdom in him that they should be given unto future generations," that is, to generations future from them, thus placing the Lord's coming "suddenly to his temple" at his second advent.

But we would exhort the Saints to not "be troubled" in respect to the Lord's coming "suddenly to his temple," for if they are "ready" for that event, whether alive, or sleeping in death, all will be well with them and they will share in the joys and glories of that day. There is much yet to be done ere that occurs, for the gospel must first be preached in all the world for a witness unto all nations, (Matt. 24: 14; Rev. 14: 6-16), the Jews regathered and build Jerusalem, (Matt. 23: 37-39; Zech. 14: 1-11; Joel 3: 1-21; Rev. 11: 1-18, etc., etc.), and the Saints be ready for that event. Matt 25: 1-10; Rev. 19: 7-9.

Q.—Are the expenses of any part or department of the Herald Office paid out of the tithes and offerings?

A.—No; none of them. The Herald Office employes, all of them, are paid from the proceeds of the office.

Q.—Did Adam fall that men might be?

A.—Yes;—"Adam fell that men might be; and men are, that they might have joy."—2 Nephi 1: 8. See also Inspired Translation, Genesis 4: 9-11; and 1 Tim. 2: 14.

RUMORS OF WAR.

ALL who are conversant with the facts of prophecy relative to the last days, are not surprised to read of the universal unrest, fearfulness, dark forebodings, and unprecedented preparations for war, defensive and offensive, now so prevalent in Europe, Asia, and Africa, and more especially in those regions lying mainly to the east, north, and west of Jerusalem and the land of Palestine. Those localities are clearly set forth in prophecy as the future theatre of the most terribly destructive wars ever known, or to be known, in the history of man. The heart trembles and the soul is sad in contemplating them. But these dark clouds have their "silver lining," for beyond them lies the beautiful dawn of that all-glorious day when the Prince of Peace and his people shall reign "from the river to the ends of the earth."

The *Christian Herald*, (England), has this to say:

"THE POLITICAL OUTLOOK

"On the Continent is an exceedingly gloomy one. Germany is standing at the dying bed of the Kaiser, and the accession of his son and successor is regarded as an omen of war. In the Balkan peninsula the Bulgarian question seems now further from settlement than at any time since Alexander resigned the throne. Roumania, which until recently appeared strong enough to preserve its neutrality, has just been agitated by a social revolution, and the confusion and

chaos within its borders, even now the disturbance is subsiding, may any day furnish the vigilant Russian Government with a welcome justification for crossing the frontier, and the questions are being asked with undisguised anxiety, 'What will happen in Bulgaria then?' and 'How will Austria regard a further invasion of the Balkan States, in which she is as deeply interested as Russia?' Already 'movements' of Russian troops towards the Austrian frontier are reported, which seems to indicate that the Czar's advisers are preparing for the worst. A condition of unrest is also being fostered in Macedonia. Then, on the other side, in France, the long anticipated days of *revanche* are evidently near at hand, and one of the most sanguinary and disastrous wars will occur which has taken place since the days of Alexander the Great."

In addition to this we add the following from one of our late exchanges:

"Long anterior to the date of the earliest records of profane history, a people having their origin in Central Asia, migrated westward, and subjugated certain portions of Europe. In the days of Ancient Rome, this people, then long resident in Europe, had their settlements in the Carpathian mountains, which are now embraced in the eastern part of Austria. From this people have descended the Slavic races of the present age. The original stock was aggressive and prolific, and spread from the region of which Eastern Austria may be assumed to be the center, northward to the Baltic sea, westward to the Elbe and Saale rivers, southward beyond the Danube, and over the whole peninsula between the Adriatic and Black Sea.

"The territorial aggrandizements and migrations of the original Slavic race nearly or entirely ceased in the seventh century of the Christian era, from which time its division into distinct branches began to become marked. These branches began to assume the character of independent states, and out of the transmutations which the latter have experienced during the last thousand years, have arisen a number of the minor states of Europe as they exist to-day. Thus, the bulk of the population of Roumania, Bulgaria, Servia, Montenegro, etc., are Slavs, and the same race predominates in Eastern Prussia, Eastern Austria, and other sections of Europe which are embraced in other governments. Russia is, of course, the great Slav state, the mass of her population being of that race; and it is in the court of the Czar that the Pan-Slavic spirit seems to have its radiating center.

"The Slavic people are connected by such sympathies as spring from a common language and religion, and a common race origin. True, the language has been broken up into dialects, but it is still so far common among a number of European states and provinces as to constitute a tie between them. But a stronger bond than this is their religion, and the position of the Czar at the head of the Greek Church, which predominates among them, gives him, in the nature of things, an influence which might naturally be expected to greatly augment his political power, in connection with the growth of Pan-Slavism. In both Austria and Germany there are populous communities which reverence the Czar as Roman Catholics do the Pope, which is a cause of embarrassment to these two governments in their efforts to withstand his aggressive policy.

"The tenor of recent dispatches from Europe is to the effect that a Panslavic furore is prevailing in Russia; that an organization to further that political doctrine is being extended in that country, and that most of the civil and military officials are uniting with it. Army officers in Berlin anticipate a declaration of war during the coming summer or autumn. Russia has announced in advance the only terms upon which she will lay down her arms; she wants the Bosphorous, supremacy over Turkey in Europe, and demands that Austria retire from Bosnia. She boasts that she can beat both Germany and Austria, and it is true she can put a larger number of men in the field than those two governments could by a combined effort, as her available army numbers 1,200,000; and with the aid of France she claims to be able to beat the Triple Alliance, Germany, Austria and Italy.

"Bismarck is laboring to bring England into closer relations with the Triple Alliance, and it is likely this will be accomplished, for it is vital to British supremacy in India that Russia's designs be frustrated. Give the latter Power the Bosphorous and the Balkan Peninsula, and no combination of nations possible to be formed, could prevent Slavic domination of Europe. Indeed, after such success, it is not beyond the range of the possible that the Czar should become to the modern world what Alexander the great was to the world as known in his day. A study of the tremendous advantage Russia would have were she to acquire European Turkey and the key to the commerce of the East, will show her motive in grasping after those objects, and will explain why the rest of Europe fear her."

In view of the warlike attitude of these nations, Great Britain is becoming aroused to the necessity of greatly strengthening her army and navy, at home and abroad, so that she can maintain her integrity and her interests amid the possibilities of impending wars. In the Commons the Government has asked for over \$40,000,000 for the defense of her Australian Colonies, and a much larger sum to be used in preparing the defenses of her ports and coal-ing stations. She professes to expend at least \$7,500,000 at Malta and Gibraltar, two points of vital importance as military posts, the latter being the gateway between the Atlantic and the Mediterranean sea, and the former only second in importance to it as a military base, lying as it does about midway of the Mediterranean Sea, a commanding position, and having excellent harbors. In connection with this it is noteworthy that Russia is preparing to occupy Herat, an important key to the frontier of India.

The student of prophecy and history will do well to read up Joel 3:9-21; Ezek. 38:1-23; Zech. chapters 12, 13, and 14; Matt. 24th and Luke 21st etc. etc. Be patient and faithful and await observantly the coming "storm."

NO MAN has a right to presume upon the chances of living, the less so when those chances are going to affect others besides himself. The argument that he will be able to save enough to provide for his family, if he lives, goes for naught, when it is known that he could provide for them in any event by a trifling act of self-denial.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Again the blackbirds sing; the streams
Wake laughing from their winter dreams,
And tremble in the April showers
The tassels of the maple flowers."

"MILLIONS OF BEATING HEARTS; STRANGE THAT WE HEAR THEM NOT"

ON a bright spring morning throw open your window freely and let the pure fresh air, laden with the sweet, balmy odors of waking nature into your dwelling. Not into your dwelling only, but open your heart and let the subtle influence reach to its most secret corners. The chilling blasts of winter are ended; the cold, glittering ice and snow are singing in softest murmurs as they flow along in the meadow brook, washing the shining pebbles and kissing into verdure the springing grass and sleeping flowers. All nature is full of joyous and sweetest harmonies. From the bending boughs of the apple tree the bright wings of feathered songsters shake the snowy blossoms, darting in the very poetry and gladness of motion here and there, while the air is vocal with their ten thousand notes of praise and gladness. The subdued hum of insect life comes as a softer refrain, the lambs gambol in very wantonness and all nature is singing in perfect harmony a grandly swelling anthem of praise. There is no room for sadness, but from all the wonderful creations of God the rolling anthem gathers strength and force, until peal upon peal it rises to the vaulted dome of heaven and rests as a cloud of incense before the throne of the great Creator.

Did we say there is no room for sadness? Ah that was a mistake! This is God's beautiful earth, but the curse of sin rests upon it and every throb of joy finds somewhere, in some bosom an answering throb of pain. From the time of the fall it has been thus, and until He shall deliver up the perfected kingdom to the Father it will continue to be the same. Follow the motions of that bright winged bird, and as he alights you will discover his mate near by in the grass with drooping, broken wing. All the morning he has been warbling his song; but not so with her, for very weariness and pain she is silent. See yonder under that screening bush a little lamb lies sick and suffering. The fierce blasts of a late spring storm beat upon its tender frame and chilled it to its heart. Others are frolicking and bleating around it, but it gives no sign of suffering save silence. Thus we might pass on from spot to spot, and everywhere amid the wave of glad life and joy we should find this undercurrent of pain and silent endurance. The chilled lamb, the wounded bird, the dumb mother giving her life for her offspring, the worn and broken down beast of burden, who has lain down in the midst of sunshine and joyous life-giving airs of the sweet spring time of earth, never to rise again, are but types of that other and higher creation of God to which we wish to call your attention.

"Strange that we hear them not!"—these beating hearts which surround us! Life, health, and gladness flutter in very abandon and bathe themselves in the sunshine of nature and of love. Song is in the heart, laughter on the lips, life and vitality in every motion; but these are silent. "Strange that we hear them not!" did we say?

Not strange for when we listen, when we bend the ear to hear and train the eye to seek them out, we both hear and see.

"I wandered lonely where the pine trees made
Against the bitter East their barricade,
And guided by its sweet
Perfume, I found within a narrow dell,
The trailing spring flower tinted like a shell
Amid dry leaves and mosses at my feet."

Returning from school a bright and loving little girl wandered away; not lonely, as the poet has expressed it, but full of life and gladness, into the piney woods of Maine in search of the same, trailing, pink-tinted flowers. Hunting among the "dry leaves and mosses;" what a wealth of beauty and fragrance—of imprisoned love and sunshine she bore away with her to her cottage home! But the richest wealth, the most subtle perfume, the fairest, sweetest flower was blooming in the heart of this gentle gleaner. Far away, on the prairies of the distant west, was one of earth's toilers, who had long had an earnest desire to see one, just one, of those blossoms. The little gleaner did not know this, but she remembered that this one had tried to glean many a flower of thought for her, and she said, "I will send her some sweet blossoms, just to let her know that I love her;" so the mail service was brought into requisition, and a whole box of sweetness and beauty started upon its long journey towards the setting sun. We will not tell you of the surprise and gladness which this act of little Ruth—this embodiment of a loving thought in a loving act—brought to the heart of one struggling against dispondency, nor how it cheered and nerved her for a renewal of her labors; but we will tell you that it did not stop here. Residing in the same village, was another toiler, one whose heart gave many a longing beat, and whose soul went out in aspirations high and holy. Physical infirmity had laid a heavy hand upon her; and not this alone, but she had been called upon to surrender her only stay and support in life at the Father's behest, and for long and weary years her frail life-barque had breasted alone—so far as earthly help was concerned—the cold waves of poverty, toil and affliction. Of herself, in an hour of despondency she had once written, "Whatever of sweetness the crushed roses of my life contain, whatever of pearls I have gathered from the depths of its sadness, is locked so far away in the secret drawers of my own heart that I am sure their existence is unsurmised by any but myself, and I feel they are the only treasures I can call my own."

What a heart beat was this! Neither was it unheard; but when the box of sweet spring flowers—the pink tinted trailing arbutus—was opened the thought came to the heart of her who received them to send a spray to this weary one, and she said: "Perhaps she like myself has never seen any, and she will appreciate them as I do." The thought became an act, and met its full reward when to her surprise she learned that in the woods of Ohio, long years ago this weary one had gathered many a cluster of the same flowers, in the company of a dearly beloved sister long since gathered to her rest in the paradise of God. "I have never seen any since my sister died," she said, "and I never expected to see any on earth again." There was the mist of unshed tears in her eyes, and the undertone of rain drops upon crushed roses of memory in the tremor of her voice; yet all this was the result of just a sweet loving thought which had taken form in a kind-

ly act, and what mortal can say where the ripples of that one act shall be staid! Vast is the sea of human need. Hearts throb and beat on its every shore, and no kindly act shall ever be lost, which the loving heart has prompted the willing hand to cast upon its waves.

(To be continued).

Sister Frances.—While listening, a few Sundays ago to Mr. Burton's sermon as he set forth the different divisions of the law as contained in the gospel, it all took the shape in my mind of a large ware-house. The church is the building and the gifts and blessings are the goods. When people are made aware of the existence of this great ware-house and the different assortment of goods therein contained, many think to enter is all that is necessary to be made partaker of all. They enter by baptism and at first sight there seems to be all that heart could wish right where they are. One becomes almost dazed on first entering, with the brilliancy of that spacious building, lined as it is on all sides with its precious goods, and feel that they have no need to go any farther than the first floor, (which is faith, repentance and baptism). Their hungry and destitute condition causes them to grasp eagerly the first that is set before them, and in the happiness of the hour, feel entirely satisfied; but after a time, seeing others in possession of richer garments and brighter jewels than what they have obtained, (health and hidden treasures of knowledge), they wish for those also, and make their desires known to the clerk—perhaps a little inclined to find fault for not having these things set before them. They are informed that those articles are on the second floor, and all who wish them must present themselves on the second floor—just step in the "lift" or elevator, and go up (keep the word of wisdom). "Oh," says one, "I can not go up on that, my head is not level and I shall get dizzy!" Then you must needs climb the stair. "No," say they, "I will beseech the proprietor that I may have them, and still remain where I am. The clerk simply answers, "The Master never breaks the laws of his own establishment," and moves on. And now the peace and contentment once enjoyed by the first things received seem to have vanished away, and a discontented murmur arises, even against those who have put their fears behind them and made whatever effort was required to secure the precious goods. Presently they see others passing about, holding in their hand, a deed to a rich inheritance in a beautiful city. This deed is stamped with the Master's signature and can not fail, while others have a partnership title in the great firm of which this house is only a branch. These documents are greatly to be desired. "Oh," say they, "give me also one of these deeds!" And they are answered, "These can not be obtained here, you must needs go to the highest floor to get them." Pay your tithing. "But, say they, "has not the proprietor said in his advertisement that those who are in this building may ask whatsoever they will and it shall be given?" Ah, yes, my friend, he said that to those who had been to the full height of the building. You see the highest floor contains a full assortment of all that is in the building; there are many things there not found on the second floor, while the second floor affords much that is not on the ground floor. So when one has complied with the required conditions and ascended to all these differ-

ent departments, from the first steps to the top, then they may ask whatsoever they will and it shall be granted.

Dear reader, is not this the case with many of us? We often desire the richest blessings, but are we willing to make the sacrifice required to obtain them? Let us remember that all the blessings of God are conditional. Then should our faith be shaken in his word if we do not receive when we have not done what he has commanded?

SISTER EMMA.

NORTH FORSTER, Aus., April 9th.

Dear Home Column.—I feel it a duty as well as a pleasure to let you know how greatly I have been blessed since I have been a member of the Church of Jesus Christ. I now know that it is his church, and if I prove faithful I know that my reward will be sure. I can not put any trust in myself, but thank God that I am able to put my trust in Him, for He has promised to give us His Spirit and strength if we abide in Him and be faithful servants. Oh, that the Saints of God would strive earnestly to please Him in all things. We are surrounded by evil and the ways of the world on all sides; but if we would only arise in the strength of our dear Lord, and walk in the light of his love, how easy it would be for us to overcome every temptation. I am the mother of seven children. I have four sons and three daughters, and I often tremble at the responsibility of rearing them up in that way which will be pleasing in the sight of God. For weeks one of my little girls lay between life and death; but thanks be to God who provides for the poor and the needy, I was not left to bear my trouble alone, for I had the help of the dear Saints at Forster, who nobly ministered to me and my little ones with their help and substance. My heart is filled with love and overflowing with gratitude to them, and I thank my God for sparing me my child. It seems hard sometimes when we see our little ones suffering, to say, "Father not my will but thine be done," but I am glad to say that I was able to trust her in His hands. May God bless our beloved elder and family for their labor of love and kindness.

In the one faith,

SISTER EMILY.

KINGSLEY, Iowa, May 10th.

Dear Sisters of the Home Column.—I have often wished that I could do something to encourage some one, for I know how often I have needed encouragement; and when I read and re-read Sister Campbell's letter with tears and prayers in her behalf, I felt to say, "Dear sisters, be faithful, for I know by experience the Lord will bless you." I have always from my youth, wanted to be a Christian; but, as Paul said, when I would do good evil was present. How often have I gone to my closet and poured out my soul in prayer to God, and yet for some cause I have felt forsaken. I have been month after month between life and death, and it did not seem as though I had anything to live for; but thanks be to God I am made to rejoice that I have something to live for.

My family have grown up, and most of them belong to this latter day work, for which I am so thankful. The hardest cross I have had to bear was to lead my little flock to the family altar; but what joy I have experienced since in doing this, and what a load it lifted, words fail to express.

I will never forget the day my daughters were lead into the waters of baptism by our worthy brother, J. W. Wight, who is now on his way to the far off Continent of Australia to bear the tidings of salvation. Our prayers go with him, and we know he will be an instrument in the hands of the Lord in doing much good. It was with sad, sad hearts we all bade him adieu: but we must not be selfish; others need his labors as much as we do.

We have no minister here at present; but have our little prayer meetings and Sunday School, although we have no branch organized as yet. O what a comfort the *Herald* and *Autumn Leaves* are to me; I can hardly wait until the weekly mail comes. If I could not have them any other way, I would do without part of my daily food to get them.

Dear Sister Campbell, we will remember you at the throne of grace.

Your sister in Christ,

NANCY JORDAN.

CABOOL, Mo., May 6th.

Dear Sister Frances.—We are in a constant warfare with evil, but we have chosen the way of truth, and if we adhere to the testimonies of the Lord he will give us an understanding to keep his laws. Those who are blessed with the companionship of the Saints and their meetings should be happy. All the meetings I have are the church publications; I can not tell what a great pleasure they are to me; they are looked for each week as eagerly as if they were gold. Dear sisters and mothers, let us all do right, keeping our tongues under subjection, that it can not be said, "What shall be done unto thee, thou false tongue, sharp arrows of the mighty with coals of Juniper." Praying for unity and faith, in gospel bonds,

M. A. ATWELL.

EXTRACTS FROM LETTERS.

Sister Amanda M. Oehring, Newark, Dakota, writes:—"I am thankful that God has called me to know and accept his great work of the latter day. I have many times been blessed in answer to prayer, and I know that though we do not escape trials, God will give us grace to bear them. Let us above all things strive to train our children in the fear of the Lord, that they may respect us in our old age as God intended they should. My children are small, but in our family prayers those who are old enough join with us in asking God for the things which they need."

Sister Arminda Bixby, Luther, Iowa, writes:—"I have had many testimonies of the truth of this work. In times of trial and trouble I have never been turned away empty. It rejoices my heart to hear of the work rolling on, and I pray God that it may continue to spread until all his righteous purposes are accomplished in the earth."

HOME COLUMN MISSIONARY FUND.

A friend, Lorain, Ohio.....	50
Sr. Sarah Phelps, Basco, Ill.....	1 00
Sr. Ella, Eagle Grove, Iowa.....	30
Sr. M. A. Lewis, Council Bluffs, Iowa.....	75
Sr. Anna C. Anderson, Wirt, Iowa.....	2 50
LAMONI, IOWA, May 23d.	

Send all money to David Dancer, Box 82

ADDRESSES.

R. S. Salyards, Lamoni, Decatur county Iowa.
J. W. Gillen, 2120 Caroline street, St. Louis, Missouri.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.
A. J. Cato, Nathan, Pike Co., Arkansas.

Correspondence.

JONESPORT, Maine, May 11th.

Bro. Joseph Smith.—As the good news of the rapid progress of the "marvelous work," is presented to us through the *Herald*, my heart is often stirred within me to write of our efforts to disseminate truth in the "rock bound state." After the pleasure of associating with the veteran missionary for Christ, Bro. E. C. Briggs, receiving his wise instruction and many testimonies of the truth, duties demanded his presence in Massachusetts, so I returned to the Western Maine district. May the Lord permit Bro. Briggs to return here again.

February 1st I commenced a series of meetings at Green's Landing which lasted four weeks; audiences were large, and manifested growing interest in the gospel of the kingdom; the seed sown there will bear fruit in time, if we faint not. During these meetings I was invited by residents to speak at Burnt Cove, where for twenty years prejudice had been so strong no opening has been made; found a large audience who gave attention while I spoke from Rom 1:16. This opening fulfills a prophecy of Bro. John Landers more than twenty years ago; "That they would open their houses for the elders to preach the things of the kingdom of God."

March 3d I went to Blue Hill, meeting brother Whiting of New Bedford, Massachusetts, who had come to labor for a season in Maine. At Morgan's Bay we occupied the Union church, and left several who were anxious to hear more of that "perfect law," obedience to which entitles them to knowledge of its truth. At East Blue Hill, another battle field of Bro. F. M. Sheehy and myself last year, we encountered an effort to freeze us out; notwithstanding which, we were kindly entertained by Mr. Emery Carter and wife, who esteem it a privilege to care for the elders. We left friends who desired to know what those obnoxious doctrines were; good will result. From there we went to West Surrey, found a home with Bro. Cunningham who endeavors to present Christ to all, as circumstances permit. Bro. Whiting spoke several times with liberty. We left a few believing; may the Lord help them to obey. Our next stopping place was Orland, where we were welcomed by Mr. John Soper and amiable wife. We occupied the Universalist church; weather was inclement, yet we closed our meetings with best of results. A number of questions were presented us to answer, several were in tears, and many a hearty "God bless you, come again," was received at parting. Feeling impressed to visit Winterport, the home of Bro. Otis Eaton, we were strenuously opposed by the M. E. pastor who said, "People there were priest-ridden" and could not well support only himself. He was determined to pay us if we preached, if it was done from his own pocket. When informed that we did not divine for money, he answered, "we should if we preached there," but was careful that every public place in town was closed against us. He desired if the gospel was restored, that we go with him and heal a consumptive, then he would believe but must have the sign first. We retorted; the first sign seeker was Zacharias, the angel of God smote him dumb for his audacity, Luke 1:18; 20.

The second was the Devil, who demanded a

sign of Christ.—Luke 3:1-3. He considered himself insulted here, but continuing we quoted the third instance. The Scribes and Pharisees, (whom Christ called hypocrites), sought a sign. The Master answered: "An evil and adulterous generation seeketh after a sign and there shall no sign be given unto it."—Matt. 12:38, 39; he then changed the subject. Later on, I remarked, "If Jesus Christ should come to-day preaching as he did anciently, you would not let him into your churches." He answered "We would not." Again; he denied that the church had ever departed from the faith as taught by Christ. We asserted it could be proved from Scripture and history, reading from Wesley's own writings: "The gifts of the gospel were lost because the world had turned heathen again and had only a dead form left." Apostles and prophets were not found because no longer needed, etc. (Marsh's Eccl. His., p. 170. Vol. 2, Wesley's Sermons, No. 94). He replied, "That is Wesley's opinion, consequently amounts to nothing." O, consistency, thy name is not Baldwin. The next morning Bro. Eaton obtained consent to use the Congregationalist Vestry. That night he received the following letter from the one who let it:

Wednesday, March 28th.—Capt. Eaton:—I shall have to withdraw from the consent to use the Vestry, for your meetings you wished to hold, as there is a strong feeling against letting the Vestry.

M. N. ABBOTT.

It is not surprising that infidelity is so prevalent in the land; thinking men revolt from such narrow creeds, and no wonder! We left there to attend conference at Greene's Landing, which proved one of the best for many years. One was baptized by Bro. Whiting, who left the next morning for home, his boy being sick; his labor was much appreciated by the Saints, who trust he will return at some future time.

April 16th I visited the Bray's Mountain Saints and by a judicious change of branch officers, meetings are revived again. Bro. S. S. Eaton is now in charge. The next morning, Bro. William Pert, our district president, brought me a telegram summoning me to Jonesport by next boat; obeying, I learned that Sr. Sarah Smith, a mother in Israel, had been called home; she was zealous in Church and Sabbath School, but our loss is her gain. Some people were trying with Lamb's "Golden Bible" to convert the Saints. Having examined it carefully in the past few months in two discourses I showed that in his "benevolent work of love," "backed up by the unanimous vote of his own church," "his excellency, Gov. Murray," many prominent gentlemen, divines and antiquarians "accompanied with earnest prayers" he hopes to redeem "thousands of honest but mistaken souls from their sad delusion," (so called) by falsehood and perversion. Another pastor is found not "sufficiently acquainted with Mormon views and methods to meet successfully" its truths. The wisdom of their wise men perisheth, because the Lord is "doing his work, his strange work."

April 26th was called by telegram to attend the funeral of Sr. Kate Greene at Greene's Landing, another noble Saint, called through great suffering to receive "the glory which shall be revealed in us." Others signified their intention of uniting with us there. The work at Jonesport demanding attention I returned the following week.

Sunday, May 6th, I led four into the waters in baptism.

Thursday, the 10th, at Jonesboro, two more put on Christ; one, a young man of promise. Others are near. In my experience, I have never seen so many openings with such a demand for labor; many are at the door waiting for opportunity to enter, while everywhere people are investigating. I am more confirmed than ever in the ultimate triumph of the work; and pray the Lord may give greater knowledge and wisdom, to present the truth so plain, that we may reap the harvest of souls, and at last be gathered with the church triumphant.

In bonds yours,

ULYSSES W. GREENE.

PLANO, Ill., May 23d.

Bro. Blair.—We are having some very good meetings, and some not so good. But on the whole the Lord is blessing us, and that causes us to rejoice. When passing through this way, can you not give Plano a call? Four have been baptized here since March 29th. I feel happy in God and this latter day work. I remember now you once told me I should have an inheritance with the Saints. I am praying that I may overcome and so receive of the Lord. I want to serve him in this life and do all the good I can. I have felt for the last few weeks as though the Lord had something in store for me which he will shortly make known. Pray for me, and remember me to Bro. Joseph and all in the office.

Yours in bonds,

W. VICKERY.

HASTINGS, Victoria, Aus., Mar. 29th.

Dear Herald.—My earnest desire is to do the will of God at all times, not leaving anything undone that ought to be done, but be up and doing, always ready to do something to spread the gospel of the Kingdom in every clime; so may God bless each one of the Saints, that they may have His Spirit at all times, that it may lead them to do that which is pleasing to Christ while here below, that when He cometh to make up His Jewels, that we all may be there, not one wanting, for Christ says: "My sheep hear my voice and they follow me." May it be our desire and prayer at all times to follow Christ's footsteps and be the true sheep of the fold, for we know we are his sheep, because He has confirmed it to us by the Holy Spirit, when we obeyed Him, and received the laying on of hands for the gift of the Holy Spirit, for we know God will hear us when we cry unto Him in our secret places. Christ says, "Ask and ye shall receive," and when we asked God in Christ's name for His Spirit to guide us and lead us into the truth, He heard our prayer in that He led us to obey the command set forth in the gospel plan of salvation. That we may be saved in the kingdom of God with all the Saints, and always remain faithful followers of the meek and lowly Jesus, is my prayer.

There is not one of us knows the length of our time in this world, but what we have let us devote it to Christ and to the spread of the gospel. May this be our only aim in this life, to keep the commandments and show an example to others, that they seeing our good works may glorify our Father in heaven.

We must not forget that we are apt to do those things that are not pleasing unto Him, but if we

are earnestly desirous of doing good to others, we will not fail to ask Him for His Spirit to guide us into truth and show us things to come.

May we ever be ready to give a reason of the hope that is in us, to all who may question us. It is my desire to give God the honor and praise for thus ever leading me to a knowledge of the truth revealed in these last days, for there is no doubt in my mind that if we remain steadfast in the doctrine of Christ we will all be saved in his kingdom. May the peace of God rest with us now and forever. Amen.

Your brother in gospel bonds,

EVAN G. JONES.

[The following letters explain themselves, and the reader will readily understand why we publish them. Comment is needless, further than to say that Bro. Wm. Anderson united with the Church February 28th, 1861, at Montrose, Iowa, just opposite Nauvoo, and was intimately acquainted with Pres. Joseph Smith from that time forward till his demise.—W. W. Blair].

830 Webster Street,

OAKLAND, Cal., April 3d, 1888.

Brother Joseph:—I write to make a request of you, and I earnestly hope you will grant the favor. It is that you will publish in the *Herald* the enclosed letter which dear William received from you just three weeks before he passed away. The spirit of it is so good, and it consoled William so much that I think it will do his friends good to read it. Your sister in Christ,

MINNIE E. ANDERON.

LAMONI, Iowa, Dec. 16th, 1887.

Bro. Wm. Anderson:—Your letter gave me such a shock. I can not tell why, but it did. I was started to tears, and I saw you, as on one winter's day, years ago, I saw you standing on the ice ready to start to your home, after a brief but pleasant visit to me at Nauvoo. I seemed to see all the years between then and now—and you as you must be now, worn with sickness, and I was pressed with grief. We saw the work when few cared to stand for it or dared to speak for it; and now I felt and feared that you might be drifting out to the other shore, while I was left to battle on. May God be good to you, William, and minister as you may need. I shall start next week, if all goes well, and will reach you as soon as I can. . . . I wish I could feel that your years were to be many, but I fear. However, you have wrought well, and for the world to come need have no fear or doubt. The blessed assurance of having obeyed the Lord's call unto the baptism of the Holy Spirit, will be as an anchor whose hold is beyond the veil. He who has so nobly labored and stood for the work when but few had courage to abide, will be received unto the crowning day.

Kind love to Sr. Anderson and all.

Yours in bonds,

JOSEPH SMITH.

FLAGLER, Iowa, May 21st.

Bro. J. Smith:—I preached here five times up to date, house full last evening, those here blest with the Holy Spirit; for which I thank my heavenly Father. How a man can forsake this work, after he has testified that he knows that it is the work of God; there is but one way that I can see; (Matt. 13: 20-22). This gives the exposition in full. "No man having put his hand to

the plough, and looking back, is fit for the kingdom of God."—Luke 9:62. This little branch here is alive in the work; they have a nice hall. They have Sunday School, seventy in attendance. They have testimony meeting on Sunday afternoon and preaching in the evening. Last Sunday I spoke by request of the president. One lady, of the Adventist Church, asked me to administer to her, she being a cripple. I was greatly blest with the Spirit in so doing. She wishes to see me before I go away. I have to go from here to Des Moines, as the Des Moines river is out of its banks. Here I am within ten miles of Pella, but have to go to Des Moines, for there is no other way. I then shall preach my way down on the other side of the river. The people would like to see Bro. Lambert here again; the seed that he has sown here is not in vain. I believe there will be a great work done here in time, if the Saints continue faithful. The Saints are very kind to me, and God will bless all such. I feel well in the work and hope that the time is not far off that the Lord will finally bless me with my hearing. I ask an interest in your prayers.

NICHOLAS STAMM.

MEDINA CITY, Texas, May 12th.

Bro. Blair:—We have been constant readers of the *Saints' Herald* ever since we joined the church. It has brought to us comfort and enjoyment; by it we have been spiritually strengthened. Of the many subjects I have read and thought over, I desire to pen a few lines on the use of tobacco. Not on the evil, for that is too plain; but, who will and how shall we quit its use. But as this is not all the evil I would write of, I must say as one of sad experience a word on the use of the intoxicating cup. Plain truth states, "No drunkard shall ever enter the kingdom of God."

If a man never takes the first dram, he will never get drunk. If you have drank heretofore, drink no more. A man can not preach, Thou shalt not swear, and swear himself; then how can you preach: thou shalt not get drunk, with your breath perfumed with whiskey. A word of explanation: After a thorough conviction of sin and a change of purpose, I lived over six years aloof from any church fellowship. During this time I was married, still in a state of confusion; (tradition); my wife under Baptist influence; myself Methodist. After a time we thought something must be done. She made this proposition: "Take the Bible as the man of our counsel, compare and examine each claim as set up by the different churches. We covenanted to God to join any church that was nearest the Bible. Shortly after this covenant we joined the Baptist Church, in which we lived about twelve years; during which time I quit drink; but never was able to see the evil there is in the use of tobacco till shortly after we embraced the gospel as taught by the Church of Jesus Christ of Latter Day Saints. After hearing the claims of the church set forth by Elder D. H. Bays, we compared them with the Bible, according to the covenant afore said, and we were both baptized on the same occasion. Strange to say we did not quit its use sooner.

Some of the brethren of Bell county will remember the promise we made to quit this evil. My wife at this time had a severe cough with heart disease. She was administered to with

good success. I am called on not only by my own wife but by others, and the use of snuff aggravating the disease, and perhaps being the cause of disease; and I in the use of the same. Now, brethren, as before stated, in praying for the sick this evil comes up plain before us; and there is a want of faith, and prayer is not answered.

On the fifth day of May, 1885, while holding the head of my dying wife, some of her many friends with her, only two living children, loving boys; and while standing by, seeing a pleasant smile pass over her face, there taking a last farewell of a loving companion, and mother for a short season;—it was there and then, by the help of God I was enabled to make a full surrender, to quit this evil habit. I went to God in prayer for grace to overcome the evil; God answered my prayer.

Brethren and sisters, you who have the Spirit to lead into all truth; first let us decide the matter; is it evil; then make a full surrender and say; "Live, or die; survive, or perish; God being my helper, I will quit it." Then go to Him in prayer, and ask Him for grace that you may have help. He has promised to give it, in every time of need. Ever remember, God wants a full decision of mind and purpose of heart. This same disease of the heart was growing on me fast. In one year after I quit the use of tobacco, I gained twenty pounds in weight; I also confined myself to a limited use of coffee and grease, but don't forget I used tobacco no longer. I now enjoy better health than I have in several years; but can't tell how much better I am spiritually.

In conclusion, I pray that God will bless all the faithful and honest in heart, to a knowledge of the truth and obedience to the same, ever giving them strength to forsake all evil and cleave to that which is good; thus keeping the unity of the spirit in the bond of peace.

Your brother in the one faith,

J. A. CURRIE, SEN.

LAMONI, Iowa, May 11th.

Bro. Blair:—Somewhere in the early part of the 60's—the exact date I can not call to mind—while conversing with Bro. Zenas H. Gurley, now deceased, on the subject of the responsibility of those called to officiate in the various offices in the church, he related a vision that God had been pleased to give him while seriously meditating upon one occasion on the same subject. As is well known by the members of the church, his calling was that of an apostle, or special witness for Christ, to the world. He said: "I realized, to a great extent, the responsibility imposed upon me in my calling, and had an intense desire to fulfill the same; and I also realized that if I should wilfully depart from the truth as I know it, or fall from my position, that perdition would be my doom; or if I should not magnify my calling by faithfully discharging the duties of the same, that I should suffer loss. While my mind was engrossed in deep reflection on the subject, the following was presented before me: There was a large building situated upon the edge of a precipice, or deep chasm, at the bottom of which I beheld a very dark and turbulent stream, while the sides of the chasm were lined with jagged, sharp-pointed rocks. Near the top of the side of the building next to this chasm, there was a ledge which stood out about a foot, but wide enough

for a person to stand on, with not any room to spare, and long enough for a dozen men to occupy. I saw myself, and my brethren of the Quorum of the Twelve, standing on this ledge, and having to lean our back against the building in order to keep our position on the ledge. I ventured to look down into the abyss, but, O, what a sight met my gaze! I felt myself growing dizzy, and had to straighten up immediately to keep from falling. In straightening up against the wall, I chanced to look up, and there I saw the First Presidency standing on the extreme top of the wall, with nothing about them to support them, and I involuntarily exclaimed: "God have mercy on those men; we have something to support our backs, while they have not anything; and if either should fall, destruction was our portion." I have since that ever prayed for the First Presidency, that God would support, strengthen and preserve them; for only on His arm could they lean. And we also had to trust to Him for support, yet we had them as a kind of support to our back; while they had nothing but the Grand Quorum in the heavens to lean upon—the Father, Son and Holy Ghost."

May God help all who have received an ordination, in whatever quorum, to have a realizing sense of the responsibility they are under to faithfully labor in their own calling and preach the word of life to their fellow men so as to receive the welcome plaudit of the Master: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

E. STAFFORD.

WILBER, Neb., May 16th.

Dear Herald—I hope a line or two from this part of God's vineyard may be no intrusion to your valuable columns. The opening up of the present conference year seems to be more favorable in this district than heretofore. We have just received a visit from our much esteemed brother R. M. Elvin and wife, who expected to remain with us three days; but thanks to the Missouri Pacific Railroad for carrying their trunks to Omaha instead of Lincoln, they were required to remain five days longer. In the meantime Bro. Elvin improved the time in preaching to the Saints and people, with interest and large congregations. We would be glad to have him call often.

In gospel bonds,

L. ANTHONY.

QUEENSFERRY, Victoria, Aus.,
August 11th, 1887.

Brother Joseph Smith, Dear Sir:—Elder Burton has often hinted to me that it would be a good thing for all concerned if I would write to you occasionally, so as to bear testimony to the progress of the work in this land. Bro. Burton has done and is doing a good work here and we shall all be sorry when he leaves us. Till then you may rest assured the faith is nobly upheld. Bro. Burton and family are about leaving us for their journey home. We are all very sorry to lose them as they have endeared themselves to us all, but I think he needs a rest as his throat has been very bad for some time.

Bro. T. W. Smith has arrived here with his wife. He is made of sterner stuff than Bro. Burton, but I do not doubt that we shall all like him, for I have noticed one characteristic of the elders is that they improve on acquaintance. We have held two conferences already since Bro. T. W.

Smith's arrival at which we have been edified and instructed.

I think the work will increase surely, if not rapidly, providing the mission is represented by competent men, such as we have had. The Saints would very much like you to pay them a visit and when we get financially strong we will send you an invitation card.

I wish to add my testimony to the good your calm, courteous treatment of debatable matters does both to Saints and others. I read with avidity all your writings and would be pleased to see a sermon more often from you in the *Herald*. I know well enough that if it were deemed wise it would be done, and so content myself with whatever crumbs may fall.

Autumn Leaves gives great promise of good. Its manner, style and matter are superior, and I am sure its publication will increase as it becomes more known.

With kind regards, your brother in the faith,
J. A. READ.

WOODBINE, Iowa, May 17th.

Bro. Dancer:—I have been working for some time to get some to take the *Herald*. There are others I expect to secure as subscribers soon. I think each Latter Day Saint should consider himself a committee of one to work for the church publications and the cause of our Master, so dear to every true Saint. The interest of our Sabbath School is increasing, as do all our meetings.

Bro. Derry preached at my house Sunday morning and evening, also at Bro. Hall's Tuesday evening to all that could get into the house. New interest is awakened and inquiry seems to be widening; But, O, how we need a church! And my daily prayer to God is that he may open the way that we may erect a suitable place to worship him in. I know our beloved Bro. Derry has sown the seed here that can never be crushed out. All that come to hear him once come again. My daily prayer is that we may have, ere winter closes in, a church to worship in and a good, live, working branch. Pray for us.

S. B. KIBLER.

CHATHAM, Ont., May 19th.

Bro. Joseph:—I went home to Pittsburg to rest for a few days; but duty called and I responded. I preached in the branch whenever I was called on to do so. I baptized four, Mr. Noble and his wife and two young ladies. By invitation I talked with some who are inquiring after the truth. I felt well in presenting the gospel of Christ to the hungry ones, and I trust ere long they will obey and enjoy the full light thereof. I left home on the 15th inst., arrived here the next morning and reported myself to the officers of the branch. They thought it would be well to have some meetings, so bills were circulated for meetings on the 17th and 18th, at 7:30, p. m.; also on Sunday at 3 and 7:30, p. m. Two of the appointments have been met, and I enjoyed good liberty in presenting the word of life to the Saints and friends who were out to hear.

I received a letter from Bro. R. C. Evans, who is preaching in a new place—Waterford. He states that he has crowded houses, that the town is wild and the preachers angry. There is talk of their sending for Mr. Wilkinson, of Toronto. He is the one Brn. Willard J. Smith and James A. McIntosh have had to meet in debate. I pre-

sume it will be well for the truth if they send for him. It will give the honest a chance to see the difference between truth and fiction. May God help his servants in defending his truth.

I expect to leave here for St. Thomas on the 22d, and remain there until the 29th; then on to Corinth to meet with the Saints of London district in conference, on the 2d and 3d of June. From there I shall go as duty and wisdom may direct. Respects to Bro. Blair and all friends in the office.

Your brother and fellow laborer in the one faith,
J. H. LAKE.

BUFFALO, Iowa, May 18th.

Dear Herald:—Although there is seldom any communication in your columns from this part of the rapidly ripening field we do not wish your readers to infer that Saints in this vicinity have lost interest in the great latter day work. The local forces of the district—Eastern Iowa—keep up their branch meetings as a rule, and by their efforts the love for the truth is kept alive and there is an occasional gain in the way of additions to the church. Just now we of Buffalo and Davenport are rejoicing over a recent visit from Elder Roth. Coming as he did fresh from the conference at Independence, he gladdened our hearts by the cheering report he brought us of the work done by our brethren, and the harmony that characterizes every sitting.

Elder Roth preached a stirring discourse on the signs of the times, at Buffalo, Friday evening, May 11th and on Sunday, the 13th, he preached in the Saints Hall at Davenport. In both instances the Saints who heard him were edified, instructed and encouraged, while others expressed interest that promises future good.

During Elder Roth's stay among us, the Saints of Davenport, Rock Island and Moline arranged what might be termed reunion meetings. A good time was had and enjoyed by all.

On Tuesday evening Elder Roth was joined by Elder Short, (who was *en route* for the Wisconsin field of labor), and on Wednesday afternoon the two soldiers of the cross bade their brethren, sisters and friends good bye and boarded the steamer "Verne Swain" for Clinton, Iowa. God bless them in their labors, and may their sheaves be many.

With best wishes for all, and ever praying for the triumph of all, I am yours in faith,

JEROME RUBY.

FALLS OF SCHUYLKILL,

Philadelphia, Pa., May 19th.

Bro. Joseph:—I write you a few lines to acquaint you with the condition of the work in this part of the Lord's vineyard. The many cares of life, business, &c., have caused some to take a rest, as it were, for a little season. I myself have not written an article for the *Herald*, for a long time, but the work is in the charge of a little corps of workers, who are zealously laboring and waiting for a more prosperous season; and they are truly faithful who labor and wait.

What the basis of the Philadelphia branch was I do not know; but I do know that it has had a good shaking up of those who could be shaken. However, I hope and trust that the prayers of the Saints that ascended in the branch's behalf may be watered by the dews of heaven, that all the faithful Saints may reap an hundred fold

Our number is small, but I trust the Lord will shortly add such as shall be saved.

I have been strengthened and encouraged by the peaceful conference at Independence; by the progress of the work, and the care God takes of his servants and children. It is the grandest work under the heavens; it is God's work and not man's, and it will make progress against all opposition and foes.

Bro. H. Robinson was with us last Sabbath and delivered two discourses. Beautiful and wonderful words of life flowed from his lips, and brought tears to the eyes of some. He declared the grandeur and majesty of the Creator and his glorious works and portrayed the gospel in such graphic manner that good will be the result. In the evening he showed us the difference between "the Spirit and the letter of the law." I could not help but think and recall those words of the prophet:—"How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that saith unto Zion, Thy God reigneth!"

"Faith is the substance of things hoped for, the evidence of things not seen." Ask in faith believing that God is ever ready to impart to His Creatures whatever they need; there must be no wavering through unbelief or a sense of disadvantages on our part. To feel our wants is the first thing necessary in prayer, and he who knows not his deficiency in wisdom or grace can have little reason to expect supplies from the great store-house in which there are provisions made to supply all.

Love to all the household of faith,
W. STREET.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

A DREAM.

ON the 7th of January, 1888, I listened to a discourse preached by William H. Kelley on a funeral occasion, he choosing for his text a portion of scripture found in 2 Corinthians 12: 2-4.

During the service my mind was very much exercised over the subject matter of the discourse and also after I returned home it was talked over very earnestly at supper. Believing myself to be one of the beings that are very susceptible to spirit or temporal influences, I then and there earnestly desired that such a thing or vision might happen to me sometime in the course of my life, believing that with me it would bridge over in part the great mystery of the future life.

In the evening Mr. Kelley called on us. We talked on different subjects, but all the time I could not keep from my mind the man that Paul knew "about fourteen years ago" in Christ.

I did not retire until about ten o'clock. Sometime in the night I had a dream or vision,—call it what you choose. It appeared to me that I was standing near the Town Hall south of the Mormon temple, and that I was blind, by a bandage that had been suddenly placed or bound over my eyes, and while I was standing there thinking of my sad condition, I heard the tread

of some one approaching me. The person came up to me laying his hand on my shoulder, saying: "My friend, what can I do for you? I see that you appear to be in a bad fix, and it strikes me just at this time that you are in need of help." "Yes," said I, "and will you please remove this bandage from my eyes. It came upon me all at once; neither can I tell by what means or how it came there." He then said, "My friend, I think perhaps it has always been there and that you were born blind and made more so by education. You have suddenly become aware of the fact that you are blind." "But," said I, "I do insist that you do something to relieve me." "That I am willing to do," said he, "but I wish you to take a walk with me and I will show you something that will both please and entertain you." He then took me by the hand and said, "Now, my friend, please come with me." I asked "how far?" He replied, "Only a short distance." It appeared to me that we were in a large, long, spacious hall, walking upon a hard, firm floor, for I could distinctly hear the heavy tread of my feet, while that of my friend was so light, so soft and cat-like that I could not hear the least noise from his feet. I seemed to get the impression that his feet were very finely slippered with some very soft material, and on the top were the initials of his name. I turned my eyes downward, thinking perhaps I might see his feet so that I could get his name. I could not; all was darkness. I then said to my friend, "How far do we go?" He answered, "Not far. Presently we came to a stop. "Now," said he, "we are about to pass through a great door;" then I heard him call some one. The person called came forward and a few words passed between them in language I could not understand. "Now," said my friend, "I shall be obliged to leave your body here with my friend; It will be perfectly safe here with him." To this I objected, "Why," said he, "remember you are mortal; you belong to the earth; are of the earth, earthy." "Very well," I replied, "as you wish." He then stepped up to me, placing one hand upon my head, the other on the back part of my head, and removed the bandage; yet I could not see. There appeared to be a great amount of light, but I could not discern any object. "Now," said my friend, "I will unlock the door." I think he took the key from his side pocket; he then put the key into the lock, I heard the click of the two metals as they came in contact with each other, then came the heavy bang of the bolt as it went back to its socket. He then took me by the hand and said, "Come with me." We then passed through the great doorway, the door swung around itself and shut, I think, with a spring lock. "Now," said he, "look." I raised my eyes and behold—I could see. The first thing that I saw was the great ponderous door and the great wall that separated me from the outer world. I could not see the top of the wall. "Now," said my friend, "perhaps you would like to see the key that unlocks that great door." I signified my wish that I did. He then took the key

from the door. It was in the shape of a key, some twelve or fifteen inches in length. Said he, "Take it if you wish." I replied, "No, thank you." "Very well then," said he, "I will show it to you. You see it is a book, do you not?" He then opened it in several places. It was printed in the English language; then closing the book, or key, he turned the back of the key to me saying, "Read for yourself." The first I saw was, RECORD, BOOK OF MORMON. "Have you ever read this book?" he enquired. I answered that I had. He then asked, "What was your opinion of the book?" I answered that I did not wholly disbelieve it, although there were many things in it that I did not understand. He smiled and said, "There might be some things in the Record that would appear so to you, until it was explained." "Now," said he, "please walk with me." We then turned around and commenced our walk together.

My vision seemed to extend to a great distance; I could not judge how far. The face of the country was rather broken; the surface was very smooth, as the stones, brush and rubbish had been taken away. There were no fences in sight; they were all gone. I saw horses, cattle and sheep quietly grazing. I also saw fowls and birds of the air. I asked my friend who those animals belonged to; and he said, "To different individuals." I then asked, "How do they control them?" He answered, "God has so ordered in his wise economy that the atmospheric influences that pervade the vegetable and animal kingdom, begets a spirit of quiet contentment whereby every being that is permitted to enter here—both man and beast—knows the bounds of their habitation." I then enquired, "And are we yet on the earth?" He answered, "Yes;" then raising his hand, said, "Here you see Lake Erie," and sure enough, there was the great lake as calm and as smooth as a mirror; not a ripple upon its beautiful surface. I could see small towns and large cities—some near and others afar off. I then and there saw many people moving about back and forth, many that I knew. Not one of them recognized me in the least, while every one of them as they passed bowed, smiled, and spoke something in a language that I did not understand. I saw that many of them wore a very peculiar shaped cap. I made some remark in regard to the cap. Said he, "You call it cap; we call it Doss. It is a cap supposed by some to be a cap once worn by the ancient Egyptians." I then said to my friend, "here on this road going south, there was a barbed-wire fence on the right hand side, and on the left there was osage orange or green fence; what has become of them?" he answered, "There is no use for them now; since man and beast have been delivered from the curse of the land, not a barb, briar, thorn or thistle is left upon the face of the earth." I then asked, "Why can I not abide here with you always?" He smiled gravely and replied, "Not yet, you owe allegiance to your body and world in which you live yet awhile."

Standing by the side of my friend I noticed a group of people, men, women and

children, occupying a beautiful court or lawn, very nicely laid off with walks running in different directions. The grounds appeared to be surrounded by a beautiful evergreen fence which appeared to have been very nicely cared for, rather low, the pruning seemed to have been very nicely done. I said to my escort, "What can be the center of attraction out there?" pointing to the south-west. He answered, "Let us go and see." We walked along until we came to the passage where they passed in and out; he stopped, and stepping aside said to me, "Enter." I obeyed, my friend following. Raising his hand he said, "Now behold, here is where justice is meted out to every one, man, woman and child." I looked and saw a very fine looking gentleman standing by a pair of scales upon which people were stepping on and off. The first that came to my notice was a gentleman plainly clad; I should judge of about forty years of age. He stepped upon the platform, and as he did so my friend said to me, "That man will balance well," and at that moment the bar went up very quickly. My friend looked at the weigher and both smiled. A few words passed between them that I could not understand. I asked my friend, "What said the man at the scales?" He replied: "He said, 'enter in.'" The next that came on was a gentleman and lady very nicely attired, with a proud, haughty aristocratic bearing and both stepped on together. The bar poised for a moment, then slowly fell back to its resting place. I saw the weighman look up to my friend and shake his head, also spoke a few words in a language that I did not understand. Again I enquired of my escort, "What said the man at the scales?" He replied, "Found wanting." There were several passage ways out of this beautiful court which I am not able to describe. We walked out and took a look at the face of the country. It was beautiful beyond description. I saw ladies working in their flower gardens, all appearing to be happy and contented. I also saw many people that appeared to be going and returning from church. All seemed to be busy, each and every one attending to his or her duties, whatever they might have been. I said to my friend, "What manner of people are those yonder wearing that peculiar looking cap?" Said he, "They are Saints that have been delivered from the curse and bondage of the earth, and also from their persecutors." The caps worn by the Saints were three square; and on each square were characters which of course I could not decipher. I then said to my friend, "Will you be so kind as to explain the meaning of those characters?" He replied, "Not all. The one on the front signifies the time of the gathering in of the Saints, the time which is not far distant; the others are not to be explained yet." I saw large fields of waving grain ready for the sickle; also fruit, many kinds that I had never seen before. I asked my friend to explain to me some things concerning the grain and fruit, which he did, but I am unable to give you his answer. "Now," said my friend, "I think we had better re-

turn;" saying, "I think I have shown you enough for this time. I make one request only, that you write what I have shown you, and give or send it to some one of my brethren in the Lord." Then looking up, said to me, "Come." We walked back to the place where we entered; he then took the key from his side pocket and unlocked the door, took me by the hand and led me out, saying, "I shall be obliged to replace the bandage." Then stepping up to me he put the bandage over my eyes, then taking me by the hand, said, "Receive my blessing; peace be with you; adieu!" He then turned and left me. I awoke finding myself at home and in bed.

J. W. CLARK.

Selections.

MILLENNIUM.—No. 4.

ISAIAH says in Isa. 60:2: "For behold, the darkness shall cover the earth and gross darkness the people: but the Lord shall rise upon thee and his glory shall be seen upon thee." Any man who will read this chapter of Isaiah will see that he was speaking of the last days, even the days of the coming of the Son of man, the time of the gathering, or the dispensation of the fulness of times in which all things are to be gathered that are in Christ Jesus, whether they are things on earth or things in heaven: and before Christ's coming darkness was to cover the earth and gross darkness the people.

In 1 Tim. 4:1-3 we read that "The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron; forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth."

Paul set forth this apostasy in words so plain as not to be easily misunderstood, as follows:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God: having a form of godliness but denying the power thereof: from such turn away."—2 Tim. 3:1-5.

We can see by the last verse in this quotation that he was speaking of the religious world, for others have not a form of godliness. The apostle earnestly exhorted Timothy as follows:

"I charge thee, therefore, before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."—2 Tim. 4:1, 2.

After he had given this charge, he gave the reason why he was so strict, and said:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."—3 v.

Who can read these declarations of the apostle and not see that the world, in the last days when it begins to draw near to the coming of the Son of man, will be in a deplorable condition, led by teachers whom God never sent, and themselves full of all corruption and vileness? The apostle does not say that their teachers will not be very learned men, and that it will not be an age when science will be greatly studied, as men call it, nor yet an age of politeness and of great worldly refinement; but on the contrary we may fairly infer from what he says about their being found boasters, that they will be all this, and a great deal more; but he says that they will not be a people of God. Jesus says that they will be just such people as lived in the days of Noah. Isaiah says that gross darkness will cover them.

There are some thoughts that force themselves on the mind when reflecting on what the Savior said about the people in the last days being as the people were in the days of Noah. Paul showed that the people in the last days would be false religionists, and that their great corruption would arise from their condition. Now as we are told that they are just such a people as were in the days of Noah, would it be hazzarding much to draw the conclusion that the people in the days of Noah were false religionists, also that their forefathers understood the true religion of heaven as perfectly as the forefathers of this generation? Do not like causes produce like effects.

Another thing of great importance to those who believe in the second coming of the Savior is, that if the testimony of the Savior himself is to be credited, all attempts to convert this generation will be vain; for he says as it was in the days of Noah, so shall it be at the coming of the Son of man. Now if we can find how it was in the days of Noah we need not be at loss to tell how it will be in this generation. Let us ask, What advantage would it have been in the days of Noah to have gone through the land and built up churches which should reject the teachings of Noah? If the people thus built up had believed that they had embraced the religion of heaven, it would have effectually secured them in blindness until the day of their destruction!

There was but one way for them to escape, and that was to hear the preaching of Noah and be gathered as God might have directed him. "And so shall it be at the coming of the Son of man."

The Scriptures abound in warnings and admonitions to the people of the last days, lest they should be taken in an hour that they expect not, and the Son of man should come and find them sleeping; but notwithstanding all the warnings and admonition which the sacred writers have left on record for their use, they well knew that they would be overtaken at last as by

a thief in the night. Even when they would be crying peace and safety, lo, sudden destruction should come upon them; for so great was to be their darkness that they were not to be able to discern the signs of the times. All the signs of the coming of the Son of Man were to pass before their eyes, and still they were not to be able to discern them, nor yet know them to be such, because they were the children of darkness and not the children of light.

No man who believes can read the prophetic history of the last days without marveling greatly. We are told that before this marvelous advent of the Savior, and as testimony to the world that his coming draws nigh, the sun was to be darkened, the moon turn to blood, and the stars fall from heaven: that there are to be wars, with earthquakes in divers places, famines and pestilences: and all this declared by our Savior as well as the apostles to be to the world for signs that His coming was at hand; and still, with all this testimony, the sacred writers testify that they would be in such great darkness that all these might pass by and the world be overtaken by the coming of the Son of man as a thief in the night; and what could produce this effect? One thing, and only one, that God has given them over to *strong* delusions that they might believe lies in order that they might be damned; because they did not receive the truth in the love of it.

Compare 1 Thess. 5:1-12 with Matt. 24:29, 30; Isa. 24:23; Acts 2:20; Rev. 6:12.

Paul prophesied in 2 Tim. 4:3, 4 as follows: "For the time will come when they will not endure sound doctrine; but after their own lust shall heap to themselves teachers having itching ears; and they shall turn their ears away from the truth and shall be turned to fables." This may assist us in understanding the peculiar darkness of the generation who shall inhabit the earth at the coming of the Savior. Peter says that there shall be false teachers, who shall make merchandise of them, and so bewilder them that they will at last be like the beasts that perish. Paul says that they will have itching ears, and heap to themselves teachers who shall turn their ears away from the truth, and they shall be turned to fables. From what Paul said in 1 Thess. 5:1, 2, 3, we can see that they were to be in such darkness that the Son of man will come upon them as a thief in the night, when they will be in the very act of crying peace and safety, notwithstanding the sun, previous to this time, would be darkened, the moon turned into blood, and the stars from heaven fall. And why will they not discern the signs of the times? Why? Because they had heaped to themselves teachers, and through their influence they are turned away from the truth unto fables! False teachers have got them so far from their God that they are like the beasts that perish, they can get no revelations. Though they have seen the sun darkened, and the moon turned to blood, and they beheld something like stars fall-

ing from, or flying in the midst of heaven, they could not tell whether this was what was intended by the Savior and the apostles when they said these signs should appear in the heavens as a prelude to the Savior's coming; and as none of them have power with God sufficient to get a revelation and know of a truth whether this was the case or not, like the beasts that perish they must perish without power to know the things of God for themselves.

Speaking of the people of the last days, Peter says: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts and saying, where is the promise of his coming? for since the fathers fell asleep, all things remain as they were from the beginning of the creation. For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and the perdition of ungodly men."—2 Pet. 3:3-7.

This testimony of the apostle is very decisive: he says that the people of the last days are to be mockers and scoffers; they are to scoff at the idea of the Savior's coming, saying, "Where is the promise of his coming," &c.

The apostle, by this expression, seemed to suppose that the subject of his coming to burn the world with fire, or to be revealed in fire, as Paul says, would be so plainly written that it would be wilful ignorance not to be acquainted with it. This is a hard saying for those who have been for years trying to find out something about the second coming of Christ, or Millennium, which is the same thing, and yet say they dare not approach it. Peter says they are willingly ignorant of it, the same as to say that they are unwilling to believe what the scriptures say about it, and want to spiritualize them, or interpret them so as to make them mean something different from what they say, and are, in consequence of this, in great ignorance, which ignorance is wilful. Isaiah gives us a similar account of the last days, the time when God should begin to give revelations to a people of stammering lips and of another tongue. For the benefit of Israel he says:

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people, to whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and

fall backward, and be broken, and snared, and taken. Wherefore hear the word of Lord, ye scornful men that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves; therefore thus saith the Lord God, behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isa. 28:9-22.

That the prophet refers to the same people that Peter referred to, I think will not admit of a doubt. Peter said of the people of the last days, that they were mockers, and scoffers, and were to mock and scoff at the coming of the Son of man. Isaiah says that the people of whom he spake were scornful and mockers, and they were to mock at the overflowing scourge, saying "it shall not come unto us." Another fact which puts the matter to rest is that Isaiah wrote of a people who were to live in the last days, when God had decreed a consumption on the whole earth. This was to be done in the last days, at the coming of the Son of man. So that Isaiah, as well as Peter, has given the same character to the generation which is to live in the days of the coming of the Son of Man.

I shall have occasion for this quotation in another part of this dissertation.

I shall now sum up the substance of what is said in the foregoing quotations concerning the situation of the world at the coming of the Son of man.

1. They were to be false religionists, broken into parties and sects.
2. Their teachers were to be numerous, and of their own making; for they are to "heap to themselves teachers having itching ears."
3. Those teachers that they heap to themselves, are to be false teachers, and are to make merchandise of the people.
4. They are to be in gross darkness, not

able to discern the signs of the coming of the Son of man, however visible they may be.

5. They are to be mockers and scoffers; mocking at the idea of the coming of the Son of man; mocking and scoffing at the revelations, even the "line upon line;" the "precept upon precept," which the Lord is to give to Israel to "cause them to rest," by "a people of stammering lips and another tongue."

6. They were to have a form of Godliness, denying the power thereof.

7. To crown all, they are to be a people just such as God destroyed in the days of Noah, marrying and giving in marriage, being proud, boasters, inventors of evil things, heady, high minded, lovers of pleasure more than lovers of God, with an innumerable train of other evils.

Thus the sacred writers describe the people of the last days; and no doubt but that people themselves will say they are enlightened, very learned, exceedingly polite, remarkably genteel, peculiarly scientific, the greatest of statesmen, the profoundest of politicians, and the best of generations. Truly God seeth not as man seeth! So differ inspired men and uninspired men in their judgment of mankind.

Having seen from the clearest possible evidence that the world at the time of the Savior's second advent will be in a state of apostasy, if we can credit the testimony of the Savior and of the prophets and apostles, let us compare the people of the apostasy with the saints of God, and the churches of the last days with the churches which were established by the immediate direction of the inspired men whom God sent into the world for the purpose of building up His kingdom. And in order to get the subject fairly before us, let us take a view of the kingdom of God, as established among men. In Matt. 21:43, the Savior says to the Jews, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." From this declaration of the Savior we learn two things; first, that the Jews had the kingdom of heaven among them; and second, that they did not at that time bring forth the fruits of that kingdom. God, by the mouth of Moses, had promised to the Jews that if they would obey His voice, and keep His covenant, they should be unto Him "a kingdom of priests," a peculiar treasure above all people; (see Ex. 19:5, 6;) but notwithstanding this promise, the Jews broke the covenant, and did not obey the voice of the Lord, but corrupted and defiled the kingdom of heaven so exceedingly that, in the days of the Savior, he said it should be taken from them and given to another people, that the fruits thereof might be brought forth. We are told by the Psalmist David, that so completely did the Jews corrupt the kingdom of God which was among them, that there were none among them doing good, no not so much as one: They had all gone out of the way, and became unprofitable together. See Psalms. 14. and Rom. 3:10-18. Thus the Jews had corrupted themselves so exceedingly that

all of them had gone out of the way, and were considered transgressors before God, and at last became ripe for destruction, and the wrath of God came on them to the very uttermost. The kingdom of God was taken from them and given to another people, and for the best of all reasons, because they did not bring forth the fruits thereof, and were unworthy to enjoy it.

In order therefore to see from whence the Jews had fallen, let us enquire a little, What are the fruits of the kingdom of heaven, and what was the former condition of the Jews before they rendered themselves unworthy of the divine favor?

Paul says that "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. As the kingdom of heaven is a distinct empire of its own, the subjects of it have privileges which belong to none other. This was the case with the Jews before their great apostasy; they were distinguished from all other people. When the Jews were first organized, they were all under the same order of things; their worship the same; the same priest or teacher taught them all; the same prophet prophesied to them all; they worshipped at the same temple; offered sacrifices at the same altar; the same Lawgiver directed them all; they all prayed for the same things, with every man's face toward the same temple. At the time of their great feasts, they all met at the same place, and enjoyed their festivities together. Among them there was one prophet, one priest, one temple, one altar, one Lawgiver, one hope of their calling, one God and one Father of them all, who was through them all, and over them all, and in them all, and round about them all; whose glory shone in the temple; whose grace enlightened their minds; whose power guarded their persons and defended their lands, and whose wisdom guided them by night and by day. The order of things which God established among that people, when attended to, would silence every cavil, allay every contention, put an end to all strife, and bring them to be of one heart and of one mind, seeing eye to eye, having but one desire; in a word, it would make them *one*. Such was the real tendency of the kingdom of heaven as established among the Jews; and as long as they continued in this order, the fruits of the kingdom were manifest. It brought forth prophets and prophetesses, and a host of inspired men and women. They received revelation upon revelation, instruction after instruction. The angels of heaven ministered unto them, and the power of God was exerted in their behalf. Their prophets could tell what their enemies were doing in their bed chambers. All things were revealed unto them that they were willing to receive. And there was nothing withheld from them that they were willing to receive. Such were the fruits of the kingdom as established among the Jews; and may we not ask where is the kingdom of heaven when these fruits are taken away? Or were not these the fruits of the kingdom of heaven?

Surely every person in the least degree acquainted with the kingdom of heaven as revealed in the scriptures, knows that these fruits are found nowhere else but in the kingdom of heaven. And who does not know, that if these fruits had continued with the Jews, that they would have continued until this day as the people of God? For who could have overthrown them? For if God was for them, who could be against them? God could not fight against himself. His power was pledged to them while they obeyed His voice and kept his covenant. It was only therefore their ceasing to bring forth the fruits of the kingdom that could overthrow them; for where the power, the wisdom, and the presence of God is, there is safety, there is salvation, and there is deliverance. The kings of the earth may set themselves, and the rulers take counsel together. The heathen may rage, and the people imagine a vain thing, but it is all unavailing, for where the fruits of the kingdom of heaven are, there no power, no combination of powers can prevail, for God is there. Had the Jews therefore continued to bring forth the fruits of the kingdom of heaven, it never would have been said to them, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." But when they ceased to bring forth the fruits of the kingdom, God said it should be taken from them.

WE quote the following from the Cincinnati, Ohio, *Telegram*, of May 18th, sent us by Bro. E. L. Kelly.

ORIGINAL MORMON WANTS SPACE IN CINCINNATI'S EXPOSITION.

TO EXEMPLIFY THE HISTORY OF THE TRUE
MORMON CHURCH.

Elder E. L. Kelly, counsellor of the Bishop of the Reorganized Church of Jesus Christ of Latter Day Saints, is in the city seeking to obtain space at the Centennial Exposition for a historical exhibit of the Mormon Church.

Elder Kelly, seen at the St. James Hotel by a *Telegram* reporter, talked freely. He said: "I represent the Latter Day Saints. The headquarters are at Lamoni, Iowa. I live at Kirtland, Ohio. We differ from the Mormons of Utah on church organization and with reference to the parties that grew out of the church. We claim that is but a faction of the original church, and that they have incorporated things that didn't belong to the original church, one of which things is polygamy. We don't accept the doctrine of polygamy.

"This is the organization of the original church. We brought suit for the possession of the Lake county property before Judge Sherman, of the Common Pleas Court. The other parties didn't come into court to defend, though we gave them notice and desired to get them in. Judge Sherman finally gave a decree, declaring we were the successors of the original body, and so we took charge of the Tem-

ple and land, and have repaired the Temple. It is about twenty-two miles east of Cleveland.

"There had been notices in the papers prior to our conference at Independence, Missouri, that space would be given for an exhibition of the Latter Day Saints of the Western Reserve. A committee of five was appointed to wait on the Commissioners and arrange to place the means of historical knowledge within their reach. The committee consists of Joseph Smith, chairman, Lamoni, Iowa, eldest son of the original prophet; W. W. Blair, Lamoni; George A. Blakeslee, Bishop of the church, Galien, Michigan; E. C. Briggs, missionary having charge of Ohio, Pittsburg, Pennsylvania; and E. L. Kelley, Kirtland, Ohio.

"The Temple at Kirtland was built in 1834 and cost about \$60,000. There are about two and a half acres of ground with it. The building has been put in good condition. We have a small community at Kirtland—about twenty-five members enrolled. We have had an organization there only two years. We have twelve churches in the Kirtland and Pittsburg district. Then we have some churches in Jackson county; we have a society in Licking county; one near Middleton and another at New Ironton. We have been working only a few years in Ohio on the reorganization, which began in 1852. It consists of the elements that refused to follow Brigham Young, Rigdon, Strang and others at Nauvoo. After the death of the two Smiths the church numbered about 150,000. Brigham Young took 10,000 to Utah, Strang took about 1,000 to Beaver Island, Lake Michigan, and Sidney Rigdon about the same number to Pennsylvania, and he had one hundred and forty-five elders in his church the following year, with headquarters at Pittsburg. Lyman Wight took another body to Texas; Alpheus Cutler another to Western Iowa; C. B. Thompson another to Western Iowa also; and W. B. Smith, brother of the prophet, raised up a body in Northern Illinois. A large number belonging to the original church refused to follow any of those leaders; and it was that element that brought about the reorganization in 1852, and is now incorporated under the laws of Illinois. Many of the factions except Young's have since become merged with the Reorganization.

"We have the Nauvoo property. The presiding elder of the reorganized society is Joseph Smith, eldest son of the prophet, and his two brothers are also in the organization. None of the family went to Utah. The prophet's widow resided at Nauvoo till 1879, and died there. The prophet's sons own the original property, which was the prophet's individually. The temple at Nauvoo was destroyed by fire, nobody knows how. Young's faction says it was done by their enemies; others that it was by his own people to get more to go to Utah.

"Our largest membership is in Iowa; next in Illinois, Missouri, Nebraska and Kansas. We have about one thousand in Michigan and about that number in

Ohio. We have quite a membership in the North-eastern States, and churches in all the States except Carolina and Georgia. The Mormon agitation in these States is to keep up the Young party in Utah.

"Our headquarters were formerly at Plano, Illinois, fifty-three miles from Chicago. There we had our publishing department. There are good church buildings there. We repaired the Temple at Kirtland to preserve it as a relic. The headquarters were located there in 1831, and the building begun then. The Nauvoo Temple was begun in 1841. Most of the Kirtland people went to Nauvoo. Kirtland had about 3,000 in the church; now it has only about 250 people.

"Our church originated the Edmunds law against polygamy in the Territories of the United States. I made the oral argument before the Sub Judiciary Committee in answer to the argument of George Q. Cannon. Written arguments were presented to every member of the Forty-Seventh Congress. We are on record as a church in regard to our opposition, as proudly as any other church in the country. We moved in this matter as early as 1866. Joseph Smith in that year gave evidence showing that polygamy was no part of our faith and never had been. In 1882 he was invited to and did make a speech on the subject in Farewell Hall, Chicago. That was during the great effort to work up public sentiment in favor of a law against polygamy."

Miscellaneous.

PASTORAL LETTER.

To the Saints of the Rocky Mountain Mission, Greeting:—Another year has passed; its record is made up, and must so remain. In looking back over its pages, possibly we may see where we have come short of duty, or where we have been forgetful of the responsibility resting upon us. If so, let us fully resolve that in the coming year we will make the weak places strong, and strengthen the defences.

I feel to congratulate you and your self-sacrificing devotion to the Master's cause in the past. Few understand the responsibilities of this mission. The influences and adverse circumstances under which you live and labor can only be known and understood by those who live and labor under them.

For the last three years especially the struggle has been a hard one; discouragements and opposition of divers kinds have been constantly and steadily met, and amidst it all we "hold the fort," have advanced slowly and surely. Let us now, with greater zeal and a wise determination continue the conflict, and at the close of this year let us present to the Lord and his church an offering of our combined efforts that will be acceptable and worthy. Under heaven's blessing we may turn the erring to the Just One.

And as we see the church everywhere moving on in the unity of the Spirit, putting on her beautiful garments, preparing for a grand and glorious triumph, let us place ourselves wholly under the divine law having the spirit of peace and love. And as we kneel around the hearthstone may our offerings be as a "living coal upon the altar." With unity of purpose and concert of action we may hope for good results.

The General Conference has graciously heard your appeal for help and have added Elders R. M. Elvin, Gomer Reese, J. H. Condit, and, we hope, Bro. John R. Evans of Lucas, Iowa, to labor in different parts of the field.

As in the past, we are constrained to call on

the Saints to aid us financially. In the past you have been liberal, faithful, and true to the interests of the work. Now, as the Lord prospers you, let each one, as he purposeth, so give; and let none withhold because your offerings are small; consider now is the time, and so give.

Send all moneys to me, box 1123, Salt Lake City, and state whether it be tithes or offerings, and I will so receipt. And may God prosper you all.

R. J. ANTHONY.

MARRIED.

NAPIER—SPURGEON.—In Sacramento, California, May 5th, 1888, Mr. Newton Napier to Sr. Pauline Spurgeon, both of this city. Elder James H. Parr officiating.

NICHOLS—FOSTER.—At the residence of Bro. Dr. A. S. Davison, Lucas, Iowa, on Sunday, May 20th, 1888, Bro. William Nichols, of East Cleveland, Lucas county, Iowa, to Miss Hattie A. Foster, of Lucas, Iowa; Elder A. S. Davison officiating.

DIED.

RILEY.—At Council Bluffs, Iowa, May 13th, 1888, Anna Mabel, daughter of Bro. Clarence and Sr. Amanda Riley, aged 4 years, 4 months and 29 days. Funeral at Saints' Chapel, conducted by Elder Warren Peak.

TO BROTHER AND SISTER RILEY.

Beloved sister and dear brother,
Death hast torn from your embrace,
Little Mabel, your beloved one,
But again you'll see her face.
She was innocent and lovely,
Pure in the sight of God,
And she now is sweetly sleeping—
O, so sweet, beneath the sod.
But her pure, bright spirit is not
In the grave; O, no; it's gone!
Gone to mingle with the righteous,
In a brighter sphere beyond,
Where there is no death nor sickness,
Sorrow, sighing, pain nor care.
All is peace, and all are happy,
In that Paradise so fair.
Yes, your darling child is happy,
Singing sweetly over there;
Then, dear sister and dear brother,
Let this thought your spirits cheer.
In the resurrection morning,
If you faithful do remain,
You will meet your little darling,
And will never part again.

ELIZA CAFFALL.

HOWLAND.—At his residence in Green Meadows, near Los Angeles, California, April 19th, 1888, of Bright's disease, Captain William R. Howland, aged 63 years. Bro. Howland was born March 10th, 1825, on the Island of Fayal, Kingdom of Portugal. In early life he became a mariner, and for some twenty years sailed in every clime. An account of his experiences would fill a large and interesting volume, as he had a rare faculty of relating events in a highly interesting, pleasing and vivid way. He visited California in the eventful day of '49; and finally chose it as his home; where, after burying his first wife, he was married in 1860, to Miss Sarah Simmons, in whom for twenty-seven years he found an active and untiring helpmeet, a most devoted wife and fond mother, blest with seven children, six now living and present to soothe his last hours. During his long illness, day and night, his every wish in word or look was answered, and such care and attention paid as only the active, skillful, strong, and tenderly sympathetic wife could bestow. He refused most emphatically all medicine, but when in pain called for the elders and the pains were rebuked. He had no fears of the future, to him it looked bright. He had made ample provision for the voyage and was sure of his haven of rest. Always a moral man, he never found in any form of religion that which his soul desired, until hearing the restored gospel, he felt the power attending it was of God, and obeyed the heavenly call, with his wife and four sons being baptized by Elder D. S. Mills in 1882; since which time they rejoice in the new and everlasting covenant. In his death we mourn the time separation and loss of a kind and beloved husband, an affectionate and revered father, an excellent citizen and neighbor of noble, generous impulses; a benevolent friend in need to suffering humanity, a dearly beloved brother. He feelingly exhorted his family to live in love and continue faithful in the service of God that they might all inherit the

glorious kingdom of heaven together. He passed away with a serene expression of countenance, like one in a pleasant dream. The funeral was from the house, and the procession by far the largest the writer has seen in California. Services were conducted by Elder J. R. Badham; discourse by D. S. Mills, from Rev. 14:13. The body we laid away in Evergreen Cemetery, in Howland lot. One of God's noblemen gone to rest.

MILLS.—At the residence of his son, near Santa Ana, California, November 25th, 1887, of old age, Daniel T. Mills; aged 84 years; father of Bro. D. S. Mills. Deceased was born in Norfolk, Litchfield county, Connecticut, in 1803, where he resided many years. In 1829 he married Miss Polly Smith, of Canaan, Connecticut, and sister of Mrs. Elizabeth Ann Whitney, first wife of Bishop N. K. Whitney, of Kirtland, Ohio. He buried his companion in 1854, and in 1857 came to California and lived with his son. In early life he became connected with the Congregational Church; but in after years became convinced it was only a human uninspired institution; and finally more recently he overcame prejudice and investigated the doctrine of Christ, restored, as taught by the Reorganized Church; and having become acquainted with Bro. Joseph Smith on his first visit to California, accepted his calling, and esteemed him very highly. Although intending to be baptized he deferred it too long—thinking Bro. Joseph on his late visit here would be in time to administer that rite to him. He is one to be remembered by all acquaintances in Connecticut as taking an active part in the abolition campaign, voting for and advocating vehemently the claims of James G. Birney for president. He lived to rejoice in the wonderful harvest of the seed then sown,—and may he not again live to rejoice in the harvest of the earth, being in the hands of a just God of compensation. He passed away quietly as one taking a satisfied rest. His grand children and great grand children were present. Funeral services were conducted by Elder P. M. Betts; discourse with appropriate remarks by Elder A. A. Goff.

SIMPSON.—At her residence, Montrose, Iowa, May 19th, 1888, Sr. Margaret Simpson, in the 76th year of her age. Sr. Margaret Simpson—nee Trainer—was born in Warren county, Kentucky, November 8th, 1811, where she lived during the days of her childhood until ten years ago, when she moved to Gibson county, Tennessee, where she was united in marriage to Harmon Simpson, January 11th, 1832. They moved to Iowa in 1843, and she has lived here or at Nauvoo ever since. She was the mother of nine children, four remain to mourn her death, five have preceded her, and we trust welcomed her to the spirit world. She was baptized in 1840, lived a consistent member of the Old Organization until it was broken up. When the Reorganization was brought about she at once united with it and lived an exemplary Christian life and in her last sickness, months in duration, seemed the embodiment of patient submission. She passed quietly away looking and pointing upward saying "Open the door, open the door." The latch was raised by an unseen hand, and her spirit passed to the better land. The funeral sermon was preached by Elder James McKiernan, assisted by Bro. J. E. Holt on the 21st instant, to a large assemblage of friends and neighbors at Montrose, Iowa.

LEAR.—At Plano, Illinois, on Saturday, May 10th, 1888, Sr. Sarah Jane Lear, aged 40 years, 5 months and 19 days. Her death was caused by cancer of the stomach, from which she suffered severely, being confined to her house about seventeen weeks, three of which she was bedfast. In her affliction she was patient, trusting in the Lord, asking the prayers of the Saints and frequently calling for the elders to administer, until it pleased the Lord to reveal that he had called her home, to which she was resigned and passed peacefully away. In her twenty-five years of membership in the church she bore a faithful testimony and set a good example to all. At one time when Pres. Joseph Smith was baptizing in Fox river she saw an open space above her, and in the opening two personages sitting side by

side, and before them a number of crowns. She heard a voice telling her that one of them was for her if faithful. Funeral services conducted by Elder W. Vickery at the Saints' Chapel. Interment at Plano Cemetery, where she rests awaiting the resurrection of the just.

PRUYN.—At Winneconne, Winnebago county, Wisconsin, May 6th, 1888, of pneumonia, Sr. Gunilday Angeline Pruy, aged 73 years, 3 months and 25 days. She was the mother of seven children, four sons and three daughters, and she lived to see the third generation. She was baptized by Elder William Savage about nineteen years ago. Her husband remains and mourns her loss, with whom she had walked life's journey with its joys and sorrows for fifty-four years. A devoted wife and mother, a consistent Saint. She always welcomed the Saints when they visited her. All of her neighbors respected her, which was apparent in her last sickness, by their daily care. Thus has passed away one of our number to that rest which God has prepared for his dear adopted children. The funeral was held at the Norwegian Baptist Church. Elder W. S. Montgomery officiated in the services; text Rev. 14:13.

STAGEMAN.—At Council Bluffs, Iowa, May 8th, 1888, Nannie M., daughter of Mr. John and Sr. Eliza Stageman, aged 1 year, 5 months and 13 days. The funeral discourse was preached by Elder D. K. Dodson. Interment at Fair View Cemetery, where the lovely body of their precious infant was laid to rest "until the morning of the first resurrection."

ROSS.—At Montrose, Iowa, May 14th, 1888, Mamie, daughter of F. M. and E. Ross, aged 2 years and 6 months. Funeral sermon by Elder B. F. Durfee.

"Sleep on dear one and take thy rest,
God called thee home, for he thought best."

BRANNAN.—In Denver, Colorado, May 19th, 1888, of scarlet fever and diphtheria, Melvin Russell, youngest son of John and Sr. Ella Brannan, aged 1 year and 8 months. Blessed by Elder James Caffall.

"God in his wisdom had recalled
The boon his love had given,
And took our darling Melvin home
To rest with Him in heaven."

NOTICES.

Wanted, the address of Wm. E. Chute. In the interest of the Saints' Harmony I should be much pleased to hear from Professor Wm. E. Chute. In 1878, I received from him a number of contributions for the proposed Saints' Harmony, and finding that there was real excellence in some of the numbers contributed, I laid them away with the accepted contributions. Now, examining them carefully with a view to final adoption, I discover inside some music an interesting letter for which I hereby tender thanks. Not knowing the writer's address I have not been able to write him and take this method now of soliciting correspondence with him. In his letter he states that he has cousins in Ontario, members of Saints' Church. Can brethren Oliver Chute or Jas. Robb furnish the professor's address should this not come under his observation.

M. H. FORSCUTT.

A two-day meeting will be held at Lucas, Iowa, on June 2d and 3d. The branch would like to see as many of the Saints present as can attend. Elders who can arrange to go and assist in the services are earnestly invited to do so.

H. A. STEBBISN, *Dist. Pres.*

There will be Saints' Reunion under the supervision of Bro. I. N. Roberts, held on the Medina river, two and a half miles west of Medina City, beginning at eleven o'clock, June 16th, 1888. Arrangements will be made to meet those coming by rail, at Cent'r Point, on the San Antonio and Arkansas Pass Railroad. Dear Saints, especially in Teaxas, can you not make the sacrifice to come and meet with us in this part of the Lord's vineyard. Prospects are splendid for temporal and spiritual blessings here, and we will do our best to accommodate all, saint or friend, who may come. Any who anticipate

coming may correspond with John A. Currie, Medina City, Bandera county, Texas. All the elders in Texas are wanted who will come and meet with us.

SCORING THE SPIRITUALISTS.

Of all impositions, of all frauds, of all gross deceits and villainous humbugs practiced in the world, those by Spiritualistic mediums are the foulest and worst.

The bunco steerer, the confidence man, the green-goods merchant and the monte sharp only rob their customers of money by false pretense; while these swindlers, playing upon the hopes and fears of weak flesh, trifling with the grief of the widow and the stricken mother, and employing as their agent the agony of every anguished heart whose treasure is in the grave, not only extort money by vile trickery, but often drive their deluded victims from health and wealth into poverty and illness, and finally rob them of their reason and drive them to the mad-house.

This is not exaggeration, but simple fact.

Our wise legislators have provided means for the punishment of other swindlers, but these miscreants are allowed to practice under the protection of the law. Again and again they have been exposed, again and again the whole fabric of spiritualistic manifestation has been shown to be deception and trickery; homes have been ruined, fortunes lost, evils innumerable wrought in families upon which the curse of credulity has fallen, and still not one step taken towards the protection of the community from the gang of charlatans invading it."—*New York World*.

ONE HOUR EACH DAY.

EVERY woman, no matter how situated, if able to leave her bed, ought to get one hour if not more, in the open air each day, walking if possible. And in the winter season every living room should have a strong draught of fresh air through it for five or ten minutes two or three times a day, even if the weather is below zero. Nervousness, headache and blues would disappear as if by magic if these rules were followed, and instead of an army of helpless invalids, swelling the plethoric purses of specialists, we would have active, vigorous women, a comfort to themselves and a blessing to their families, and all by the exercise of a little common sense, which, after all, is a twin sister to wisdom.—*Arkansas Traveller*.

WHAT SMOKING DOES FOR BOYS.

A medical man, struck with the large number of boys under fifteen years of age whom he observed smoking, was led to enquire into the effect the habit had upon the general health. He took for his purpose thirty eight, aged from nine to fifteen, and carefully examined them. In twenty-seven he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and a more or less taste for strong drinks. In twelve there were frequent bleedings of the nose, ten had disturbed sleep, and twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing the use of tobacco for some days.

The doctor treated them all for weakness, but with little effect until the smoking was discontinued when health and strength were soon restored.—*British Medical Monthly*.

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"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINE HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 786.

Lamoni, Iowa, June 9, 1888

Flora I. Scott

23.

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Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, June 9, 1888.

INDEPENDENCE AND THE CORNER STONE.

On the 6th of April last, it was the fortune of the Saints visiting Independence for the purpose of being present during conference, to assist in the service of laying the corner stone of the new church, now being erected by the branch there.

There was a good many present and much good feeling prevailed. There is no formula laid down in the church works to be observed on such occasions other than the precedents of the laying the corner stones of the temples at Kirtland and Nauvoo, and these not being applicable to the occasion, we were under the necessity of proceeding upon the present dictation of propriety and circumstance.

The choir of the branch, under the charge of Bro. F. W. Barbee, leader of the choir, and Bro. John T. Kinneman, of Stewartville, Missouri, sung an anthem after which a number of speeches were made by brethren E. C. Brand, E. L. Kelley, A. H. Smith, I. N. White, Rev. Palmore, of the M. E. Church, of Independence, C. Derry, Pres. Joseph Smith, and the prayer was offered by Bro. W. W. Blair. The choir sang several excellent songs during the intervals between the speeches.

The mechanical work of laying the stone was superintended by brethren A. Jessiman, J. A. Kennedy and John Earnshaw. The stone when lowered to its bed contained a cavity in which a metal box was placed containing in deposit the following articles:

CONTENTS OF BOX DEPOSITED IN CORNER STONE:

Holy Scriptures, Book of Mormon, Doctrine and Covenants, Saints' Harp, Joseph the Prophet (by Tullidge), Joseph the Seer (by Blair). Manuscript Found, Report of First Building Committee, Herald, Hope, Autumn Leaves, Independence Gazette, Independence Daily Sentinel, Independence Weekly Sentinel, Kansas City Times, Kansas City Journal, Lamoni Gazette; Photographs of Joseph the Seer, President J. Smith,

W. W. Blair, G. A. Blakeslee, Israel L. Rogers, A. H. Smith, W. H. Kelley, John H. Lake, Herman C. Smith, G. T. Griffiths, R. J. Anthony, and of the building committee; a copper cent bearing date 1817, taken from the corner stone of Kirtland Temple, deposited by G. A. Blakeslee.

The scene was impressive and suggestive. Many years ago a little handful of men hailing from the east and far east gathered around a stone designed to mark the resting place of an altar to be erected to the worship of God, and there in the midst of dangers, similar to those once pending where the Huguenots sung and prayed, dedicated the labor of their hands to God. How changed—a half century later, sons of some of those men, with others whose fathers were made exiles on America's free soil for religion's sake and many who believed on Christ through their words, gathered in hundreds to place in its bed a stone marking a spot where Israel's wandering and waiting children propose to raise an altar whereon the sons of Jacob might "offer an offering in righteousness." The Lord had promised the man who had laid the first stone with their comrades, on Fishing river, fifty years ago, that if they would hearken to him, and do as he counseled them they should "find grace and favor with the people." The men to whom the promise was made failed in even trying to keep those last words of counsel given them on Zion's borders. Their children, taking these words as if addressed to them, have essayed to keep the counsel then given, and the Lord mindful of the words that had "gone out of his mouth" has blessed them as he had covenanted to bless their fathers, and the assembly gathered on that April day neath the skies that rise over the city "beautiful for situation," bear witness to the keeping of God's word. In peace, by the common consent of the entire community where the Saints are dwelling, with the active co-operation of many, and the outspoken sympathy of many more, the people of the church once driven from the state, in open day, with the watchful guardians of the public safety careful that they were not disturbed and the spirit of American liberty again outraged, set up the stone designed to show where the "sanctuary and the true tabernacle" had been "pitched."

Devoted to the idea, almost as grand as that of the creation itself, that God had designed from the fall, to grant to the race a means of redemption, which was to result in the gathering "into one" all that was good and noble and grand in the universe, those whose labor on that day was to be crowned with success if prayer and toil and sacrifice could avail them, could see in the present event and the comple-

tion of their wishes an evidence that God had neither forgotten nor was neglectful of his design; and that in the gospel, the preaching, influence and spirit of which had brought them together was testified of as the means under Christ to accomplish the work.

Elder Palmore, of the M. E. Church in charge at Independence, was present and was invited to speak, which he did. In his remarks he paid a tribute to the good character of the Saints, in regard to the position taken by them as a body on the liquor question, it being understood by him that the church was standing firmly against the use and sale of intoxicating drink as a beverage. What other ground can a people claiming (and aspiring to be worthy of the claim) to be the people of God take in regard to that question? It is plainly written that "no drunkard can inherit the kingdom of God." No matter what the righteousness of the church as a body may be, that man who carelessly, or wilfully cultivates and indulges the habit of drinking, deliberately puts his title to eternal life into jeopardy. He is fostering an appetite of the flesh that will sooner or later deliver his soul into the grasp of the Devil beyond hope of redemption. The Saints at Independence do well then, when they by voice, and by vote when opportunity is given put the seal of their condemnation upon that which so endangers the fabric of human salvation. No more pitiable sight is to be seen upon the streets of Independence than a man, young in years, whose face shows to the passer by that he is a visitor in the places where he can and does buy and use the beverage that despoils and depraves. No Saint whose eyes are open to see, because he has received of the Spirit by which he is able to cry "Abba Father," can meet, converse and associate with one of like profession of faith as himself who is addicted to the intoxicating cup, without feeling troubled and shame faced that his brother should be so weak, so foolish. We are commanded to "condescend to men of low degree," but we are also commanded "not to company with them who walk disorderly." We may bear with such erring ones; we may even consent to share the public condemnation resting upon the church for harboring such characters; but we can not, try as we may, change the everlasting verdict, "No drunkard can inherit the Kingdom of God." Why men who have been baptized unto newness of life will persist in putting the blush of shame upon the faces of their fellow worshipers, and tamper with their own hope and certainty of eternal life is hard to account for. Those who do this may seek to excuse themselves by urging human weakness, social customs,

EDITORIAL ITEMS.

the indifference of others, or any other excuse; but there is not one of any, or all of the excuses they may use that they will think to have the courage to urge when standing before the final judgment seat of Christ—it is written, "Thou shalt not tempt the Lord thy God."

The Saints can not afford to compromise the good name of the church and throw discredit upon the power of the gospel to save, by fostering drunkenness and the sale of intoxicants which engenders the habit of and liability to drunkenness.

We saw much after the conference at Independence closed to make us love the Saints of that city. We learned that the force of their precept and example had been felt; and that society was willing to concede so far, that the people were good citizens, and could be trusted in judgment and action where the interest and well being of the community were concerned. If we saw anything that distressed, or annoyed, we shall not notice it here; we were visiting and courtesy demands that we do not spread abroad the shortcomings of those whose guest we were.

The new church is progressing finely. It will be an imposing and beautiful structure worthy for Saints to occupy and bless to the community by the precept and example of a righteous people.

THE FARMERS' BANK OF LAMONI.

WE learn from reliable sources that Mr. Robert Winning of St. Joseph Missouri, and Mr. D. F. Nicholson, of Lamoni, Iowa, have perfected arrangements and will establish a bank in Lamoni, named as above, and that it will be opened for business at an early day.

It is intended to make it equal to the present and future needs of Lamoni and the regions connected with it and contiguous to it, and to keep its capital fully up to the demands of the times. These gentlemen have abundant means with which to operate their business successfully, and with that they have first-class business qualifications and commercial standing, and are known to be energetic, public spirited, reliable, honorable men, who will seek to promote the interests of the town and country where they locate and of the people with whom and for whom they do business.

From what we know of these gentlemen, personally, we endorse them and their enterprise most heartily and bespeak for them the confidence and patronage of the public, assured that they will reciprocate business patronage and favor in substantial and effective ways. Lamoni and the country about it need business men of this sort, who, while receiving the patronage of the people, will give substantial aid in return.

The people of every community should give generous support to their enterprising business men, who are working in their interests; and the business men should in return seek the welfare of their patrons, and if they fail to do this they should be counted unworthy of patronage.

CARD from Bro. W. W. Blair, dated Nebraska City, Nebraska, May 28th, reports the weather clear there at that time. Letter from same place dated the 29th, stated that he would remain at Nebraska City holding services nightly, until Friday, June 1st, and would then go to Henderson, Mills county, Iowa, holding services where wisdom and opportunity would direct.

Bro. Wm. H. Bower writes from 192½ James Street, Kansas City, Kansas, and states that though he has been, and is even yet, sorely afflicted, he rejoices in the reflection that God is mindful of him, and has given him many evidences of his power and loving kindness. He has lost wife and a child; and himself has been sick at times unto death almost, and has received help from the Lord. Of his spiritual hope he writes: "God has brought me up out of an horrible pit, out of the miry clay, and established my goings. His blessings and mercies to me have been more than I deserve."

Bro. Arthur B. Pierce wrote a card from Attleboro, Massachusetts, May 21st, stating that one, a lady, was baptized there on the 20th by Bro. Bro. A. N. Hoxie.

In Bro. J. D. Bennett's letter, page 327 of HERALD for May 26th, he wishes the following errors in printing corrected. In 6th line from top of second column, for "many have seen," read, "many have been the opportunities," etc. Further on it should read, "Sr. Mary Jane and Mr. William Williams' youngest daughter, who was born soon after their coming into the church;" instead of "Mary Jane, youngest daughter of Mr. William Williams." In the last sentence, same paragraph read "I had ridden," instead of "In had" etc.

The address of Bro. J. C. Foss, will be Detroit, Becker county, Minnesota, until further ordered. He arrived in his field on the morning of May 19th well and hearty. The Saints were expecting Bro. Alexander H. Smith to be with them at their conference June 15th.

Bro. M. R. Scott wrote from Bvnnville, Harrison county, Indiana, May 26th that Brn. James M. and James G. Scott had been with him there, one was baptized on the 21st and two on the 25th, one of them a leader of the brethren. Two were to be baptized on the day of writing, thus making five. Bro. and Sr. Wheeler, had by precept and example done a good work there.

A sister residing at the Seventeen Mile House, California, desires the prayers of the Saints; she suffers from sciatica; is isolated from the church and is desirous of spiritual sympathy and comfort—pray for her.

We publish letter from Bro J. T. Davis, written from St. John, Utah, which with the accompanying note from J. D. McIntosh, whom we presume to be the presiding elder of the branch of the Utah Church at St. John. The discussion has most likely passed, unless the president of the stake or the bishop of the ward interfered, which it is possible was done, some of the lead-

ing officers of the different wards and stakes being careful of the effect that discussions with "Josephite" elders may have upon the people. Bro. Davis knows that he is a trusted man with the Reorganized church and will have the unstinted sympathy and prayers of the Saints: "Truth is mighty and will prevail," has long been a standing motto of Latter Day Saints, and Bro. Davis has perhaps before this is read by the Saints proved the truth of the saying.

Elder Mark H. Forscutt preached at Lamoni, on the evening of May 27th, on the subject of the priesthood, and is to continue the same subject Sunday June 3d. He was preceded in the morning by Bro. R. M. Elvin who preached a very acceptable sermon from the text: "Go preach the gospel to every creature." Both efforts were appreciated by the Saints who heard them.

THERE still seems to be "tricks in all trades;" even in that of the Congressmen of the United States, if the art of statesmanship may be called a trade. A Georgia correspondent writing home from Washington puts in the following comment on the saving qualities of the representatives from his state:

"The average Congressman claims that he is scantily paid for his work, but they all seem to fare well and many save money. While some members live at the best hotels and spend their entire salaries, there are many who save two-thirds and even more of their compensation. Even in our own Georgia delegation there are men who save much of their salary, while others spend it all, and one, who has a family here, spends even more than he draws from the Government. I venture the assertion that there is more than one member of the Georgia delegation who saves two-thirds of his salary, which is \$5000 for his services to the Government, \$125 for stationery, and twenty cents per mile each way for his railroad fare. Some members of the delegation board for \$35 per month, while others range from \$75 to \$100. Of course those who board at the former figures are at side-street boarding-houses, and get only boarding-house fare, which, to say the least of it, is—well, everybody knows what Washington boarding-house fare is. But it can not be expected that good meals can be served at fifty cents per day—\$20 for a room and \$15 for meals is what the \$35 members pay. If a member can put up with this kind of fare there is no reason why he should claim he is scantily paid. These are the 'kickers.'"

While it may be true that everybody knows what "Washington boarding-house fare is," either from experience, or common analogy, everybody does not know that the life of a public man at Washington is beset by a net work of small and large financial demands made upon him by social conventionalism of the Capitol City that are as relentless as fate. It requires more nerve and downright independence of character to live in the City of Washington within the salary of a congressman, liberally as the American citizen may think the law makers of the nation are paid, than the great mass of

aspirants after congressional honors possesses. The man who is chosen by the people to represent them at Washington, from the time it is known that he is elected, to a forced, or voluntary retirement to private life, is a prey to political beggary. If he is an honest man he accepts of no political bribes, is not a party to jobbery, or political thievery by which the public treasury, or private corporations are bled of funds; but he is assailed on every hand by an army of political, and would be political leeches, who take his time, his sleep, his brains and his money. He is importuned wherever he goes for sympathy, which calls for pecuniary aid; and his purse must be ever open as well as his heart. It is known that he gets good pay, and it is presumed upon. Besides this, it is usually expected that he has ambition to continue in Congress, or to reach higher position in the political world, and his present and possible constituency surround him for favors; place, position, help—anything with "money in it," are expected of him; if indeed he is a "place hunter" himself, he dare not refuse, nor be apathetic, he must "do something" and this something may cost him much, or little as the case may be, and he will frequently secure future political support by the expenditure of money where he can not give place or position.

If he expects to take a front rank in the society of the capitol city he must pay—literally pay—for it. He can not walk into the town from the railway station, carpet sack in hand, and put up at some good but obscure hotel, or boarding house. If he does social ostracism marks him as either poor in purse, or poor in spirit and his ambition to shine is dead, dying of the taboo of Washington society. If he can give no dinners to diplomats, fellow congressmen, public and private nabobs and dignitaries, keep no stylish turnouts, sport no sailing yachts and frequent fashionable hotels and clubs; in short, if he can not live in princely style, he will serve his congressional term and go home unnoticed and without social distinction, and social distinction is too frequently the open door to political renown in the field of American politics.

It was for many years a proverb that no matter how good and honest a man might be who came to Washington as a congressman, if he came unaccompanied by his wife and family, if he had one, he could not serve one term of six years without being corrupted. This proverb is perhaps not true now of Washington society; but the social and political requirements of life, fashionable life, at the capital of the United States are of such a nature that it is to honest men in humbler spheres a wonder that honest men can be found who will consent to enter the whirlpool of politics.

It should be apparent to the citizen who cares to have the public sentiment of the nation crystalized into national law by men of good brain and good morals, that this can not be always done, while such a false estimate upon social distinction and standing obtains in the remote centres whence

congressmen gravitate to the central cities of state and nation, as now rules in American politics. The very fact, well known to the men of brain really competent to serve the interest of the people, that it requires a fortune to make a successful political canvass and sustain the character of a successful political candidate in the charmed circle of Washington society; itself deters many a good man from suffering himself to the fate of an election, and almost forces the people to accept men, who, whatever other qualifications of head or heart they may lack, are endowed with political ambition and are possessed of—money—the political "bar'l." From this it ought to suggest itself to the American thinker that the expenditures of the American congressmen are not gauged by the nominal outlay for bed and board, in a plain, unostentatious and democratic way; but are to be estimated from a consideration of the conditions surrounding him in the position unto which he is chosen by the vote of his constituency. The demands of the society into which he is thrown by his accession to the political life of the capital may be improper, and based upon false estimates of human honor, and the dignity and distinction of American citizenship, by which false standards of social measurement have become the rule; but these demands exist, and he who is ignorant of them, or is disposed to disregard them may just as well stay away from Washington; unless indeed he goes as a looker on, has no "axe to grind," and is inclined to laugh and grow fat no matter what he hears or sees.

We are inclined to believe that the congressmen who serve the people in the halls of the National capital in honesty of intent and fact, and who come up to the requirements of the social and political circles in which American statesmen of distinction move, will not do so upon the salary paid them from the National Treasury and acquire great fortunes to carry home with them when their term of office expires. It is even known that some congressmen have expended upon one diplomatic dinner given to the social world in which they moved, as much, or more than the sum paid them as a salary for an entire year. Many of those now serving are men who have acquired fortunes in law and business, and who could if they wished live at leisure; but who love the excitement of the campaign and the forum, and are in their way philanthropists, with a tinge of personal ambition thrown in to give zest to their political pursuits. The salary which these men receive is not the real need for which they strive. Some of them are patriots and serve because the people have asked them to. There are, however, too many who are place hunters, spoils seekers, whose sole ambition is to shine in the borrowed luster which place momentarily lends them and to gather in the shekels; which from the false construction of society enables them to maintain themselves in notoriety where worth and real merit would neither place nor keep them. This has been the unfortunate condition of American politics for

many years. Both dominant political parties are to be blamed for it; and so are American citizens as a mass. They have permitted the standard of moral and political merit to fall lower and lower; until Diogenes with his fabled lantern might despair of finding an honest (moral, social, financial) politician. And such state of things will continue, until there is a return to the standard of political measurement which sent such men as Jay, Rutledge, Morris, Franklin, Jefferson, Adams, Madison, Henry and Washington to congress, and filled the halls of legislation with men, not tricksters; patriots, not spoils seekers; citizens of the Republic, not partizans; men whom the people sought to serve them and the cause of a common country, not place seekers; honorable men, and not party jobbers. Whether such a time will again return to this country loved of good men, destined to such greatness as no other nation has ever known, remain for the future; but the present duty of the citizen, no matter what party may claim his political allegiance is to seek to put "good me in office."

THE following, cut from the providence, Rhode Island, *Telegram*, for Monday, May 14th, though its statements are roughly made, contains nuggets of wisdom, for which the roughness of the statement will be excused by HERALD readers:

THE MORMON IDEA.

One who had attended the excellent lecture of the Rev. Mr. Bond at the Reorganized Church of Jesus Christ last night said the Christian Scientists ought not to take umbrage at what the Swedenborgians say, nor the latter to care for what the Orthodox Church says of it.

"It is a free country and any man can take his choice," said he. "The Mormon people on High street don't believe in polygamy and they do believe in doing right. What if they do get their religion from a man who said an angel from heaven had given him stereotyped plates of the real gospel, so long as they believe in being just between man and man, what matters? Joe Smith was a tough in his day, and was a most unlikely man to be on speaking terms with an angel, but what of it? There is nothing injurious to the community preached by the Mormons of Providence."

"I never could believe that story of the plates and the angel. The plates should have been preserved for proof," said a pert young man.

"No: pray what church do you attend?"

"The Episcopal."

"Ah, with the ten commandments engraved on the wall?"

"Certainly. All Episcopal Churches—"

"I know. Where did they come from?"

"Moses, of course."

"Anybody ever see the tablets of the law?"

"No. He broke them to pieces."

"Then there is no more evidence in favor of Moses than of Joe Smith. It is an even thing."

"But Moses was—"

"I know, Moses you are going to say was a more respectable man than Smith. They were both respectable after reformation. In their tough days they were bad eggs. Moses was a murderer, and Smith used to hang around saloons. In this free country we can respect both

parties without prejudicing the other. The visions of Smith and Swedenborg were not new. They were not novelties in religion. Others have had visions also. A few years ago there were several Turkish gentlemen in this city representing the Ottoman empire at the gun factory on Wickenden street. They were fine fellows, and yet they religiously believed in the visions of their prophet, Mahomet, a man who also made connections with heaven, or said he did. That man was a sort of oriental loafer in his day, but he took to a better form of life, and to-day there are more people in the world who believe in his visions than who believe in the visions of John at Patmos, five hundred years before him. It is foolish to bicker over Bibles, split straws over dogmas, or cry over creeds. For my part, I have room for them all. I respect them all, and will quarrel with none. Christian science is to me as good as any other faith, no worse nor no better."

The following is from the *Chicago Tribune* for May 29th. Pretty strong, please.

DES MOINES, Ia., May 28.—Late last night South Des Moines, Sebastopol, and Bloomfield Township were visited by one of the most disastrous hail-storms ever known in this part of the country. The damage done is estimated at \$5,000. The fall of hail was terrific, and the rain descended in torrents. The hailstones varied from the size of a hazel nut to that of a hen's egg, and were piled and drifted in many places from two to four feet deep. This morning Robert McNutt of South Des Moines found the hail so deep in his yard that when he ran a common-sized shovel straight down into it less than six inches of the handle was left in sight. In Mr. G. Van Ginkel's yard in Sebastopol it was drifted so deep that one could walk over an ordinary board fence upon the drifts. South of the city the damage to gardens, fruit trees, and vegetation generally was incalculable. Windows were broken, vegetables beaten into the ground, and fruit and forest trees stripped of their foliage. Watrouss nursery was in the range of the storm, and sustained a large loss. Mr. Van Ginkel's loss on brick-yard and fifteen acres of market garden is reported at \$3,000. Only two houses in Sebastopol were left with their windows unbroken. In some cases the hailstones fell so violently that clear holes exactly the size of the hail were cut through the glass.

HERE is a nut for the wiseacres to crack. What is stated is as true of the negro as is the statements made concerning the Americanizing of foreigners by residence in America.

"The negro is changing in appearance and losing some of the birthmarks peculiar to the African race. The new generation is showing the effects of a higher culture. Especially is this noticeable in the towns where contact with the whites shows its effect. The flat-nosed, kinky-headed negro is passing away and becoming an unknown race. All the colored children, no matter how dusky in hue, show the change. Among the females long hair of that peculiar woolly appearance hangs in long curls or braids down their backs. Aquiline noses and smaller mouths with thinner lips are the rule. For years, and in fact ever since their freedom, the negroes have

endeavored to do away with the short and kinky hair bestowed upon them by their ancestors. Much of their spare change is invested in various hair tonics and invigorators, and the long attention and care bestowed upon it is shown in their descendants. The South Georgia Negro is an evidence of evolution, the survival of the fittest."
—*Atlanta Constitution*.

DEATH OF ERASTUS SNOW.

Erastus Snow, one of the Twelve Apostles of the Mormon Church, died May 27th, at his residence in this city of kidney disease. The deceased was seventy years of age, and had been a member of the Mormon Church almost since the day of its organization, over fifty years ago. Next to Brigham Young he was the greatest colonizer of the Mormons. The development of Southern Utah is due mainly to his efforts. The Mormon settlements in Arizona and Mexico have also been largely due to his work. He will be buried from the Tabernacle on Wednesday.

The foregoing will not surprise the HERALD readers from their knowledge of the age of Elder Snow. He was one of the earliest elders in the church; and was very active, both in the old church and under Pres. Brigham Young; being just as zealous in error as he was in the truth.

EXTRACTS FROM LETTERS.

Bro. J. W. Wight wrote from 436 Brannan street, San Francisco, California, May 18th:

"We arrived here at 10:45, a. m., yesterday, and learn that we can not leave for Australia till June 2d. Have appointments for Oakland on Sunday. Shall try to visit Stocton before leaving. Health good and feeling well spiritually."

Bro. I. N. White baptized two, a lady and her daughter, in his field on Sunday, May 27th. He wrote May 31st:

"We have here now about forty or fifty members. Bro Joseph Luff is with me; have been here one week; leave to-day for Lowry City, St. Clair county.

Bro. H. A. Richardson, formerly of Kansas, wrote from Buchanan, Michigan, June 1st:

"By the blessing of God, I have done much fireside preaching, which has not been all in vain. I baptized one, a dear sister, before I left Kansas. In this place there is one ready and waiting to be buried with Christ in baptism. Many are investigating."

QUESTIONS AND ANSWERS.

Ques.—Can an appeal be taken from the findings of an Elders' Court, when the defendant fails to appear in trial, makes no defense, files no motions, nor raises any question of fact or law before such court?

Ans.—Yes. Default is sometimes made in courts below to secure the benefit of trial in the higher court.

Q.—Can any question of law or fact in such appeal (or any appeal) be raised in the appeal court which was not raised in the trial court?

A.—Yes. It sometimes occurs that default is made for the purpose of pleading in the court above what might not be pleaded in the lower.

Q.—In the event of a president of any quorum being removed either by death, transgression, resignation, or ordination to a higher office, should his counsellors retain their positions in the presidency of the quorum, or are they remov-

ed by and because of the removal of their chief without further action being necessary?

A.—As a general rule those offices filled by the choice of some one holding another and different office, to which those chosen are assistants, cease at the legal expiration of the office of the principal. Counsellors to the president of a quorum chosen by himself and sustained by the voice of the quorum are of this class, and their term of office is dependent upon the tenure of the office of their principal; when his ceases, so does theirs, only they are entitled to act until the successor of the principal is chosen or appointed. Offices like that of the president of the Twelve, or the Seventy, in which there are no counsellors direct, are not of that class, and in these there is no lapse. Counsellors are usually chosen at the will of the one with whom they act; when his term expires, from any legal cause, his will ceases to govern in the case, and the office of those dependent upon his will ceases as a matter of consequence. The will of the successor holds when he is chosen and is not to be controlled by the will of him whose term is expired and whom he succeeds. The office of counsellor attaches to the incumbent of the office requiring them and can not necessarily follow beyond the life-time of the incumbent in the office by virtue of which he was entitled to such counselors. The successor in office is as much entitled to the privileges and prerogatives of the office, as was his predecessor, and can not properly be shorn of them.

Q.—Have the sisters, as members of the church, the same rights to voice and vote in business meetings of the branch as the brothers?

A.—Yes. In branch business meetings all members have the same right to take part, one the same as another.

Q.—Can there be any advanced, perfected women?

A.—Yes; if there can be any men of the same character.

Q.—Why are not the spirits of righteous women angels?

A.—We see no reason why the same rule which makes righteous men to become ministering spirits does not apply to women. The words man and men are used in a generic sense; for in the Lord "there is neither male nor female." We are not able to give the processes by which either men or women are transformed into angels; but we understand the word angel to signify messenger in one of its meanings; and believe that in another it applies to classes of spirits who occupy in the heavenly realms such positions and fulfill such offices as God appoints to them, and for which they are fitted and made capable by worth and qualifications. If men as men attain to the condition of angels by virtue of obedience and good works in Christ, we see no reason why women as women may not also attain to such condition; but what the position that they may be assigned to seems not to be revealed, only as we take the word men to mean the race, and not sex only.

THE church that has the most of the life of Christ will accomplish the most for men. It brings to this truth-seeking and law-investigating age the personality it needs. And it will at last possess the truest theology; for now and evermore it is the life that is the light of men.—C. C. Everett.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Not with hatred's undertow
Doth Love Eternal flow;
Every chain that spirit's wear
Crumbles in the breath of prayer;
And the penitent's desire
Opens every gate of fire."

[Continued from last Herald.]

"MILLIONS OF BEATING HEARTS; STRANGE THAT WE HEAR THEM NOT"

IS IT strange we ask again, that we do not hear them? To us it seems that the ear which passes through life and is never smitten by the wailing sound which comes from the great throbbing heart of human suffering must be dull indeed—heavy with the deafness of utter indifference. That there are none such we honestly and well believe. Some indeed may have learned the mere trick of turning a deaf ear to these mute appeals—appeals to all which is divine within them, but far the greater number hear, and when to answer does not interfere too seriously with long formed habits of self-indulgence they answer; but here as at every other point of our Christian warfare, that most formidable enemy, *self*, meets us and we yield to his powers, with but feeble effort at resistance. From one, aged, alone and afflicted, comes this wailing cry: "You know not how many nor how great have been the sorrows, disappointments, perplexities and vexations (the latter by far the hardest for me to bear) of my life. sometimes I have desired to depart from this life. I am so dull that it seems as though I shall never again see the light of the Sun of righteousness. It is partly the diseased state of the body and partly unbelief, or want of active faith. I have been wrapped in darkness since my husband's death and other misfortunes overtook me. Tell me do you think it is wrong to pray for death?"

No purer soul nor heart with loftier purpose than the one who penned these lines has ever written words of cheer and wisdom to the Mothers' Home Column; but hours of darkness come to every one. The Gethsemane in whose night of agony and gloom they need even as the Master needed, that friends pray with them while they wrestle alone with their great agony. Would there not be cheer and strength for such an one in knowing that a faithful band, even if that band were a small one, was pleading for her at a throne of grace, thus helping her to bear her burden and so fulfil the perfect law? These undertones of sorrow could never fall upon unhearing ears while the sisters of the Prayer League should be true to their promise; for it would be theirs to listen and to put into action the loving thought of the heart, to cheer and encourage each other, be the night ever so long or the way ever so dreary.

Writes another tried and weary one—one whose toils and sufferings endured for the love of this latter day work it would touch any heart to hear: "Nature never did betray the heart that loved her; I have gone into the grove to write this letter, where she will whisper to my weary heart in her softest accents, and lift therefrom my gloomy forebodings, and assist me in looking upon outward circumstances with none other than a cheerful, trusting, grateful heart. I love the spring time when nature lays aside her pearls and puts on her emeralds and comes forth in all

her grandeur and loveliness; when everything smiles and is in harmony with her, but man. The birds and even the beasts of the field, acquiesce in her gladness. If we weary mortals would give ourselves more thoroughly into the keeping of nature's propelling power, and let the law of love and kindness rule; how spontaneous, more earnest and true as individuals, would be our lives, and what a heaven on earth we might enjoy. Sitting here in this grove of fir trees the sea of memory is stirred, and my mind goes back to the days of my youth, to the little town nestling between a graceful sweep of hills, with its lovely parks and shaded alcoves; its blooming nooks and sunny spots of greenery to a grand old castle standing out in bold relief against the clear blue sky, with lights that were never allowed to go out streaming through its windows over the dark blue sea, warning all vessels of their danger should they come too near the rocks, shoals and breakers to be found there; and to the cottage by this dark blue sea—the dear old home where the happy hours of my girlhood were passed.

"Childhood's days now pass before me,
Forms and scenes of long ago;
Like a dream they hover o'er me,
Calm and bright as evening's glow;
Days that knew no shade of sorrow
There my young heart pure and free,
Joyful hailed each coming morrow,
In my cottage by the sea."

How often in my childhood have I wandered among the hills of this lovely Eden, throwing myself entirely upon the bosom of nature, drinking great draughts of her sweetness and listening to the ripple of the waves keeping time to the beating of my own heart and the music of my inward being. I look back with my mental vision to those halcyon days with regret that they were all too fleeting.

Pardon me that I have wandered from the dusty highway of life to gather a few flowers from the green fields of memory. My heart is sick and my spirits are burdened because of many things. The stern realities of life have striven long and hard to crush out the spirit of love for the beautiful which God has implanted within me; but there are times when the music of waterfalls will be heard, and forms of beauty shape themselves in the mists which cluster around the past, and the spray from its far distant ocean waves cool my fevered brow."

Loving kindness and hearty heartfelt sympathy, are they not the crying needs of the world to-day?

"Why should the children of a King
Go mourning all the day?"

They do but bear their share of that which is appointed unto all in this world of sin and sorrow. "In the world you shall have tribulation;" but is there no means, no way by which we may lay hold upon the promise, "In me peace?" "Peace I leave with you, my peace give I unto you."

The example of Christ teaches us that from every court of earthly trial there is always an appeal to God. "There is no temptation so severe, no burden so heavy, no loneliness so oppressive, that we may not find relief in prayer." This sentiment, uttered by another, we believe entirely. Prayer is the confession of implicit trust, the acknowledgment of our need, and the expression of our faith in the ability and willingness of God to grant that which we ask of him.

"Cold mountains and the midnight air
Witnessed the fervor of his prayer."

alone, at many times; but there came a time when his soul cried out for the sustaining help of human companionship, and when coming to his disciples and finding them sleeping, the keen disappointment of his heart found utterance in the question: "What; could ye not watch with me one hour?"

Let the beating hearts—the toil worn and weary ones, the tried and tempted ones—learn by lessons daily studied, and take every burden and lay it at the foot of the cross. Learn to give expression to their love for God by trusting him. Let the toil worn and weary ones find rest under the shelter of his wing; let the tried and tempted ones lay hold upon his strength; let us all strive to comprehend the fact that he is a God who is near and not afar off, and to enter deep within the silent counsels of our own soul and in the solitude which no human eye penetrates, where no human voice is ever heard, ask ourself this question: "Do I or do I not believe in God?" Let not this startle any one, for if we indeed believe in God, does it not follow as a necessity that we believe his promises? What one of us having an earthly father in whom we believed and whom we fully trusted, would think of going without food to sustain the body for days and months, when his storehouse was open to us and the invitation was printed upon every door of his dwelling: "Come and buy food without money or price. Here is abundance, let none go away empty."

To be continued.

CHILDREN have, at the start, no fixed and well defined tastes in the matter of the books they read. Their taste in this thing, as in other things, is a matter of cultivation. While it is unquestionably easier to train a child's taste in a wrong direction than in a right one, inasmuch as a down-grade is always easier traveled than an up-grade, yet a child's taste in reading can be as easily cultivated in the right direction as can his taste in eating, or in dressing, or in conversation. And both parents and teachers have a duty to train aright the reading tastes of the children of their charge. Referring to this subject as recently treated in these pages, a Massachusetts teacher gives some helpful hints out of her experience in this line, as follows:

My experience as a Sunday-school teacher who has worked with boys and girls outside as well as inside the Sunday-school, is, that I can educate and cultivate in my pupils the taste for reading by reading the books in the library myself, and then, in an off-hand, apparently careless, manner, recommend certain books, dwelling on the special points that I know will appeal to those I am addressing, and adding that I have read and enjoyed those books myself. I have worked for six months trying to get the boys in my class to read one book recently added to the library, and have at last succeeded. It is now in great demand, and I have told my boys to recommend it to those in other classes; so I hope it will soon become popular throughout the school. This book is the Life of Bishop Hannington,—interesting, instructive, and profitable reading. I believe it is in the power of Sunday School teachers to do much toward helping the library to become a power for good, a practical help in the school. I am often surprised at the ignorance of teachers

as to the books on the shelves of the library. Many regard them as too trifling to occupy the time which is wanted for what is considered more valuable reading. From a selfish point of view is such a judgment made; for in a Sunday School teacher's work, it should be one important part to help make the library a practical, up-to-the-times, profitable library; and to make the pupils wise choosers and intelligent readers of helpful books. This will do much in the way of helping to keep the Fourth Commandment,—for, from ignorance of better reading, many waste their Sunday hours on profitless books and papers. And these very people would gladly take a good book from the Sunday School library if recommended to them by a teacher who shows by his manner that he is personally interested in the pupil, and that, as for the books, he knows what he is talking about. And this influence may be extended even to various members of this pupil's family. I know of one teacher who selects books for a pupil, and also for his father and aunt. A little personal intelligent interest shown in this direction will help wonderfully. And the fact that teacher and pupil have both read the same book makes another bond of union between them, and thus the teacher is rewarded by getting an extra hold upon the mind and heart of the pupil.—*Editorial in Sunday School Times.*

WE can not too earnestly solicit the attention of mothers and teachers to the above article; not alone with reference to the books contained in the Sunday School library, but with reference to every book placed in the hands of children or suffered to come within their reach. "Thou shalt not kill," uttered amid the thunders of Sinai, brands forever as an alien from the mercy of both God and man, him whose hands are stained with a brother's blood, and we regard with even greater horror him who feigning friendship holds out with seemingly hospitable hand the cup in which lies hid a deadly poison. But if we so regard the life of the body (and that too justly) what shall we say of the soul? Jesus said, "Fear not them who are able to kill the body, but are not able to kill the soul." It is not the openly wicked, from whom we shrink, and teach our children to regard with aversion, that we alone need to guard them. Not the evil which comes branded with the red letter of its crime, but the love which for this very purpose God has implanted in the mother heart, should be ever on the watch tower, seeking to guard from the baleful, silent influences, which are everywhere at work to corrupt and destroy, among which none are more active, none in closer league with the powers of darkness, than the silent but deadly poison distilled through books and papers. Sin is what we are to fear; sin which will when its work is completed, destroy both soul and body in hell. And does it not become us as mothers in Zion to guard well our children from the companionship of not only the reading of that which carries upon the very face of it the impress of evil, but from that also which like the bitter pill has a coating of sugar over the surface? If there come into our dwelling, to visit our child, one whom the rules of kindness and courtesy forbid us to exclude, and yet whose influence we have good reason to know is not beautiful or good, would we not deem it our duty to give attention to the acts and conversation of such an one in order that we might shield our loved ones from any

possible evil influence which might be brought to bear upon them? Can we then without examination suffer our children from day to day to take into silent companionship books which we have not examined, and of the nature of the contents of which we are entirely ignorant?—Ed.

EXTRACTS FROM LETTERS.

Sr. Louisa Perkins, Galena, Indiana, writes: "I thought I would like to bear my testimony to the truth of this work, as it might be an encouragement to some one striving for the mastery of that which is evil and the reward which shall be given to him who overcometh. I belong to the Mt. Eden branch, and was baptized by Bro. James G. Scott. The next year after I was baptized Bro. Harbert Scott left the church. He claimed that we were laboring under a grand delusion, and when asked what the delusion was he said, The Book of Mormon. I had heard much evil, both written and spoken, against the book, but had never read it for myself; reasoning that even if it was a delusion, the church with which I had united was right or my Bible was not true. One Sabbath after meeting was over I went to Bro. Harbert's house and borrowed the Book of Mormon, determined to read it for myself. This I did and could see nothing in it to cause him or any one else to leave the church, but on the contrary was convinced that could I live according to the instructions contained in it there would be no danger of my not being a fit subject for the kingdom of heaven. The cover was torn loose from the book, and after reading it I tied it together and laid it in a drawer, intending to return it soon. Having had some dreams which troubled me, I one night, after my family had all retired, made it a subject of earnest prayer to God that he would give me to know the meaning of these dreams and whether they were from him. After retiring I dreamed again and in my dream I saw the Book of Mormon, which I had laid away in the drawer, placed on a table by my bed-side. It was taken out of the cover and laid on the table, and I saw a hand laid upon it, and heard a voice say, "This is my gospel;" and from the other side of the table, just across the room I heard another voice say,—"And I, John, saw another angel fly through the midst of heaven, having the everlasting gospel to preach to all them that dwell upon the earth." I thought to myself, I will find this in the book of Revelations. In the morning when I awoke I got the Bible and was looking for the passage, when I heard the words, "This is not the book." I closed the Bible and laid it away, and I here testify that I know this work in which we are engaged is the work of the Lord and no delusion. I ask an interest in the prayers of the Saints, and promise to pray for you all."

Sr. H. E. Birchell, Cleveland, Iowa, writes: "To night finds me, as ever, desiring to contribute my mite to this great, grand and majestic work. We have been discussing the question concerning the "Prayer League," and do not all see alike. Some think it means for the sisters to come together at a certain hour on a certain day of each week and devote this hour to reading of the church works and prayer; while others think the intent is to do this, all remaining at their own homes, or for two, three or more living near to each other, to meet and attend to these devotional exercises. I am heartily in favor of the League, and think that much good would result to us

through it, if faithfully carried out; and my object in writing to you is to ascertain just how it is to be conducted?"

In reply we will say that as nearly as we ourselves apprehend Sr. Eleanor's idea, it is, that each individual, letting not the left hand know what the right hand doeth, shall, at a certain time each day or each week, this time to be selected by each one as best suited to her individual convenience, enter into her closet and pray to our Father who seeth in secret. The first and primary object being to cultivate a spirit of devotion, and by unity of faith obtain greater spiritual blessings. All which is obligatory upon the part of the individual sending in her name being that she will during some hour of the day or week devote a certain portion of time to prayer for specified objects, and to reading some portion from one of the three standard books of the church.

Should the League meet with the general approval of the sisterhood, the time might come in which it would seem desirable for annual reunions of those living in the same branch of the church or even quarterly ones, but nothing of the kind is contemplated at the present time. If names sufficient to justify the forming of the League are sent in, Sr. Eleanor will write again.—Editor.

HOME COLUMN MISSIONARY FUND.

Sr. R. A. Burlingame, Cumberland, R. I.	\$1 00
Sr. R. E. Farley, Wisner, Neb.	1 25
Sr. Cora Russell, Boone, Iowa	1 00
Sr. Eva Buckley, Centralia, Kan.	10
Sr. M. L. Henderson, Davison Station, Mich.	30
Sr. Geneva Staple, Woonsocket, R. I.	50
Sr. Nora Gibbs, Calistoga, Cal.	1 00
Sr. A. Walmsley, Dayton, Nev.	1 00
Sr. Alice P. Dancer, Wilton, Ill.	6 00
Sr. Caroline Lilly, Moberly, Mo.	50
Sr. Alice Halleday, Persia, Iowa	1 00
Sr. Rachel A. Bullard, Persia, Iowa	50
Sr. Maggie Evans, Crescent, Iowa	50
Sr. Sadie Evans, Crescent, Iowa	10
Sr. Sadie Strang, Crescent, Iowa	5
Sr. E. M. Fuhr, Grove Hill, Iowa	1 00
Sr. Isabel Scott, O'Fallon, Ill.	1 00
A Sister, Kan.	2 00

LAMONT, IOWA, May 30th.

Send all money to David Dancer, Box 52.

Correspondence.

KIRTLAND, Ohio, May 25th.

Editors Herald:—At Macedonia, Iowa, there are those who are friendly to the faith, and improve favorable opportunities to learn of it. On my way home from the General Conference I preached twice in the Presbyterian Church of that place, with intelligent listeners present. Some commented favorably on the positions taken. Macedonians are a little in advance in their love of fairness, toleration and belief in the right of individuals to think and conclude for themselves upon religious matters. Bro. James M. Kelley sustains the faith there in the way that a business man can, and will welcome and encourage the efforts of any who may be laboring to support the cause in that place.

On the 5th instant I visited New Philadelphia, Ohio. There is need of much labor being done there. Two were baptized, one couple married while I was there, and others are expectant, ready and waiting. The missionaries should hurry along.

The 19th I met Bro. E. C. Cady of Pittsburg

at Warren, Ohio, and we held four services in the "Temple," near there, with large audiences and good attention. Bro. E. L. Kelley follows up the work there this week. That is an inviting field for some one to occupy in the next twelve months, and among intelligent communities. Their American spirit of toleration will have to be proved. It is only a little way from Hiram where Joseph and Sydney were tarred and feathered, once upon a time. A different spirit prevails now, seemingly.

One was baptized here, day before yesterday. We leave Ohio a little reluctantly, as that stiff opposition and resentment manifest some time since in some localities is melting away, and we see where a year's labor might effectively be bestowed. All things equal we prefer a pacific sea. The east just now presents a somewhat bellicose appearance, where we hope to go soon, providing we can summon up courage to make the adventure. It is sometimes comforting to know that "all things work together for good to them that love the Lord;" and that undesirable "chastisements" yield their crop of good thereafter; we will hope on.

Our neighbor across the way, Mr. Geo. Frank, whom the Conference folks will remember pleasantly, has been very sick for a few days, is better.

Very truly,

WM. H. KELLEY.

CHASE, Kan, May 27th.

Dear Herald:—We are trying to live near our maker. Bro. A. H. Parsons has been here. He baptized one more into the fold. May we grow in wisdom and learn to do our duty. We have sacrament meeting the first Sunday in every month. We would like to have some of the elders come this way. We shall miss brother Parsons now he has gone. The day is soon coming when the Lord will come to claim His own.

Your sister in the truth,

H. MESSICK.

CARBON, Wy. Ter., April 9th.

Bro. Joseph:—I received a letter from a brother, and it was signed "A Hunter." This signature brought very peculiar thoughts to my mind; some of which I will try and put on paper. A Hunter? Yes. I wonder if he fills the bill! It is one thing to say, and another to be. Take the true hunter and you find a tough, wiry bodied man with a determined spirit, a body that can undergo great fatigue, a spirit that laughs at disappointment yet never swerves from its purpose; a body that can go for days without food and then will make a good meal on roots, berries, or roasted rawhide; a spirit that never grumbles or complains at the lot the Master of providence gives it. Give him the privilege of selecting from the mineral kingdom a flint and a handful of pebbles, and from the vegetable the bark of the nettle, and he will manage to live fat where the common civilized man would starve. Such is the true hunter. He will divide his provisions, his ammunition, his clothing, his bed, or his camp with any of suffering humanity, black, white, or red; it makes no difference to him what color the skin is if it be a human being and in a suffering condition. If he finds any in trouble, he will lend a helping hand, at the risk of his own life if necessary, (and many of the most noble hunters have lost their lives in so doing) and never stops to ask about the reward he is to re-

ceive. You always find him pleasant and happy, satisfied with himself and surrounding nature; a true friend and a terrible foe, yet when his foes sue for quarters all enmity ceases and he will do anything in his power to assist those who once were his enemies. He does not prevaricate, or use any subterfuge with his friends, or those who trust in him; his communications are open and free, yet made in a pleasant manner. He is not a wasteful butcher; (as are some, falsely called hunters), but takes from surrounding nature only that which is necessary to sustain the lives of himself and those depending on him. He is not vain nor envious, but simply a man in every sense of the word, and takes all of the same shape to be like himself; until by their bad actions they prove themselves of an inferior grade of beings, and then he shows no contempt; for he finds the shape as God has made it and the spirit as the devil has remodeled it, and feels sorrow that such a noble shape should be used for such vile purposes. If he sees a fellow being running into trouble he will give him a friendly warning; and if he persists in his course, and the trouble comes on him, and he is about to be overcome, he will step in and help him out of difficulty; and when an apology is made he will answer, "Such is human nature; we learn wisdom of the things we suffer." Two-thirds of my life have been spent among such men as these; and while I have been witness of actions such as named above, I have thought, "Well, Saints may profess, but it takes the sturdy hunter to do;" and often the following prophecy comes into my mind like a flame of fire.

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt. But the Lord liveth that brought up the Children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their Fathers."

"Behold I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

Some may think this prophecy has no reference to our wild, (not dissipated), rugged hunter of the present day; but that it has a spiritual sense, and has direct reference to the priesthood we find in civilization. So thought the Jews in the days of our Savior. Those ignorant fishermen chosen by the Master were unworthy of their notice. This same passage of Scripture was spiritualized by them, but that did not change the purposes of God, nor will the same act change his purposes in this day; for in the condition of Israel on this land it will take the body of iron, forced by a spirit that never even imagines a failure; that thinks not of the leeks and onions of Egypt, nor the "yellow legged" chickens of modern christendom. Yes, those whose faces are set as a flint to fulfill the commands of God, to "gather them from the mountains, and from every hill, and from the holes in the rocks."

The fishers' need was a staff; for they were sent to those in a manner civilized from whom they could get the other necessities of life. The hunter's need will be a good rifle, that he may take from the wilderness his meat; not only for himself, but for those also to whom he is sent.

They will be men, that of necessity, will be thankful for the privilege of dining on jack rabbit or prairie dog when the deer and other large game are scarce; and for a luxury they can drink wild sage tea, with dessert of grasshoppers and crickets. Men that will "seek first the kingdom of God and to establish his righteousness," after which they may have time to look for something better to eat. For God never has said that Israel shall assist those sent to them; but in every instance those that are counted worthy to be sent to or numbered with Israel are to be their assistants. You of civilization may think the above picture overdrawn, but those of the wilderness know of its truthfulness.

J. S. LEE.

BENNETT, Neb., May 27th.

Dear Herald:—I have something to tell of encouragement concerning the work in our locality. Elder Charles Porter, of Wilber, has been preaching for us for several weeks. When he first came there were over seventy persons turned out to hear him, and as this is a small place, I considered the audience large. Great interest was manifest from the first. I am told there has never been any preaching of our Elders here but once, and that over twelve years ago. I don't see how this place could have been so overlooked. Bro. Porter has worked with great energy, and during his series of meetings eleven persons have united with the church, five of which were heads of families, myself being one of them. We appreciate Bro. Porter's efforts in our behalf. We await the voice of the conference to organize a branch here in Bennett. Your brother,

SARDIAN CARTER.

LYNNVILLE, Ind., May 29th.

W. W. Blair:—I came to this place February 29th, and began to talk to the people, and they became interested. I secured the United Brethren church for Mr. Scott and James M. Scott. They had a good hearing and the result was five baptized and another gave in his name but did not appear. Many others are near the kingdom and we think a branch will be organized. The adversary is also working against us. My desire is to do all I can for the work, but I feel that I am one of the least among God's children, but my heart yearns for the progress of this work, and I rejoice that the Lord led me to the light. I ask the prayers of all that I may abide faithful and do good. In the one faith,

THOMAS WHEELER.

JEFFERSON, Maine, May.

Dear Herald:—I desire to bear my testimony to this work, for I know that it is true. I rejoice in this gospel; it makes my heart glad to read in the *Herald* the letters from different parts of the spread of the gospel. My prayer is that this work will roll on till it fills the whole earth. Thank the good Lord for its precious truths. Ever praying for the building up of the kingdom of God,

ELIZA D. GEYER.

BUCKLIN, Mo., May 28th.

Bro. Joseph:—It is my duty to make confession that for over three years I did not live a Christian life, for which I beg pardon of my brethren. I take this way to fulfill the law as there might be some offended that I may not see again on this side of the resurrection. I for-

give all. I have set my house in order and ask the brethren to pray for me that I may hold out faithful, and be worthy a glorious resurrection. I have received many testimonies and am ashamed that I have treated the things of God lightly.

Yours in gospel bonds,

E. F. WRIGHT.

ST. JOHN CITY, Utah, May 22d.

Bro. W. W. Blair:—We have been here two weeks, and have devoted the time between St. John, Stockton and Grantsville. It has been a time of constant work, of preaching and explaining, by both myself and Sr. Davis—nothing like it to be with them in their families. We attended meeting here on the 14th; and of course our presence called forth remarks concerning “young Joseph” and his claims, from an Elder Wilson. He had expressed to some a desire to debate the differences, &c. I informed him at the close of the meeting that I was on hand for the defense. At the same time I asked the Bishop for the use of the meeting-house for that night; but he could not consent until he would consult his counselors; and when he did, they could not consent without consulting the president of the stake, who lives at Tooele, about sixteen miles off. Two liberal minded young men offered me the use of the dancing hall over their store; and so I occupied that night, and spoke to a good houseful of earnest people; from Jude 3d verse, “Of the faith once delivered to the Saints &c.” At the close I gave liberty for all to question me, and took my seat. The questions came fast and thick for an hour or two; among the questioners was Elder Wilson. I supposed he sized me up and thought he better not engage in discussion. I preached again in the same place on the 17th to a fair house. On the 19th inst., I visited Grantsville, and through the kindness of C. Anderson occupied their pulpit for an hour on Sunday night, 20th inst. I spoke with good liberty the allotted time upon the present situation of affairs, connected with the mission work of Joseph the Martyr. After me Elder Jeffreys addressed the people on the claims of the Utah church against that of young Joseph. The people were very anxious to hear me reply, but I could not get the use of the house. Elder Jeffreys claimed he could preach “Josephism” as well as I could, and I claimed I could explain Brighamism as well as he could. I was anxious to go ahead; but no; policy interfered. In justice to Elder Anderson, I must say, that I believe him a man for the right, as far as he can.

Grantsville seems to have been a good cradle for the plural system of things, and I heard a great deal of those mountain sweets there. I met some elders of forty-eight years standing, and they told me of Bro. David's preaching here; and how they talked to him about his father and his wife, etc.—they still hold to it. I reminded them that that, together with their state constitution put their sincerity in rather a peculiar condition. In contradistinction I find the young and middle aged (the majority) hold a different view of these matters and are anxious to hear our claims, confessing the mistakes of the past.

May 24th—Since I wrote the foregoing I received the enclosed note for a public discussion on the successor to Joseph the Martyr, with Mr. Thomas Lee, a brother to our Joseph Lee.

They have been at a loss to whom to trust their cause, and have finally settled on this brother; because he is the smartest, I suppose. The more their man knows the better I like it. I am willing to take any man they have in the territory, for I know I have God and his truth on our side—nothing to lose, but all to gain. I was on hand promptly yesterday, to commence last night, but he was not ready. So I preached to a rousing house last night, in the “Dancing Hall.”

They talk of opening their meeting-house for to-night, and that several prominent men from a distance will be present—more the better. The topics of my discourse last night were from the Revelation of 1841, sec. 107, D. C.—“Rejection,” “moving out of their place,” “Land of Zion,” etc. My argument had a telling effect on old-time Saints, who were once, like myself, in the bosom of the true church. Our labor will not be in vain. To-night the discussion comes off; then my worthy opponent has to leave for ten days; but he promises to come again and discuss all the points of difference, one by one in rotation,—hope he will.

I have managed to arouse them here from center to circumference. I have not one of our faith here for a moderator, unless I put Sr. Davis up; she does good private preaching; but I have good friends here that I can trust.

Pray for us.

J. T. DAVIS.

ST. JOHN, Utah, May 22d.

Mr. Geo. T. Davis:—I have been requested to ask you to set a time now between now and Thursday evening, for a public discussion with Mr. Thomas Lee. You will please send us word by Howell, and we will convey it to Mr. Lee. Mr. Lee will leave us on Friday, and as we are anxious to hear an investigation of “Authority,” we take this privilege of request.

Yours in search for truth,

J. D. MCINTOSH.

SPRY, Ont., May 25th.

Dear Herald:—I write a few lines to inform all whom it may concern that I am at work in a new field in this (Canada), Mission. And if a forlorn looking country is any index to a forlorn people, then I consider that the gospel is the greatest boon that could be sent to this people. But aside from the looks of the country, it is of great value.

I left home May 14th, went to Grey county, where I met a Mr. S. Prosser, of Campbellite fame, a preacher of what is called the “Christian Church of Ontario!” in a two nights' debate, and after he had blowed off all the superfluous gas, he got down to the true genius of his work, and it can be summed up in few sentences as follows:

“The Book of Mormon leads a man into error and darkness,” etc. “Did you ever read it, Mr. Prosser?” “No.”

“Briggy was a better man every way than Joey.” Referring to Brigham Young and Joseph Smith.) “Joey run a bank, broke down and swindled all the shareholders, pocketed all the money. Joey never missed a chance to make plenty of money; he was a smart rascal,” etc. etc. This was about the style of hash from beginning to end, with a few scraps garbled from Doctrine and Covenants, filled in with winks, nods, and sarcastic spleen. The best he had.

But as I did not believe Briggy to be a better

man than Joey; having the standard writings of both men, I quoted from the Doctrine and Covenants, and Book of Mormon and Bible to support what is the doctrine of the church. And then I quoted from Volume one of Journal of Discourses authorized by Briggy, to show that said Briggy denied the Lord who bought him and put Adam instead, as “the only God with whom we have to do.” And further, to show that Briggy denied that Jesus Christ was begotten of the Holy Ghost, and that on the 29th of August, 1852, Orson Pratt preached the first sermon on polygamy, in Salt Lake City, and confessed that on that date it was “new ground for him,” new to the inhabitants of the United States, and that it was unexpected for him to be called upon to present the doctrine. On the other hand I showed from Doctrine and Covenants that Joseph's doctrine was, “Thou shalt love thy wife with all thy heart, and cleave to her and none else.” And again Briggy boasted of the valleys of the mountains being the “chambers of the Lord.” And Jesus warned us (Matt. 24) “When they shall say he is in the secret chambers believe it not,” etc.

In fact we had nothing but the old, old story. This man, although professing to be a Christian, or disciple, or Campbellite preacher and professing very loud-mouthed and low heavenly breathing, for the Bible and baptism especially, yet he refused to answer whether a man could be saved without baptism until pressed hard, when he declared they could be saved without it. But when pressed to answer the question as to whether he was ever called of God to preach or administer in any of his ordinances, utterly refused to answer and got badly laughed at. Several other questions on organization gifts of the Holy Spirit; church name; resulted similarly. So comparatively we found ourselves working in a blacksmith shop, and all I had to do was pump the bellows, and the bellows puffed the wind, yet withal as he felt bad over it, and I had proposed to have Bro. R. C. Evans meet him instead of me, (for the reason of saving time in the field and other causes) he concluded by stumping me to have that other fellow (R. C. Evans) meet him some time in the summer, between the latter part of June and September, so if R. C. thinks it worth while it will make a new opening. His address is Elder Solomon Prosser, Drayton, Ontario. His chief witness is a book written by one Kennedy, and published by Scribners, of New York. He also bought a new Doctrine and Covenants “to meet us on our own ground.” That is good.

I am feeling well in the work and after the debate, came here to make an opening in new ground; but here the pious clergy have been forewarned of my coming, and have gone from house to house like the Pharisees of old, and stirred up the honorable and devout women, and men too, trying to make their minds evil affected against us. But I think it will turn out to the furtherance of the gospel. There are some ready for baptism, and they are of the best of his congregation. The Methodist Reverend is called Mr. Andy Parker formerly of Proton, who once investigated the faith at or about the time Bro. John McKenzie came into the church, and said Parker was for being baptized himself previous to Bro. McKenzie, but backed out, and McKenzie came in and he has vilely slandered Bro. McKenzie. So he is fighting against light, and

it is this that makes me say his efforts here will help the gospel as we preach it. Right in the midst of the debate a gentleman named Alexander Hamilton came and handed me a marriage certificate leading sister Maggie Morrison to the hymenal altar, whom we joined in holy bonds on the evening of May 17th at the house of Bro. and Sr. Calvert, all of Egremont, Grey county, Ontario. They are both worthy young people; he is not yet a member. The lady is a daughter of Elder Walter Morrison. Long may they live to enjoy each other in love and walk in virtue—the road to honor.

With prayers for the prosperity of the good cause, and all engaged in the office, I remain your brother and co-worker,

J. A. McINTOSH.

COOKE'S POINT, Texas, May 25th.

Dear Herald:—My wife and I arrived home from the east on the 19th inst; found our children well. I never enjoyed myself better in preaching the word than I did on my visit to the Virginias. I preached in West Virginia, at the United Brethren church, three and a half miles west of Weston, Lewis county; then at the M. E. church in the same neighborhood; thence three and a half miles west of the above named places, at Camden; then at Laurel Point school-house, two miles north of Weston, on the Clarksburg Pike; thence in the southern part of the county, at Ben's Run School-house and Piney Run; thence at the Methodist church, on Rocky Fork; thence to Harrison county, at Craigmere, in the M. E. church; thence to Clarksburg; where we visited the Saints, and preached to good, attentive congregations. All the above named places are open for us and a good interest manifested; except on Rocky Fork.

I am greatly encouraged over my trip to the Virginia states. Whoever follows up the work there will gather many sheaves. The opposers of truth will come to naught and God's work will prosper to his honor and glory.

My soul rejoiced when I read the business of the conference and found that I had three others to help me in this large field. May God bless us all this year with a good harvest of souls, is my prayer.

I will leave here by the first of June; and will unfurl the flag near Milano Junction, Milam county. The local brethren are coming to the front with the spirit of truth to guide them. Go on, brethren, the victory is ours, if faithful to our charge.

Yours in bonds,

I. N. ROBERTS.

PERE CHENEY, Mich., May 23d.

Editor Herald:—Elder Edward DeLong of Vassar, Mich., has been among us for the past week and we have listened to some excellent teachings. All unprejudiced and honest hearts who listened are convinced of the truth of the gospel plan of salvation he teaches. There is but a small body of Saints here, but it is expected more will be added, as a result of his teachings when Mr. DeLong returns in June. Thus does the true gospel of Christ prosper.

An interested listener, but not a Saint at present. Yours hopefully,

F. D. HASTINGS.

Who aims at excellence will be above mediocrity, who aims at mediocrity will fall short of it.

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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

CATHOLICISM.—No. I.

BY ELDER M. T. SHORT.

It is a well authenticated fact that the Roman Catholic Church arose in ancient times. She has beheld the birth and death of numerous dynasties. Empires have risen, flourished and faded under her gaze. Through her energetic vigilance and restless prowess a new world was brought within the radius of civilization. That happy find became the timely outlet of populous Europe. The mountains and plains were thronged with savage tribes, ravenous beasts, voracious birds and poisonous reptiles. These antagonistic elements have largely given way before the sagacity of the Caucasian race. The jurisdiction of the Vatican is conceded within the broad equatorial belt; and the two temperate zones of fair Columbia have millions of votaries to the see of Rome.

Perhaps ten billions of souls have passed into eternity within the pales of the mother church. If, however, age and numbers are a guarantee against error and blind devotion, Gautama, the Hindoo sage and original teacher of Buddhism, will stand at the head of a flaming constellation. That system is twenty-five hundred years old, and includes about half of the world's worshipers. Lest any should be carried away with the antiquity of an institution, or the veneration of long standing shrines, let me remind such that Noah was on a solid basis. Jesus was forsaken, and it is still the Fathers good pleasure to give the small flock the kingdom. Papal historians claim that Christ is the sole originator of their church, that the great Apostle Peter filled the first pontifical chair, that two hundred and fifty-four duly elected successors have filled by turns, that heaven appointed station, up to the beginning of this century, and that the eternal God will perpetuate the holy apostolic Catholic Church throughout all time. The figure head, or visible head, is variously styled pope, father, his holiness, most holiness, chief pastor, universal bishop, vicegerent, corrector of heretics, &c., &c.

On the decease of the incumbent the "sacred college," composed of seventy cardinals, repairs to Rome, and elects one of their number as reigning pontiff. This work is performed ten days after the vacancy, and the news of the new choice is borne by swift couriers all over Christendom. The pope sets a day for his coronation, which is accomplished attended with great solemnity. He then may be called "the most holy father," although childless is his supposed lot. The celibacy of the priest-

hood is enjoined from the triple crowned "father" to the sub-deacon, the cloistered monk and the bare footed friar. Nuns and "sisters of charity" are required to remain in a single state, while permitted to live. The faith and worship have been variously retrenched, reconstructed and enlarged by Papal bulls, ecumenical councils and plenary convocations. The famous council of Trent convened in 1545, held twenty-five sessions, and thus continued eighteen years. The leading objects of that council were, evidently, to retard the progress of the protestant reformation, to reclaim wayward schismatics, to correct, fix, illustrate and vindicate the doctrines of the holy see, to tighten the bands of discipline, and reform the lives of the ministry. Pius IV supplemented the sittings with a summary of laws. His highness *ipsi dixit* forms a creed, regarded authentic, and binding all through the realms of popery. They have seven sacraments, as follows: 1st Baptism, 2d Confirmation, 3d Lord's supper, 4th Penance, 5th Extreme Unction, 6th Ordination, 7th Matrimony. I have on my secretary "A catechism of Christian doctrine," prepared by Bishop J. L. Spaulding, of Peoria, Illinois.

"The catechism ordered by the Third Plenary Council of Baltimore having been diligently compiled and examined, is hereby approved."

"James Gibbons, Archbishop of Baltimore, Apostolic delegate. Baltimore, April 6th, 1885.

The above named work teaches that baptism is to cleanse from original sin, and actual transgression when guilty, i. e., adult, alien conversions.

The learned prelate and his concurring brethren hold it necessary to salvation, and should be ordinarily administered by a priest; but in cases of necessity any rational person, of either sex, can attend to the rite by pouring water on the head, saying: "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost."

The name of some patron Saint is given for a model and protector, while god-parents stand sponsors. Then there is "the baptism of desire," and "of blood," which will avail when the first named is impossible to receive. The former is a desire to unite with the church, and the latter is a willingness to shed one's blood in her maintenance. The bishop confirms those who are "in the state of grace" and "know the chief mysteries of faith" by "extending his hands over," and praying for the reception of the Holy Ghost. At the same time he "anoints the forehead of each with holy chrism in the form of a cross," saying, "I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." "Holy chrism is a mixture of olive oil and balm, consecrated by the bishop." The confirmed are expected to openly profess, ever practice, never deny, and, if need be, die for their faith. As a token of trial, patience and suffering, the confirmator strikes the subject a "slight blow on the cheek." The priest hears penitential confessions of baptized persons, forgives and absolves

from sins and restores the soul to the friendship of God, "all in His name." His authority for so doing is, "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them, whose sins you retain, they are retained."

Contrition is defined, substantially, as sorrow, hatred and grief for wrong doing, brought around by the grace and love of God, and to escape the eternal pains of hell. The meritorious sorrow is to be "interior, supernatural, universal and sovereign," which are all defined in detail.

"Imperfect contrition is sufficient for a worthy confession, but we should endeavor to have 'perfect contrition.'"

I suppose that philosophy is equivalent to "A half a loaf is better than no bread at all;" but the deficiency of heart must be made adequate with a humble, sincere, entire confession.

"The sacrament of penance remits the eternal punishment due sin;" but the priest gives a penance for time, and to satisfy God, by the enjoining of "Prayer, Fasting, Almsgiving, all spiritual and corporal works of mercy, and the patient suffering of the ills of life." "On entering the confessional we should kneel, make the sign of the cross, and say to the priest 'Bless me, father,' then add, 'I confess unto Almighty God and to you father, that I have sinned.'" Then the poor fellow is to tell of his last visit, whether he has said or done penance, how often and when last to communion; and own up to all his mortal or deadly sins, accuse himself afresh of all past demeanors, or heinous crimes, listen attentively, and take the advice of the confessor. "Partial indulgence" imposes some bodily inconvenience, but "Plenary indulgence" sets one upright, through the "merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the Saints," which merits and satisfaction are denominated the "Spiritual treasury of the church."

"The holy eucharist is the sacrament which contains the body and blood, soul and divinity of our Lord Jesus Christ, under the appearance of bread and wine." This mystical invention, of the actual presence of the veritable body and blood of Christ, at each and every communion, in every age, and in all parts of the world, and while numerous and remote congregations are partaking simultaneously, is the climax of absurdity a gigantic fraud, a monkish disclosure, a blinded devotion and a travesty on common sense. The defenders of "Transubstantiation" own up that the bread and wine, although changed and metamorphosed by the father, remains the same in figure, shape, color, taste and appearances to the senses, hence the farce is a senseless imposition, and a lie in the name and in the interest of religion, themselves being witnesses. At all events reason, logic and the attestation of Jesus Christ and his word, unite and agree that it is solely and only a commemorative service till he comes, not in the bread and wine, but without sin unto salvation to drink anew and judge the world. "The mother" says her legitimate children must

fast from midnight ere they surround the table of our Lord.

I attended high mass in Keokuk, Iowa, before daylight Christmas, 1875, and saw the priest drink the wine, and confer the wee wafer upon the fasting throng that had risen too early for a Protestant to relish breakfast. None of the concourse fainted ere the cheering sun kissed the spires of the moderately quiet city.

"The mass is the same sacrifice as that of the cross," and the "consecration" is the "unbloody body and blood of Christ." This whole arrangement was gotten up "1st, To honor and glorify God; 2d, To thank him for all graces bestowed on the whole world; 3d, To satisfy God's justice for the sins of men; 4th, To obtain all graces and blessings." Now after all this haze of priestly circumlocution it is plainly admitted "in the mass there's no real shedding of blood;" but simply a representation of death.

"O. what a tangled web they weave,
Who practice only to deceive."

Extreme unction is to strengthen the soul, and sometimes the body; to comfort in pain, and fortify against temptation; to remit sins and cleanse the soul. It is recommended in times of great danger from accident or disease, and is accompanied with prayer, and anointing of the priest. This performance is "to restore us to health, when God sees fit," otherwise to reconcile us to his will.

"Holy orders" are ordinations to the ministry, and the attendant power and grace to perform their sacred duties. Bishops can confer this sacrament; and all "Christians should look upon the priests of the church as the messengers of God and the dispensers of His mysteries." "Lawful marriage" can only be solemnized by a priest, to worthy members, when in a state of grace, and upholding the laws of the church, after penance and communion.

Sacraments are to "give grace," whereas sacramentals are to "obtain grace." A redoubtable "distinction without a difference." The former, papists avow, were instituted by Christ while the latter are the decrees of the church. The chief one is "the sign of the cross," and must be made according to the formula, to show we are Christians, manifest "our belief in the mysteries of our holy religion," and attend to it "in the name of the Father, Son, and Holy Ghost. Amen."

Again, "Holy water" is water blest by the priest, with solemn prayer to beg God's blessings on those who use it, and protection from the powers of darkness, and lo! it is a sacramental. Then comes along, in regular order, like the plagues of accursed Egypt, blessed candles, ashes, palms, crucifixes, images of the Blessed Virgin and of all Saints, rosaries and scapularies. I suppose those sanctified candles were moulded before the discovery of coal oil, or the manufacture of gas, or Franklin, or Morse snatched the lightning from the clouds, or even Edison illuminated the world with electricity. May be some venerable father has the original mould, and it is venerated as a "sacred

relic." Prayer gives grace, or is a means of obtaining divine compassion. Times to pray: "Sundays and holidays, every morning and night, in all dangers, temptations and afflictions."

The prayers most recommended to us are the "Lord's Prayer, Hail Mary, the Apostles' Creed, the Confittion, and the Acts of Faith, Hope, Love and contrition." The first named is abridged. The next is the angelic salutation with a petition for her to "pray for us sinners now, and at the hour of our death."

Then comes the Apostles' creed, as found in the old editions of the Episcopal prayer books; but recent additions changed the old and inspired view of Christ descending into hell, to suit the prudish tastes of proud votaries. Surely when their superannuated mamma staggers on a fragmentary truth the rebellious children ought not to abandon her highness, to their own detriment and shame.

The confittion consists in a confession of "my most grievous fault" to God. Mary the blessed, Michael the Archangel, to John the Baptist, the holy apostles and all saints, their mediation and intercession are all earnestly solicited, howbeit the word of the Lord prohibits the adoration of inferior beings, provides for but one mediator, guards with a zealous solicitude the divine homage due solely to the Supreme ruler of the universe, and declares, "Though Noah, Daniel and Job were in the land they would deliver but their own souls by their righteousness. They shall deliver neither sons nor daughters, saith the Lord God." —Ezek. 14: 12-20.

In the ten commandments the first is divided so as to form two and the ninth and tenth are joined into one. The interpretation of the decalogue is from a condensed statement of the subject matter, and in harmony with the jaundiced eyes through which they were beheld. The comments are in a line with the "Holy see," but often diametrically opposed to the enunciations of the great Hebrew law giver. Praying to Saints, honoring of relics, making of images, respect to pictures, &c., are all slid graciously into the account right in the very face of the divine prohibition, as thundered forth from quaking, trembling, burning Sinai.

"The commandments of the church are six: 1. To hear mass on Sundays and holidays of obligation. 2. To fast and abstain on the days appointed. 3. To confess at least once a year. 4. To receive the holy eucharist during the easter time. 5. To contribute to the support of the pastor. 6. Not to marry persons who are not Catholics, or are related to us within the fourth degree of kindred, not privately, without witnesses (?) nor to solemnize marriage at forbidden times."

It is declared to be a deadly sin to refrain from the above precepts without serious and sufficient reasons.

This is all nullified, however, when an individual is allowed to date back to, recount over, and bring up from his or her "last worthy confession," and presto, receive "absolution" from the hand of the vicar, father or priest. "To recall to our

minds the great mysteries of religion" is an anomaly, an absurdity and a positive contradiction in terms. To mind or remember, presupposes well defined knowledge; but a mystery, according to Noah Webster, is "A profound secret, wholly unknown; hence, specifically, that which is beyond human comprehension until explained."

"Holyday," not a few, instituted by ecclesiastical law, to be observed as Sunday, are to commemorate the aforesaid mysteries.

Fast days; only one full meal, and abstinence days no flesh meat, but three regular meals; with eggs, and fish, howbeit St. Paul observed: "There is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." Remember it is not fish eggs they eat, on Good and bad Fridays, and during lent; and even the product of the poultry would soon be birds were any permitted to incubate. Sure and certain signs of the great apostasy, as enunciated by the Spirit, were the "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and good doctrine, wherunto thou hast attained."

"Marriage is honorable in all and the bed is undefiled." The celibacy of the priesthood is further negated in the families of Noah, Abraham, Isaac, Jacob, Jethro, Moses, Aaron and his sons, the yet future sons of Levi, Peter, the apostolic injunctions to bishops, and deacons, Philip, the great evangelist, the combined, and uniform testimony of the word of God, the impartiality of the author of our existence, and his co-ordinate command to multiply, and the natural and equal division of the two sexes.

As an irrefutable testimony and witness against "abstinence." "But meat commendeth us not to God; for neither, if we eat, are we the better; neither, if we eat not, are we the worse."

The papal hell is eternal banishment from God, in dreadful torment, at the death of the damned. They are raised, eventually, but, "condemned to eternal punishment," again, from which there is no appeal. That arrangement is taking a kind of double hitch upon the incorrigible wretch; but the denizens of purgatory are more fortunate. That intermediate abode is described as "The state in which those suffer for a time who die guilty of venial sins, or without having *satisfied* for the punishment due to their sins."

"The faithful on earth can help their souls, by prayers, fasts, *alms-deeds*, indulgences, and masses."

"The Particular Judgment" assigns to heaven, purgatory, or hell, at the close of earth life; but the "General Judgment" is at the last day; and fixes the fate unalter-

ably. It is the resurrection time when body and soul, or spirit, are reunited. Tetzels sold indulgences, as seen above, *for the living, and dead*, in limbo, the hell that Christ went to, or purgatory if it had, up to that time, been discovered. His unhallowed commerce was carried on throughout the Germanic states, which induced Martin Luther, an Augustinian monk, of reputed piety, erudition, boldness, and courage, to oppose the nefarious traffic. Urban II, who ascended the pontifical throne 1088, first invented indulgences for the warriors of the Holy Land crusade. Those who would recruit a soldier were absolved, and, finally, any one giving money for any pious purpose was forgiven.

Pope Leo X., outstripped all his illustrious predecessors in that line of business, in order to erect the magnificent St. Peter's Cathedral at Rome, the "Christian capital of the world." To those who would aid with their means he would grant plenary, that is, full, complete, and entire remission of each and all sins. The various sins, such as abortion, simony, sacrilege, perjury, robbing, arson, fornication, incest, murder, concubinage, and even violence to a clergyman, &c., were appraised. For fear the Catholic world, or those in sympathy with her claims, may feel aggrieved at the aforementioned catalogue of crimes, and their relative assessments, we state that the disclosure is found in a book titled "The Tax of the Sacred Roman Chancery."

It would be uncharitable, dishonest, and heinous to scandalize any sect, but public teaching is not private property. We ask the Universal (?) church to down her own medicine; or acknowledge the fallacy, domination, usurpation, corruption, and apostasy of the entire concern. We further entreat you to turn your back to her altars, and shrines, abhor her arrogance, condemn her authority and flee from her communion. The dogma of Infallibility will crush any system that will squarely shoulder it, in mortality. If the scripture set out that plea, reason would revolt; and should either, or even both, so hold, experience, and observation would irrefragably reverse the unwarrantable conclusion. The oracle, our knowledge of self, and surroundings, and the honest views of an enlightened race center, repose, and leave infallibility in heaven alone, and in the very bosom of the Deity. The most gifted of the illustrious dead have shared in "like passion" with all mankind. While they have spoken with the "tongues of men, and of angels," they can but "known in part, and prophesy in part."

This unsavory stretch of priestly power forms the chain cable of the "Apostolic see," but every link is a puerile fabrication, as unstable and unreliable as if moulded by the changing sands of a restless sea. It may serve as an opiate to the stupid adherents of a depraved superstition, but it will cut no figure with an "intellectual faith."

To take infallibility away from the mother church would produce as sure and speedy death as to remove the heart of a

man. It is her foundation, cement and capstone. It is her fence, fortress and shield. By and through this tenet she decides upon canonical books, from which she claims to obtain her authority, and which she only, can interpret properly. This overshadowing paralyzing incubus stands out like a huge moloch of a fallen world. This is the interlacing, interlocking, penetrating, farreaching telephone through which Papal bulls bellow, decrees are fulminated and decisions touching controversies are echoed forth to the universal brotherhood. Catholics do not agree where to lodge this assumed power. It will hardly do, they verily believe, to vest it in the sovereign pontiff; for the annunciation of one is made null and void by another adverse pontiff.

Some of the successors to St. Peter have led immoral lives, and thrown themselves open to damaging criticisms, from even a friendly standpoint. Some others have abandoned the chair in disgrace, or been rejected and excommunicated for heresy. It does not help the case to locate this forbidden fruit and illgotten gain, in a general council, or the world-wide membership. Admit that "his holiness" is fallible, and that a holy conclave is fallible, and then join them in one,—what then? When two ciphers will equal an integer, or a world can be created "from nothing," or a four year old animal can be produced in an instant, then this amalgamation will evolve bona fide infallibility. Ignatius Loyola, a Spanish fanatic, originated the order of Jesuits, and after a time the canonical sanction from the visible head was officially proclaimed. This infallible sanction and seal of the most holy father was counteracted and reversed by Ganganelli, whose popish name was Clement XIV, July 21st, 1773, according to Rev. Joseph Reeves' General History of the Christian Religion. That institution took the vows of poverty, chastity, obedience and missionary obligation. That order became popular, numerous and powerful, and received the support of the laity, the praise of the clergy and the apostolical benediction of him who sat "in the seat of God." The hand that nourished the thing stabbed it to the core. It must not be allowed that the representation of Peter, and the primitive apostles, who declared, "We must obey God rather than men" were cajoled by flattery, swerved with malcontents, or moved from princely pressure. Where does the "indefectibility of the church" come in with such examples of child's play recorded in their own standard works. The whole affair is trembling in every limb and joint under its own ponderous rottenness, and will eventually fall and consume away as completely as the famous historical cats. Again we say flee from the doomed, nor stop to take the apparel and substance that has "the mark of the beast" upon them, lest peradventure they would be like Saul's spoils, or Achan's gold wedge.

(To be continued.)

ADDRESSES.

R. S. Salyards, Lamoni, Decatur county Iowa.
J. W. Gillen, 3120 Caroline street, St. Louis, Missouri.

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Selections.

MILLENNIUM.—No. 5.

THE Apostle Peter in his 2d epistle, 2d chapter and 1st verse, traces this apostasy of the Jews to its proper *ultimum*, that is, "to deny the Lord that bought them." Let us inquire a little what a people must do in order to deny the Lord that bought them.—No people could deny the Lord that bought them, who continued to receive the messengers that he sent unto them; for if they received them they received him who sent them, this was the Savior's maxim. See Matt. 10th chapter and 40th verse. Whenever they rejected the messengers God sent unto them they rejected him; when they denied them they denied him. Hence came the Savior's complaint against the Jews, "Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate."—Matt. 23:37, 38. Let the reader notice particularly that the Savior says, if they had not *killed* the prophets and *stoned* them that he had sent unto them, he would have gathered them as a hen gathereth her chickens under her wings; but because they rejected them they could not be gathered, consequently "their house was left to them desolate." In the 34th and 35th verses the Savior says, "Wherefore, behold, I send unto you prophets, wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." Who can read and not see that in rejecting the messengers whom God sends unto a people, they reject him, and bring upon themselves the wrath of heaven? for in so doing they refuse the teachings of heaven and reject his counsel and thereby deny the Lord that bought them, and bring upon their own heads swift destruction. See 2 Pet. 2:2.

This was the situation of the Jews when the Savior said unto them: "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Instead of being of one heart and of one mind, receiving and rejoicing in the messengers whom God sent unto them for their edification and benefit, they killed some, and stoned others, and refused—utterly refused, to have an inspired man among them. And instead of being united in one church they were broken up into parties and sects, or heresies, which is the same thing. There were Pharisees, Sadducees and Herodians, with a multitude of other parties and sects, or heresies.

Instead of prophets and prophetesses, they had lawyers, doctors and rabbis: and instead of the pure word of God, they had the traditions of the elders, and of the fathers, homilies, &c., &c. In consequence of these things the power of God had withdrawn from them, and they were left in darkness to grope their way to destruction; fulfilling the declarations of the Psalmist, that there was none doing good, no not one: for though they had much religion, and many, yea, very many societies, still there was not one of them organized according to the order of things established among their fathers by the inspiration of heaven: they had many teachers, but they were all of their own making: for a messenger that God sent, they would not have: *them* they would stone and kill.

If any rational being will only take the pains to compare the state of the Jews in the days of the Savior with their state and condition as organized by Moses through the inspiration of heaven, he can not but see the force of the Savior's declaration, that the kingdom of God should be taken from them and be given to a nation bringing forth the fruits thereof. Behold them with their prophets, their prophetesses, their judges, their counsellors, their seers, their revelators, with their one temple and their one altar: the harmony of their worship, the regular order of their priests, *their* lips keeping knowledge, and the people receiving the law at their mouth, and to crown the whole glory, the ministering of angels, and the power of God with them and round about them, with miracles and gifts of the Holy Spirit. I say, let any man contemplate these natural fruits of the kingdom of heaven, and behold what the kingdom of heaven is when it is not corrupted and defiled, and then compare it with the state of the Jews in the days of the Savior with the Pharisees, their Sadducees, their Herodians, their lawyers, their doctors, their rabbis, their strifes, their contentions, their traditions and their heresies; the power of God having fled from them, his glory ceased to overshadow them and his angels to minister unto them. I say, let any rational being but for a moment view it, and he would exclaim with the Psalmist, "There are none of them doing good, no, not one."

Having taken a brief view of the kingdom of heaven among the Jews, both in its pure as well as in its corrupt state. let us look at it in the hands of the Gentiles, to whom it was given after it was taken from the Jews.

We have previously seen that it was to be given to a nation bringing forth the fruits thereof, after it was taken from the Jews. The query is this, did the Gentiles, after they had received the kingdom, bring forth the fruits of that kingdom? and if so, what were the fruits which they brought forth? We have seen that the Jews, before they corrupted the kingdom, brought forth a fruit that was among no other people, even that of inspiration, revelation, miracles, &c., and when that kind of fruit was not found among them the kingdom was taken from them and they were condemned to destruction and this reason

assigned, that they did not bring forth the fruit of that kingdom.

Let us follow the apostles and see the fruit that the Gentiles brought forth when the kingdom was transferred from among the Jews to them, and we shall see that they brought forth the same kind of fruit that the Jews did before the kingdom was corrupted in their hands, even a host of inspired men and women, prophets and prophetesses, healings, miracles and the gift of the Holy Ghost, not only in one church, but in all the churches. The Apostle Paul thanked God that the church of Corinth came behind in no gift. He said, "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."—1 Cor. 1:4-8. Now if the church at Corinth came behind in no gift they must have had all the spiritual gifts ever given to any people, or else they would have come behind in some gift. The same apostle says to the Ephesians, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with *all* spiritual blessings in heavenly places in Christ."—Eph. 1:3. Notice here that the apostle says that they were blessed with *ALL* spiritual blessings, if so, they also came behind in no gift. Peter says, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus Christ our Lord according as his divine power hath given unto us *all* things that pertain unto life and godliness through the knowledge of him who hath called us to glory and virtue."—2 Pet. 1:2, 3. Mark that the apostle says here that *ALL* things were given unto them that pertain to life and godliness, and if *ALL* things that pertain to life and godliness were given unto them, they were behind in no gift; for spiritual gifts are among the "ALL things which pertain to life and godliness." But in 1 Cor. 10:11 these spiritual gifts are enumerated and described. The chapter is too lengthy for insertion here, but let the reader peruse it and he will there see what the apostle meant by the "ALL things which pertain to life and godliness;" the "ALL spiritual blessings" with which the Ephesians were blessed; and the gifts in which the Corinthians had come "behind in none."

If we can credit these testimonies of the apostles the case is a very clear one that the Gentiles, when they received the kingdom of heaven, brought forth the fruits thereof; and that the Jews, previous to the time that the kingdom was taken from them, had ceased to bring forth the fruits of the kingdom. We have seen that the Jews, when the kingdom was given unto them at the first, brought forth a fruit which in latter times they did not bring forth, and that the Gentiles, when they received the kingdom, brought forth the same fruit that the Jews did at the first, before they transgressed the laws, changed the ordinances and broke the

everlasting covenant: that is, a host of inspired men—apostles, prophets and prophetesses, evangelists, pastors, teachers, healings, gifts, miracles, &c., &c. So it was with the Jews at the first. There were prophets, prophetesses, revelators, seers, healings, gifts, miracles, &c. Whosoever will look at this subject with candor must see and understand what the fruit of the kingdom of heaven is, for this is fruit which is peculiar to the kingdom of heaven, and to be found nowhere else but there. Who then will say that we hazard much in saying that where these fruits are not found, whether among Jews or Gentiles, *that* people are not found in favor with God? Let them have what else they may, if they lack these it is positive proof that they are in a state of apostasy; for if God (as the Savior says) took the kingdom of heaven from the Jews because they did not bring forth these fruits, and devoted them to destruction, can he save, redeem and acknowledge another people who are as destitute of these fruits as the Jews were when the kingdom was taken from them? I answer no; unless he is both partial and a respecter of persons.

We have seen from the most incontrovertible evidence what the fruits of the kingdom of heaven were, both among the Jews and the Gentiles, and what a people must bring forth in order to bring forth the fruits of that kingdom; and as well might a people try to be saved by another gospel as to palm anything else upon God as the fruits of his kingdom. In Rom. 11:19, 20 Paul gives the reason why the Jews did not bring forth these fruits. He was speaking to the Gentiles, to whom the kingdom had been given after it was taken from the Jews, and he said: "Thou wilt say then, the branches were broken off that I might be grafted in: Well because of *unbelief* they were broken off, and thou standest by faith. Be not high-minded but fear." Notice that the apostle says that the Jews were cut off because of *unbelief*. The Savior said that the kingdom would be taken from them because they did not bring forth the fruits of it. Now put them both together and the matter stands thus: If the Jews had not fallen into unbelief but had continued in faith they would have continued to bring forth the fruits of the kingdom; and if they had continued to bring forth the fruits of the kingdom they would not have been cut off; but when they fell into unbelief and lost their faith they ceased to bring forth the fruits of the kingdom and were therefore cut off. This must put the subject forever at rest in every candid mind, and we plainly see that without faith the Jews could not bring forth the fruits of the kingdom of heaven, that if there were prophesyings, healing and miracles among them, it was done by their faith and that whenever they lost their faith these things ceased among them and they were cut off and the kingdom of heaven taken from them.

There can no difficulty exist in any candid mind in relation to the true state of the Gentile world at present, having the Jews for their pattern. The Apostle Paul in

Romans 11:19-21, after he had told the Gentiles upon what principles it was that the Jews both stood and fell, warned them to take care; for they, (the Gentiles), like the Jews, must stand by faith; and if they lost their faith as the Jews did their's, they like the Jews should be cut off also: "Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded but fear; for if God spared not the natural branches, take heed lest he spare not thee." So that the Gentiles must either stand by faith, or else they must fall; for so the Jews had to stand by faith, or else they must fall for want of faith. And the Gentiles, when they became fellow-heirs and fellow-citizens with the Jews, must stand as they stood, or fall as they fell, after the same example of faith, or of unbelief. "Thou standest by faith, be not high-minded but fear." The apostle knew that the Gentiles were in great danger of falling after the same example of unbelief, therefore he warns them to fear.

Let us enquire whether the Gentiles have continued in faith, or whether, like the Jews, they have fallen into unbelief? for if the Gentiles have continued in faith, then will the fruits of faith be found among them. We have previously seen what these fruits are; that they consist in prophesyings, healings, miracles, and gifts of the Holy Ghost, in all their various forms; in tongues and the interpretation of tongues; that when men were living under the influence of faith there were apostles, prophets, pastors, teachers, evangelists, etc., etc., that all these were nothing more than the fruits of faith and were always enjoyed in every age of the world and among every people who lived by the faith of the Son of God, and were always enjoyed by every people whom God acknowledged to be His. And when any people, it mattered not how righteous they might have been, ceased to bring forth these fruits, they stood disapproved in the sight of heaven. On this subject there is no dispute in relation to the present Gentile world; all agree that the fruits of the kingdom of heaven are not found among them; that the fruits brought forth by their fathers, when the kingdom was given to them, have ceased to exist and are at this time not to be found among any people. I say on this subject there is no dispute; there is a universal agreement—all the difference is this, that this generation of Gentiles believe that both the Jews and Gentiles of this age can be saved without these fruits, as well as the others among whom they were found could be with. But as to the fact of the fruits having ceased, it is no where disputed; or at least among the sects.

That the Gentiles have fallen from their high standing before God and incurred His displeasure, can not be doubted by any man acquainted with the Scriptures. All the grand distinguished characteristics of the kingdom of heaven have disappeared among them; that faith which Paul said should abide with hope and charity is not known among them; all the powers of

the spiritual kingdom have ceased to exist, and all their glory has faded; God is no more known among them, and they are wandering in darkness and in blindness; lashing against one another like a troubled sea; crying lo here is Christ; and lo He is there! But in truth there are none of them who know anything about Him. There are no apostles among them to administer in the name of the Lord Jesus, and no prophets to reveal unto them the things which await them. In short, everything which rendered the kingdom of heaven desirable has fled away. And they are in the same situation as the Jews were when it was said to them, "The kingdom shall be taken from you and given to a nation bringing forth the fruits thereof." Let an inspired man make his appearance among them, and with one consent the will cry, imposture! false prophet! knave! villain! and every other evil epithet that malice can invent. So did the Jews; and for this the Gentiles upbraided them in the bitterest terms, and yet they themselves now are doing the same things. If God cut off the Jews because they did not bring forth the fruits of the kingdom, surely the Gentiles must share the same fate if God is no respecter of persons.

This subject is so clearly set forth in the eleventh chapter of Romans that none need mistake it. The apostle says that the severity of God towards the Jews in cutting them off was goodness towards the Gentiles, if they (the Gentiles) continued in His goodness; if not, they, like the Jews, should be cut off. See the 22d verse:—"Behold, therefore, the goodness and severity of God; on them which fell, severity; but towards thee, goodness, if thou continue in His goodness; otherwise thou also shalt be cut off." Now let the reader particularly mark the apostle's expression, "otherwise thou shalt be cut off." That is, unless they "continued" in His goodness they should be cut off. There is no allowance made for them that they might apostatize and corrupt the kingdom of heaven, and then be reclaimed, and reformed, and and still retain that goodness of God previously bestowed on them in giving to them the kingdom of heaven, but if they continued not in his goodness they should be cut off. So the matter stands thus: That if the Gentiles continued in the situation in which God placed them, when they received the kingdom, they should partake of his goodness; but if they did not continue in that situation, they should be cut off. So says Paul, and who will say to the contrary? If we ask how were the Gentiles to continue in His goodness? the answer is at hand. By faith; for says the apostle in the twentieth verse of this same eleventh chapter to the Romans, (speaking to the Gentiles), "and thou standest by faith." Mark, reader, that the apostle had said in the preceding part of this twentieth verse, that the Jews had fallen because of unbelief; and then told the Gentiles that they were to stand by faith. For the sake of having the subject clearly understood even by the most careless, I will here quote both the nineteenth and twentieth verses at full length. The

apostle is speaking to the Gentiles and says:—"Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded but fear." Who can not see that the apostle shows plainly to the Gentiles that their standing before God depended on their faith; and that if their faith failed, they would lose their standing before Him, and like the Jews, be cut off? Another thing to be particularly noticed is, that they (the Gentiles) must continue in his goodness, and if so, must continue in faith; for unless they continued in faith, they could not continue in the goodness of God; for the goodness of God could alone be enjoyed by faith. So that the apostle has made the subject exceedingly plain, that all may understand, who have the least discernment.*

Let us follow the apostle a little further and see how he disposes of the whole matter. After he had warned the Gentiles to beware lest they should fall after the same example of unbelief by which the Jews had fallen, he continues his discourse, speaking to the Gentiles concerning the Jews. In the twenty-third verse he says: "And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree! For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits), that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins."

In the above quotation the apostle carries the subject to its proper issue, and shows how God will eventually dispose of the whole concern. He says that blindness in part has happened unto Israel, until the fulness of the Gentiles be come in; then all Israel shall be saved. *When?* why; when the fulness of the Gentiles shall be come in. Observe that the apostle had said in the twenty-third verse, that they, if they continued not in unbelief, should be grafted in again; for God was able to graft them in. When will the Jews be grafted in again? The answer is, at the time when they are all to be saved. And when is that time? When the fulness of the Gentiles be come in. But when will the fulness of the Gentiles be come in? The answer is again at hand. That is; when they all shall have ceased to bring forth the fruits of the kingdom of heaven, of all parties, sects and denominations, and not one of them standing in the situation in which God had placed them; so that like the Jews, there is none of them doing good, no not one; for though there be hundreds of sects and parties, yet all of them have gone out of the way, so that the fruits

of the kingdom of heaven, or of God, have ceased to exist among them; then is the time that the world may prepare themselves to see the God of heaven "set His hand the second time to recover the remnant of His people that shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea. And He shall set up an ensign for the nations, and shall assemble the out-casts of Israel; and gather together the dispersed of Judah from the four corners of the earth."—Isa. 11: 11, 12. But why, we ask, shall Israel be gathered from all the lands whither the Lord God had scattered them? Because all Israel shall be saved, says the apostle; and this can not be done unless they are gathered together; and not a small part of them, but all; for all Israel is to be saved. Let it here be observed that it was the judgments of God which scattered them, and while they continue in their present scattered condition the judgment of God rests on them; and whenever the mercy of God returns to them they will also return from their dispersion and be gathered from all countries whithersoever they have been scattered, or else all Israel will never be saved. But they will not only return, but the kingdom which their fathers lost by reason of transgression will be given to them; for before this time the Gentiles shall have rendered themselves unworthy of it, and it shall be taken from them, and they be devoted to destruction, while all Israel shall be gathered and saved in the kingdom of God, or of heaven, which is the same thing.

The question is this, Have the Gentiles continued in the goodness of God? for if they have, they have nothing to fear; for while their services are in righteousness before the Lord, the powers of darkness can not overthrow them, neither can the gates of hell prevail against them; but if, on the contrary, they have departed from the doctrine of Christ, and are following after fables, as certain as the testimony of the prophets is true, so certain they will suffer an overthrow and be cut off in the displeasure of the Lord; for so says the Spirit of inspiration; and who that believes in the Lord Jesus dare deny it? Peter says in his second epistle 2: 1, that if the false teachers among the Gentiles should introduce heresies or sects among them, as the false prophets did among the Jews, that it would bring on their heads swift destruction. Paul says that if the Gentiles did not continue in the goodness of God, they should also be cut off. And in another place he says that when Christ should be revealed from heaven in flaming fire, he should take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. Now, if the Gentiles have departed from the foundation of the apostles and prophets, they do not obey the gospel, and must be destroyed when the Lord shall be revealed in fire.

But to bring this subject to an immediate decision, where is the sect or party but confesses that the Gentiles have not con-

tinued in the goodness of God? I answer, there is none; no, not so much as one. All the Catholics declare that the Protestants have departed from the faith, giving heed to seducing spirits, and doctrines of devils; while all the Protestants say that the Catholics have corrupted the kingdom of heaven at the very root, so that there are no fruits of righteousness among them. And each sect and party among the Protestants, charges the other sects with error, and a want of strict conformity to the truth. So that we have the testimony of both Catholics and Protestants, in all their various sects and parties, all testifying to the same thing, and that is, that the Gentiles have not continued in the goodness of God. And what settles the question forever is, that Jesus, and the apostles have concluded the whole in unrighteousness. And every man who has eyes to see, or ears to hear, must set to his seal and say *amen*; for who that has read his Bible through once, but must see that the religion of the whole Gentile world is very different from the religion of the New Testament, and the churches very different from the churches mentioned in the New Testament, so that all parties agree that there are no such churches now as mentioned in the Scriptures, and the conclusion is inevitable, that if the churches are not the same, they can not both be equally approved in the sight of heaven; and if the churches mentioned in the New Testament were in the goodness of God, those in modern times have not continued in that goodness; for if they had they would have continued to have been as those were.

(To be continued.)

Conference Minutes.

SOUTHERN NEBRASKA.

The conference of the above district convened with the Palmyra Branch, April 22d, J. B. Gouldsmith, secretary. At 11 a. m., preaching by Bro. Armstrong. Officials present: Elders, Anthony, Waldsmith, Porter, Fields, Malcomb and Armstrong; priests, Robt. Self, Tucker, Buchanan and Goldsmith; teacher, John Young; and Deacons, Young, Carpenter, and Swank. Brethren Porter and Armstrong blessed one child. At 3 p. m. preaching by Bro. Anthony, from John 14; after which Bro. Malcom baptized Bro. Carter. Preaching at night by Bro. Porter. Monday morning at nine, met at the house of Bro. Tucker, for business, president Anthony in the chair. District officers reported. Report of Bishop's Agent: Freewill offerings due the church January 1st, \$19.46; collected during quarter \$7.60; paid out, \$14.40; balance due \$13.60. Tithing on hand January 1st, \$41.68; collected during quarter 77.50; paid out during same time \$117.45. Balance due the church \$1.63. J. W. Waldsmith agent. The committee appointed to visit Moroni branch reported that they had been successful in accomplishing the work assigned them. Elders Anthony, Waldsmith, R. C. Elvin (by letter) Porter, Fields, Malcom, Thompson, and Armstrong reported; also priests Tucker, Buchanan, Gouldsmith and Self; and teacher John Young. Committee appointed at Wilber reported and were discharged. A motion was made to take the question of delegate representation up. The yeas and nays being called, the motion was lost. Resolved that a district fund be established and that it be under the supervision of the secretary. A bill of \$3 was presented by the president and one of \$2 by the secretary for railway fare to and from conference. Bro. Thomson was released

from his mission. It was ordered that the president and the missionary shall see that the Moroni, Plattsmouth, and Platte River branches are visited and strengthened, during the quarter. The time and place of holding the next conference was left with the president, he to appoint it at the Platte River branch if agreeable to them. Two days' meetings were appointed in each branch; the president to appoint the time to be held and who to have charge. The delegates to General Conference reported expenses incurred \$37.75. Brn. Anthony and Porter collected \$6.50, which they were allowed to keep by the other two delegates. The Palmyra branch requested the conference to ordain Bro. Holly to the office of priest. The question was freely discussed and laid on the table for three months. The present officers were sustained for three months. The committee appointed to audit the Bishop's Agent's report, reported the same correct and were released.

TEXAS CENTRAL.

This district conference met at Elmwood branch, March 24th, 1888, E. W. Nunley in the chair, F. M. Parsons secretary *pro tem*. Minutes of last conference read and approved. Reports of elders: E. W. Nunley (baptized one), H. L. Thompson (baptized one), S. W. Simmons, J. W. Bryan, reported by letter. Priests reported: E. D. Thompson and C. C. Holcombe. Branch reports: Texas Central. Live Oak, no report. Elkhart 28; 4 baptized. Elmwood branch, last report 65; present number 60. Three removed by letter, two expelled. Bishop's agent's report: On hand last report \$1370. Received since \$201 05. Paid out \$171.75. Balance due church \$4300. E. W. Nunley sustained as president of district, John W. Roberts secretary, W. M. Sherrill Bishop's agent. A motion was adopted to sustain all the church authorities in righteousness. Evening preaching by S. R. Hay. March 25th prayer meeting at 9 a. m., E. D. Thompson in charge. Preaching at 11 a. m., by E. W. Nunley. At 3 p. m., by S. R. Hay. At 7:30 p. m., by E. W. Nunley. Adjourned to meet at the call of the president.

Miscellaneous.

CONFERENCE NOTICES.

The Massachusetts district conference will be held in Fall River, Massachusetts, on the 16th, 17th, and possibly the 18th of June, next, at the Saints' regular place of meeting—not far from No. 387 Pleasant Street. It will convene on the 16th, at ten o'clock. The ministry is requested to attend, as many as can, and the Saints are cordially invited to be present. By order of the conference and advice of the district officials.

WM. H. KELLEY.

Presiding Elder of Eastern Mission.

The Central Kansas district conference will convene at Centralia branch, Nemaha county, June 23d and 24th. All the Saints and friends are invited to attend, especially the officers of the district. It is hoped that they will bring or send in a good report, as is expected from each one. If all is well Bro. Brand will be with us. Come all that can, and bring the spirit of love and peace with you, so that we may have a good time, and the blessings of God rest upon us, that good may be done in this part of God's vineyard.

DANIEL MUNN, *Dist. Pres.*

The quarterly conference of the Northern Illinois and Southern Wisconsin district will convene in Chicago, June 23d and 24th. All that wish to attend who have no special place or friends to stop with, will please send word to undersigned, at least ten days before date of conference, so that arrangements can be made to accommodate them. All elders will be provided for free of charge; all others at a cost of two dollars and fifty cents per week.

ERIC JOHNSON, 214 Sedgwick Street,
S. C. GOOD, 463 W. Indiana Street,
Chicago, Ills.

The members, especially officials, of the Northern Nebraska district, will please remember that by action of a previous session, the next conference will be held with the Union branch, Fremont, Nebraska, June 29th, 1888, at 7:30 p. m. A full attendance, and a peaceful and profitable time are hoped for. The necessity of selecting a suitable one to have charge of the district to be considered, with ordinary business.

In gospel bonds,

JAS. CAFFALL.

According to adjournment the next conference of the Decatur district will be held at Davis City, Iowa, convening at ten o'clock, June 23d, 1888. The branches should send reports, and the ministry and saints in general are expected to attend.

Also a two-day meeting will be held at Allendale, Worth county, Missouri, on June 16th and 17th, as requested by the branch there. The ministry and members of the Lamoni, Lone Rock and other branches are requested to attend the meeting. First service at 2:30 o'clock on Saturday.

H. A. STEBBINS, *Dist. Pres.*

Malad district conference will be held at Malad City, Idaho, June 16th and 17th, commencing at ten a. m. Branches in the district are requested to report. We expect the following Elders to attend: R. J. Anthony, R. M. Elvin, John T. Davies, P. Anderson and John Condit.

JOHN LEWIS, *Pres. of Dist.*

BORN.

FENDER.—At Chase, Kansas, May 3d, to Bro. S. W. and Sr. Katie E. Fender, a daughter.

JONES.—At Webster, Dodge county, Nebraska, October 4th, 1887, to Bro. and Sr. Daniel Jones, a son; named Franklin Daniel. Blessed May 27th, by Elder W. M. Rumel.

MARRIED.

PEARSON—LANE.—At the residence of the bride's parents, St. Louis, Missouri, May 16th, 1888, Mr. William T. Pearson and Sr. Mary E. Lane, Elder J. W. Gillen officiating. There was a large concourse of friends present to witness the ceremony, who testified of their good will for the happy pair by rich gifts, both for use and ornament. After partaking of a bountiful repast, the evening was enlivened with music and song.

WARD—WHITEHEAD.—At the Saints' Chapel, Egremont, Grey county, Ontario, May 23d, 1888, by Elder Walter Morrison, Bro. William W. Ward, of Montreal, and Sr. Lily Whitehead, of Guelph, Ontario. Immediately after the ceremony and partaking of refreshments, the happy couple took their departure for Montreal.

DIED.

ERNST.—At the home of Bro. Eli Clothier, near Crow, Phillips county, Kansas, January 2d, 1888, sister Catherine Ernst. Deceased was born June 22d, 1814, in Adams county, Pennsylvania; was baptized at Galland's Grove, Iowa, October 10th, 1869, by Elder Charles Derry.

EVANS.—At Lucas, Iowa, May 13th, 1888, after prolonged sickness, Sr. Sarah, beloved wife of Mr. John Evans and mother-in-law to Evan B. Morgan, in the sixtieth year of her age. She united with the first organization about thirty-six years ago at Rhymony, Wales. Baptized into the Reorganization by Bro. J. D. Jones in the year 1866, at New Tredegar, Wales. She taught her children the principles of the gospel, and amid persecutions and bitter trials and discouragements she was true to her testimony. For some time before her death she desired to be released from the body. Every time she was administered to she had temporary relief. After she was struck with death the writer said: "Mother, do you feel yourself sinking?" "Yes," she said, "I said, 'You are dying.'" She replied, "Yes." "Isn't it nice to die without pain, in peace?" "Yes," was her reply. We then bid her good-bye, and she said good-bye to each of us in reply. In a few minutes she called her son John to her, and placing her arm around his neck, drawing him close to her, for her voice had become very weak, she made her dying request: "That he would take

his place in the church." He promised that he would. Thus passed away one of the daughters of earth that had borne her full share of the toils and cares of life. She made choice of a Welsh hymn to be sung at her funeral. "Ar fyr daw dydd yr Arglwydd." Services conducted by Bro. John Watkins; sermon by Bro. John R. Evans, at Saints' chapel.

THOMAS.—At Cheltenham, Missouri, John Thomas, son of William O. Thomas. Born at Llanelly, Wales, May 24th, 1842; departed this life April 25th, 1888.

ASHLEY.—At his residence, near Lower Lake, California, Bro. Joel Goss Ashley, in his 67th year. He united with the church May 19th, 1878, at Middleton, California, and died as he had lived, a firm believer in the latter day work. He leaves a wife and four children to mourn his loss, but they mourn not as those who have no hope.

"Rest, dearest husband, for thy sufferings here are o'er,
Rest, dearest father, till we meet on the other shore."

RASMUSSEN.—At Omaha, Nebraska, May 12th, 1888, Martin Rasmussen, aged 70 years and 2 days. Funeral services at the Saint's Chapel. Sermon by C. Bertelsen from Revelations 14: 13. Bro. Rasmussen was born at Fredricksborg, Sjaland, Denmark, May 10th, 1888. He embraced the gospel in his native land, and emigrated to Utah, where he was baptized into the Reorganized Church, December 6th, 1868. In his native land he was smitten with a disease that at times shook his whole system, and rendered him unable to maintain his family, consequently poverty, as well as sickness was his lot. He was a good, honest soul, and died in the hope of a glorious resurrection. He leaves an aged sickly wife, together with two daughters and one son.

JONES.—At Webster, Dodge county, Nebraska, May 26th, 1888, Richard R., aged 4 years, 9 months and 22 days. At the same place, May 27th, 1888, Sabra R., both were children of Bro. and Sr. Daniel Jones. They were both bright, intelligent children; little Richard having learned two songs, namely "Beulah Land" and "Jewels," which he was often heard to sing quite perfectly. Therefore these pieces were sung at the funeral, which was held at the school-house, in the presence of a large number of friends, by Elder W. M. Rumel.

BRANTWAIT.—At Lamoni, Iowa, May 31st, 1888, of spinal fever, Alberta, child of Bro. and Sr. Edward Brantwait, aged 9 months and 18 days. Funeral sermon by Elder H. A. Stebbins.

NOTICES.

The scattered Saints of the Petrolia branch. You are requested to report to this branch, either in person, or by letter, on or before the first day of September, 1888. Failing to do so, your names will be dropped from the branch record, and you will be returned as scattered members. Praying our Father in heaven to guide you in the path of righteousness, I am your brother in Christ Jesus.

GEO HAMPSHIRE,

Clerk Petrolia Branch.

There will be Saints' Reunion under the supervision of Bro. I. N. Roberts, held on the Medina river, two and a half miles west of Medina City, beginning at eleven o'clock June 16th, 1888. Arrangements will be made to meet those coming by rail, at Center Point, on the San Antonio and Arkansas Pass Railroad. Dear Saints, especially in Texas, can you not make the sacrifice to come and meet with us in this part of the Lord's vineyard. Prospects are splendid for temporal and spiritual blessings here, and we will do our best to accommodate all, saint or friend, who may come. Any who anticipate coming may correspond with John A. Currie, Medina City, Bandera county, Texas. All the elders in Texas are wanted who will come and meet with us.

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Bear in mind the fact that the post office at Lamoni is now a Foreign Money Order Office. Therefore, those in foreign countries sending moneys to this office should draw them on Lamoni, Iowa, U. S. A.

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"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND NcUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHO EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, June 16, 1888

No. 24.

THE SAINTS' HERALD:

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Published at Lamoni, Decatur Co., Iowa,

Every Saturday; price \$2.25 per year.

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, June 16, 1888

THE discussion between Brother John T. Davis and Elder Thomas Lee, of the Utah Church, took place at St. John, Tooele county, Utah, as stated by Bro. Davis in his letter in HERALD. Bro. Davis stated in a letter dated May 29th, that the house was full, that Elder Lee was quite fair, the audience attentive; and that the result was satisfactory to himself, and he thought to others also. Elder Lee called on Bro. Davis after the debate and stated that he would meet him on other topics, such as "The Land of Zion," "Church Rejected," "Polygamy," &c. If this occurs it will give Bro. Davis quite a good opportunity to place our position before the people there, which is what we want, leaving the result with the Master.

Bro. Davis further reports May 30th, that he had held another debate with Elder Thomas Lee, on May 29th. This time the discussion was in the Ward Meeting-house; the Bishop was present, good attention was paid and good order observed. The subjects examined were, "Utah is not the Land of Zion," "The Law is higher than Priesthood." Bro. Davis has been put on the affirmative so far. Arrangements are made for two other sessions of debate.

Later advices from Bro. J. T. Davis, St. John, Utah, June 2d, states that he had another bout with Elder Thomas Lee, on the evening of May 31st. Subject, "Rejection of the Church." Bro. Davis seems to be satisfied with the result. He states that Elder Lee charged that the Reorganization denied the "revelations of Joseph Smith." That is news indeed, and we can echo Bro. Davis' response "What revelation of God to Joseph Smith does the Reorganization deny?" Elder Lee declines further debate "just now;" but is inclined to meet Bro. Davis on polygamy and the succession at some future time. We are strongly inclined to the opinion that neither Elder Lee, nor any other in his place will meet Bro. Davis on the questions named.

Bro. Davis writes in good spirits; and expects to attend the conference to be held at Malad Idaho.

EDITORIAL ITEMS.

BRO. R. J. ANTHONY wrote from Reese Creek, Montana, May 29th, that they were having good meetings, and all seemed to be enjoying them. Bro. Joseph Clapp and Andrew Christopherson were expected over from Deer Lodge to attend conference June 2nd and 3rd. Bro. Anthony would go from Reese Creek to Deer Lodge, thence to Malad, for conference there June 16th. We expect good to be accomplished at the Malad meeting.

Bro. John Shippy attended the Lucas, Iowa, two days' meeting, held June 2nd and 3rd, Bro. H. A. Stebbins being detained at home by the serious illness of his daughter Helen. Bro. Shippy reports an excellent, and he trusts a profitable session; three were baptized during its continuance.

In card, found elsewhere, Bro. I. N. White, president of the Independence, Missouri, district, calls attention that their conference convenes on the 30th of June (this month) and not on the 23d. Please take notice.

Any one sending twenty cents in money to L. R. Devore, Limerick, Jackson county, Ohio, will receive by return mail a beautiful photograph of the two Martyrs, Joseph and Hyrum, showing the full form of each. Also a *fac simile* of the handwriting of Bro. Josiah Ells.

Appropos of the foregoing: an excellent photograph, front view, of the Martyr Joseph, taken from an original daguerreotype can be obtained of C. W. Carter, Salt Lake City, Utah.

EXTRACTS FROM LETTERS.

Bro. W. W. Blair wrote from Henderson, Mills county, Iowa, June 6th, 1888:

"I am having fair congregations at my meetings, nightly, in Christian Church in town, and excellent attention is paid to the word being preached. The Saints are in fine spirits. I go to Tabor next Friday, and will call on father Jno. Leeka if he is still alive, but I fear his days are not many in the future in this world. Bro. William Leeka and family and Sr. John Leeka are now in the cares and labors incident to father Leeka's sickness. Bro. E. C. Briggs called here yesterday and stayed and talked to me for near seven hours. He may call on you soon going east.

QUESTIONS AND ANSWERS.

Ques.—Did Jesus go and preach to the spirits in prison while his body lay in the tomb?

Ans.—We so understand the matter. And it seems to be warranted by what is written in Matt. 27: 48; and 1 Peter 3: 18, 19. (See also Luke 23: 43, 44.)

DECORATION Day was observed by the people of Columbus, Nebraska, and by a copy of the Columbus *Democrat*, for June 1st, sent us by Bro. H. J. Hudson we learn that

"At the cemetery the graves of the dead were decked with flowers and the then assembled mourners and friends of the departed, listened to an eloquent address by Judge H. J. Hudson, who claimed the closest attention of his hearers for half an hour. The day was bright and beautiful, the services excellent, and the occasion was made memorable by the earnestness of the participants in the exercises, and their general excellence.

"MEDIUMS AND THEIR DUPES."

FROM a copy of a pamphlet entitled "Mediums and Their Dupes," published in San Francisco, California, 1887, and sent us by Bro. E. L. Kelley, we select the following from the closing chapter; the conclusions drawn from the observation of the writer after witnessing many so called materializations:

An extract from the Seybert Commission, will, I think, prove beyond all doubt the fallacy, trickery, fraud and deceit of these materializing mediums. In the *Report*, speaking of materialization, Dr. Howard Furness says:

"I think it would be difficult to find a psychological study more interesting than that which is afforded by a materializing seance. I have never attended one that did not yield abundant food for reflection, and present one problem, at least, too deep for any solution I can devise. Although, perhaps, our first experience in such seances makes the deepest impression, yet the novelty never wears off, nor can custom stale its variety. The audiences are never wholly the same, and every medium has her own peculiar method.

"In the cities where the mediums reside, and where they hold their seances on regular days throughout the winter, the audiences are by no means composed only of those who go out of idle curiosity; these form but a small segment of the 'circle;' the majority are regular attendants mostly those whose lives have been clouded by sorrow, and who go thither as to a church or sanctuary, and so serious and earnest is their deportment that I can not imagine any temptation to open levity. This unaffectedly religious character of these seances can not fail, I think, to strike even the most indifferent. The careful arrangement of the visitors who are to compose what is termed the 'circle,' the nice balancing of positive natures with negative natures, wherein the medium is guided by

her delicate spiritual insight; the quiet hush; the whispered conversation; the darkened room; the darker drapery of the mysterious cabinet, with its untold possibilities; the subdued chords of the dim melodeon; the soothing tones of familiar hymns, in which all voices join; the words full of assurance of a deathless life, of immortal love, of reunion with earthly idols, not lost, but gone before only a very little distance, and now present and impatient for the medium's trance to enable them to return radiant with love and joy—all these conspire to kindle emotions deeply religious in hearts that are breaking under blows of bereavement, and of such, as I have said, the majority of the audiences are composed. Every effort is made by the mediums to heighten the effect. Before entering the cabinet to undergo her mysterious trance, the medium generally makes a short address, reminding the circle that this is a solemn hour, that here is the forecourt of the world beyond, thronged with living spirits, eager to return, bearing visible, tangible assurance of immortality and of enduring love, and that the mysterious agency, whereby they return, is greatly aided by a sympathetic harmony in the circle, and so forth. The medium then enters the cabinet; the curtains close; the light is lowered; the organ sounds some solemn chords, gliding into the hymn, "Nearer, my God to Thee," which all join in singing. At its close there is a hush of anticipation; and that nature must be unimpressionable indeed, that is not stirred when the dark, heavy folds of the curtains of the cabinet are discerned to be tremulously moving; and, as they gently part, disclose a figure viled from head to foot in robes of white.

"If the return of the heavenly visitant would but end here, I think the impression would be deeper and more abiding. The filmy, vague outline of the white figure thoroughly harmonizes with all established, orthodox notions of ghosts, and if this were all of the apparition vouchsafed to us, we might, perhaps, have a harder problem to deal with than when the spirit actually emerges from the cabinet with outstretched arms of greeting. A substantial, warm, breathing, flesh and blood ghost, whose foot falls jar the floor, is slightly heterodox and taxes our credulity; if hereunto be added an unmistakable likeness to the medium in form and feature, many traces, I am afraid, of the supernatural and spiritual vanish.

"Mindful of our endeavor as a commission, to have as many observers as possible in cases demanding close observation, I never attended a materializing seance as a member of the commission. Whenever I happened to be personally known (and my ear-trumpet soon makes me a marked man), that official capacity was unavoidably imputed to me, but I never announced it nor claimed it. I was present merely as an observer on my own account, with the intention of making arrangements, if practicable, for seances with the rest of the commission, if what I saw seemed to me sufficiently remarkable to justify the expense, which experience, with other

mediums in other lines, had taught me would be very considerable. I therefore took no notes, and could, at this late day, only after much difficulty furnish dates. Wherefore all I propose in this memorandum is to give my own private conclusion, which is worth no more than the conclusion of any other private individual, and to mention the test to which I subjected all the spirits whom I had the pleasure of specially "interviewing;" as this test can be applied by any one, at any time, at any seance; it partakes of the nature of a general truth, which does not need the support of dates, or names, or places, to uphold it. I suppose I have attended between twenty and thirty materializing seances.

"I do not hesitate to acknowledge that I have been throughout sincerely and extremely anxious to become converted to spiritualism. In whatever direction my judgment is warped, it is warped in favor of that belief. I can not conceive of the texture of that mind which would not welcome such indisputable proof of immortality as spiritualism professes to hold out.

"In general, then, let me say at once and emphatically, that I have never seen anything which, in the smallest degree, has led me to suppose that a spirit can be, as it is termed, materialized. It is superfluous to add that I never recognized a materialized spirit; in only two instances have any spirits professed to be members of my family, and in one of those two instances, as it happened, that member was alive and in robust health, and in the other a spirit claimed a fictitious relationship, that of niece.

"Of course this assertion applies only to those spirits who materialized especially for me. I do not pretend to answer for spirits who came to other people. All that I am quite sure of is that all the spirits that singled me out from the circle, and emerged from the cabinet for my benefit, were not only abundantly 'padded round with flesh and fat,' but also failed utterly in any attempt to establish their individuality; and moreover, in the instances where I had seen the medium before she entered the cabinet, so closely resembled the medium as, in my eyes, to be indistinguishable from her.

"It is, I confess, a very puzzling problem (it is, in fact, the problem to which I alluded above) to account for the faith, undoubtedly genuine, which spiritualists have in the personal reappearance of their departed friends. Again and again have I asked those who have returned from an interview with a spirit at the cabinet, to their seats beside me, whether or not they had recognized their friends beyond a peradventure, and have always received an affirmative reply, sometimes strongly affirmative. I was once taken to the cabinet by a woman and introduced to the shade of her dead husband. When we resumed our seats, I could not help asking her: 'Are you *sure* you recognized him?' Whereupon she instantly retorted, with much indignation, do you mean to imply that I don't *know my husband*?' Again, at another seance, a woman, a visitor, led

from the cabinet to me a materialized spirit, whom she introduced to me as 'her daughter, her dear, darling daughter,' while nothing could be clearer to me than the features of the medium in every line and lineament. Again and again, men have led round the circles materialized spirits of their wives, and introduced them to each visitor in turn; fathers have taken round their daughters, and I have seen widows sob in the arms of their dead husbands. Testimony, such as this, staggers me. Have I been smitten with color-blindness? Before me, as far as I can detect, stands the very medium herself, in shape, size, form, and feature true to a line, and yet, one after another, honest men and women at my side, within ten minutes of each other, assert that she is the absolute counterpart of their nearest and dearest friends, nay, that she *is* that friend. It is as incomprehensible to me as the assertion that the heavens are green, and the leaves of the trees deep blue. Can it be that the faculty of observation and comparison is rare, and that our features are really vague and misty to our best friends? Is it that the medium exercises some mesmeric influence on our visitors, who are thus made to accept the faces which she wills them to see? Or is it, after all, only the dim light and a fresh illustration of *la nuit tous les chats sont gris*? The light, be it remembered, is always dim at these seances, and it is often made especially dim when a spirit leaves the cabinet. I think I have never been able at such times to read the Arabic numerals on my watch, which happen to be unusually large and pronounced. Unquestionably, spiritualists will be at no loss to explain this puzzle; possibly they would say that I have here unconsciously given one of the very best of proofs of the reality and genuineness of materialization, and that my unbelief acts on the sensitive, evanescent features of the spirit like a chemical reagent, and that—but it is not worth while to weaken by anticipation their solacing arguments.

"In any statement of this problem we should bear in mind all the attending circumstances; the darkened room; the music; the singing; the pervading hush of expectation; the intensely concentrated attention; the strained gaze at the dark cabinet and at its white robed apparitions; and finally, the presence of a number of sympathizing believers.

"There is another fact about these seances which I think can not fail to impress even the most casual observer, and this is the attractive charms which the cabinet seems to possess for the aboriginal Indian. This child of nature appears to materialize with remarkable facility, and, having apparently doffed his characteristic phlegm in the happy hunting grounds, enters with extreme zest on the lighter gambols which sometimes enliven the sombre monotony of a seance. Almost every medium keeps an Indian 'brave' in her cohort of spirits; in fact, there is no cabinet, howe'er so ill attended, but has some Indian there. It is strange, too, that, as far as I know, departed black men, who might be supposed to

be quite as unsophisticated as departed red men, have hitherto developed no such materializing proclivities. It is, perhaps, even more strange that while, in my experience, Italian spirits neither understand nor speak Italian, and French spirits can neither comprehend nor talk French, and German spirits remain invincibly dumb in German, it is reserved to Indian 'braves' to be glibly and fluently voluble in the explosive gutturals of their own well-known tongue.

"Before a seance begins, a thorough examination of the cabinet is always tendered, a privilege of which I very seldom avail myself, and hold always to be superfluous, on the following grounds: First, if the spirits which come out of the cabinet be genuine, it is of very small moment how they got in, and no possible scrutiny of the material structure of the cabinet will disclose the process. Secondly, if the spirits be fraudulent, the mediums are too quick-witted and ingenious in their methods of introducing confederates into the cabinet not to conceal all traces of mechanical connivance far too effectually to be detected in any cursory examination. It is also to be borne in mind that much can be done under cover of the darkness, which is sometimes total for a few minutes before the seance begins, and also that the notes of the melodeon are sufficiently deep and loud to drown not a little rustling. If the mediums are deceitful I have always felt that in any endeavor to unmask them the odds are heavily in their favor. The methods are manifold whereby confederates may be introduced into the cabinet; from above, from below, and, enveloped in black stuff, from back parlors, rooms and closets. It is not what goes into the cabinet which, in my opinion, demands our scrutiny, but what comes out of it; it is to the spirit to which all our tests should be applied; the cabinet and the medium are quite secondary. Furthermore, it should be remembered that those who sit nearest the cabinet are always staunch friends of the medium, or known by her to be perfectly safe and harmless.

"Not infrequently a materialized spirit is seen to subside into the floor between the folds of the curtains at the opening of the cabinet. This is termed 'de-materialization,' and not a little mystery is ascribed to it. The mystery vanishes when we reflect how easy it is for a lithe and active young woman so to bow down quickly, even to the very ground, as to convey the impression, when her white garments are alone visible against the black background, that she has sunk into the floor. I have at times distinctly felt the faint jar caused by the medium's falling backward within the dark curtains a little too hastily. At times, when the spirit is wholly within the cabinet, and visible only through the parted folds of the curtain, the semblance of a gradual sinking is obtained by simply uniting slowly the two folds of the black curtain, beginning at the head and gradually closing them down to the feet; the room is generally so dark that the dark curtain is indistinguishable at a little distance, and the effect of slowly falling is admirably

conveyed. In one instance, where the spiritual garments were not white but parti-colored (the spirit was a Scotch girl, and wore the tartan), the effect of de-materializing was capitally given by the spirit standing just inside the slightly parted curtains, and then allowing the whole outer costume, even to the head-dress, to fall swiftly to the floor. Perhaps the best effect in this line, that I have seen, was on one occasion when a spirit had retired within the folds of the curtain, but apparently immediately reappeared again at the opening; she had been habited somewhat like a nun with white bands and fillets around the head and face; thus, too, was she clad at her reappearance, but, as I sat quite close to the cabinet, I perceived that the figure was composed merely of the garments of the former spirit, and that there was no face at all within the head-gear. I am sure the omission could not have been detected at the distance at which the rest of the circle sat. This snow-white figure was allowed to sink very, very slowly, the dark curtains uniting above it as it gradually sank, until only the oval white head-dress around what should have been a face rested for a few seconds on the very floor, and then suddenly collapsed. It was in the highest degree ingeniously devised and artistically executed.

"There are also various ways of appearing as well as of disappearing. I think the best and most effective of them all is where a spirit gradually materializes before our very eyes, outside of the cabinet, far enough, indeed, outside to give the appearance to a visitor directly in front of rising up from the very center of the room. A minute spot of white, no larger than a dollar, is first noticed on the floor; this gradually increases in size, until there is a filmy, gauzy mass which rises fold on fold like a fountain, and then, when it is about a foot and a half high, out of it rises a spirit to her full height, and either swiftly glides to greet a loved one in the circle, or as swiftly retires to the cabinet. It is really beautiful, and its charm is not diminished by a knowledge of the simplicity of the process, which as I have sat more than once when the cabinet was almost in profile, I soon detected. The room is very dark, the outline of the black muslin cabinet can only with difficulty be distinguished by one sitting within six feet of it; a fold of black cloth, perhaps five feet long and four feet wide, is thrown from the cabinet forward into the room, one end is held within the cabinet at about two or three feet above the floor, and from under the extreme opposite edge, where it rests on the floor, some white tulle is slowly protruded, a very little at first, but gradually more and more is thrust out, until there is enough to permit the spirit, who has crept out from the cabinet under the black cloth and has been busy pushing out the white tulle, to get her head and shoulders well within the mass, when she rises swiftly and gracefully, and the dark cloth is drawn back into the cabinet. I always want to applaud it; it is charming.

"On one occasion, a spirit tried this pretty mode of materialization, not directly in

front of the cabinet, but at the side quite close to where I sat. The cabinet was merely a frame to which were attached black muslin or cloth curtains, and a spirit can emerge at the side quite as conveniently as in front. Unfortunately this time, through some heedlessness, the spirit did not creep out of the frame-work with sufficient care, and some portion of her garments must have caught when she was only on her knees. I never shall forget the half-comic, half-appealing feminine glance as her eyes looked up into mine, when she was only partly materialized and some plaguey nail had caught her angel robe. It was very hard not to spring to her assistance; but such gallantry would have been excessively ill-timed, so I was forced to sit still while this poor *animula, vagula, blandula*, worked herself free and arose unfettered by my side.

"Perhaps this is as fitting a place as any to mention the test whereby I have tried the spirits who have come to me.

"As this same lovely spirit arose and looked graciously down on me and held out her hands in welcome, I arose also to my feet, and peering anxiously into her face, asked, 'Is this Olivia?' 'Yes,' she softly whispered in reply. Then ensued the following conversation, which I reproduce as faithfully as I can. It was broken off once by the spirit's retiring into the cabinet, but resumed when she again appeared to me.

"'Ah, Olive dear, how lovely of you to materialize! Did you really want to come back?' 'Very much, of course,' she answered. 'And do you remember the sweet years of old?' 'All of them,' she whispered. 'Do you remember,' I continued 'the old oak near Summer-place?' [A happy hit, in the longitude of Boston!] 'Yes, indeed, I do,' was the low reply, as her head fell gently on my shoulder. 'And do you remember, Olive dear, whose names were carved on it?' 'Yes, ah, yes!' 'Oh, Olive, there's one thing I want so much to ask you about. Tell me, dear, if I speak of anything you don't remember. What was the matter with you that afternoon, one summer, when your father rode his hunter to the town, and Albert followed after upon his; and then your mother trundled to the gate behind the dappled grays. Do you remember it, dear?' 'Perfectly.' 'Well, don't you remember, nothing seemed to please you that afternoon, you left the novel all uncut upon the rose-wood shelf; you left your new piano shut, something seemed to worry you. Do you remember it, dear one.' 'All of it, yes, yes.' 'Then you came singing down to that old oak, and kissed the place where I had carved our names with many vows. Tell me, you little witch, who you were thinking of all that time?' 'All the while of you,' she sighed. 'And do you, do you remember that you fell asleep under the oak, and that a little acorn fell into your bosom, and you tossed it out in a pet? Ah, Olive dear, I found that acorn, and kissed it twice, and kissed it thrice for thee? And do you know that it has grown into a fine young oak?' 'I know it,' she answered softly and sadly, 'I often go to it!' This

was almost too much for me, and as my memory (on the spur of the moment) of Tennyson's 'Talking Oak' was growing misty, I was afraid the interview might become embarrassing for lack of reminiscences, so I said, 'Dearest Olivia, that is so lovely of you. There, be a good girl, good-bye now. You'll surely come and see me again, the next time I come here, won't you?' 'Yes, indeed, I will.' I released my arm from encircling a very human waist, and Olive lifted her head from my shoulder, where she had been speaking close to my ear, and de-materialized.

"Marie St. Clair, who, on spiritual authority, as I have shown above, shares the ownership with Sister Belle of 'Yorick's' skull in my possession, has never failed to assent whenever I ask a spirit if it be she. To be sure, she varies with every different medium, but that is only one of her piquant little ways, which I early learned to overlook and at last grew to like. She is both short and tall, lean and plump, with straight hair and with curls, young and middle-aged, so that now it affords me real pleasure to meet a new variety of her; but in all her varieties she never fails to express her delight over my guarding with care that which was 'the last thing on her neck before she passed over.' I was extremely anxious to obtain a written acknowledgment of this pleasure from Marie, and accordingly I took with me to one of the seances a little trinket, and told the spirit that I would give it to her if she would just write down for me a few words expressive of this pleasure, and as she was disappearing into the cabinet, I thrust a writing-tablet and a pencil into her hand. Before the seance closed, she reappeared to me, and handing me a paper claimed my promise. In full faith I gave her the little breast-pin, and after the seance, to my chagrin, I found the writing on the paper was not from her, but a message from my 'father,' announcing that he had 'found the next life a great truth,' which was, certainly, cheering, in view of the fact that he was enjoying the present in so remarkably hearty and healthy a manner.

"For the next seance I provided an amber necklace, on whose clasp I had 'Marie' engraved, and when the spirit of the fair French girl appeared, I taxed her with her naughty, deceitful ways, and told her that I would not give her the necklace, which I had brought for her, until she gave me what I asked for in her own writing. In a very few minutes she reappeared and handed me a paper, whereon she had written: "I am so glad you have kept them so nicely. Your Marie." (As her skull was shared by Sister Belle, I suppose Marie was strikingly logical if ungrammatical, in referring to it as them.) It was enough; in a few minutes after, Marie reappeared wearing the amber beads glistening round her neck.

"No sooner had I given the necklace than occurred another illustration of the remarkable and amiable pliancy with which materialized spirits will answer to any name with which they are addressed. The medium who conducted the seance

came to me and said, 'There's a spirit in the cabinet who says she's your niece.' Very thoughtlessly I replied, 'But I haven't any niece in the spirit world.' The instant after I had spoken, I felt my mistake. You must never repel any spirit that comes to you. It throws a coolness over your whole intercourse with that particular spirit-band; no spirit from it will be likely to come to you again. No surface of madrepores is more sensitive to a touch than a cabinet full of spirits to a chilling syllable of failure. To regain my lost position, therefore, I said hastily, 'But can it be Effie?' (It was a hap-hazard name; I know no 'Effie.') The medium went to the cabinet and returned with the answer, 'She says she's Effie, and she wants to see you.' Of course, I went with alacrity to where the curtains of the cabinet stood open, and there, just within it, saw a spirit whom I recognized as having appeared once before during the evening with Marie, when the latter had materialized as a sailor-boy, and the two had danced a spiritualistic hornpipe to the tune of 'A Life on the Ocean Wave.' 'Oh, Effie dear,' I said, 'is that you?' 'Yes, dear uncle, I wanted so much to see you.' 'Forgive me, dear,' I pleaded, 'for having forgotten you.' 'Certainly I will, dear uncle, and won't you bring me a necklace, too?' 'Certainly, dear,' I replied, 'when I come here again.' I have never been there since.

"Thus is illustrated what will be, I think, the experience of every one who cares to apply this test to materialized spirits. When the investigator is unknown to the medium a spirit materialized through that medium will confess to any name in the heavens above or the earth beneath, in the world of fiction or the world of reality. Of course, it would not do to ask a spirit whether or no it were some well known public, or equally well known fictitious character. You would be repelled if you should ask a spirit if it were 'Yankee Doodle,' but I am by no means sure that it would not confess to being 'Cap'en Goodin,' who accompanied Yankee Doodle and his father on their trip to town, and whose name is less familiar in mens' mouths. All the good, earnest, simple-hearted folk who attend these seances ask the spirits, when they appear to them for the first time, if they are father, mother, brother, husband, wife or sister, and the spirit will in every case confess the kinship asked for. But, as I have just said, the investigator need not restrict himself to his family, his friends, or his acquaintances. Let him enter the world of fiction, or of poetry, or of history, he has but to call for whomsoever he will, and the materialized spirit will answer: 'Lo! here am I!'

"Let me strengthen this with the following additional illustration:

"Not long ago at a materializing seance where I was, I think, unknown to everyone, certainly to the medium, a spirit emerged from the cabinet, clad in flowing white robes, and advanced towards me with a wavering gait, which could readily be converted into a tottering walk, if I

should perchance ask if it were my great grandmother, or could be interpreted as the feeble incertitude of a first materialization, if I should perchance descend the family tree, and ask for a more youthful scion. I arose as it approached, and asked: 'Is this Rosamond?', 'Yes!' replied the spirit, still wobbling a little, and in doubt whether to assume the *role* of youth or old age. 'What, fair Rosamond!' I exclaimed, throwing into my voice all the joy and buoyancy I could master. The hint to the spirit was enough. All trace of senility vanished, and with equal joyousness she responded, 'Yes, its indeed Rosamond!' Then I went on, 'Dearest Rosamond, there's something I want so much to ask you. Do you remember who gave you that bowl just before you died?' Here Fair Rosamond nodded her head gaily, and pointed her finger at me. 'Oh, no, no, no,' I said, 'you forget, Fair Rosamond, I wasn't there then. It was at Woodstock.' 'Oh, yes, yes,' she hastily rejoined, 'so it was; it was at Woodstock.' 'And it was Eleanor who offered you that bowl.' 'To be sure, I remember it now perfectly. It was Eleanor.' 'But Rosamond, Fair Rosamond, what made you drink that bowl? Had you no suspicions?' 'No, I had no suspicions.' And here she shook her head very sadly. 'Didn't you see what Eleanor had in her other hand?' 'No.' 'Ah, Fair Rosamond, I'm afraid she was a bad lot.' 'Indeed she was! (with great emphasis.) 'What cruel eyes she had!' 'Hadh't she though!' 'How did she find you out?' 'I haven't an idea.' 'Ah, Fair Rosamond, do you remember how beautiful you were [here the spirit simpered a little] after you were dead, and how the people came from far and near to look at you?' 'Yes,' said Fair Rosamond, 'I looked down on them all the while.' And here she glided back into the cabinet.

"It is not impossible that a spiritualist might urge that the test which I apply is not a fair one—that guile will beget guile, that the spirits meet me as I meet them.

"But what other possible way have I of finding out who the spirits are, when they do not tell me in advance, but by asking them? Whenever they have been announced to me as this or that spirit, I invariably treat them as the spirits of those whom they assert themselves to be, and, in my conclusion, am guided only by the pertinancy of their answers to my questions. Whenever William Shakespeare appears to me (and, by the way, let me here parenthetically note, as throwing light on a vexed question, that Shakespeare in the spirit world 'favors' the Chandos Portrait, even to the little white collar strings hanging down in front; his spirit has visited me several times, and such was his garb when I saw him most distinctly); when, I repeat, Shakespeare materializes in the cabinet for me, do I not always most reverently salute him, and does he not graciously nod to me—until I venture most humbly to ask him what the misprint 'Vllorxa' in *Timon of Athens* stands for, when he always slams the curtains in my face? (I meekly own that perhaps he is justified.) Have I ever failed in respectful

homage to General Washington? Did I ever evince the slightest mistrust of Indian 'braves'?

"When a spirit comes out of the cabinet especially to me, how am I to know, or find out, who it is but by asking? If it be not the spirit that I name, will it not, if it has a shred of honesty, set me right? What hinders it from telling me just who it is? If it be the spirit of my great-grandmother, it can be surely no satisfaction to her, after all the bother of materializing, to hold converse with me as the spirit of Sally in our Alley; and if she be, in every sense of the word, a 'spirity' old lady, she will instantly undeceive me, and let me know who I am talking to.' But why should I anticipate deceit at spiritual hands? If William Shakespeare can appear to me, why not 'Fair Rosamond.' Hereupon a spiritualist may maintain that if the spirit said she was 'Fair Rosamond,' and displayed a familiarity with the incidents of that frail woman's life and death, she probably was 'Fair Rosamond.' So be it. I yield, and go further, and hereafter find no more difficulty than in her case, in Tennyson's 'Olivia,' 'Marie St. Clare,' and in the heroes and heroines of Scheherazade's 'Thousand and One Nights.'

"Although I have been thus thwarted at every turn in my investigations of spiritualism, and found fraud where I had looked for honesty, and emptiness where I had looked for fulness, I can not think it right to pass a verdict, universal in its application, where, far less than the universe of spiritualism has been observed. My field of examination has been limited. There is an outlying region claimed by spiritualists which I have not touched, and into which I would gladly enter, were there any prospect that I should meet with more success. I am too deeply imbued with the belief that we are such stuff as dreams are made of, to be unwilling to accept a few more shadows in my sleep. Unfortunately, in my experience, Dante's motto must be inscribed over an investigation of spiritualism, and all hope must be abandoned by those who enter on it.

"If the performances which I have witnessed are, after all, in their essence spiritual, their mode of manifestation certainly places them only on the margin, the very outskirts of that realm of mystery which spiritualism claims as its own. Spiritualism, pure and undefiled, if it mean anything at all, must be something far better than slate writing and raps. These grosser physical manifestations can be but the mere ooze and scum cast up by the waves on the idle pebbles, the waters of a heaven-lit sea, if it exist, must lie far out beyond.

"The time is not far distant, I can not but think, when the more elevated class of spiritualists will cast loose from all these physical manifestations, which, even if they be proved genuine, are but little removed from materialism, and eventually materializing seances, held on recurrent days, and at fixed hours, will become unknown."

ADDRESSES.

E. C. Brand, care Daniel Munns, Good Intent, Atchison county, Kansas.
J. W. Gillen, 3129 Caroline street, St. Louis, Missouri.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"I mourn no more my vanished years:
Beneath a tender rain,
An April rain of smiles and tears,
My heart is young again.
The west winds blow and singing low,
I hear the glad streams run;
The windows of my soul I throw
Wide open to the sun."

[Continued from last Herald.]

"MILLIONS OF BEATING HEARTS; STRANGE THAT WE HEAR THEM NOT"

Do we believe in God? "Come unto me all ye who are weary and heavy laden, and I will give you rest,"—rest from the cares, the perplexities, the trials of the world? "In the world you shall have tribulation."

The traveller, as he climbs the lofty mountain peaks of our western world, throws himself down beneath the sheltering branches of some leafy bough; and while the rays of the sun warm and cheer all around him, not a cloud intervening to shut out its warmth and light, gazing below him he sees the storm descending in the valley, hears the thunder roll peal upon peal and sent back by the voice of echo reverberating from hill to hill. Sitting there he feels not the storm; the war of elements disturbs him not, though perchance they carry death and destruction in their train. If indeed we believe in God, if our lives are hid with him in Christ Jesus, what shall be able to separate us from his love? Before the Master went away he told his disciples (and in telling them he told us also); "The world has hated me and it will hate you also. Be of good cheer for I have overcome the world." "The Captain of our salvation," wrote the great apostle to the Gentiles, "was made perfect through suffering." Christ has overcome and is set down at the right hand of the Father. "To him that overcometh" is the promise made, and contest is implied in the very term. For the purpose of knowing just what this contest means, of understanding it in its height, breadth, length and depth, our Elder Brother took upon him our nature, was tempted in all points even as we are, drank to the very dregs the bitter cup of poverty, humiliation, scorn and contempt, that he might become a *merciful* High Priest, able to succor the tried and the tempted. If we believe in God we must believe all this, and believing it, what should have power to separate us from that love? What should have power to keep us from going to him with every desire, every burden of our soul? We are engaged in the same conflict through which he has passed and in which he was victorious; and if ever we are saved in the kingdom of God it will be by *overcoming*; not by avoiding, not by having the cup removed, unless it be the will of God that it should be removed, but by drinking it to the very dregs in loving, willing submission to the Father's will. Where shall we gain strength for this conflict, knowledge of the ways and means by which the enemy is to be met; and where shall we find the path leading us to the mountain side, far above the storms of life, to the table lands where he leadeth forth his sheep into the green pastures

and beside the still waters, to the hiding place in the cleft of the rock, to the shadow of that great rock in a weary land, to that peace promised by the words "In me?" Where?

Is not he the Captain of our salvation? Who else has the words of eternal life? Unto whom, if not unto him, shall we go? "I am the way, the truth and the life. No man cometh unto the Father but by me."

"Watch and pray lest ye enter into temptation." But Peter slept on; and after asserting his ability to stand by his Master, even though all men forsook him, Alas, when temptation came, denied all knowledge of that suffering Master; denied him who through fasting and prayer had obtained power to stand, to honor God in the darkest hour, to overcome the world, the flesh and the devil, to descend into hell and wrest from him who had them, and who had held men in bondage because thereof, the keys of *death and hell*. Oh, think of it, my soul, and question no longer, "Where shall I go that I may find the peace promised, the strength to overcome! Do we believe in God; then let us manifest our faith by works—works of righteousness well pleasing in his sight; but let us be careful that our faith in him goes farther, reaches down deeper than this. The apostle speaks of a rest which remains for the people of God, but he also warns those unto whom the promise was made of entering into this rest, that it was possible for them to fall short of it through *unbelief*. The promise was from God, but in order to the fulfillment of the promise to the individual, belief, or faith in God, was necessary. If so in regard to the rest promised will it not be so in regard to all promises made? How then shall we find the peace promised us by him who spake as never man spake, and which Paul says, passes all understanding? How shall we obtain strength that we may fight a good fight?

Shall we say of these millions of throbbing hearts—these hearts worn and weary with strife, toil and suffering—they have not taken a deep root, they are not valiant soldiers? Shall we? If so let us first pause and consider. Let us bend our ear and listen to the heart throb coming down through the ages. "Could you not watch *with me* one hour?" This longing for human sympathy is stilled, dies away with the sweet benediction, "Sleep on now, and take thy rest;" but listen, bend your ear, for it is the low wailing tone of despair which throbs now over the sea of time, and moves the heart as no other words have ever moved it, "My God, my God why hast thou forsaken me?" "My Son, my Son, not thee have I forsaken. Hast thou forgotten that upon thee is laid the sin of the world? How couldst thou know that of which humanity is partaker, if my face was not veiled from them, in thee?" Concentrated in that one bitter cry was the very essence of all human suffering. Then came from the pale lips, "It is finished." Father the debt is paid even to the last farthing! I have bought them, they are mine. No longer their own, they are bound to glorify thee in their bodies and their spirits which are thine. I have glorified thee and came into the world for that purpose; henceforth these also must glorify thy name.

One other thought and we conclude. When shall we obtain the strength necessary, that we may in every hour of trial glorify him? "Watch and pray that ye enter not into temptation. The

Spirit truly is willing, but the flesh is weak." Sisters, if we can by watching with and praying for each other, strengthen this weak flesh, is it not well that we do it? One passage related closely to one of the miracles of Christ has frequently drawn our attention. When appealed to by the father of the youth possessed of an unclean spirit—which the disciples had failed to cast out—Jesus had immediately rebuked it and cast it out. "Why could not we cast it out?" was the question which when left alone they asked him.

"This kind goeth out but by fasting and prayer." The disciples had not fasted, for he said the children of the bride's chamber would not fast while the bridegroom was with them; but when he was taken away then would they fast; but Jesus had fasted before entering upon his ministry. To us it seems that while we pray, "Give us this day our daily bread," there is prayer to be made also, with fasting, if need be, that we be fitted for those times of trial which will suddenly meet us face to face without warning, and for which if we have made no previous preparation we shall, like the disciples, find ourselves unprepared.

Shall we hear the heart throbs of this great multitude? Shall we pray one for another adding watching thereto, that we enter not into temptation? Shall we, being strengthened by his grace and by unity of purpose, strive with willing hearts to bear the burdens of the weak—weak because standing alone, many of them without the companionship of those of like precious faith, and opposed by every friend and relation on earth. We do but ask, Shall we?

VILAS, Wis., May 17th.

Dear Sister Frances:—Although I have not the privilege of meeting with any of the Saints, yet I wish to bear my testimony to the truth of the work. I once lived where there was a branch of live, working Saints who enjoyed the Spirit of God to a marked degree; but of late I have been as a wanderer, away from both kindred, and brethren and sisters in the church. The people here have never heard a "Mormon" (as they call us) preach. Some will not listen if I try to tell them about the doctrine, saying, "No good could ever come out of Mormonism;" and some are very indifferent as to its being good or bad. Have gotten a neighbor to read the Voice of Warning, but some will not read any of the Church papers or books when offered to them. They do not seem to want to be enlightened on the subject, I see the truth of this saying "There are none so deaf as those who will not hear." I feel it a great blessing to have the *Herald* to read. It is all the preacher we have had for three long, sad, weary years; years fraught with many deep afflictions. It seemed of late that my trials were more than I could bear; but I have derived oh! so much comfort from the Home Column. But I am very lonely and greatly feel the need of the prayers of the faithful, that I may live nearer to God and have grace to bring up my children in the right way.

May God ever prosper his glorious work, is the humble prayer of a lonely sister,

LOU CARPENTER.

R. S. Salyards, Lamoni, Decatur county, Iowa.

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Send all money to David Dancer, Box 82

Original Poetry.

THE COMING MESSIAH.

Rejoice, all ye Saints, for the hour draweth near,
 When Messiah in glory again shall appear;
 His beloved will rejoice when he cometh to reign,
 And set up his kingdom with them to remain.

His beloved disciples will bless the glad day,
 And sorrow and darkness will vanish away;
 The sunbeams of glory will brighten the skies,
 When the star that shone o'er him again will arise.

I am your Redeemer, whom you crucified;
 See the thorns in my forehead, put your hands on my side;

The wrong I'll forgive you, if you will believe,
 And return unto me and my gospel receive.

All nations shall bow to the Crucified One,
 When the Gentiles come in and the Jews do return;
 Their blindness in part then will vanish away,
 All Israel will own him, and bless the glad day.

Remember my words spoke in days that are past—
 "The last shall be first, and the first shall be last;
 My beloved I'll gather, they will come at my call,
 One fold and one shepherd, and one church for all."

"Come home, all ye ransomed, glad tidings have come;
 The war is now ended, the vict'ry is won;
 The Saints clad in glory, with me I will bring,
 O, grave! where's thy vict'ry? O, death! where's thy sting?"

Correspondence.

WHEELOCK, Texas, June 1st.

Dear Herald:—I again write you a few words. I am still getting along very well, all things considered, in the work of the ministry. Have been preaching of late at the town of Rogers, in Milam county; had fair liberty and good turnout of the people, and they give good attention and seem very much interested in the gospel message. I left a good lot of tracts and epitomes of faith with them. I was insisted upon very much to come again and preach for them; so I expect to go again before a great while. The people at Rogers seem to be an honest, conscientious people, and I hope for good results at that place. I am going to preach at a new place to-night, in Brazos county. I have seven calls to preach now in five different counties. It will take me some time to fill the calls I have already, if I was not to receive any more for some time. I thank the Lord that the people are willing to hear and investigate in spite of all opposition of the devil and his emissaries. I expect a grand and glorious ingathering in this section in the near future from present prospects. The missionaries appointed by General Conference have arrived and are at work, so I hear. Haven't seen them yet, but hope to soon. I expect a prosperous year's work this year in Texas, for I expect more faithful missionary work done and I believe the Lord

will bless it to the good of his cause; not that we haven't had faithful missionaries in this section, but we have more of them this year than heretofore, and still need more laborers in this section.

Yours, in gospel bonds,
 E. W. NUNLEY.

GOOD INTENT, Kan., June 4th.

Editor Herald:—The name of "Bro. Joseph Flanders, of Horton, Kansas," appears in *Herald* May 26th, page 324. There is no such a brother in the Central District of Kansas. Also in *Herald* of May 5th, page 276, a letter speaking of Elder Wake. No such an elder in the church. We have no objection to members of the Brighamite and Strangite churches and others calling themselves Latter Day Saints, or whatever they choose; but we insist on a line of distinction which they do not make, but allow our members and the people generally to suppose they belong to us; and have gone so far as to baptize part of families of the Saints who supposed they were elders of our church. We request that this may be made known that no more may be deceived.

Respectfully in bonds,
 E. C. BRAND.

SAN FRANCISCO, Cal., June 2d.

Dear Herald:—Since our last at Panama, we went to Persia where we held eleven meetings and baptized one. Preached once in the Salem branch, thence to Union Grove where we held six meetings with interest remarkable; baptized two. From here we went to the conference at Independence, where we spent our time pleasantly, save, perchance the moments when first notified of our appointment to the far away continent under British rule.

The thunderbolt from heaven's blue dome at high noon, without warning, could not have been more startling. The harness worn as an active minister but a nine month old, and yet we were called upon to adjust it to a new field! To go where faces will all be strange; where customs and manners will be different; where thousands of miles will separate us from the ones of yore, and even the birds, beasts and vegetation will all be new! What wonder that our heart almost stood still as the full realization was forced upon us, and we knew, as memory flashed back over the years ago, of one whose life had been given for the cause he loved, in that far away clime, and another—then his companion—had been forced to do battle alone, while the weary months had gone by till the years had been multiplied, and who since has gone to his account, hastened perchance, by the exposures of the life given in the service of his Master. Of another who did battle alone for weary years, to come back to his native land to find himself approved of God, to do special duties in the great scheme of redemption. And of a family, whose accounts of the weary mode of traveling, as compared with this land, have often been perused with no thought in mind of the reality being so near.

And thus as our mind traveled over all this with the rapidity of the lightnings flash, our soul almost sickened at what seemed so stupendous an undertaking. To the only one to whom we could in safety turn—the Father—we went in secret, and as our soul was poured out in humble supplication for a knowledge of his will in the undertaking, there came a calm and peaceful

assurance that all was well. From that hour on, till within the last few days, we have never faltered. But on last Thursday, as we visited the ship, there came a feeling of despondency that almost seemed a premonition of dangers to be encountered ere we should again set foot on *terra firma*. As we went down into the steerage, (it was the first time we had ever been aboard a ship), and were made to realize that there would at least be times when we would be *under* the water, it made us once more feel as though we preferred to have been left on this side. But there comes the thought of the necessity of some one having to be sent, and why not me?—both young, vigorous and strong.

From Independence we went to northern Missouri, to visit with friends and relatives. While here and at Lamoni we enjoyed ourself, the only regret being the parting shake of the hand, as we realized that for three years at least we must remain separate.

On to our home where we staid only one week, during most of which time it rained. With this short stop we are obliged to be content, as an appointment sent to Salt Lake City, by request of the branch president, R. M. Elvin, must be filled. Leaving Omaha May 10th we arrived in Salt Lake at seven p. m. the 12th. As we design at some future time to give the history of our journey, from notes taken, we will forbear this time. Staying there till four p. m. of the 15th we again started westward, arriving 10:45 a. m. the 17th. The Saints both in Utah and California, without exception, have treated us nobly, and at times the tears have come into our eyes when thinking of such treatment.

We sail to-morrow at two p. m., and those that may have thought to hear from us personally, and have not, will please bear with us. Since coming to California there has been some twenty-five or thirty letters that were actually necessary for me to write, besides other matters to attend to. Please bear in mind that to write to Australia it will cost twelve cents postage.

My address for the present will be Sydney, N. S. W. Australia, care of Richard Ellis.

In bonds, J. W. WIGHT.

LUCAS, Iowa, May 24th.

Bro. Asa S. Cochran:—There is a general good feeling in the the branch and all is very peaceful. I don't know of any particular trouble between parties, and that is saying a great deal for a branch of two hundred members. There seems to be comparatively, no jealousy among officers. The Sisters' Mite Society is doing a good work, and is carried on with the peace and unity that is found among those who work purely for that reward held forth by Christ only. Our Sabbath School is a grand success; all seem to be pulling the same way, Zionward. Sometimes we enjoy the Spirit in our labors as teachers and scholars until it is felt, and its effects are visible, and the school is being sustained from within itself.

Nearly every one of our young men abstain from tobacco, and intoxicating drinks, and lives pure lives; furthermore, nearly all active members give liberally towards the church. In the face of the above record what would you expect but the blessings of a kind Father, and his watchcare? I was much pleased with the spirit of the last General Conference, and have reason

to expect good results will follow. I am patiently waiting for the day when there will not be place in our conference for a contentious spirit, but that all debating will be done void of that egotism and selfish big *me*. I believe Bro. Joseph's discourse on Church Government the grandest and best effort I ever heard, and the manner in which he presented his ideas were such that all ought to be able to comprehend. If put into practice it will surely bear fruit one hundred fold. I felt after his discourse that I had made a mistake all my life, for the principle of humility was so beautifully set forth that no man of sense and reason would fail to see that the servant is not greater than his lord. If we can maintain that humility and unity as set forth in the teachings of Christ we'll be all solid. And what a blessed thing it will be if we will succeed in being the Bride, adorned for the bridegroom; and if our Redeemer will come in our day and generation, what a blessing if our work will be such that we can say "Amen," "Yes come," "Lord Jesus come quickly." But I often fear that my sins of omission will disqualify me so that I will not be among the chosen. With kindest regards to you and your good family,

I remain your affectionate brother,

E. B. MORGAN.

ECHO, Cherokee Nation, May 29th.

Dear Herald:—At the age of fifteen I joined the Baptist Church; lived in that for several years, then moved where I could not join that church, when I gave my letter in to the M. E. Church. I soon became dissatisfied, and the more I studied the more dissatisfied I became. I began to search the Scriptures, and the more I read the more unsettled was my mind. I then went to God to direct me aright, and in humble prayer besought him to send me the truth, if there was any, for I believed the Scriptures, and could not see why the gifts and blessings should not follow the believers; for as yet I did not know there was such a church as the Latter Day Saints on earth. About three months after this, Bro. J. O. Stewart came. The first sermon I heard there is no tongue can express the peace and joy I received; my whole soul was lighted up, and I knew it was an answer to my prayers. I had heard of the Mormons at Salt Lake, and my husband had often told me he had never heard the truth but once, and that was by a man called a Mormon; but I little knew how much reality there was in his statement. The sermon he heard had been about thirty-five years since; but he never forgot it. After I heard the first sermon I could then hear plenty about the Mormons, as we are called. They told me all manner of evil; but the evidence I received from God was too strong—I could not doubt the truth. I heard five sermons and was baptized in three weeks from the time I heard the first. I had several dreams: one I will relate. I looked towards the north-east, and saw a large bright star, much larger than the largest stars. There was a cluster of bright stars surrounding the large star, and they all seemed to be in motion. I can not describe the grandeur. This was before I had heard a sermon, but the time I was seeking the truth. After I came into the church I began to think it might be I had not investigated enough, and before retiring, I asked God to give me a testimony. I dreamed or heard a voice say unto

me three times, the passage of Scripture where it says: "Though we or an angel from heaven should preach any other gospel unto you than that which we have preached, let him be accursed."—Gal. 1:9. This cleared all my fears, and I desire the prayers of the Saints, that I may prove faithful and see my husband and daughter come in the fold, with others of the Lamanites, for I desire to see all of my people come to a knowledge of the truth of the gospel, as it has been restored through an angel to Joseph the Seer. I wish there could be more laborers sent here to preach to us, as this is a large field; and I believe Bro. Stephen Maloney is all the missionary here at present; he needs help. May God help us all to be worthy the blessings we have received, is the prayer of your sister,

SUSAN A. DUNCAN.

STANBERRY, Mo., June 4th.

Bro. Joseph:—I have been separated from the church for over six years, but on February 6th, 1888, our district president, James Thomas, organized a branch at this place known as the Stanberry branch, which now numbers twelve members. We have been having good meetings, the spirit being manifested. We are not yet in full working order, and are waiting for Bro Lambert, who is in charge of this mission, to come and set us in order, two brethren having been recommended by the branch for ordination. We have organized a Sunday School at this place known as the Hope of Zion Sunday School. To traveling brethren, if any are passing this way we would be glad to welcome you. We are about seven miles from Darlington, on the C. B. & Q. R. R., and sixteen miles from Sweet Home; twenty-five miles from Grant City, and about thirty miles from Allendale and forty miles from St. Joe, Missouri. Stanberry is situated on the O. & St. L. R. R., which connects with the Wabash at Pattonsburg, in Daviess county, Missouri. The two railroads make a direct route from St. Louis to Council Bluffs. I have more I would like to say but will defer till some future time. Yours, in bonds,

ROBERT F. HILL.

MAQUOKETA, Iowa, May 31st.

Dear Herald:—After a few days work at home, I started for my field of labor. I arrived at the Mississippi river in time to see the Father of Rivers in its glory of destruction. I labored some at Buffalo, then to Davenport. While there Bro. M. T. Short came along on his way to Wisconsin, and as the waters were too high for safe rail road travel, we got aboard a steamer for Clinton. Bro. Short soon formed the acquaintance of the captain, and found him to be a fine man. He asked him for the privilege of holding meeting on the boat, which was readily granted, and the room was put in shape for us after supper. We opened our meeting and Bro. Short spoke forty-five minutes; then I followed, until we arrived at Clinton. We both had good liberty, and raised quite an inquiry among the passengers. The captain asked me to bring him one of our translations of the Bible, the next time I came on board. We were permitted to ride at half fare.

We labored at Clinton about a week, and left the Saints rejoicing in the work, and several outsiders almost ready to obey. From there we came here on the 22d and commenced meetings at once, but the wet weather has worked against

us very much. Last Sunday we left here and went a few miles north to New Castle and Fulton, and on the 29th I led three more into the waters of baptism; all adults, one about sixty-five years old, and all of good standing in society, one young man who will, (if he proves faithful), make his mark in the world, for he is a natural poet. There are still more in Fulton who will obey. The good Spirit was with us at the baptism and confirmation.

On the 31st we came here again. To-morrow Bro. Short goes on to his field. May God's blessing go with him, that he may gather in many sheaves. I will hold the fort here till Saturday, then return to New Castle over Sunday, where I will baptize several more at three o'clock. The little stone is rolling on. The Presbyterians in Fulton found, when it was too late, that their craft was in danger, so they closed their church against us; but we use the school house, and have the doctrine of many turned upside down. I expect to organize a branch there in a few days. Calls are coming in from all sides for preaching. They have sent word from Iron Hill for me to come there. Last winter the Adventists closed their church against us there, after we used it a week, but I can get the school house. May God send more laborers into the vineyard. Bro. Short was a great help to me, and I wish he could have stayed longer—but his help was like his name, so I suppose I shall have to battle for the right alone, with God's help. May God give me wisdom and strength. I will organize a branch at Fulton in a few days. I have thirteen members there now, and I will baptize some more next Sunday. The Baptists and Presbyterians are raging. I will baptize a good Methodist woman next Sunday. The sheep hear His voice and will follow.

J. S. ROTH.

CREOLA, Ohio, June 5th.

Bro. Blair:—I have been busily engaged in my field since the 12th of last month. The prospect is flattering and liberty is given. I go into Gallia county on next Thursday to break new ground. A door has been opened there through the efforts of Bro. Tyler, of Wilkesville, Ohio. The appointees by General Conference in this field are all out at work. I have baptized three since General Conference.

Yours, in bonds,

L. R. DEVORE.

CAMERON, Mo., May 31st.

Bro. W. W. Blair:—The quarterly conference of the Far West district, was held at Pleasant Grove, DeKalb county, Missouri, last Saturday and Sunday, May 26th and 27th. An excellent spirit prevailed throughout the entire conference, and excepting the terrible fall of rain on Saturday afternoon, there was nothing occurred to disturb our peace. Bro. J. F. McDowell and the writer did the preaching; and notwithstanding many bridges had been washed out, and the roads left in a terrible condition, the attendance was good. The interest in the word spoken was first class.

The Pleasant Grove Saints feel proud of their neat little chapel, (which is now about completed), and of the advanced steps which they have taken within the past few months. May they ever remain so good and wise that the enemy may never again be able to retard their onward march to victory and eternal glory. I am billed

for to-night, at the Delana church, near Cameron. Will probably remain here over Sunday. May go to Bucklin, Linn county, Missouri, sometime next week, and if practicable, open up the work there.

There is much, very much, to be done; but my old enemy is upon me, and if possible, seems more formidable than before. I feel the good Spirit in my heart, filling me with love and good desires. In this, I do and will rejoice.

Your brother,

JOSEPH R. LAMBERT.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

ARE WE ABIDING IN THE DOCTRINE OF CHRIST?

WHOEVER transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 John 9. I have heard it said a great many times, and that too by ministers of the gospel, that it was a terrible thing to live in this world without God and Christ; and I have no doubt but that this is a fact, or in other words it is a truth. Now in order to ascertain if we are living in this world without God and Christ, we must first find out what the doctrine of Christ is, and then, in the second place, see if we are abiding in that doctrine. If we are, then we can say, that we have both the Father and the Son. It will be admitted by every Latter Day Saint at least, that whatever Christ taught was his doctrine, therefore we will go in search of some of his teachings in order to learn if we are living in this world without God and Christ. First we will call your attention to Matt. 5:13 and there we find him saying, in speaking to his followers: "Ye are the salt of the earth, but if the salt hath lost its savor wherewith shall it be salted?" It is thenceforth good for nothing but to be cast out and trodden under foot of men. We all understand the nature of salt; that it is intended to preserve, to keep from decaying or perishing. So we must have that saving grace within us that will help to save our neighbors from sin and death. In the 14th verse of the same chapter he says: "Ye are the light of the world. A city that is set on a hill can not be hid." I do hope and pray that this is the case with every Latter Day Saint. That we are in reality a light to all around us. If this is the case then we can rejoice that we are found in the doctrine of Christ.

Again in the 16th verse: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." O, dear Saints, how do we let our light shine before the world? Is it by setting a good example before them, and by attending to all duties imposed upon us by the teachers of the Lord Jesus? Or is it by conforming to the ways of the world and by following their example? Now if this is the case with us, that we are following the

ways of the world, then we are not abiding in the doctrine of Christ, and consequently are living in this world without God and Christ.

Let us read that beautiful sermon delivered by Christ on the Mount, and then ask if we are living according to his teachings; and if not, let us try and commence doing so at once, that we may be in possession of the Father and the Son. Jesus said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven." O, how much do we really love our enemies? How oft do we pray for them, according to this commandment of the Savior?

How much of the pure love of God dwells in our hearts? Is there enough to forgive those that may trespass against us? We must have that forgiving spirit within us to forgive men their trespasses as we desire the Father to forgive us our trespasses, and if we do this then we are abiding in the doctrine of Christ. But how many times must I forgive a brother or sister that trespass against me? Jesus said to Peter (Matthew 18:2), "until seventy times seven." Also in Luke 17:3-4 we read, "Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, 'I repent,' thou shalt forgive him." Are we abiding in this doctrine or no? If we are not, how can we have the Father and the Son abiding within us? Again we learn in the teachings of Christ in Matt. 18:15: "If thy brother trespass against thee, go and tell him his fault between him and thee alone. If he shall hear thee, thou hast gained thy brother." Is this the course we pursue, or, do we run and first tell brother A, and then sister B, and then tell it as a secret to brother C, telling him never to say a word about it to any one? If this is the way we are doing, how can it be said we are abiding in the doctrine of Christ.

We find in the Doctrine and Covenants, sec. 42, page 147, "If thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders." This is in harmony with the teachings of Christ in the New Testament. If we abide in this doctrine we have both the Father and the Son. I sometimes think while meditating upon this subject of forgiving seventy times seven, or seven times in one day, that I need to pray like the disciples, "O, Lord increase my faith."

Dear readers of the *Herald*, if we are lacking this faith to forgive our brother or sister seven times in one day, let us pray to God the Father for this kind of faith, for faith is the gift of God. It is impossible for us to obtain the gift of God without prayer, for Jesus said, "Ask and you shall receive" "Knock and it shall be

opened unto you." "Seek and you shall find." The only way we have of seeking God is by prayer.

Dear Saints, are we laying up treasures on the earth where moth and rust doth corrupt? or, are we doing as Jesus commanded, laying up treasures in heaven, and helping to roll on this great latter day work by our faith and means as the law of God requires? If we are, then are we abiding in the doctrine of Christ, and have both the Father and the Son? I hope and trust that this is our happy condition as the Saints of the Most High.

JAMES KEMP.

HUTCHINSON, Colorado.

WHAT IS MY DUTY?

THE Sweet Singer of Israel has said that "The law of the Lord is perfect, converting the soul."—Psalms 19: 7.

The Seer of the nineteenth century is not less explicit in utterance:—"What doth it profit a man if a gift be bestowed upon him, and he receiveth not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in Him who is the giver of the gift. . . . That which is governed by law, is also preserved by law, and perfected and sanctified by the same. . . . All beings who abide not in those conditions are not justified."—D. and C., p. 235. Israel's royal prince declares that the godly man will "mediate in the law of the Lord day and night."—Ps. 1: 2. Meditation is a means by which one obtains a thorough acquaintance, knowledge. If permitted to judge of the fealty of Israel's favored potentate by his acts, as per order to number the people, and the course which resulted in the death of Uriah; we may be justified in the conclusion that his "meditations" did not profit him much, for according to the Apostolic injunction of a later date, he had done but one fourth of his duty for that edict demands continuance, remembrance and performance, (James 1: 25), and is but a reiteration of the stern mandate through Moses. (Deut. 17: 18-20).

An intelligent knowledge of God's law was a duty, obligatory upon every citizen or resident of comprehensive mind within Israel's jurisdiction. (Num. 15: 15, 16; Deut. 6: 5-9). The law was written and carefully guarded with jealous caution by the priests and the Israelitish services unlike the orato-lecture innovations of modern times consisted in the reading of that law to the people on the Sabbath days, and at their festivals. As David declared, even so Israel made the law of the Lord their theme. Notwithstanding the law was written and its teaching incumbent upon priests and people, men were selected to teach their law as a specialty and to execute judgment and justice in accordance therewith; and as salvation, the promised blessing to the nations of the earth through Abraham and his seed, must be of the Jews, the prophetic injunction of Malichi to "remember the law commanded in Horeb for all Israel with the statutes and judgments," could not be lightly regarded by any coming messenger. Hence when the prophet, Christ,

was raised up to be a teacher unto the people (Deut. 18: 15-19) he pointed them to the law of Moses. (Jno. 5: 39-47). This to the Jews.

The Gentiles were not referred beyond the gospel law, but were bound thereby, but none the less under the dispensation of apostles, prophets, evangelists, pastors and teachers under whose instructions each individual should learn his duty. In the apostolic discipline, the meridian of time, a period of the past; that period in which the gospel was offered to the sons of Judah, who in rejecting it were themselves rejected and left to their own resources and sorrowful wanderings and afflictions. But now the morning and noontide of time is past and we dwell beneath the sunset shadows of the approaching end, and God is again traversing the earth as in the Edenic morn, and utters his voice to *all* created intelligence, (D. and C., 1 par. 1), inviting them to rest beneath the shadow of his mercy. The renewed offer of heirship with the King of Peace and the re-establishment of statutes and judgments as a bulwark for weakness; wisdom for a guide; a fountain for uncleanness; and a tower of strength for the humble (D. and C., p. 65), by which also we are bidden to search and live. He has set up his pillars of remembrance all along life's highway to point out, and guide the patient and the weary pilgrim, that they need not stray therefrom; the apostle to establish the work; the prophet to confirm, admonish and comfort; evangelists to bear the message; elders, as pastors to watch over and protect the flock; priests to instruct in duty and point out the way; teachers to admonish, reprove and correct missteps; deacons to administer in the external temporalities of the fold and flock; High Priests—men of approved virtue, wisdom and experience—the old men for counsel; and bishops to provide and see to the financial interests of the household of faith, and judge the people in accordance with the divine economy of the Master. All these receive their instruction in the school of the prophets, each in his own field of labor—how beautiful and harmonious the workings will be, and if each performs his duty promptly and faithfully in the fear of God, how efficient and perfect the church will become by each one learning their duty. God hasten the time when this will be according as He has designed.

The Twelve are to regulate the affairs of the church (organizations) in all the world. From this it appears; and in the absence of any other authorized department of church officials, the Twelve as the chief missionaries have the right, and they only can correct and establish the principles of doctrine, church government and polity in the organized portions of the church correctly, effectually and acceptably unto the Master.

Our districts as at present existing, are but the creations of an emergency, and are unknown in the original law of the Lord, and sooner or later had to be either approved by the lawgiver or superceded by the legitimate provisions of the divine statutes. These divisions of whatever

name, shade or color, are not, never have, nor ever can be independent, but dependent on the provision, council and decision of the Twelve, confirmed by the church in council assembled, and those who fear to trust to the action of that tribunal would seem to lack confidence in him who gave the law. But I may not dwell on quorum duties; suffice it that all must be guided into their line of duty by the law, and this should be their meditation, reading, re-reading and thinking, day and night. Then the Spirit will be with them to aid, comfort and bless the work of their hands just so far as they are doer's of the work assigned them. But what is my duty? The Scriptures are supposed to make the matter very plain. Aye, if I were an Israelite it would seem that the Bible was plain enough; but prophets, priests and teachers were constantly in demand, and yet Israel were incessantly transgressing.

Access to, and knowledge of the written word did not save them nor ripen their minds for the reception of Christ and the gospel. I, in my generation, am more highly favored than they were. With them the written word was scarce and very precious; in my day the printed word is scattered broad-cast through the land, and neither man, woman nor child, rich or poor, need be without one or more copies. Nay, I am yet more favored than they. The Nephite record with its golden lore, is within easy reach, and better still, God hath spoken to us by his own voice in this latter day, three testimonies, accompanied with apostolic power, and the New Testament sealed by the blood of martyrs, with no decrease of living, breathing instructors. Evangelists to second the apostolic preaching of the word; pastors to watch over and guard the church; high priests, men of honor, wisdom, experience, sagacity and prudence to stand as pillars, stakes, counsellors, out-posts and watchmen on the environments of Zion's towers. Priests of the added order with minds steeped in the law of God to visit and instruct in duty toward God, my fellow man, my household, my brother, my sister, my own salvation and the details of every day life. Constant reminders, walking encyclopedias of God's will. Patient, persevering and examples of forbearance and trust.

God hath also established by decree, that I should have a teacher to check me in my transgressions; to admonish indifference toward law; to lead me from perversity and to place my feet in the path of my duty. And last, but not least, He has set also deacons in His church, as helps in government, to aid the poor, and to have the oversight for the temporal comfort and necessities of the congregation attending at the house of God.

Ah! *here is my duty*: If called to be an ambassador of Christ, to seek and search diligently into His law, and be faithful to my trust toward my fellow-man, brother, sister, and my household; to give diligent heed to the instruction and admonition of those whom God hath appointed to watch over my doings. God's law is perfect, converting the souls of all who are willing to give ear and diligently obey the

instructions of the word and the letter; and they shall have His Spirit to aid, comfort, strengthen and perfect them for this life and in the realms of the blessed, for saith God: "I give you directions how you may act before me, that it may turn to you for salvation. I the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—D. and C., p. 221.

JOHN D. BENNETT.

CUBA, Kansas, Feb. 3d, 1888.

CATHOLICISM.—No. II.

BY ELDER M. T. SHORT.

I WILL make some condensed extracts from, and brief comments upon "Catholic belief; or a short and simple exposition of Catholic doctrine by the very Rev. Joseph Faa Di Bruno, D. D."

The above work received the imprimatur of John Cardinal McClosky, Archbishop of New York, June 5th, 1884, and edited by Rev. Louis A. Lambert, author of Notes on Ingersoll, and copyrighted by Benziger Brothers, printers to the Holy Apostolic see.

The gifted author's piety and zeal are worthy of a better cause. His treatise contains four hundred and sixteen pages. Love to God and devotion to the church, and pity for the "separated brethren," form the warp and woof, or the leading characteristics of the whole production. The Oriental schismatics and the dissenters of the Occident are alike addressed as wayward children, and admonished, exhorted, besought and implored to return to the true, sole and only fold from which their refractory ancestors have inadvertently strayed.

Like many a pious monk, the Rev. gentleman can importune, claim peace of mind and purity of purpose; make arbitrary allegations; boast of great age and numerous adherents, and jump at unwarrantable conclusions, better than he can define, much less defend "The mystery of iniquity." He judiciously observes that "True religion is that bond which unites the finite with the infinite, time to eternity, and man to God." This one creator is declared to be "incorporeal," and "everywhere present." The doctrine of the trinity is called "a profound mystery," but each person, while distinct from the other, is of the same essence, equal in power, eternity and immensity.

I venture my humble opinion that God, the Father, is ever supreme, that the Son cooperated in creation, was subordinate in his incarnation, holds delegated authority in the church, is at the right hand of power now, will come to judge the world, eventually will subdue the nations; and finally subdue death itself; but "He is excepted which did put all things under him." The Holy Ghost is more immense than our Father in heaven; for it permeates the universal creation, sustains, controls and upholds all things, and is none other than the Omnipresent power of the eternal. We personify the Holy Spirit like he, the sun, or she, the moon, or

ships, &c., but it is no person. As a representative of the church, and from the established dogmas he would not dare to dissent or exercise a private opinion, he advocates natural pollution, or original sin, and infantile regeneration, howbeit Christ says, "of such are the kingdom of heaven."

The Catholic Church are not content with the immaculate conception of Jesus Christ, and the virginity of Mary up to his wonderful birth, but aver that the mother of God was in like manner conceived, or specially exempt from original pollution, and continued a virgin till the day of her death. In Matthew first, Joseph is called the husband of Mary, and she, in turn, is termed his wife. "He knew her not *ill* she had brought forth her first born son." To further refute the wild raving, this needless falsehood of "Holy Church," see Matt. 13:55, 56.

"Is not this the carpenter's son? is not his mother called Mary? and his brethren James and Joses and Simon and Judas? And his sisters are they not all with us?" Or, as Mark records the facts, "Is not this the carpenter, the son of Mary, the brother of James," &c. Popish bunglers think that the brothers and sisters of our dear Lord, were the issue of St. Joseph, and Mary Cleopas, but he, Joseph, could not put away his wife only for adultery. (See Matt. 5:32; 19:9; Mark 10:11; Luke 16:18.) They had better let "all generations" call her "blessed" with "her children," "for marriage is honorable and the bed is undefiled." Hear the Lord by or through Paul: "Let not the wife depart from her husband; but if she depart, let her remain unmarried or be reconciled to her husband, and let not the husband put away his wife." These sons and daughters were born during the earthly pilgrimage of Mary the mother of Jesus, and if, forsooth, Joseph had not lawfully wedded his wife, or he was authoritatively (?) released, or she became barren, or was actually dead, what business had Joseph with "Mary the wife of Cleopas?" John 19:25.

Brother Bruno's memory is wonderfully treacherous, and woefully at fault; for lo! and behold he said,—“As the union of Christ with the church can not be broken, so the bond between husband and wife is indissoluble,” and that, too, under all circumstances.

In addition to the thirty-nine books of the Old Testament, accepted as canonical and sacred by the Jewish world; and all Christendom; they have adopted the legendary traditions and apochryphal writings of the ancient Israelites, under the title of Deuterocanonical. Our author observes "these books, though not registered in the Jewish canon, were nevertheless held by many of the fathers of the earlier centuries as canonical and forming a part of the deposit of revealed truths entrusted to the church."

Their inspiration, and canonical authority rests solely and alone on decisions of Romish councils, and decrees of "mother Church." Neither the Greeks nor Latins had original jurisdiction over the Hebrew Scriptures.

A few quotations will rebuke this undue

stretch of priestly arrogance. To the elect nation and the custodians of God's word, "were committed the oracles of God." "Who are Israelites; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." "He sheweth his word unto Jacob, his statutes and judgments unto Israel. He hath not dealt so with any nation."

Many of the early fathers, and even Jerome did not accept the books that Christ and the apostles did not believe, or even honor with a solitary quotation therefrom. When the Carthaginian councils decreed and declared these fabulous romances divine all cringing questioning ceased. They then "freely quoted from them to uphold Catholic doctrine." "The great doctor, St Augustine, Bishop of Hippo, said, 'I would not believe the gospel were I not moved thereto by the authority of the Catholic Church.'" They claim a monopoly on the Paraclete, or Holy Spirit, by which they guard and translate the written, and explain and give authority to the traditional or unwritten word. "A wrong explanation turns the word of God into the word of man; and, what is worse, the word of the devil." Then much is said about it being truthfully translated; and authoritatively and infallibly interpreted by legitimate and lawful successors in order to constitute it the safe and infallible word of God to us, the faithful, pious, and true. The primacy of St. Peter, the lawful successorship of all reigning pontiffs; the infallibility of the supreme pastor, at least since July 18th, 1870, and the indefectibility of the church, are all argued sparringly, and fulminated with a heroic persistence. The first shepherd was to feed the lambs, strengthen the brethren, feed the sheep, hold the keys; and in fact, he was the veritable rock upon which, and from which the church was both reared, and received its solidity. Theologians, annotators, paraphrasists, and divines have failed to see in "this rock," "Jesus," and the means of knowing that he is "very Christ." Sever this media of divine communication and all would be uncertainty and doubt, and the entire Godhead would be unknowable and unknown; but God's indwelling Spirit gives of its eternal strength and adamantine solidity to the weary, fainting, hungering soul.

They own up that the successor of St. Peter may err in private judgment, and may fall into sin, and even become a heretic; but when defining solemnly a doctrine, or when speaking ex cathedra, God would not suffer his vicar to err. I guess the first pope was not speaking officially when he denied his Master three several times; neither was he talking "ex cathedra" when Paul "withstood him to the face because he was to blame," and "walked not uprightly according to the truth."

If I wanted a church built upon a poor fallible man, give me Paul. Hear him:—"I labored more than they all," but I only "know in part." We acknowledge that Peter, James and John, and all the apostles held great authority, but Paul, it appears, magnified his office and calling before God.

While "His Holiness," Pope Leo XII, is "Our Holy Father;" metropolitan and suffragan bishops are titled "Most Reverends and Right Reverends;" and virginal priests are called fathers; but Paul, Peter, James, John and Jude, etc., were recognized simply as apostles, servants of the Lord, or elders of the church. These "great swelling words of vanity" and high sounding adjectives "allure through the lusts of the flesh." All such work is prohibited by the meek and lowly, the humble and holy child, Jesus the Christ. Such pseudonyms as Rabbi, Master, Father, etc., were distasteful and obnoxious to him. "Hear ye Him." "And call no man your father upon the earth; for one is your Father which is in heaven. Neither be ye called masters, for one is your master, even Christ."—Matt 23: 9, 10. "Mother" says, disposition, faith, and good works do not effect, or merit justification or remission; but they come gratuitously through the merits of Jesus Christ; though the recipient has to have faith and fear, hope and charity, repentance and baptism, which, according to my way of thinking, commends him to God and merits his favor all in accord with the merits of Jesus Christ; every good work; our present development and future growth; our sure remission and certain justification; our triumphant warfare and future crown are all merited through our lawful striving, the holy council of Trent to the contrary. We can have venial, or trifling, and mortal, or deadly sins remitted through the absolution and penance of a duly authorized priest; and by "satisfaction," get to heaven any way, merit or no merit, as the case may be. The "imperceptible substance" of the eucharist is changed; but the great apostle to the Gentiles said, eat and drink, "discerning the Lord's body," which is the visible church with its organization and doctrine, gifts, graces, blessings and experience.

When the bread and wine are blest it at once becomes an object of divine adoration for "God," say they, "is with us, in either, or both specie, and in the veriest fragments thereof." If they would have called the partaking of the emblems a memorial feast, instead of a "commemorative sacrifice," they would have been right for once. Then they would not need to talk about the unbloody body; the elevation of the host; the mystical death; the victim and perpetual sacrifice of the Lamb of God. "Christ was once offered," but since received up to and passed "into heaven itself." On sacrifices in the new law read the following:—Ps. 51: 17. Heb. 13: 16. 1 Pet. 2: 5. Rom. 12: 1.

As the sacrifices of, or under the old Sinaiatic covenant were death, typical and real; so are those under the gospel regime the very antipodes, or symbolical of, and appertaineth to life, both present and eternal. The former was instituted in wrath upon a stiff-necked people in Arabia by the hand of Moses, until Christ crucified became the end of the law, nailing it to the cross; whereas, the everlasting covenant with the component sacrifices are both fixed and eternal. An humble, con-

trite, living, meek, spiritual oblation will be in order and forthcoming throughout the multifarious changes of duration. The altar service, the bleeding victim and the funeral pyre, would never have been imposed, had faith and trust, humility and obedience characterized the Hebrew race. To find out God's estimate upon these superadded barnacles upon healthy development and true progress, please read Psalms 40: 6, 50, 8; Isa. 1: 11; Jer. 6: 20; Amos 5: 21, 22; Heb. 10: 1-10; 1 Sam. 15: 22.

To revive anything that has subverted its purpose, even by synods, councils, conclaves or furious fulminating decrees is fruitless arrogance, and stupidity with a vengeance. The work now under examination states that Catholics believe that in the Holy Eucharist Transubstantiation, or a change of substance, takes place for the simple reason that our Savior at the last supper, did not say: "In this," or "with this is my body," but He said: "This is my body." "This is my blood," etc., and Luther's con-substantiation, or co-existence of the two substances is denied as a crude heresy.

Romanists write about inward substance, holy, continual, commemorative sacrifice; veil, or accident of bread and wine; real presence; mystical death and notable change; but their reasons and deductions are about as far fetched as the person who supposed Balaam saddled his animal to carry his children to church to have them sprinkled. I pity any poor soul that has or may plod through tomes of scholastic divinity of the papal type, so as to represent fair and honest, the catholic system. Impious assumption, twisted tradition, incongruous testimony of the fathers, garbled and perverted Scriptures, with vain boasts of age, succession, legitimate occupation and a numerous following form the warp and woof of their theological lore.

If an individual is not favorably impressed with the "solemn ceremonies" "added by the church," "under the guidance of the Holy Spirit," which may "be changed or omitted," as in "cases of necessity," he is not a faithful papist. When the blind devotee beholds the "adornment of the house of God, the altar, the tabernacle, and the throne gleaming with rich ornaments; when they see that the priests and their assistants are robed with distinctive emblematic vestments, and especially when they see them bend their knees in humble adoration before the consecrated Host and consecrated Chalice, their faith and devotion are strengthened, and the practical lesson they receive is likely to do them more good than any sermon on the subject."

To forever silence and condemn such popish priestcraft the servants of the living and true God want to preach the word, with all long suffering and doctrine. It is written the Unchangeable, Supreme, All Wise saves the believer through preaching; hence do not be lured or enticed by Vatican brilliancy, oriental splendor, sectarian nonsense or the pageantry of a dying world. "The uplifting of the Host and the repeated genuflections of the priest"

are thought to promote and intensify worship, but Holy Water is not commanded, but "piously recommended" to "signify purity of soul."

They claim that St. Justin, of the second century, advocated the sprinkling of holy water on the faithful on Sundays while assemblies were *statu quo*.

The burning candles, on the altar are "emblematic ornaments" to symbolize or represent our faith, charity and devotion; but, methinks, you will have to shut your eyes to discover the analogy or see the point.

Distinctive robes, ornaments and rich vestments are brought graciously into the account, for Rev. 17:4 tells us "the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls;" but "John had his raiment of camel's hair, and a leathern girdle about his loins."

As to the sign of the cross in use all over the Catholic world, suffice to say that Jesus taught nothing of the kind; neither did the inspired apostles. Our Savior enjoined the cross of obedience before he was nailed to the transverse wood. That term implied a cancellation of evil desires; the subjugation and mortification of body and will, the following of Christ and the learning of his virtues and the application of his precepts, doctrine and law. It can not be signalized with the vegetable, or mineral productions of earth, but appertaineth to the "hidden man of the heart." When you can get nations, great empires, numerous generations, and the so called Christian world, to believe that a particle of bread, and a drop or so of grape juice, blessed by the priest, is Christ present, or God with us, to dispense grace, hear prayers, receive adoration and give "food for the journey" of death, I would not think it strange if the Virgin Mary would tell some credulous monk that the moon is made of limberger cheese. "Forty hours' exposition of the blessed sacrament" and "the benediction of the most holy sacrament," are performed in painful detail, with pomp, enthusiasm and solemnity. Songs, prayers, kneelings and genuflections, are the order, and woe betide the dissenter, as the movable feast parades the principal streets in Catholic ridden states. "An act of spiritual communion" is thus described in abbreviated form: "O my Jesus, present in the most holy sacrament of the altar, let the sweet and consuming force of thy love absorb my whole soul, that I may die for thee, who was pleased to die upon the cross for me."

Inasmuch as we are "saved by his life," it appears more noble, to me, to live for Jesus, and his cause, than to die, to shirk responsibility, and defeat labor. But this willing martyrdom is a poetical flight, suitable for the wee small hours of elysian fancy.

"Confirmation is a sacrament instituted by the Lord, by which the faithful, who have already been made children of God by baptism, receive the Holy Ghost by prayer, unction, and the laying on of

the hands of the Bishop, the successor of the apostles."

We observe that water baptism alone does not adopt into the kingdom of God's dear son, but the birth of the spirit, through the laying on of the hands, of authorized administrators, completes the new birth, or creates anew in Christ Jesus.

Anointing is not to confirm, as above taught, neither to endow "with the gifts, graces and virtue of fortitude," but for the administering to the sick; and, as for bishops being legitimate successors to the Holy Inspired Apostles, judge ye. "The seven-fold graces of the Holy Ghost," succeed and supplant "these signs," promised by our Savior, and "the manifestation of the Spirit" advocated by Paul; and "the spirit of prophecy" vouchsafed by St. John.

The dominant church, as also the oriental Schismatics have sacrament on the brain, and my author in treating upon matrimony, says, "St. Paul calls it not only a sacrament but a great sacrament;"

but it is safe to say that the word itself is not in all the word of God, but the vernacular of Latium.

"God made man upright, but they have sought out many inventions," and "thus they provoked him to anger with their inventions;" therefore, let us call scriptural things by Bible names, and not in "the speech of Ashdod," or the jargon of "Mystery Babylon."

"As the union of Christ with the church can not be broken, so the bond between husband and wife is indissoluble."

Here is a duplex false premise, consequently all reasonings and deductions will be damaging and disastrous.

The combined testimonies of inspiration, ecclesiastical historians and the present aspect of entire Christendom enunciate, confirm and establish authentically the great and universal apostasy from the original faith and worship.

As touching the connubial relation our Lord and Savior taught that adultery was the sole and only ground, or cause for separation, putting away, or divorce, hence, when his spouse, "the woman," committed spiritual fornication with the potentates of the world, and became drunk on the blood of martyrs, and Saints, Jesus by his own rule, put away "The great whore that sitteth upon many waters." To neutralize their own law the church can inquire into the family circle, trump up "invalidating causes," and declare the whole affair "null and void from the beginning." This procedure, Catholic logicians claim, is not dissolving but declaring that no real marriage existed.

The identity of "mother church" is predicated on the supremacy of the pope, the vicar of God, and the center of unity. No higher degree of priesthood is claimed for "His Holiness" than other bishops, but a difference in authority and jurisdiction. A visible head is maintained, to assemble general councils, to found bishoprics, to fill vacant sees, to settle disputes, to send missionaries abroad, to evangelize the world and to unify and save the race. It is further avowed that St. Peter's chair was recognized and concurred in, univers-

ally for the first seven hundred years of Christianity.

"Bossuet rightly observes that the successors of St. Peter *must come straight down from heaven*, or we must confess that there are no other successors to St. Peter but the Roman Pontiff."

The first half of the above quotation was intended to express an absurd impossibility, but, forsooth, the eternal truth found vent through an ultramontane channel.

After darkness was to cover the earth and gross darkness was to enshroud the people, the angel of the Apocalypse, Rev. 14:6, was to reveal, restore and recommit to man the primitive, pure, everlasting gospel, or law of the heavenly kingdom. The legitimate, lawful and direct successor of the first key holder and chief apostle, was the first elder, apostle, prophet, and seer of this the "dispensation of the fulness of times;" which was an absolute necessity to usher in the day dawn and to harbinger the millennium.

Our Moses man was ordained by John the Baptist to preach and administer the gospel of repentance, and finally by Peter, James and John to perform all the ordinances of divine service, to adopt aliens into the household of faith; to build up the kingdom in all the world; to feed the lambs, sheep, flock and shepherds; to receive the mind and will of God from time to time, and to be clothed with the plenitude, power, and authority of the Melchisedec priesthood. The supreme pastorate was foreshadowed through the great Hebrew law-giver, and Joshua his lawful successor, established fully and authoritatively in the person of Jesus Christ himself, and Peter his successor, and restored to the illustrious martyr and perpetuated through the head of his posterity.

To array ourself against the prophetic office is to squarely oppose Omnipotence, for saith God: "By a prophet was Israel brought out of Egypt, and by a prophet was he preserved." We have to hold that God has changed and has no Israel, or that he is the same and doth lead, guide, and preserve His people by the counsel of a living prophet.

Papists think and so advocate, that the church was built upon Peter, the masculine of rock, according to the original, but it is evident that this "rock," in keeping with the genius of the language was of the neuter gender. The gates of hell were not to prevail against "it."

The laws of language and the concordant testimonies of all grammarians witness that all pronouns must agree with their antecedent in person, gender, number and case. A pronoun looking to Peter for its antecedent would be "him," the masculine form, or, did it mean the church, it would be "her," the feminine gender to agree with "the bride" "the Lamb's wife." "This rock" of revelation, or the grand fact that Jesus was Christ, and the means of knowing the same, were never to be overcome, nor taken away by the powers of darkness, although Peter might deny his Lord and try to revamp the dogma of

circumcision, and even the beautiful church would go into the wilderness of sin.

General, or ecumenical councils, must be convoked by the pope or his legate; but one held in Constantinople, A. D. 553, was not by his order or even his consent; which, however, afterward received his sanction, hence ecumenical. Constantine, the first Christian emperor, assisted in the one held at Nice, in the first quarter of the fourth century, and Theodocius, the Great; and the Younger, and Justinian, and other crowned heads, have commanded and convened councils, the papal claim to the contrary. These assemblies have been the means of intrigue dishonesty, usurpation, litigation, fanaticism, domineering, quarreling, cabals, cruelty and blood-thirsty intolerance.

How much, and how far, poor Arius denied the divinity of the Son, it would be difficult to know at this late date. Calumniators, traducers and ecclesiastical judges of an adverse and radical type, would spare no pains to give us the full benefit of his supposed or real heresies.

The learned presbyter of Africa denied the consubstantiality of the Son of Man with the Father, which means not only a participation of, and union in the same nature; but the coexistence of essence, and an identity in the same substance. We suggest that he took our nature and place, had a mortal body, that had to be regenerated, performed the office of a mediator, grew in body and mind, was obedient to an ignominious death, wrought out a perfect atonement and is now exalted at the right hand of God, all of which could not be true if the Nicene fathers, the Athenasian creed, Catholicism, the eastern Schismatics and the western dissenters are in the right.

Nestorius was deposed of his charge at Constantinople, A. D. 431, and "condemned for maintaining that in Jesus Christ there were two distinct persons,—a human person, born of the Virgin Mary, and the divine person, that is, the eternal Word."

The author of the pentateuch proclaimed, "The God of the spirits of all flesh;" and Israel's wise king, "The spirit shall return unto God who gave it." Zechariah allowed that "The Lord formeth the spirit of man within him." And the Gentile apostle revoiced the sentiment, enlarged the view, embellished the thought and drew a beautiful contrast between our heavenly and earthly parents, as follows:—"Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?"

How Mary could be the mother of a body older than herself, or co-existent with the eternal is not clear to my mind; but admit that all matter, either organized or elemental, is from everlasting, then we can discern in what sense she is "The mother of my Lord." "The inner man" is "the offspring of God," whereas "outward man" is generated and formed according to the established law of procreation.

To be continued.

Selections.

MILLENNIUM.—No. 6.

THE apostasy of the Gentiles is a subject that I believe is no where disputed in all the professing world. It is acknowledged by all that the present generation of religious Gentiles is in a state of confusion and distraction. The cry of heresy, delusion, false prophet, and false Christ, which is everywhere sounded in our land, is testimony to the point; and is not only to the point, but is conclusive also that this generation have departed from the principles of the true faith, and are led by false spirits, and teach one another doctrines which are not according to godliness. There is no fact plainer in the world than the fact that the Church of Christ has disappeared; for if one society had remained as organized by the apostles, there would have been a living pattern to have formed others by, and the difficulties which now exist in the religious world could not have existed at all. But in consequence of every society which the apostles formed, being broken up, the world is left without a pattern. And this is one of the great reasons of their present confusion and darkness; or their strife and partyism, because they can not agree as to the order of a church as originally established by the apostles. Some think it was one way and some think it was another; and one attempt is made after another to restore the true order of the church to the world. But instead of getting it done, the sects only multiply, party upon party, and opinion upon opinion; leaving the world, in relation to the order of the church of Christ, where they found it. They have as yet never been able either to restore to the world the church, or the gospel on which it was founded. Let them restore to one another what they will, or what they can, the gospel and the church they have not, nay, they can not restore! and that for this reason, because they are in a state of apostasy, and God has devoted them to destruction unless they will learn the things which he has caused to be written for the salvation of his people which are of the house Israel. See Jeremiah, 12: 14, 15, 16, 17.

In vain will the Gentiles of this generation attempt to reform themselves or others, or to obtain what they have lost, so long as this sentence stands written by the authority of the Holy Spirit. "If ye *continue* in his goodness, otherwise thou shalt be cut off."—Rom. 11: 22. So sure as ever this sentence was penned by the inspiration of God, so sure the Gentiles will seek to reform themselves and others in vain, so as to retain the kingdom of God among them. For as sure as ever the Lord caused the above sentence to be written, so certain the present Gentile world with all its parties, sects, denominations, reformations, revivals or religion, societies and associations, are devoted to destruction; for, "continue" in the goodness of God, they did not; and cut off they must be as sure as ever Paul was inspired of the Holy Spirit to write and make known the will of God to man and reveal

his purposes to the generations which were to succeed him on the earth. For he has declared, and that never to be controverted, (though it may be caviled at), that the Gentiles should be cut off, if they ever apostatized from the truth as the Jews had done before them; and that when this time came (I mean the time to prepare for the cutting off of the Gentiles) that the Lord would set his hand again to recover his people which he had scattered; and that he would gather them and bring them again to the land of their fathers, and build them up a holy people unto himself. This is the testimony of all the holy prophets since the world began; they all saw it and understood it, and wrote of it. It was one of the principal topics on which the Savior dwelt while in the flesh; the apostles considered it of the first consequence to all, they spoke of it; they wrote of it; they warned the world about it; they comforted the hearts of the disciples with it; they rejoiced in the anticipation of it, and they glorified God that he had ever purposed in the divine mind to bring in such a day of glory and rejoicing as the glorious day of redemption, when they should receive their bodies glorified like the glorious body of the Savior and obtain the end of their faith, even the salvation of their souls.

The millenium is that order of things which will follow the second advent of the Savior into the world, when he shall come to be glorified in his Saints and admired of all them that believe. But previous to the Millenium, there must great changes take place in the world, both political and religious—great revolutions will take place among men to prepare the way of the Son of man and such revolutions and changes as never took place since the world began—changes which will effect the inhabitants of the whole world to the remotest bounds of the universe; no corner so sequestered as not to feel their influence; no cave too deep to hear the sound thereof and to feel the influence of the unparalleled events which will precede the millenium. The way of this day of wonders will be prepared by a general commotion of all nature. Even eternity itself shall feel it. The lightnings shall flash, the thunders shall roar, and earthquakes bellow until the lower creation trembles. Angels shall fly to and fro through the midst of heaven, crying to the inhabitants of the earth, and proclaiming the judgments of God against them. Gentile sectarianism shall fall like a tottering fabric, the foundation of which has given way. Such will be the terrors which will precede the Millenium that all faces will gather blackness, and nation will lash against nation, kingdom against kingdom, empire against empire, country against country, and people against people. The Saints of God which are scattered abroad upon the face of the whole earth shall be gathered together; both men and heavenly messengers will be employed in gathering them until not one shall be left of all the Saints of the Most High; but they shall all be gathered together and shall be taught and instructed until they are pre-

pared for the reception of their King, and then he will unvail the heavens and all nations, tongues, kindreds, and languages, shall see him, and at his presence the wicked, which remain, shall perish, and the righteous only be left. And then comes the millenium, which will last for one thousand years.

Having ascertained to a certainty the situation of the Gentile world at present, and their condition in relation to the things of God; and that as concerning the faith of the Saints they are reprobates, having departed from the true faith, to follow after fables to so great an extent, that there is not one society left which is standing as the apostles left the church, and as they directed that the church should continue; and that all the sects, among all the people of the Gentiles, have departed from the faith and have turned away, giving heed to seducing spirits and doctrines of devils, and have made void the faith of God by their traditions. For we have seen that all sects and parties have ceased to bring forth the fruits of the kingdom of heaven according to the order established by those who were immediately inspired of God to establish his kingdom among men and that the Gentiles have ceased to bring forth the fruit which they brought forth when the kingdom of heaven was first given unto them, and that the gospel which the apostles preached is now considered heresy among them, and that a man who would attempt to contend for the very things for which the ancient apostles contended, would be called a heretic, an imposter, a false prophet and every other evil epithet that could be heaped upon him.

The apostasy of the Gentiles is so great that they know not the doctrine of Christ when they hear it; neither are they capable of distinguishing the Saints of God from those who follow after the evil one, nor the gospel of the blessed God from fables. In so saying, I wish to be understood, as embracing all the Gentiles, without regard to sect, party or name; for there is no difference among them: there is not one sect or party in all the sectarian world but has departed from the faith and is not walking according to the gospel of Christ: neither is there one sect which preaches the gospel; but a part of it only, and the remainder they despise; and not only the gospel, but those also who believe and proclaim it. We deem it therefore unnecessary to pursue this part of our subject any further, as we have seen beyond the possibility of a doubt that the Gentiles are in the very situation that the prophets and the apostles said they would be, when the Lord should set *his* hand to prepare a people for his coming, and to gather his Saints together, that he might come in and sup with them, according to his promise, manifest himself to them, and unvail the heavens and come down and reign with them, and over them a thousand years—that is, *with* those raised from the dead and glorified, or translated, and over those who were in the flesh. For the former are to reign with him, but the latter to serve him during his thousand years' reign on the earth.

Having got our way prepared, we will now attend to the first item we proposed investigating, in the order which we have laid down, to be pursued in the investigation of this subject: that is, Christ's second coming, or in other words, his reign on the earth.

The subject of Christ's reign on the earth is one of vast importance in the estimation of the sacred writers, and one on which they have dwelt with great delight, and in which they seemed to feel the greatest interest.

The Psalmist David speaks of it in the most enthusiastic terms: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Ps. 97:1. In Ps. 93:1 he says: "The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is established, that it can not be moved."

Again in Ps. 96:10, he says, "Say among the heathen that the Lord reigneth the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

From what we have previously shown respecting the Savior's second advent into the world, there can be no difficulty in understanding to what the Psalmist had an allusion in the foregoing quotations. As there is no reign of the Lord mentioned which is to be on the earth, but the thousand years' reign, or Millennium, the reader has only to notice that it is the world which is to rejoice, and the earth is to be glad when the Lord reigneth. The matter therefore is settled, that it is his reign on the earth on which the Psalmist had his eye fixed, when he wrote the foregoing Psalms. Two things are to be noticed in the above quotations. The first is, that the Lord is to reign on the earth, and secondly that when he reigns on the earth, it is to be glad and to rejoice. The fact of the world being established, and the earth rejoicing, will enable us to understand many passages of Scripture that we otherwise could not understand; but with the aid of these facts they will become very plain, and vastly interesting to the believers—a few of which we shall quote. We will begin with Isaiah, 35:2-8. The prophet thus expresses himself: "The wilderness and the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, the excellency of our God. Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong fear not: behold, your God will come with vengeance, even God with a recompense; he

will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." A small degree of attention will enable the reader to see that Isaiah and David had their eyes fixed on the same period. David says, The Lord reigneth let the earth rejoice, let the multitude of isles be glad thereof. Isaiah says, The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. We see that they both have said the same thing; that is, the earth is to rejoice and be glad when the Lord reigns. Isaiah says, your God will come with vengeance, even God with a recompense, he will come and save you. For what will he come? To reign upon the earth, to make the wilderness be glad and the desert to blossom as the rose. Let any person read the above quotations with care and he can not but see that all refer to the same period.

To be continued.

Conference Minutes.

LITTLE SIOUX.

This district conference met at Magnolia, Iowa, Saturday, June 2d; president of district, J. C. Crabb, in the chair; P. Cadwell associate president; W. C. Cadwell and D. Maule clerks. Branch reports.—Spring Creek 90, Willow Valley 50, Magnolia 170, Unionburg 35, Logan 60; no reports from Little Sioux, Union Center, or Sioux City. Sunday School reports.—Persia, average attendance, 20. Woodbine, enrollment 45; average attendance 29 2-5. Logan, average attendance, 38. Magnolia Ladies' Aid Society reported having collected for two years \$161 34; paid for chairs, painting, carpet and lamps, for church, \$125.87; tithing \$20; donations \$11.80. Bishop's agent reported: On hand at last report \$97.79, received \$57.10, paid out \$92.62, on hand \$62.27; referred to a committee consisting of S. B. Kibler, D. Chambers and R. Farmer, who subsequently reported that they had examined and found it correct. Official reports.—High Priests C. Derry, J. C. Crabb and P. Cadwell; J. F. Mintun of the Seventy; Elders D. Chambers, H. O. Smith (by letter), C. Downs, J. M. Putney, W. Chambers (baptized 1), J. H. Hunt, E. R. Lanpher, Henry Garner, R. Farmer, D. Maule, W. C. Cadwell, Joseph Seddon (of Galland's Grove district), Isaac Shupe, Andrew Joneson, A. W. Lockling, John T. Coffman, Frederick Hansen, L. Merchant, and P. C. Kemish (by letter); Priests Wm. T. Fallon, John Harper, J. C. Johnson, J. L. Gunsolly, M. Daugherty and James Emmerson; Teachers R. Chaburn and W. R. Davison; and Deacons John Benson and Wm. Trospier reported. Bro. S. B. Kibler made a statement with reference to his labors distributing tracts and opening up places and other means of getting the truth before the people of Woodbine and vicinity. The president invited all to report in future, whether brethren or sisters, who were engaged in distribution of tracts or similar labor. Little Sioux branch requested that Bro. John T. Coffman be ordained an elder; on motion he was so ordained under the hands of C. Derry, J. C. Crabb and P. Cadwell. Spring Creek branch was reported by W. Chambers, Magnolia by D. Maule, Willow Valley by John Harper, Logan by P. Cadwell, and Union Center by J. M. Putney. Matter as laid

over from last conference with reference to rescinding all standing resolutions on the district record, was on motion further postponed until next conference. On motion the general church and district authorities were sustained in righteousness by our faith and prayers. W. C. Cadwell presented the matter of the organization of a branch at Woodbine, and said that if given permission to organize there, that he had assurance that a church building could be erected. On motion the Saints at Woodbine were granted the privilege of organizing, and Bro. Derry appointed to look after the matter. Request for assistance to build the Independence church was presented; also in reference to Saints' College, as shown by letter from Bro. Weld of Lamoni. Two days' meetings were appointed as follows: Persia, June 23d and 24th; Willow Valley, July 14th and 15th; Little Sioux, July 21st and 22d; Moorhead, August 4th and 5th; Twelve Mile Grove, August 25th and 26th. An interesting discussion was had Saturday evening on the general subject of missions, and the duties of elders, resulting in the adoption of a motion that, "The priesthood of each branch meet in council at least once a month, and that such councils report the results to conference from time to time. Preaching Sunday morning by Elder Joseph Seddon; Sunday evening by Elder J. C. Crabb. The sacrament was administered Sunday afternoon by D. Maule and J. M. Putney, after which an excellent season of prayer and testimony was enjoyed by the assembled Saints. One (a head of a family, and a sister of influence) was baptized after the morning session, and confirmed at the opening of the afternoon session, at which time a number of children were blessed. Adjourned to meet at Persia (Spring Creek branch), at half-past ten, Saturday, September 1st.

Miscellaneous.

BOOK NOTICE.

The Board of Publication at their last meeting accepted for publication in book form "A COMPENDIUM OF THE FAITH AND DOCTRINES OF THE REORGANIZED CHURCH" prepared for the use of Sabbath Schools and elders by Elder H. A. Stebbins and Sr. Marietta Walker, appointing Pres. Joseph Smith and Elder W. W. Blair as a committee to examine the same. We presume the committee will (through the *Herald*) make known their decision. We wish to call the attention of Sabbath School superintendents to the fact that just as soon as the work is on sale, the Bible Lessons in the *Hope* will be discontinued, as this work is intended to be a permanent guide to Sabbath School instruction. Simultaneous with this will be issued a book for the use of Intermediate Classes, and this will be followed by one for our Primary Classes, thus supplying the long felt need of the Sabbath School work and completing a set of text books which we trust will be found helpful in laying the foundation of a more thorough understanding of the word of God, especially for our young people in our schools and homes.

The compendium will be found especially useful as a book of ready reference for all church members. It will contain quotations and citations to the most pertinent texts found in the Bible, bearing upon our various doctrines as a church, together with quotations from, or citations to the Book of Mormon and Doctrine and Covenants in connection with the same. To these will be appended an Epitome of Ecclesiastical History, taken from Winchester's Concordance, with some additions from recent works. As soon as we can ascertain the size, cost and probable time of issue we will notify our readers, and trust that all who have the Sabbath School work at heart will be prepared to stand by the Board of Publication in the efforts they are making to meet the increasing demands of the church in behalf of the young. It should be the work of parents to supply their children with these books in the same manner they supply them with text books for school, and in cases where parents are not able to do this, we feel sure that Sabbath School officers will see to it that such are sup-

plied. The manuscript costs the church nothing, but the labor and expense of publishing the Board of Publication have to meet and we should see to it that they are sustained. M. WALKER.

CONFERENCE NOTICES.

As there is a misunderstanding, I announce that the Independence district conference will convene at Independence, Missouri, on Saturday, June 30th, at ten a.m., and not on the 23d. Let us have a good attendance and a full report from all the ministry laboring in the field.

I. N. WHITE, *Dist. Pres.*

The quarterly conference of the Northern Illinois and Southern Wisconsin district will convene in Chicago, June 23d and 24th. Ministerial aid from any of the traveling ministry is solicited, besides which it is hoped that a good representation will be present of district officials. Come up, brethren and sisters, and help in the work.

F. M. COOPER, *Dist. Pres.*

Kewanee district conference will convene at the Saints' Chapel, Millersburg, Illinois, on the 23d of June. All are cordially invited to come, especially the elders of the district. Those who contemplate coming by rail will come to Aledo on Friday evening. There will be provision made for them to get to Millersburg. Those who expect to come will please inform the district president by card or otherwise, at Millersburg. Bro. E. L. Kelley has promised to meet with us. Come all who can and let us make arrangements for the summer and fall campaign (not political).

J. W. TERRY, *Dist. Pres.*

The Texas Central district conference will convene at the Texas Central branch, on the 22d of July, at eight in the evening. Each branch will hereby take notice and govern themselves accordingly.

E. W. NUNLEY, *Pres.*

Mobile district conference will convene at eleven o'clock on the first Sunday [1st] in July, at Saints' Chapel, Three Rivers, Mississippi.

F. P. SCARCLIFF, *Dist. Pres.*

APPOINTMENTS.

In harmony with the advice of the First Presidency to the Twelve, given last April, I make the following appointments: Charles Derry to take charge of the field comprising the Little Sioux and Galland's Grove districts; Henry Kemp to take charge of the Fremont and Pottawattamie districts; W. T. Bozarth to take charge of the Des Moines and Eastern Iowa districts; and James McKiernan to take charge of the North-East Missouri district. We may make other appointments at some future time. Let it be understood that these are sub-divisions of the mission, and are not designed to interfere or conflict with the proper exercise of district authority. All matters which need to be reported to the missionary in charge, and which may originate in any of the above named fields, should be sent to the brethren named above instead of to me.

JOSEPH R. LAMBERT.

A DREAM.

I found myself standing by an extended field of corn, green and growing finely. I was there but a few moments when there appeared to me two angels; one, a beautiful white angel, having on his head a beautiful crown and dressed in a spotless, gleaming, white robe; the other, a black angel with good features; he also had on a gleaming, white robe, and had a stick or staff in his hand. The white angel commanded the black angel to smite the earth. This the black angel did, smiting the earth with his staff, and there came up out of the ground, immediately, an immense swarm of locusts, in size as large as the common robin; these had two cutting teeth which came together like two half inch chisels. These locusts lighted upon the field of corn, and in an incredibly short time cut and ate and destroyed the entire crop; after this they fell upon a large field of well grown wheat, which was

also totally destroyed. Again the white angel commanded the black angel to smite the earth; and he did smite with his staff, and there came out of the ground a great number of monstrous great toads, each having two horns on his head. Again the white angel commanded and charged the black angel that he should not permit the locusts to destroy anything that belonged to the Saints of our God who had the seal of the living God in their foreheads; nor suffer the green toads to poison the water, or the milk upon which the Saints did feed and drink.

GEORGE M. FREY.

BEECH, Mich., May 1st, 1888.

NOTICES.

In my letter published in Herald, May 26th, I should have said Bro. W. M. Rumel is Bishop's agent for Northern Nebraska district, and Bro. Levi Gamet for Central Nebraska district.

JAMES CAFFALL.

NAME CHANGED.

On the 20th day of May, 1888, the members of the Mound Valley branch, of the Spring River district, at their regular business meeting, changed the name of the above branch to Angola branch. The reasons are, that there are no Saints in Mound Valley; Angola is our place of worship and is the nearest post office and rail road station to most all the members of said branch. This change will save trouble to brethren writing to officers of branch and coming to conference; as some write us to Mound Valley, and get off the train there, thinking the branch is there. By order of branch.

J. L. HAR, *Pres.*
ANNIE RYAN, *Clerk.*

DIED.

VANDERFLIGHT.—At her home, near Lamoni, Iowa, Sunday, May 27th, 1888, of pneumonia, sister Anne, wife of Bro. Itsee Vanderflight, aged thirty-four years. She was a most excellent woman, filling her station in life as a citizen, wife mother, and Christian well. She leaves a husband and eight children. She was buried from the Saints' Chapel in the afternoon of Tuesday, the 29th, the sermon being delivered by Elder Mark H. Forscutt, using 1 Cor. 15, as his text. The community valued Sr. Vanderflight highly, as the large concourse attending the service certified.

KELLEY.—At Dennisport, Massachusetts, May 26th, 1888, of consumption, sister Polly E., wife of Oliver E. Kelley, and daughter of Bro. Lorin E. Howes, aged 33 years. Funeral Tuesday, May 29th, sermon by Elder John Smith. The house was filled with neighbors and friends, who had gathered to sympathize with the sorrowing family.

BARNES.—At Excelsior, Iowa, April 20th, 1888, Minnie, infant daughter of Bro. John and Mrs. Barnes, aged 1 year, 4 months and 22 days.

Now she's gone, we'd not recall her
From a paradise of bliss,
Where no evil can befall her,
To a changing world like this.

BASS.—Near Beloit, Wisconsin, May 13th, 1888, Bro. Chester A. Bass; he was born October 31st, 1855, in Rock county Wisconsin. He possessed the virtues which make the faithful Saint, the loving husband, the kind Father, and exemplary citizen. He leaves an affectionate wife, and two dear children to mourn his departure. Bro. Bass was a man among men, and will be held in sweet remembrance by those who knew him. Funeral services conducted by Elder F. M. Cooper.

HAMILTON.—At Independence, Missouri, May 28th, 1888 Ella J., daughter of Bro. James and Sr. Jane Hamilton; aged 2 years, 11 months, and 26 days. Funeral services by Elder F. C. Warnky.

"Dear Ella, thou hast left us,
And thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

LEWIS.—At Aberaman, Wales, April 18th, 1888, Evan David Lewis, the lovely child of Bro. Evan and Sr. Mary Lewis, aged 4 years and 5 months. Funeral service by Elder Daniel Davies.

DOBSON.—In Benton county, Oregon, May 18th, 1888, Bro. Elihu C. Dobson, aged 44 years, 5 months and 2 days. He was a good man, and liked by all who knew him. He leaves a wife, two sons, one daughter, and many friends to mourn his loss. He suffered for four weeks with erysipelas in his throat and jaw, but endured it with patience. He died in the faith of Jesus Christ our Lord. Bro. Dobson resided here in Lamoni for several years, and was a consistent member of the church and a faithful Teacher in the branch. His name was yet upon its record at the time of his death.

WILLIAMS.—At Aberaman, Wales, May 15th, 1888, Bro. David R. Williams, aged 67 years. Funeral service by Elder T. E. Jenkins.

COMING EVENTS.

If you desire to attend any of the following important meetings, avail yourselves of the splendid train service and low rates of fare offered by the "Burlington Route," C. B. & Q. R. R. Tickets will be sold at one fare for the round trip, from any station on the line as follows: June 16th to 19th, 1888, and from Iowa points June 13th (but in no case June 14th or 15th), for the National Republican Convention, at Chicago, opening June 19th; good to return until June 25th, inclusive. June 11th to 14th (and from points within 200 miles of St. Louis on the 15th, and for trains arriving in St. Louis on the morning of the 16th), for the North American Saengerbund Biennial Festival to be held at St. Louis, June 13th to 16th; good to return until June 19th, inclusive. June 8th to 11th, for the Biennial Session of the Supreme Lodge of the Knights of Pythias, to be held at Cincinnati, June 12th to 16th; good for going passage until June 13th, and for return passage until June 19th, inclusive. June 14th to July 13th, inclusive, for the National Educational Association Meeting, at San Francisco; good for going passage until July 18th, and with final limit for return passage 90 days from date of sale. For tickets, general or further information regarding the above, apply to any ticket agent of its lines, or address PAUL MORTON, General Passenger and Ticket Agent, C. B. & Q. R. R., Chicago, Illinois.

CARDINAL MANNING INTERVIEWED.

Cardinal Manning has been interviewed in London by a New York Herald reporter. His Eminence declined to express any opinion on the Papal circular respecting the plan of campaign, remarking that he had had no official communication on the subject from the Holy See. Speaking of the troubled state of affairs in France Cardinal Manning said: "What a contrast, to be sure, between two Republics in America and France. Ah! there was rare wisdom shown by those statesmen who in 1789 framed the Constitution for the United States.

Not only were these men wise enough to frame a Constitution almost perfectly adapted to the needs of their country, but they knew how to surround it with such safeguards as to insure it from quick or unconsidered changes. In that respect it would seem superior to our English Constitution, under which Parliament was able, a few years since, in a single session to confer the right of suffrage on 2,000,000 men. And yet when we regard the wonderful prosperity which has blessed the American Republic and compare it with the unfortunate Republic of France, we must consider not alone the superiority of the American Constitution, but also the remarkable condition under which it existed.

The United States, hewn from the strength and sinew of the English commonwealth, stepped into the world in the pride of full manhood. Her men and women came from England's sturdy middle classes, sound in mind and body, and

taking with them all that was best in the past of their old home; they have grown into greatness because they had in themselves the elements of greatness. France, on the other hand, commenced by tearing down and uprooting all that had gone before, and then she founded a Republic on paper in the air. But great institutions can not be created by a stroke of the pen, as France has learned to her cost. Since 1870 she has experienced more changes of administration than the years which have passed. With her system of centralization she is ruled by prefects, subprefects, and so on through a list of Paris officials, who are all less men than machines. All France falls in the wreck of Paris, but England stands firm with its dozens of provincial cities, whatever may happen to London. Try to imagine the United States ruined because Washington had gone wrong."

A CONTINENT OF COAL.

THIRTY years ago there were less than 3,000,000 tons of coal a year taken out of the anthracite regions of Pennsylvania; last year the output was 34,000,000 tons, an average increase of over 1,000,000 tons a year.

In spite of this enormous output the coal beds of that region are hardly opened yet, and Pennsylvania alone is estimated to have coal enough inside its limits to last the whole world for 50,000 years to come.

This is not all. The whole continent of North America is nothing but a big coal sandwich. Under the ledges of the Rocky Mountains, below the prairies of the great West and supporting also the farmlands of Ontario and the virgin forests of British Columbia, are billions of tons of coal, waiting for the miner to come and dig it. Prof. Hitchcock, in his "Geology," says that reckoning on the present rate of increase in the earth's population, there is coal enough in the United States alone to supply all the inhabitants of the globe for 333,333 years to come.

ALGERIA is undergoing great devastation from a species of cricket. This visitation closely resembles the plague of locusts so well known in the east, to which, indeed, Algeria is sometimes liable. But in this case it is neither a locust nor a grasshopper, but a cricket. Like the locust, these grasshoppers darken the sunlight by their enormous masses, but their power of flight is more sustained. When they settle on the ground the mischief begins. They make a clearance before them, eating up every trace of vegetation. Sometimes they fall exhausted in great masses, and their decomposition fills the air with noxious effluvia. In some cases railway trains have been unable to proceed because of the encumbering heaps upon the ground. Some attempt is made to arrest this devastating flood of life by digging long trenches at a right angle to the course of its progress and placing a screen of cloth on the far side of the trench. The insects strike against the cloth, fall into the trench, and are covered with lime or earth. This involves a vast expenditure of money, and the work is taken up by the public authorities.—*Manchester (Eng.) Examiner.*

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, IN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 830, Book of Commandments and Ordinances, sec. 109, par. 4.

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Lamoni, Iowa, June 23, 1888

No. 25.

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The Saints' Herald.

JOSEPH SMITH EDITOR.
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, June 23, 1888

IN RIGHTEOUSNESS.

At a district conference held any where the reader may choose to insert—the following was moved and seconded: "Resolved, that we sustain the authorities of the church, *in righteousness.*"

The inquiry is made, "Will the brother who offers this resolution please rise and explain?"

"Certainly, is the cheerful reply. The brother rises and states, in substance, that during the early days of the church the utmost confidence was reposed in the leaders, or the authorities, by the membership, and in course of time this confidence was much abused, the authorities lost sight of the intent and purpose of the conferring the gospel to men in these last days, became heady and betrayed the mass of the people into sanctioning doctrines and teachings that were erroneous and led to acts of unrighteousness. We of the Reorganization do not propose to be betrayed, sold unto unrighteousness like sheep driven in shambles, and therefore we will "sustain the authorities of the church" while, and so long as they act righteously, and no further; we will not sustain them in their unrighteousness.

This sentiment so frankly expressed, is met by the hearty support of the Saints assembled who by vote declare: "So say we all." And the vote is so recorded.

While listening to the business affairs of a district conference "once upon a time," we heard two of the brethren offer the resolution above quoted and referred to; heard, in thought, the statement herein given; and being a sort of looker on at the time, like a crippled soldier in a siege, was left to fill up the time occupied in routine business by thoughts as they occurred, or were suggested by the business done. Among these thoughts were the following, which at the time were beneficial to us, and we hope will be to others, there being no intent to cast suspicion, or reflec-

tion of ill upon any; especially not upon those who desire and by earnest endeavor strive to keep unrighteousness out of the church, for they are always deserving of credit, not reproach.

Thought First. Are there any of the authorities of the church who are desirous and are striving to lead the church into unrighteousness and evil? Do I know of any? Who is he? Who are they?

Thought Second. Do I know what the unrighteousness and evil consist of? How is it being introduced, taught, or practiced? How is it affecting the church? Am I, as one of the body of Saints who vote to sustain the men included in the term "authorities of the church," a party to this wrong? How?

Thought Third. If I do not know that one, or more of these authorities has design and purpose to foster evil and lead the church into error, and by teaching to prepare the way for the practice of unrighteousness and make room for himself by inculpating others in the same errors and wrongs; what do I mean by the resolution, and the argument by which it is commended to me for my vote? Do I mean that because evil has come upon the church and pain and trouble have been visited upon many in the way sought to be guarded against, there is liability and therefore danger that the men now occupying similar positions to those occupied by the men who did wrong and thus betrayed the church, will in like manner fasten unrighteousness on the people; and to prevent this, the church (I with the rest) must keep before them perpetual notice that they will not be permitted to do it; hence the resolution and vote? If I do not know of any man holding such evil design, are not all the authorities of the church good and true men, so far as my knowledge extends; am I not therefore justified in sustaining without burdening my vote to thus sustain them with a reservation suggestive of suspicion? If I fail to include in the resolution which I offer to sustain them the saving clause "in righteousness," are the authorities so sustained warranted by such omission, and by my church relationship, in supposing that I am under obligation to sustain them in wrong, evil and unrighteousness in the church? If so, how can I expect the world's people to give me credit for honesty of purpose and hope in making profession of being a follower of the Lord Jesus Christ, whose representatives in the church, these authorities are acknowledged by me to be?

Thought Fourth. Have I any design, purpose, or intent of introducing, teaching, or practicing within the church, dogma, or tenet contrary to the gospel of

Jesus Christ? Have I any heart intention to lead any over whom I may possibly have an influence into the ways of transgression, by which, if they be followed the church may become unrighteous? Am I of such character, reputation and position as to be above suspicion of such evil intent and purpose? Have I at any time said, or done that which would justify any one in warning the church, my fellow worshippers and fellow followers of Christ, to be watchful against me directly or indirectly? Is there occasion, or necessity that in declaring their faith, confidence and trust in me, as a fellow laborer and sufferer in Christ Jesus, my brethren should provide by public resolution against being included in my possible unrighteousness? Am I, in intention, devotion, speech and action, of such approved life in Christ and in his church as to be justified in saying to my co-laborers, of any degree of servitude to the Master and his work, "I am holier than ye; walk ye therefore circumspectly, for I can not permit my righteousness to be tarnished by your unworthiness; nor will I be even in thought, or supposition responsible for your possible unrighteousness, of which you are liable and have opportunity to be guilty by reason of your authority in the church?" Am I less liable to be tempted by the adversary of souls than are my fellow disciples? Am I stronger in natural goodness and therefore safer from the attacks of ambition, lust of place and power than are they? Am I of better spiritual light and knowledge than are they and therefore not so easy to be overcome by an evil thought, a wrong idea, a false doctrine, a personal fault, or a personal sin? Am I more free from desire to "lead men away" after my own conceptions, ideas and cherished theories? Wherein am I better than they? Have not the world, the church, its members and its officers, as much cause to be suspicious of me as being liable to fall into pernicious ways and the cause of Christ be evil spoken of for that reason, as I have to be suspicious of my fellows in Authority?

Thought Fifth. If any portion of my own body is sick, or hurt, is not the whole body partaker of the hurt? Is there a part so remote, or so feeble, but what when injured the injury is done to the whole? Can any one member of my body, or any number of its members so combine as to be able to say to any other members, we will abide with you in the discharge of your duties to the body, but we will not sustain you if you fail, as you are liable to do, we warn you? Is it not the just conclusion of all the members and every separate member of this body of

mine, that every other member has the same intent, purpose and design to serve the whole body according to the object and law of its creation as has that separate member? Is there not abundant reason for each member of this body to know that every other member is moved upon by the motive to do its several and peculiar duties honestly and faithfully and without evil design to injure and subvert the body to its ruin? From an analogy of reasoning, has not every member of the body of Christ, the church, reason to believe that every other member of that body is as intent upon serving the interest and well being of the whole as he is himself? Are not the source and supply of the spiritual life and triumph of the church "the righteousness which is by faith?" Is there more reason for requiring a greater degree of righteousness in one member than in another? Are not all the members of the church alike liable to temptation, to fall, to become careless, to lose the Spirit, to be led by self, to be made the prey of evil designing spirits, to imbibe false and pernicious theories and vain philosophies, to become ambitious to lead and shine as bright particular stars, and to be mighty in word? Is any one member, or any one class of persons more liable to these things than are any others? Is any one person, or any class of persons less liable to these things than are any others? Who are they? When I vote to sustain the authorities "in righteousness," am I justified in doing this with the understanding that it is the righteousness of those authorities only, that I mean? Should there not be in me when I so vote, a palpable and direct consciousness that the world, the church, Christ and God require that I shall also be righteous; and that so far as I am concerned personally, my peace here, my honor here and hereafter, my life in Christ here and my life in the world to come in honor, power and glory depend more upon sustaining myself in righteousness than in the righteousness of those authorities whom I am voting to sustain? Does not my all depend upon my own worth and character, and can not be made to depend upon the righteousness, or the unrighteousness of those authorities? If they be led and lead others into evil and wrong and I follow not after them, is it not true that I will not be included in their folly, nor be punished for their wickedness. As it is not by reason of their goodness and worth that I shall be crowned, is it not also true, neither is it because of their wrong doing that I shall be deprived of my reward.

Thought Sixth. Have not the authorities of the church, whom I declare by resolution and vote I will sustain "in righteousness," as much reason and right to expect me to be righteous in thought, in word, in action, in character and in life as I have to expect all this of them? What better claim upon the forbearance and clemency of God and the Holy Spirit of Promise have I than they? Are they by virtue of their calling and the choice of the people of the church, myself being one of those thus choosing them, less de-

void of honor and integrity than I who may not be one of the authorities? Am I, because I am not in authority any more the receiver of the spirit of direction and right doing than they? Are they, because they have been thus singled out to be authorities, any more susceptible to the cunning devices of the devil than am I? Am I, because these my brethren in Christ have been called, chosen and burdened with the offices and responsibilities by which they are constituted "authorities," justified in spreading upon the records of myself and co-members a continual reminder of my distrust and suspicion that they may introduce "damnable heresies and doctrines of devils," by reason of that authority? Is it necessary, is it wise? Is it not more in harmony and in keeping with the law of mutual interdependence and unity by which the body of Christ, the church, is likened in similitude to the body of a man, that I sustain the church in its parts, and as a whole; in confidence and faith, reserving to myself the right, of which I can not be deprived to refuse sanction to evil and wrong when they rise? It is understood by me, by my fellow church members, officers and all, that in yielding obedience to Christ in my baptismal covenant I have covenanted to do and sanction only what is good, true and right; what right have my fellows to constantly affirm their fear that I will not keep that vow? What right have I to as constantly throw distrust upon them that they will forget the covenant they have made? What think you of these thoughts? Is there not as much necessity for a righteous membership as for righteous authorities, and when I vote to sustain "authorities in righteousness," must I not in justice and right mean my own as well as theirs?

IN THE JUDGMENT.

It is contended for by all the elders, and conceded by all the Saints capable of thinking, and forming conclusions concerning what they think about, that in the Judgment Day, whenever that shall be, when the decision will be made and awards of glory and eternal life be given to those who shall be found worthy, and punishments be meted to those who deserve them, good character and real worth only will be the qualifications upon which good awards will be given, want of worth and bad character the basis upon which punishments will be administered. There is no dispute on these points.

While the Saints are earnestly "contending for the faith once delivered to the Saints;" and hoping thereby to "reprove the world," of its sin and iniquity; as it was intended righteous precept should do; are they realizing as they should the force of the statements made above about the results awaiting the examination of character in that Judgment Day.

We do not desire to picture an awful hell awaiting sinners; this would be improper for us, and is not necessary in writing for the Saints; but we desire to call the attention of the readers of the HERALD

to the consequences necessarily attaching to the avowal of a belief in the statements made. In the Judgment Day what is ascertained is, what condition is the individual entitled to, that of reward, or punishment. It is acknowledged now that this will depend on what the individual is at the time the judgment takes place. If he is in character and works worthy, reward and eternal life; if in character and works unworthy, punishment and misery.

The time of probation is now, the place here, the determination of the issue yonder. For these reasons it is important that we consider how character may be acquired. If character is the gift of God direct, and is given without reference to the choice of man, or effort upon his part the injunction to "strive" is vain. But as character can not be the Gift of God direct in the nature of the recognized conditions of man's life, but is the result of the application of means devised of God in view of these conditions and adequate to the object designed; it is a matter of choice first and effort after, the result being made dependent upon strife within the law; hence every man may "strive" but must "strive lawfully."

Man did not create heaven, or make hell. If either exists it is because it was permitted by God, or ordained by his decree. If they exist as conditions by permission, or the command of God, the same mighty one made man with attributes to be trained for either condition fitted and prepared; for the best by choice and right effort, or being unfit for heaven become only fit for hell. The Saints have openly chosen heaven as the condition of their desire. They have accepted the conditions of probation. They have done so understandingly, and are not taken unawares by trial, or temptation. These are parts of the whole plan and can not be separated from it except to the detriment of man. If life were void of temptation and trial, its ambition, its joy in achievement, its strength in development, its emulation and zest would all be taken away as well and no joy and glory could follow. There would be no triumph for there would be no conflict. These are all acknowledged by the Saints and there is no excuse for murmuring because they exist. The character which the successful candidate for reward and consequent glory in eternal life is to bear in the judgment day, is to be sought after and acquired under these conditions. What then. There is within man so much of divinity that it may be said to be the germ of divine, therefore eternal life in him. If man recognizes this and is desirous that this germ shall grow unto the full fruition of which it is susceptible, and which God has made possible; he will then choose the way and accept the means also devised of God to accomplish it. Have the Saints made this selection. They have confessed the conditions, have they adopted the means by which, under the existing conditions, they may acquire the character, achieve the triumph and be worthy the glory and eternal life to follow. If so, what are the evidences to them, that they are making progress.

"The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings and such like."

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Of the former it is said that they who "do such things shall not inherit the Kingdom of God." Of the latter is written, "Against such there is no law;" meaning of course that that they who love are meek, temperate, gentle, good and faithful, are not condemned by any law earthly or heavenly. On this account, dear Saints, be very diligent adding "to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." If these things be found in you, developed and developing in your lives here, they will so water and cherish the germ of divine life within you by the dews of heavenly grace that it shall grow up within you characters of such worth that when the Judgment Day is called, you shall enter into the heavenly life fully fitted and prepared for its eternal continuance in glory.

VOTE RIGHT.

THE readers of the HERALD, need not be startled at the title of this, for we do not mean to advise any to vote in a political sense; for the HERALD is not a political paper; but in many places where the Saints are living and making settlements, the question whether saloons and other places where intoxicating liquors may be sold and drank, shall be licenced or not is being agitated and submitted to the vote of the people. This is notably the case in Missouri this year, where one after another the different localities are voting under a statute of the state granting the people the right to determine by "local option" whether they will, or will not have liquor sold in their midst. We learn that sometime soon the city of Independence is to hold an election for the purpose of deciding this question; and if the HERALD has any influence whatever in determining the matter at issue by advice, or persuasion, it is against the saloon first, last, and all the time.

What a comment it would be, after the election is over and the vote should be in favor of the selling of liquor, if an inquiry should discover that the decision had been made by ballots cast by Latter Day Saints, members of a church whose faith recognizes the city as being a place for the abode of "Zion, the pure in heart." Can the "pure in heart" vote for licensing the sale of intoxicating liquors by the use of which his own children, or the children of his neighbor, his neighbor or brother becomes a drunkard and so unfit for the "Kingdom of God," and "answer a good conscience to God," after he has so voted? Do any of the Latter Day Saints dwelling at Independence fail to realize how deeply their fellow disciples in Christ are inter-

ested in the record for integrity, morality and virtue the church is making there? If so, let the HERALD say to them; your brethren regard you as men in whose hands the honor of the cause is placed. By moving to that city you have virtually volunteered to represent the church, the body of Christ there. You have indirectly said to the people among whom you have settled, We are the advance guard of an army of good and true men, who are lovers of God and of humanity; who hate evil and love righteousness; who are sober, industrious, trustworthy citizens of the nation and the state; "give us room to dwell" among you and we will ever be found the foremost in good works for the benefit of all. Are you prepared to go back upon this promise and vote to institute, or perpetuate, that which taxes the state in muscle, brain, morality, sobriety and money; and gives in return poverty, distress, misery, drunkenness, death and ruin, the poor house, jail, penitentiary and the asylum.

If you are true to these promises made by you in moving to the city "beautiful for situation," and desire to make her a habitation of peace and safety, we advise you to go to the polls early on the 27th day of June, which we are informed is the day on which the vote for local option is to be taken in Independence, and vote as men professing to be disciples of Jesus Christ should vote. Vote one, vote all against the unholy traffic; let not a single man entitled to cast a ballot fail to go to the polling place that day and put the weight of his vote into the scale in favor of sobriety, "peace on earth and good will to men." No matter on that day whether you be Democrat, Republican, Greenback, or Labor Union in politics, vote against the traffic in intoxicating drinks. Let your motto be "No Licence for Drink, Desolation and Death."

The advice given above to the Saints at Independence, we give to the Saints everywhere, and in every time when they are permitted to record themselves by vote on the question at issue.

EDITORIAL ITEMS.

WE learn by letter from Sr. Clara Nirk, dated at Baxter, Iowa, June 9th, that Bro. Nicholas Stamm was down of a fever. He is a faithful Saint, and asks that the Saints remember him in prayer.

The *Expositor*, for June, is laid on our table in due season. It is readable and contains the continuation of the articles on the "Soul-sleeping doctrine." Bro. Brown gives notice that he does not expect to continue the *Expositor* after December unless it should be more liberally supported; which from the experience of the past year he fears it will not be.

Bro. W. H. Kelley wrote from Kirtland, Ohio, June 9th, that Bro. E. L. Kelley and himself would go to Warren, Ohio, on the 10th to be there over the Sunday, the 11th, and from there he should go east.

Bro. Alexander H. Smith has been filling appointments at Andover, Harrison

county, Missouri, since the April session. He was called to Kansas City, Missouri, and to Colchester, Illinois, by telegram, announcing the death of Sr. Julia Harper, a cousin, the daughter of Sr. Lucy Millikin, the martyr's youngest sister. He will attend the funeral services at Colchester, and go thence to Minnesota, his field. Bro. Morris T. Short has, he believe preceded Bro. A. H. Smith into his Wisconsin field, and is intending to push the work in his charge.

Bro. W. M. Self, writing from Palmyra, Otoe county, Nebraska, June 1st, reports that brethren J. Armstrong and Charles Porter and Malcom, had been laboring there the result of which had been the addition of eleven by baptism, eight of whom resided in the town of Bennett.

Bro. W. H. Garrett of Greenville, Pennsylvania, writes that ten were baptized near Church Hill, Ohio, by Elder D. M. Strachan; also a number at Beaver Falls, Pennsylvania, by Elder James Brown. Bro. Garrett is filling appointments every Sunday in the vicinity of Conneautville, Pennsylvania, and feels much blessed in his efforts. He writes encouragingly of the work of other local laborers and rejoices in the progress of the work.

Bro. Frank Criley, of Pittsburg, Pennsylvania, writes that some had been baptized there of late and about twenty in the Pittsburg and Kirtland district since General Conference, and that the work was rolling on in that section.

Bro. William Williams, writing from Argentine, Kansas, rejoices in the Lord's goodness manifested in the restoration to health of his daughter, to whom he had gone to administer, and of which blessing he was assured after earnest prayer.

Bro. Oliver Elefson writing from Eagle Grove, Wight county, Iowa, states that any elder traveling in that section will be welcomed by the Saints there. They appreciate the HERALD which is their only preacher.

EXTRACTS FROM LETTERS.

Bro. J. H. Lawn wrote from Mulberry, California, June 1st:

"I have been busy in the ministry since our district conference, but am at present at home assisting the boys a little about getting in the hay. My health is not good, but if I get no worse I expect to be out again in a short time. It is my greatest desire to tell the gospel story while I am permitted to tarry."

Bro. G. A. Blakeslee wrote from his home, Galien, Michigan, June 5th:

"I attended a conference at Hershey, in northern Michigan, last Saturday and Sunday; a large number in attendance; there seemed to be an excellent Spirit. Brethren Cornish, Carpenter, Delong, Phelps and Barr seem to be doing a good work in that section."

Bro. John Cornish writes:

"Our conference is over. We had a good one; two more were baptized. Brethren C. Scott, Bishop G. A. Blakeslee, and Hiram Rathbun were with us, over and above our own members and officers; the prospects before us are bright."

Sr. Sarah Phelps, of Basco, Hancock county, Illinois, writes:

"I can not do without the *Herald*. As long as I can see to read it I want to do so. It brings glad and good tidings, and is all the preacher I

have. I read and re-read it. I have no neighbors that will read it. I ask an interest in the prayers of all."

Bro. R. J. Anthony wrote from Deer Lodge, Montana, June 9th:

"The Lord blessed me greatly at Reese Creek. I feel perfectly satisfied with the work done there. The Saints all received Bro. Clapp with open arms. We reorganized the Montana district, with Gomer Reese, president, and Wm. Nelson secretary. Bro. Clapp aided us greatly; and we left the Saints rejoicing. Arrived here yesterday; will leave here on the 11th for Oxford and Malad. J. T. Davis writes me he has stirred the people in St. John and vicinity. I expect to meet him and R. M. Elvin at Malad on the 16th inst. Bro. Andrew Christofferson is sick; have not seen him yet."

FROM THE *Chronicle*, North Attleboro, Massachusetts, May 26th, we clip the following:

"The neighborhood meetings of the Latter Day Saints have been crowded of late. They report increasing interest in their services."

From the June 5th number of the same paper the appointment given below appears in the Attleboro items:

"Elder H. Robinson of Independence, Missouri, will speak to-night at John Robbins' on East Street, and to-morrow evening at the residence of Thomas Shallcross on Carpenter Street."

THE law of common carriers which in justice should prevail over all the world is being realized in Kansas and Nebraska, in the matter of the Union Pacific railway, as is stated in the following from the news despatches of the *Chicago Tribune* for June 12th. Railway companies who avail themselves of the "right of eminent domain," by which private property is subjected to the uses of their corporate enterprise, will possibly learn by and by that the state can not by charter create a creature greater than itself. The law of "this for that" must obtain in the giving of the benefits of franchises to corporate bodies in that it also imposes the disabilities to which individual persons in similar positions are subjected.

"The injunction cases brought by the Union Pacific Railroad and granted by United States Judge Dundy, restraining the State Board of Transportation from interfering with or attempting to regulate rates on the plea that the road was beyond State control and only subject to Federal jurisdiction, have been dismissed by the road. This somewhat remarkable change has been brought about by the Attorney-General of the State, who, when the restraining order was granted, investigated and found that the road had been exercising the right of eminent domain in the State and had acquired over \$3,000,000 worth of shop, track, and yard room at Omaha through condemnation proceedings. As the Constitution expressly forbids foreign corporations doing this, and as the Union Pacific claimed to be beyond the pale of the State, the Attorney-General was preparing, through quo-warranto proceedings, to take from them the property unlawfully acquired. This had led the road to its change of front, and caused it in advance of the Nelson bill and Dorsey amendments in Congress to place itself in line preparatory to recognizing State control. In a similar case in Kansas in 1885 the Union Pacific entered into stipulation with that State to

subject itself to State control, and like stipulations, it is expected, will pass between the road and the State of Nebraska.

Mother's Home Column.

EDITED BY SISTER "FRANCES."

"Behind the cloud the starlight lurks,
Through showers the sunbeams fall:
For God, who loveth all his works,
Has left his Hope with all!"

"I AM THE TRUE VINE AND MY FATHER IS THE HUSBANDMAN."

"ANY copy for Bro. Scott?" said a voice just by our side, and not having heard the step we started, nervously glancing to see who it was that had spoken to us. "Tell Bro. Scott," we answered, "that he will have to call upon those who have not been away visiting, but we will have some copy ready by Monday;" and turning to our work, the busy brain took up the shuttle of thought, and while our hands were engaged in tying up the vines, which had been trailing on the ground, our thoughts took up that most beautiful and impressive lesson found in the fifteenth chapter of John's gospel, and beginning, "I am the true vine, and my Father is the husbandman." "My Father is the husbandman." Oh, what a wealth of assuring comfort in that one brief sentence. No careless hand will plant or prune, but the dews of heaven and the gentle showers shall distil moisture; the sun by day shall give light and heat; the cloud of darkness or the mellow light of the moon shall bring rest and refreshment at night,—for so hath the Father ordered it.

"God so loved the world." Sweetly cheering thought, thought not incomprehensible to the heart of man, but appealing to all that is pure, all that is high and holy within him. "Son, give me thy heart," receives forever a silencing answer to the question, why? In this glorious assurance of the boundless love of the Father which caused him to purchase the redemption of man, with the most costly gift ever laid upon love's altars—his only begotten Son.

"I am the vine," continued Jesus, "ye are the branches." We were striving to separate the branches which from the lack of proper support and timely attention had become intertwined and fastened by clinging tendrils to each other; but, alas, in doing this with nervous, clinging fingers, a slender branch was broken off and fell to the ground. Upon this branch were clusters of bloom and tender fruit just forming, but how soon the leaves withered as the juice from the vine poured out at the wounded joint and could not reach the helpless branch dying there in the light and sunshine for the want of the nourishing sap which was its life. Try earnestly as we might, we never could heal that wound, never could reunite the branch to the vine from which unwittingly we had broken it. No need for the solemn assurance, "The branch can not bear fruit of itself, except it abide in the vine," for already there before our eyes it was withering, the promise of its fruitage blasted and itself a thing as worthless as the weed lying by its side.

"My Father is the husbandman!" Can comforting assurance be more comforting and soul sustaining than this! No support, no timely care will ever be wanting, and no unskilled, awkward

hand will ever have power to break the fruitful branch from the life-giving vine; but that branch shall abide in the vine and bring forth fruit, for, "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." How sublimely grand this thought, and how infinitely it places us above the human construction placed upon the words of Christ to Peter, "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven!" I am the vine, but my Father is the husbandman; and no power, either human or divine, can separate the fruitful branch from the living vine, for if that branch were not in me—abiding in me—it could not bear fruit. The fruitless branch no man shall take away; how much less then the branch which is bearing fruit to the honor and glory of my Father. This branch he will purge, that it may bear more fruit. I will send my disciples forth giving them the same gospel to preach which the Father has given me; but as the Father instructed me to do all things according to his commandment, so will I instruct them; and as in the everlasting, unchangeable gospel which I came to declare, life and immortality are brought to light, and *it is the power of God unto salvation to all who obey it*, as ministers of this gospel I give unto you the power to bind and loose. I speak not of myself, but the Father instructed me and gave me commandment what I should say and do. I have kept his commandment, and abide in his love, and I am now giving you the same instruction; and through obedience to this instruction, and *only through obedience* will you have power; for let this truth sink deep into your hearts, "My Father is the husbandman, and every branch in me which beareth not fruit, He taketh away, and every branch that beareth fruit, he purgeth it that it may bear more fruit." . . . "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love," for "I know that his commandment is life everlasting."

Eternal, fixed, immutable as the rock of ages, emanating from God and because it is his will, a part of God himself, is this gospel of the kingdom which I give you the power to preach; but let it not enter your heart, Peter, that acting outside of this you have any power. The power is not in you; you are but a fallible worm of the dust, and in the time of temptation you will deny me with cursing and swearing, after having failed to watch with me one hour. You will forget all my promises to you which reach beyond the resurrection, and while I am doing the Father's will, you will go back to your fisher's net; but I will not upbraid you, for my Father will purge you, and no earthly hand shall have power to sever your connection with me, for God hath reserved this power unto himself, and it is not His will that any, except those branches which bear no fruit, should be severed from me.

To the world at large, but especially to us as Saints of God, there is great comfort in this thought; and if it be not the true import of the lesson, we fail to discover what that import can be. The true vine being Christ, there is no imperfection there. Being in that vine, the life giving Spirit of the gospel—the Comforter which was to guide into all truth—will nourish and sustain the branch. The Husbandman will not for one moment forget its needs; but will prune and care for it, and the only hand which can reach it

is his hand. He who so loved that branch as to purchase it with the blood of his Son, will he place its eternal destiny in the hands of any man? Verily never! But with the comfort which this thought contains for us as Saints of God, as branches of the true vine, comes there not a solemn warning, a warning unto which we do well to take heed. Is it not as a light shining in a dark place, a light to guide our feet that we stray not, that we wander not into by and forbidden ways, neither become weary in well doing?

The branch which abides in Christ must bear fruit; for the branch which bears not fruit, the Father taketh away.

HANCOCK, June.

Dear Sisters of the Home Column:—I have often thought I would like to cast in my mite and testimony with yours for the advancement of the best of all causes that ever was introduced into the world. The work is so inviting that I would not exchange my prospect of a glorious hereafter for unnumbered worlds, because our Father in heaven is so condescending to hear our little petitions. Not at all times for we do not offer them up with that fervency of spirit, at all times, that we should, consequently our prayers are not answered. Still, we know he is more merciful than we possibly know how to be or can be to our children, hence we should place our undivided affections on his goodness already manifested to us and for the precious promises he has left on record for our instruction. Our Father will in this dispensation, as at other times, fulfill all of his promises; and if he does abound in mercy, he chastens all those he loves. I frequently think of what I heard a Methodist sister say once at a Protestant meeting. She said: "The Lord has taken my husband from me and all of my children, and I will praise the Lord if he slay me." This looks like everlasting integrity. Sisters, I have been acquainted with the latter day work forty-six years, and was baptized just about three months before the death of the prophet Joseph. Since that time have been confirmed by the power of the Lord, and reconfirmed time and again, so there is not a doubt in my mind in regard to this work. I am getting well along in years, and I hope you will all pray for me, that I may be faithful to the Lord the rest of my days, few or many.

I have wanted, long since, to send to the missionary fund, but I did not know how to get it; yet I find that our God is a wonder-working God. As I was sweeping my floor yesterday I picked up two quarters, then I swept once or twice more and picked up another quarter; then I asked the Lord for another quarter and picked up another quarter directly. So I send this dollar the Lord gave me, for the missionary fund. I remain your sister in the glorious work of the Lord,

H. GALLUP.

Dear Sister:—It made my heart swell with gratitude as I read Sr. Eleanor's letter; and I think it will be a great help, as well as a blessing, to each and every one of us. It will help us in the cause and training of our little ones, and in each and every duty. What a comfort to those situated like myself, who have not the privilege of meeting with the Saints. Sisters, let us enter into it with pure hearts determined to do the will of the Master, and work for his cause.

I would like to present the following, for your

consideration in connection with what Sr. Eleanor has already said, That we make the traveling elders and their families a special subject of prayer, that they may at all times have the Spirit of God to lead, guide, comfort and encourage them in their trials and temptations; that they may be kept faithful, and gather many souls for Christ. Their lot at times is hard. Let us, dear sisters, be united and I feel the Lord will bless us with success.

With hearts and hands
For e'er entwined,
Be ours one hope,
One faith, one mind.

Hoping to hear from others on the subject, I remain,
Your sister in the one faith.

CLARA EBERT.

THE PRAYER LEAGUE.

O, sisters, cast aside all doubts and fears,
And join our little band of volunteers;
Send in your names, without delay,
And God will help you all each day.

Yes, sisters, put your faith in God and pray;
Remember we must work while yet 'tis day.
Let not your years in idleness go by,
But join the League and pray unitedly.

The standard books would be our truthful guide,
Teach us to give up enmity and pride.
Our cause is one that faith and love imparts
And calls for help from honest faithful hearts.

H. A.

HARLAN, Iowa.

Dear Saints:—I have not heard from our branch for a long time. I write a few lines to help fill your columns. It has been a great comfort to me to have the *Heralds* to read. We live six miles from any church, and we can not go every Sunday. I would like to go every Sunday and hear the gospel preached. It always fills me with love and joy to meet with Saints. I feel determined by the grace of God to work out my salvation, with fear and trembling. I love this latter day gospel, that is preached in these last days. For my part I want to try and help a little. It is my heart's desire to live so that when I am called to lay down this tabernacle, that I may do it with joy and not with grief. It is a glorious thing to be willing to go.

We know that all we have comes from God's bounteous hand. We can do nothing without his help. He has blessed us with health and strength and a willing mind to serve him who created all things.

Ever, I remain your sister,

L. McCORD.

FORT NIobrARA, Neb., June 3d.

Dear Sisters:—As this is the Lord's day, and I have no church to attend, I will endeavor to write a few lines to the Home Column. I was baptized at Blair, Neb., October 24th, 1883, by Elder J. F. Mintun. I have had the privilege of hearing very few sermons since I came into the church. I trust it will not be long before I shall hear some one of our elders preach the gospel in this part of the Lord's vineyard. I am the only one here of the Latter Day faith. My husband believes it as far as he understands the doctrine, and I believe if an elder would come out here and preach, that a few would obey the gospel. I feel the need of spiritual food myself, for I am young in the church, and have many trials to bear; but I trust that with the Lord's help I may so live as to be worthy of the name of Latter Day Saint. Any minister that should come here to

preach will find a welcome home here. We live twelve miles from Fort Niobrara, and Valentine. I love to read the *Herald*. My mother sends it to me. I ask you all to pray for me.

Ever yours in the one faith,

MRS. ELLA JOHNSON.

HOME COLUMN MISSIONARY FUND.

Sr. Margaret Hirst, Keokuk, Iowa.....	1 00
Sr. Mary Hirst, Keokuk, Iowa.....	1 00
Sr. Ellen Meader, Keokuk, Iowa.....	1 00
A sister, Portsmouth, Iowa.....	50
Sr. S. McCord, Harlan, Iowa.....	10 00
Sr. Nancy P. Gamet, Mondamin.....	1 00
Sr. H. Gallup, Hancock, Iowa.....	1 00
Sr. Ida Hayer, Eagle Grove, Iowa.....	22
Sr. M. Jackson and grand children, Omaha, Nebraska.....	1 20
Sr. Lydia Supry, Lansing, Mich.....	50
Sr. Lillie Kelley, Dimondale, Mich.....	40
Sr. May Kelley, Dimondale, Mich.....	10
Sr. Grace Tabbutt, Detroit, Minn.....	50
Sr. Jennie Turnour, Hartford, Mich.....	3 00
Bro. H. Nesser & family, Stewartville, Mo.	2 00
Bro. Arthur Montague, Boston, Mass.....	25
Sr. Annie C. Best, Beaumont, Cal.....	1 00

In Herald of June 9th read Sr. M. A. Twaddle Tulare, California, \$1.00, instead of Isabel Scott, O'Fallon, Illinois.

LAMONI, Iowa, June 14th.

Send all money to David Dancer, Box 82.

Correspondence.

CLEARWATER, Neb., May 27th.

Dear Herald:—Thinking that perhaps some of the Saints might be interested in my movements I will endeavor to give them some information on the subject. After hearing of my appointment to the Quorum of Seventy and subsequent mission to Nebraska I bent all my energies towards getting ready to take the field. I did not expect when I offered myself for the ministry that I would be ready before fall, but the Lord has opened the way in (to me) a wonderful manner, so that I am now on my way to my mission assigned me by Bro. Caffall, the Southern Nebraska district.

It being necessary for me to visit this part of the country I left Logan, Iowa, May 26th, arriving here the same day and expected to preach here to-day at eleven o'clock a. m., but rain and high water has hindered me. The Elkhorn river is so high that crossing is impossible except in a boat, and it has rained constantly ever since I arrived. I expect to reach my field about the 15th of June. If all goes well I will leave here the morning of the 15th, stopping over night in Fremont, thence on to Wilber to be there June 17th. Those who are interested may take notice. If anything goes wrong I can notify them, but I know of nothing now that will hinder me.

Since resolving to take the field every obstacle has been removed from my path, but not without considerable exertion on my part, as I believe in the old adage, that "God helps those best who help themselves." Although the way looked dark I made a vow to God to do all in my power to open the way, and if He would only give me a chance to squeeze out honorably I would go. After making that vow a peace of mind was experienced that I had were felt before, and I was made to understand that the way would be opened for me and that speedily, and although the way looked dark, still I had great faith that that promise would be fulfilled, and thanks be to God I am now on my way to my field of labor,

and I hope I may never lay my armor down until Christ shall say, "It is enough," "Well done thou good and faithful servant." I can not express sufficiently in words my gratitude to the Saints in Logan, Iowa, for their kindness to me and mine, and the assistance they rendered me while getting ready, and they can rest assured that I shall never forget them and shall ever supplicate the giver of all good in their behalf.

If any one wishes to write to me they can do so at Wilber, Saline county, Nebraska, care of Levi Anthony.

Yours for Zion's cause,
H. O. SMITH.

SALT LAKE CITY, Utah, June 7th.

Bro. Joseph Smith:—Accepting the grave responsibility of representing the means God hath prepared whereby man can obtain freedom from the bondage of sin and a citizenship in the kingdom of glory, I took my leave of home on the 29th ult., for this field. During the ride from Lamoni to Chariton, I saw more water in the fields than I can call to mind at any previous period, it was a strange sight to see ploughs, planters and cultivators standing in the fields, almost covered with water, which in places was running over the fence posts. As I viewed this scene of muddy water overspreading field, pasture, meadow and orchard, I was constrained to think on the overflowing wave of sin, that carries untold thousands away from God, and the promised abode of never ending peace. To rescue some poor perishing soul from destruction, was the prompting that gave me courage to quit the dearest spot on earth, and withdraw from the companionship of wife and children. The parting gave me pain, but their sobs and tears are to me the true manifestations of a pure love that is ever prompting to a faithfulness upon my part.

On the train I had a short but pleasant conversation with E. Robinson. A tedious wait of about nine hours at Chariton gave me ample time to reflect upon the past events of my life and connection with the church, and to calmly meditate upon the work before me; and judging from a human standard, the future is not a cheerful picture. O how lonely and sad did I feel while others laughed and joked around me. As the hours grew apace and midnight stillness settled down, there came in answer to my petition, stealing into my very soul a calm and peace which I am inadequate to transcribe to paper; and while no promise of any great accomplishment was given, I felt the assurance that remaining faithful I would not be forsaken or overcome by evil. I arrived at Omaha the next morning, found Bro. Ed. Rannie Jr., at the depot awaiting me. With him I found rest and shelter, and that evening I met a goodly company of Saints and friends, in their pleasant house of worship and was permitted a good degree of freedom while I spoke the word, Bro. E. C. Brand, assisting, thanks for the aid furnished. On the 31st met Bro. Heman C. Smith, and at nine p. m., we started west, arriving in this city at 7: 40 p. m. the 2d inst. We were met at the depot by Bro. C. H. Barrows. Bro. Smith, has spoken three times, and given good satisfaction. The Saints speak in high praise of the efforts of Brn. John W. Wight and C. A. Butterworth. Bro. J. C. Clapp called and occupied the pulpit, while passing to his field in Montana. When we came the dust was fearful, and last Sabbath a severe

wind did much damage. I am told it was the most severe ever experienced here. That night there was a good rain, since which it has been cool and real pleasant. Everything is much more attractive now, than when I came last December. Cherries and strawberries are ripe, while most every dooryard is a flower garden, and beautiful to look upon indeed. Notwithstanding, all is not peace in "Zion." We have put in good time visiting, sight seeing and holding meetings. Bro. Heman Smith goes to Elko, Nevada, this afternoon. May peace and success attend him and all the faithful servants of Christ.

ROBT. M. ELVIN.

HOLLIS, Kansas, June 3d.

Mr. David Dancer, Dear Sir:—I would like to say brother. I am proud of the *Herald* as it now is. It is something new to me and much esteemed, and is the first thing looked for in my mail. Although I am taking four more papers, it is first choice. I have been in this place over fourteen years and have not seen or heard an elder of the church in all that time, nor do I know how long it will be before I do if I stay in this place. So we have concluded to sell out and move to Lamoni, Iowa, where I think we can be fully instructed in the plan of salvation, for we are both beginning to feel the need of it.

We have not seen, nor heard an elder's voice since the year 1870. I held that office in England myself. Was baptized and ordained by Elder Thomas Taylor, of Birmingham, England, who I see still holds the fort. I was well acquainted with Brn. Briggs, Ellis and Derry; also George Hatt and Boswell, who were all missionaries in England, and have been comforted by your humble servant. I therefore shall be glad to hear of their whereabouts, but more so to have any of them come and visit us in our lonely state. Tell Brother Derry to come and see us and he will be made welcome again. We will feed him well on temporal things if he, in return will feed us on spiritual things, just as long as he will stay with us.

Yours respectfully,
WM. H. MORGAN.

SCRANTON, Miss., June 4th.

Bro. Joseph:—I inclose notice of our next district conference, which please have published in the *Herald*. I have not done as much for the cause as I might have done, but I have tried to do something, and hope to do better the coming year. I am becoming well acquainted with the people in this vicinity; my preaching notices are published in our county paper, and I believe that I am preparing the way for a good work. We had hoped that the General Conference would send one or more laborers down to this the southern part of this large unoccupied field. We expect to see a great work accomplished in the south; the grain is ripening fast; who will work? Who will come and help us? Conference did not deem it wisdom to send us help. [The conference did not send laborers to the field referred to for the very good reason that it had none to send. The same complaint is made by districts, north, east and west, but how can men be sent unless there are those to send?—Ed.] And brethren in the south has the same thought come to many of you as it has to me; namely that one reason why help was not sent us was because we have not helped ourselves, the cause

of Christ as we might have done? When I was a boy I used to help make snow forts, and one of us boys would start a small snow-ball to rolling, and eventually it would become so large that it would take two or three of us to roll it to the fort.

I believe if we Saints in this mission will properly exert ourselves to roll on the glorious cause of Christ, help will be sent us in due time. Let us arouse ourselves, call on the God of Saints for help, get the inspiration of the great latter day work; and then because we know we have something good, and because we have the same spirit that has led men in every age to work righteousness, we will desire to help others to enter the path of life, and we will warn sinners of their perils in this the hour of God's judgment. Brethren pray for the little band of Saints in the south. Your brother in Christ,

FRANK P. SCARCLIFF.

SANTA ANA, Cal., June 4th.

Bro. Joseph:—I read in the revelation given March 3d, 1873, these words: "Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me."

There has never before been so much talk among the Saints since I have belonged to the church, as now, about going to Missouri, or the gathering. For that reason I would like to express my opinion thereon. First: If we are going to move from our homes, we must be careful not to make a mistake. We have got to make a living for ourselves and families, no matter where we go; that being the case, we should learn what the prospects are for making a living elsewhere, and what part would be best for us to go to. It would then be well to remember that all is not sunshine at other places, any more than where we are, and that we have no more promise of God's blessing in Missouri than in California. We will be blessed if we live worthily at any place.

Now I find no commandment to go to Independence, and would not advise the poor Saints who have to work for a living by the day, to go there, for there are other places where laboring men can do better. There are places in Missouri and the surrounding country where any one can do well with a small amount of money; for with one thousand dollars in Vernon county, one can purchase a good home on which they could make a living for a large family. I want to give some reasons why I think the Saints would do well to settle in Vernon county. At Nevada there is plenty of work. Four railroads center there, and connect with the best markets in the east. Then there are some of the best coal mines in the state there, which give work to hundreds of men.

Again: Vernen county is one of the best farming counties in the state, and the best fruit county in the state. It is healthy; well timbered and watered. There are many outsiders that need converting, and if the Saints all get in one place, how can they let their light shine? The county is pretty well south; the winters are not bad, and the Saints coming from the northern states, such as Minnesota and northern Iowa, would find a great change, and would like the country. I speak from knowledge, for I have lived in those northern countries; twenty-five years, and know

that they are not good places for any one to live.

At the present time land can be bought very cheap in Vernon county, but it won't be so long. There will be a settlement of Saints from here go there. We hope to stay, and we want to start a good settlement of Saints there that will be an honor to the cause; Saints that will live their religion and help roll on the work.

I would be glad to correspond with any who may be looking for a home in that country. Bro. Goff and I are acquainted with the best real estate men in Nevada, Missouri, and we will do all we can for any of the Saints who desire information. There are some of the finest farms I ever saw there; but men in that section want to better their situation by going to California, and are willing to sell out.

The Saints here are all looking for the time to come when they may have that land, and when Christ will come to reign; but there is something for us to do besides going there,—we must prepare ourselves by keeping the commandments of our Lord, and by making the proper preparations to reign with him.

Your brother in Christ,

A. W. THOMPSON.

PARSONS, Kansas, June 7th.

Bro. Blair:—I arrived at this place, a city of about eight thousand inhabitants, the evening of the 5th, just in time to obtain permission of the city fathers to speak upon the streets, as the Salvation Army began their services in the most frequented part of the city about eight o'clock. They have been here for some time, but were just recruited that evening by the Major and his wife (a sweet singer in English and Welsh), from Indiana. Their services with drums, musical instruments, and songs, are quite impressive. They only remained about thirty minutes, (it being upon the eve of a great political convention, the city was filled with strangers; perhaps nearly one thousand were assembled.) They then withdrew to their hall, earnestly inviting the multitude to follow them. Just as they started, with all the strength of my being, I endeavored to fulfill one command to ancient Israel, "Cry aloud and spare not; lift up your voice like a trumpet." Above the din of drums and other instruments the cry rang out, "Ladies and gentlemen, being a stranger among you, by permission of your gentlemanly Mayor, I will now address you upon a theme of infinite importance. I am informed that the friends of the Salvation Army have long been in your midst, and will still remain. I should be pleased to have you listen to me a short time in regard to something new." The crowd around them soon diminished and gathered around me apparently astonished. I gave them no time for a reconsideration, telling them that what I had reference to as new was the same old gospel story which neither men, nor angels were authorized to change, or to preach any other, that had for a long time been hid from the world by the traditions of men. I refer to this matter to show how easy it is to begin the battle, as some old elders of late have experienced a desire to go with me and learn how to preach on the crowded street. This city is thirty-five miles west of Weir; no Saints near here that I know of. I spoke again last night. Much interest is manifested. One old man asked me before preaching how long I would re-

main. I told him it was owing to the interest manifested. That a gentleman had given me shelter the first night and if they continued to do so would remain awhile. He said, "I have no home here, but be sure and stay over to-morrow night," and put two dollars into my hand. I shall remain over Sunday, then will have to go to other appointments. I have been for a few weeks back where some Adventist friends live, Bro. Wm. Pender assisting me. Their minister opposed one night. One lady who went to them last year from the Methodists, now offers to unite with us upon her Adventist baptism. I hunted out Bro. E. Miller near Scammonsville last week. They were much rejoiced. Gathered in his neighbors and preached to them in his home. Distributed tracts, books, etc. Attended the conference May 25th in Sherwin, near Columbus. Many strangers were out and the Saints are still hoping that some may soon unite with us, although so many of the elders have been sent from here to other fields of labor.

June 8th. Preached again last night to a large crowd; subject, the Apostasy. Aroused much interest and some opposition. I speak again, by special request of the opposition from the text, "What shall I do to be saved."

Yours, as ever,

D. S. CRAWLEY.

DEER LODGE, Mont., June 9th.

Bro. Blair:—After leaving you at Independence, I went, by the Santa Fe route, to Southern California, where I met my family and many old and true friends; and had it not been for an attack of malarial fever I would have had a most glorious time; but I was quite under the weather all the time I was there. I arrived at Deer Lodge on May 25th, and found a welcome with the little band of devoted Saints here; and though but partially recovered from my late illness, I found myself in the midst of plenty of work again. Yesterday, I returned in company with Bro. R. J. Anthony from the Gallatin Valley, where we had a most profitable time with the Saints. Elder Anthony had been at Reese Creek nearly three weeks before I went there; and as the conference was approaching he wrote me to "come over;" and I am thankful that I went, for I found a good spirit there, and ample evidence of the good work of Bro. Anthony.

I never saw the Reese Creek folks feel better; and I pray that they may continue to enjoy the peace that the Holy Ghost brings to the obedient. Our meetings were good and the Saints were comforted. The pleasure of our visit was a little marred by father Reese getting hurt. He was walking home on a very dark night and a thoughtless boy rode over him with his horse, trampled him to the ground, and very seriously hurt him, fracturing (as we believe) two of his ribs.

Bro. Harvey Wells of Knobnoster, Missouri, with his family, is visiting at Father Reese's and is full of the spirit of the work.

We were desirous of visiting Willow Creek and Weeks, but Bro. Anthony's time was so limited he could not visit them this time. I shall go just as soon as I can. I find myself so crowded with work I hardly know what to do first, but by the grace of God I will do all I can. I will soon take a trip to Oregon to answer a call from that land and where I feel assured good will be done.

Bro. R. J. Anthony will occupy our little pulpit to-morrow, and on Monday he will leave us for Idaho and Utah, carrying with him the blessings and good will of the Saints, and leaving with us the full assurance that his heart and soul are in the work. May the Lord's protecting hand be over him. Yours in Christ,

J. C. CLAPP.

FREE SOIL, Mich., June 11th.

Bro. Joseph:—I have just closed a three evening's discussion with the Rev. Mr. Snider, of the M. E. Church, upon the following propositions: 1st. Resolved, that water baptism is for the remission of sins; and is essential to salvation. I affirm and Mr. Snider denies. 2d. Resolved, that infants, as well as believers, are proper subjects for baptism. Mr. Snider affirms and I deny. 3d. Resolved, that a burial of the body in water is the scriptural mode of baptism. I affirm and Mr. Snider denies.

We occupied three evenings, in the largest hall in Free Soil; each speaker occupied two half hours each night; and the last night each had ten minutes extra at the close. Good order prevailed throughout, and many came to hear who would not otherwise come to hear us. The arguments produced by Mr. Snider (if he had any) were chiefly from Mr. Wakefield. A large majority of the people express themselves as being surprised at the Reverend not bringing forth better arguments. All he had to say in support of his way of baptism, were the same arguments we have heard years ago. Baptism took the place of circumcision, &c., (Mark 10); "Suffer little children to come unto me;" but he was careful to leave out "And laid his hands on them and blessed them." In Ezek. 36: "I will sprinkle clean water upon you," etc. But he was very careful not to tell the people that God would do it, and not man; and that he would do it to the Jews after they would be gathered back to the land of their fathers. "Sprinkle blood on the book and all the people sprinkle ashes," &c.

There are over twenty members here now in Free Soil; and others are investigating. I am to perform the ordinance of baptism to-day; I don't know how many. The work moves on nicely. The opposing world is losing ground. Their arguments are getting weaker, whilst our cause is gaining, and our arguments are powerful. In this district we feel sure of a great and grand triumph for the right. I am very truly yours.

J. J. CORNISH.

SAN FRANCISCO, June 7th.

Bro. Joseph:—We have had the pleasure of seeing and hearing four of our missionaries of late. They came as welcome friends, and went away happy and cheerful, after having spent some two weeks in our vicinity. The first to reach us was Elder H. L. Holt and D. E. Landers, on their way to Oregon, their future field of labor. They both spoke for us at our hall, Sunday, May 20th, to an attentive audience. The following Sunday evening we had the pleasure of listening to J. W. Wight, who was assisted by C. A. Butterworth, his companion in the mission to Australia. His discourse was interesting and well received. During the week we had two discourses delivered by Bro. Landers, in our city; besides quite a number delivered in Oakland, by all four missionaries. They also spent much time in visiting the Saints and conversing

with those not yet fully persuaded. So this far on their missions they are doing well. They all made friends here, and are much liked.

Oakland furnished us with quite a treat during their stay. Clark Braden was there lecturing, and among other subjects handled, was one for which he is noted—"Mormonism." I had the pleasure (?) of being present. It was a re-hash of the old Spaulding story, and other worn out yarns and lies, so twisted and arranged as to try to destroy the point gained by the publishing of "Manuscript Found." He claimed that Spaulding had written three manuscripts, and that we have not published the right one, but a rejected Roman manuscript, which bears no resemblance to the Book of Mormon, or Spaulding's second manuscript from which the said book was stolen. Well! thus it is; new stories must be manufactured to meet the discoveries and developments of the day; but still the work goes on and increases, and Braden seeks new fields in which to tell his old stories, and unload his filth, while he vainly kicks against the mountain.

All goes nicely in our branch, and all is peace with us. We still "hold the fort," and endeavor to teach the way to earnest life. Our meetings are quite well attended, and we have plenty of work to accomplish in this part of the vineyard; realizing this, we are toiling on, ever praying and working for the cause of Christ.

Yours in bonds,

GEO. S. LINCOLN.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

CATHOLICISM.—No. III.

BY ELDER M. T. SHORT.

SHOULD any one think that we ought not to devote so much time and space to these clashing doctrines, our apology is that they have divided and distracted mankind, laid waste fair fields, desolated populous marts, drenched the earth with human gore, and crimsoned the high seas with sanguinary conflicts, and the end is not yet.

Ye acolytes and subdeacons; ye monks and nuns; yea, ye wily Jesuits and mitred Abbots, behold the mother church and spiritual mistress of the world in councils assembled condemn and anathematize the iconoclasts, or image breakers; the errors of the Albigenses, and the doctrine of Peter De Bruys, and the schism of Peter Leo, and the faith of the Waldenses, and *miribile dictu!* "those heretics who rejected infant baptism."

Weep "thou heaven, and ye holy apostles and prophets," for the church marches up to the Zenith, gains the whole world, but loses her soul. This infallible church excommunicates and deposes princes, absolves subjects from further allegiance; abolishes the "Pragmatic sanction" composed of "thirty-eight decrees of the council of Basle," and "abuses in morals and discipline were reformed" in the sixteenth century, in Trent, a city situated in the Austrian Tyrol. The only church is mark-

ed with, 1st. One faith and worship, the same sacraments and a supreme rule or head. 2d. Holiness, *i. e.*, pure doctrine, and many persons eminent in piety. 3d. Catholic, or for the universal world. 4th. Apostolic, founded by Jesus and the apostles, committed to them and unfolded and kept in unbroken succession till now, etc., etc.

The next thing chronicled in "Catholic belief," is a "list of the sovereign Pontiffs who, in a direct line, have succeeded St. Peter in the see of Rome." It is stoutly claimed that the first supreme pastor was elevated to the pontifical throne in the "eternal city," A. D. 42, and that he swayed the scepter a full quarter of a century when martyrdom ended his earthly pilgrimage.

Popular and marginal chronology indicates (See Acts 12) that the Apostle Peter was a prisoner in Jerusalem, A. D. 44, and eight years later (chap. 15) was residing in the same city.

In Galatians 2d, we still find the apostle of circumcision at headquarters in 58, and in 60 he addresses the strangers in Asia Minor from Babylon. (See 1 Peter 1: 1, and 5: 13). He pen's his last pastoral letter in A. D. 66, but Rome is not in it.

Tradition of interested parties is unreliable, and more so when figures and facts are against them. The great prelate doubtless never beheld the Italian shore, or even a Sicilian landscape. He never mentioned them directly or indirectly even the name of Rome, and papal logicians have convinced me more fully that the continent of Asia was his sole theater of action.

The sacred canon was filled by the apostles, therefore no new revelation is admissible; but authoritative definitions, and solemn interpretations are forthcoming for every emergency. Some of the reigning pontiffs have "confirmed the Lenten Fast, introduced the *Gloria Excelsis* in the mass, and allowed three masses to be celebrated by each priest on Christmas Day;" "instituted subdeaconship and the minor orders;" "Reprehended St. Cyprian, bishop of Carthage, for rebaptizing heretics;" "Prescribed the rite for the dedication of churches;" "Commanded the altars to be made of stone;" "Received the Emperor Constantine into the church as *Catechumen*;" "reigned "during the exile of Pope Liberius;" "Commanded the *Gloria Patri* to be added at the end of every psalm;" "Prescribed that at the reading of the gospel in the mass all should stand;" "Staved Attila and Genseric from further invading Italy;" "Decreed the canon of Scriptures with which the Tridentine canon agrees;" "Condemned the heretical 'Three Chapters;" "Reformed the plain chant;" "Unconsecrated, died in four months after his doubtless election;" "Established rules for the solemn canonization of Saints;" "Introduced the use of bells;" "Instituted all Saints day;" "Obtained the Pantheon from the Emperor Phocas, which he dedicated to God in honor of the Blessed Virgin and all the holy martyrs."

Honorius "was greatly censured for having been remiss in condemning heretics;"

"Introduced the use of organs in church as;" "Improved the church chant;" "died before his consecration;" "Consecrated Charles the Great, Emperor of the West and thus restored the Roman Empire after three hundred years cessation;" "Fortified the Vatican and Leonine city against the saracens;" "Reigned only fifteen days, considered not legitimately elected;" "Interrupted for a short time by an intruder;" "Gave to Stephen, Ruler of Hungary, the title of King;" "Changed his name on ascending the Papal throne. His baptismal name was Peter;" "abdicated in 1046;" "Ordered that in future popes be elected by the Cardinals in conclave;" "Absolved Henry IV at Canossa who afterward ungratefully invaded Rome;" "Was thrice compelled to leave Rome on account of seditions;" "Approved the order of the Dominicans;" "Convoked the XIII General Council at Lyons, in which the Emperor Frederick II was deposed;" "Instituted the feast of Corpus Christi;" "Was elected after a conclave of three years;" "converted Pomerania and Norway;" "St. Francis foretold him the Papacy." "removed to Avignon;" "ordered the bells to be tolled every evening for the Angelus;" "endowed with wonderful memory;" "transferred his residence from Avignon to Rome;" "abjured the Greek schism;" "published Crusade against Bajazeh;" "resigned in 1409;" "Ceased to be pope;" "elected in the council of Constance;" "Decree of reunion of the Greek and Latin church in 1439, but after five years the Greeks separated again;" "introduced the carrying of the Holy Sacrament in procession on the Festival of Corpus Christi;" "introduced typography in Rome;" "freed Spain from Mohammedanism;" "prohibited dueling by excommunication;" "excommunicated Luther A. D. 1520;" "excommunicated Henry VIII, King of England, 1530;" "convoked council of Trent to put down heresies and correct abuses;" "confirmed the council of Trent;" "corrected the calendar;" "published a revised edition of the Bible called the Vulgate;" "published an edition of the Vulgate newly revised as in present use;" "praised the Thomistic school;" "His Holiness Leo XIII created Pope February 20th, 1878; whom may God long preserve."

"NOTE.—The Roman Pontiffs.—The number of popes from St. Peter to Leo XIII inclusive, without counting the Antipopes, is commonly said to be 258. Of this number 82 are venerated as Saints, 33 were martyred, 104 have been Romans, and 103 have been natives of other parts of Italy; 15 Frenchmen, 9 Greeks, 7 Germans, 5 Asiatics, 3 Africans, 3 Spaniards, 2 Dalmatians, 1 Hebrew, 1 Thracian, 1 Dutchman, 1 Portuguese, 1 Candiot, and 1 Englishman. Nine pontiffs have reigned less than one month, 30 less than one year, and 11 more than twenty years. Only 6 have occupied the Pontifical chair over twenty-three years. These are St. Peter, who was the Supreme Pastor in Rome (besides the seven years of his Pontificate in Antioch) twenty-five years, two months

and seven days. Sylvester I., Adrian I., Pius VI, VII and IX."

When the papal bull bellows forth a decree, command, or change, behold it is law and order.

Such terms as confirmed, ordered, instituted, introduced, abound in defining the prerogatives of the chair, but revelation, prophecy, and inspiration are disclaimed; howbeit Amos says, 3: 7, "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets."

"The seven heads are seven mountains, on which the woman sitteth." "And the woman which thou sawest is that great city which reigneth over the kings of the earth." "The beast," of the apocalypse, was imperial Rome; and the capitol was the seven hilled city upon the Yellow Tiber.

"The ten horns which thou sawest are ten kings," or the "ten powers" of Europe that grew out of disruption and death of the "Iron monarchy" and "Christian capitol of the world." The efficacy of prayer does not depend on the merit of the person who prays, but on the mercy of God, and on his faithfulness to His promise."

If the above hypothesis be true I fail to see any use in prayer; but "the effectual fervent prayer of a righteous man availeth much," while, on the other hand, "now we know that God heareth not sinners; but if a man be a worshiper of God, and doeth his will, him he heareth." Again "The Lord is far from the the wicked; but he heareth the prayer of the righteous." Jeremiah was commanded in the 7th, 11th and 14th chapters to not pray for apostate Israel; and Jesus Christ observed, "I pray not for the world, but for them thou hast given me." John, the beloved, was told, "There is a sin unto death, I do not say that he shall pray for it."

"In the case of those who have fallen into mortal sin after baptism, when the guilt of sin and the everlasting punishment due to it *are forgiven*, there still very often remains a debt of temporal punishment to be paid by the sinner."

He who commits a mortal or deadly sin is forgiven and absolved from an unpardonable offense, and is made free by fasting alms, and the penitential works of a poor sinner!

Works of piety "do not satisfy the justice of God," but derive their value through the atonement and merit of Christ. "By an indulgence is meant not the forgiveness of sin, or a permission to commit a sin, but remission, through the merits of Jesus Christ, of the whole or a part of the debt of temporal punishment due to a sin, the guilt and everlasting punishment of which have through the merits of Jesus Christ, been already forgiven through the sacrament of penance."

"Purgatory is a state of suffering after this life, in which those souls are for a time detained, who depart this life after their deadly sins have been remitted as to the stain and guilt, and as to the everlasting pains due to them; but who have on account of those sins still some debt of temporal punishment to pay, as also those souls

who leave this world guilty only of venial or minor sins."

"As to the place, manner, or nature of these sufferings nothing has been defined by the church;" "for at death either heaven or hell is the final place to which all men are allotted, purgatory being only a passage to heaven."

St. Chrysostom calls the communion of Saints, whether in heaven, earth, or purgatory, a "tremendous mystery;" but support the hierarchy, and you may go from the gallows direct or via purgatory right up to glory.

Pope Pius, as late as December 8th, 1854, speaks *ex cathedra*, not only in regard to how the Son entered into the world, but solemnly and authoritatively declares that the ever Blessed Virgin was immaculately conceived, or came forth free from original sin. "Holy Church" further holds that God, by special privilege, so preserved her from all sin, and perpetuated the virginity of the mother of God, after childbirth, but my Bible tells about four others of her sons, and several of her daughters. This is but natural, and right, and in perfect order, and honoring to motherhood; inasmuch as St. Joseph had no scriptural grounds for divorcing her. Romish reasoners make a false and unwarranted claim for her nature, and then invoke her, and other deified beings as meditators, contrary to the divine prohibition.

When once the flood gates of superstition are thrown wide open then images, crucifixes, relics and inferior objects are venerated, or idolized. Joshua's prostration before the ark is triumphantly referred to, see Joshua 7th chapter and 6th verse; but the 10th verse of this same chapter of the book of Joshua is withheld with Jesuitical skill. "And the Lord said unto Joshua, Get thee up, wherefore liest thou thus upon thy face?"

The many celebrated miracles wrought at the tombs of the martyrs prove that the *honor* we pay to them is agreeable to God, saith St. Augustine, the good Catholic doctor, in his "City of God," book 22, chapter 8. In Matthew, Mark and Luke we read of not only a party that frequented tombs, but he dwelleth amid the same, and amid the adjacent mountains, and lo! he is fierce, wild and mad. When Jesus met the unfortunate fellow he did not have to adore a tomb, or hunt up, and pay honor to some dead man's bones, before he cast the demons out of the demented. Furthermore, when the man was blest he was instructed to leave the ungainly abode and "Go home to thy friends, and tell them how great things the Lord hath done for thee and hath had compassion on thee."

The reason why the Romish church makes use of the Latin language, is because it is a dead language, suitable only to an unchangeable church. It is avowed that all nations, through that tongue, can take an intelligent part in the ministrations, which reminds a Papist how, on the Day of Pentecost, nations heard in their own tongue, wherein they were born, the wonderful works of God.

This senseless, soulless, musty form of a

defunct dialect, muttered by an automatic priest, to swarms of base ignoramasses, both day and night, through dozens of generations, is impiously, and shamefully compared to the preaching of the glorious gospel, with the authority, and power, and utterance given direct by the Holy Ghost sent down from God. These groveling, obnoxious, "vain repetitions," with the accompanying bobbings and crossings, are as remote from "the law of liberty" as the last found plant is distanced from the coral caves of the tropical seas. The Unchangeability, Apostolicity, Catholicity, and oneness of the church are maintained by the old Latin language, but it is safe to say that not one to the hundred thousand has even a faint smattering of that form of speech.

The written, and unwritten, or traditional word of God, along with the definitions of faith and worship, and the decrees touching doctrine and law, form the "deposit of faith." The truths can not be added upon, but their import can be more clearly stated, and what was believed in and inferentially taught is often officially and authoritatively declared. Our author thinks that ignorant Protestants that have been baptized and believe in three divine persons in the one God, may gain heaven; and some theologians of that school favor the opinion that he who without fault does not believe and know in regard to the trinity but reposes in one God, may still be in a state of salvation. That strikes me favorably, for I have yet to learn that the Holy Spirit is a person, although it is divine and quite often personified in holy writ.

"Fairness, no less than common sense, teaches that a man should study and examine the teachings of the Catholic Church from Catholic sources before condemning her. Surely no man should reject Catholic doctrines if he has not made himself well acquainted with them."

Amen, and so say I about all orders, and especially the Latter Day Saints' faith.

"To be born and bred in a certain religion is not a sound reason for remaining in it when you come to see clearly that it is not true." Amen, again, Bro. Bruno, and that is the key to the reformation of the sixteenth century; and the index and guide to the great, grand and glorious restoration of our day. In embracing the faith, from which your ancestors have dissented, you will increase in the good and the true; and your happiness, fidelity, love, sympathy and devotion will be augmented.

If, in the judgment of your spiritual director, you are liable to suffer the loss of home or property, or employment, "you may attend to your Catholic duties privately."

The above appears to be squarely at variance with the spirit and genius, the faith and practice of God's people in all ages of this sin-cursed earth. The ancient worthies took joyfully the spoiling of their goods. They were the light of the world, like a beautiful city on a lofty eminence, but the world loves darkness rather than light because evil are their doings.

"Conditional baptism" is done when other religionists have performed the rite before, and, that too, by pouring a little water thrice on the head or forehead. There might be some defect in the element used, (*i. e.*, not holy water), or words uttered, or improper intention, or serious fault of the administrator thereby nullifying the whole act. A venial, or trivial sin may become a mortal, or deadly sin under certain circumstances, when so declared; as also *vice versa*. The priest has the authority, called "faculty," from the bishop, to hear confessions all in inviolable secrecy. The penitential confessional is spoken of as a life-giving sacrament of reconciliation, worthy of all Christians through God's grace and the assistance of your confessor, to secure peace and pardon. "His God is reconciled to him," saith the mother, while the "separated brethren," or dissenting children, under the inspiration of the Wesley's, sing "My God is reconciled."

It is freely admitted baptism to be "conferred on infants" is "not even mentioned in the word of God;" but observances, discipline, church government, and ordinances are easily dug up from ecclesiastical traditions, by laws, constitution, and history of the church.

The new convert is expected to honor and venerate, not only images, but pictures, to confess that under the consecrated bread or wine alone, Christ is received whole and entire, to believe wholly in the mother and mistress of all churches, to subscribe to the dogma of successorship and to avow that he has found the palladium of safety, and the treasure-house of salvation.

"I likewise undoubtedly receive and profess all other things which the Sacred Canons and General Councils, and particularly the Holy Council of Trent and the Ecumenical Vatican Council, have delivered, defined and declared, and in particular about the supremacy and infallible teachings of the Roman pontiffs. And I condemn, reject and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected and anathematized."—"Catholic Belief," page 254.

"In baptism under condition the ceremonies prescribed for baptism are not required, nor are sponsors needed, in England, but they are in the United States." Furthermore, if a priest, by a rigid examination, finds a person that has been "validly baptized" "the baptism 'under condition' is omitted according to direction from Rome," thereby sanctioning Protestant, or alien authority, and neutralizing his own, as also the whole see of Rome. A layman, woman, or child, a stranger, heretic, non professor, or a skeptic, can baptize, under grave necessity; therefore emergency is the fountain head of authority, the priesthood is a sham, church government is a farce, ordinances are toys, rites are at the mercy of chance, and ceremonies may be brought into requisition at pleasure, or dispensed at fancy, or will.

Our author makes honorable mention of the conversion of lady Champlain, a Hu-

guenot, and of her founding an Ursuline convent in France, but the St. Bartholomew massacre escapes his attention, when seventy thousand French Huguenots were sacrificed in one fatal night, to glut the diabolical vengeance of proud, intolerant, inquisitorial Rome. The extirpation of heresy means to subdue and convert, or anathematize and kill, whenever and wherever "Rum, Romanism and Rebellion" holds the reins and undisputed sway. The pitiful wail, about their recent loss of abbey lands, convents, monasteries, church property, and the last vestige of the temporal power of the pope is the faint moan of the old usurping, expiring monster. "These shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire, for God hath put into their hearts to fulfill his will."—Rev. 17:16, 17.

"Rev. John Thayer, a Congregationalist minister of Boston, was in Rome when the Blessed Benedict Joseph Labre died. The *miracles* wrought at the bier were the talk of all circles," and thus he was converted and returned a Catholic priest, which led many to the truth.

I somehow have it in my head and heart that "The law of God is perfect converting the soul," and "The gospel is the power of God unto salvation."

Dr. Levi Silliman Ives, who had been an Episcopal Bishop of North Carolina, exclaimed on meeting the Rev. James Roosevelt Bayley, "Oh! the mercy of God! The last time I was here was when I, as a Protestant Bishop, ordained you an Episcopal minister, and now bishop, minister and church are all Catholics, thanks be to God."

We might refer to the accession of James A. McMaster, editor of Freeman's *Journal*, and others, but the above examples will have to suffice.

Although Romanism has claimed, from the remote ages, that the canon of Scripture is full; and that no new revelation can be given, and that they are the sole possessors of the whole deposit of faith, still they aver, Oh! tell it not in Gath! that the ever Blessed Virgin did actually reveal or make known to St. Dominic in the thirteenth century, the Rosary of devotion in fifteen parts. This string of inspired beads consists of one "our Father," ten "Hail Marys," a mystery, and one "Glory be to the Father." The "joyful mysteries" appertain to the birth and childhood of Jesus, the sorrowful to his agony and crucifixion, and the Glorious to his resurrection and ascension, as also the assumption and crowning of the Blessed Virgin in heaven.

These mysteries of five each, or fifteen in all, are to be counted off on certain days and at stated times.

"The Queen of Heaven," is excelling the Son, or outdoing the Father, for lo! she has spoken, at least once in the last thousand years, about the use of beads. I can believe, as easily and piously that she will soon give us a dissertation about feathers and ribbons, as to think that she did speak about the manufacture and sale of the material for the Rosary. To men-

tion manual of devotions, prayers, maxims, ejaculations &c., is a tax on our patience; but what about those who have to repeat them, mechanically over and over, without number.

The church granted many and great indulgences to pious pilgrims and to holy shrines, but finally fourteen scenes of the Passion were pictured on church walls, which were called "stations to the cross" and all who paid devotion to these works of art had "the same indulgence;" but, bear in mind "Holy church" changeth not. Recite, "behold, oh, King," before any representation of Christ crucified, saith Pius VII, April 10th, 1821, confess, commune, and secure, thus, plenary indulgence, which, also, applies to souls in purgatory.

I presume that proxy genuflections, of the living for the dead answers as well as if the images were in purgatory with the devil and his allies that first originated the supercilious, nonsensical, abominable deception.

We are gravely told that angels adore, and devils tremble, before the furniture of cathedrals and churches, and, at the same time, idolatry is disavowed; but, as actions speak louder and are more uniform than words, we are bound to look upon the asseveration with mental reservation. To doubt and reject error is meritorious, while to hear, believe, obey, and live according to truth is full salvation. What estimate do you put in the statement of "holy souls in purgatory?" That place and condition are to expurgate, purge, cleanse and purify. How about St. Joseph, the spouse of Mary,—"whom we venerate as our protector on earth may be our intercessor in heaven, who livest and reignest forever and ever?" Catholics love their neighbors, for God's sake, and detest their own sins, and own they deserve dreadful punishments, but expect salvation through the merits of Christ, angels, martyrs, and the superabundant excellencies of all the heavenly denizens and the matchless, boundless, goodness of God. The faithful are expected to believe reverently, ardently and forevermore, all that the church proposes, the sacred canon is arranged by herself, the true sense which she puts upon the record; the Nicene creed, all definitions of faith and morals, &c., &c.

The handmaiden of low estate, as per order of His Holiness Pope Leo XIII., is to be invoked in such uncalled for and lavishing titles of "Hail! Holy, Queen, Mother of mercy, our life, our sweetness, our hope, gracious advocate, Immaculate Mary, Ever Virgin, O, sweet Virgin Mary! Mother of God," &c.

Accursed Israel afore time vowed to, made cakes for, burned incense unto, and poured out drink offerings to the "queen of heaven." Jer. 44th chapter. Catholicism has revamped the old lying heresy, and Brighamism has touched the lyre with—"our Father in heaven and our mother the queen," while one sickly, would-be defender of the faith inadvertently chimed in from the Far West.

We are satisfied to simply call her

blessed, (Luke 1: 48) repose implicitly in one God, and trust to the sole mediatorship of Jesus Christ.

To be continued.

Conference Minutes.

NORTH-WEST KANSAS.

This district conference met with the Goshen branch, Clay county, Kansas, June 2d, 1888; H. R. Harder, presiding, John D. Bennett secretary, *pro tem.* Branch reports:—Blue Rapids 63. Twin Creek 46. (This branch invited the conference to hold its next session with it). Goshen, last report 57, one died, 2 removed by letter, one dropped from record by request, present number 53. Elmira 35. Elders reported:—G. W. Shute, (baptized 3), Henry Hart, A. Kent, Mahlon Smith, H. R. Harder, E. Keeler and J. D. Bennet in person. G. W. Beebe, (baptized 2), A. H. Parsons, (baptized 8), by letter. Priests Z. Decker, V. F. Rogers, W. F. Clark reported. In answer to a request from Bro. George Beebe, it was ordered that a protracted meeting be held near Burr Oak, Kansas, commencing July 12th. The chair appointed G. W. Shute and A. Kent to take charge. It was ordered that the next session of this conference convene near North Branch, Jewel county, Kansas, September 15th, 1888, at ten o'clock, a. m. A committee of three was appointed, consisting of Mahlon Smith, G. W. Beebe and G. W. Shute to enquire concerning certain rumors that are in circulation touching the actions and standing of Bro. R. Hoyer of Blue Rapids, [I would recommend Bro. Hayer to correspond with Bro. Mahlon Smith immediately. J. D. B]. Brethren Shute and Kent were assigned to visit and labor in the Prairie Home branch, as opportunity and judgment may direct. It was resolved that this district, hereby recognize the tenth meridian, west of sixth principal meridian, (west line of Jewel and Mitchel counties), as the west line of said district. Brn. Bennett, Smith and Keeler were appointed auditors on bishop's Agent's accounts. Account is as follows:—Receipts \$121.80; expenditures \$124.26, by the present agent. Agent Shute reported \$13.69 on hand at last report, and had since collected \$41.60; balance on hand \$30.29. Preaching Saturday evening by Bro. Kent; Sunday morning by M. Smith. Sacrament service in the afternoon in charge of Brn. Harder and Bennett. Evening service, preaching by Bro. Shute. Thus ended a pleasant and profitable session, which added one member to the church by baptism. Mahlon Smith was elected president and John D. Bennett secretary of the district.

SPRING RIVER.

This district conference convened at Sherwin School-house, May 25th; called to order by J. Alfred Davis, president. The following elders reported:—D. S. Crawley, R. H. Davis, W. S. Taylor, Wm. Westervelt, Orville Barmore, E. A. Davis, Orson Sutherland, Stephen Maloney, Moses Turpen, Wm. S. Pender, J. A. Davis and J. M. Richards in person; John Hawley and E. Keeler, by letter. Most of the elders reported a favorable hearing among the people; especially Brn. Crawley, Sutherland, E. A. Davis, and Maloney. All the sessions were harmonious and a general desire was expressed to continue to present the truth to the people. The following branches reported:—Pleasant View, Webb City, Columbus, Keighly and Mound Valley. All the spiritual and temporal authorities of the church were sustained. J. Alfred Davis was sustained as president and J. W. Richards as clerk of district. Preaching Friday night by M. Turpen; Saturday night, by E. A. Davis; Sunday morning by D. S. Crawley and Sunday night by J. M. Richards. Bishop's Agent's report:—From December 31st, 1887, to May 25th, 1888. On hand and received since last report, \$71.78; paid out, \$53; balance on hand \$18.78. R. H. Davis, agent. Adjourned to meet October 19th, at Pleasant View branch.

FLORIDA.

The above conference was held at Santa Rosa Branch, June 2d and 3d, G. R. Scogin president, L. F. West clerk *pro tem.* Elders E. Powell, John Hawkins, and G. R. Scogin (baptized 1), reported. Elder Scogin requested to be released from presiding over the district, which was done, and Elder E. Powell was chosen to preside for the coming three months. Bro. Scogin was invited to labor in the district as his circumstances may allow. The following two days' meetings were appointed: At Coldwater branch, Saturday and Sunday, June 16th and 17th; at Eureka branch, July 7th and 8th; at Pleasant View branch, July 14th and 15th; at Hinote branch, August 4th and 5th; at Santa Rosa branch August 18th and 19th; all said meetings to commence at 10 a. m. Saturdays. Preaching Saturday night by Bro. Powell. Prayer meeting Sunday at 9 a. m., Bro. Hawkins in charge. Preaching at 10:30 a. m. by Bro. Scogin; at 2 p. m. by L. F. West. Adjourned to meet at Coldwater branch, Saturday, September 1st, 1888.

Miscellaneous.

CONFERENCE NOTICES.

A conference of the Pottawattamie district will be held at Wheeler's Grove, commencing Saturday, June 30th, at 10:30 o'clock. It is hoped that branches will not fail to send reports. Elders also are reminded that it is their duty to report in person or by letter. Reports should be addressed in care of S. C. Smith, Wheeler, Pottawattamie county, Iowa.

H. N. HANSEN, *Pres. of Dist.*

The quarterly conference of the Northern Illinois district, of June 23d and 24th, will be held in hall A, 213 West Madison street, Chicago. Madison street cars will let you off at the door. A cordial invitation to all.

S. C. GOOD, *Com.*

Texas Central District.—Correction.—Said conference will convene Friday, July 20th, at eight p. m., instead of the 22d, as announced in last *Herald*. All interested please take notice.

NOTICES.

First annual report of the Buffalo Prairie Sisters' Aid Society: This society was organized May 17th, 1887. Officers elected were Sisters Sarah Bryant president; Nellie Epperly secretary; Emma Gormer treasurer; Mina Epperly, assistant secretary and treasurer. Number of sessions held, 18; Members 17; average attendance 8; amount collected during the past year \$14.50 expenses \$6.43. Balance \$8.07.

There will be a two days' meeting held at the Yellow Banks, on Saturday and Sunday, June 23d and 24th, 1888. The meeting will be held in J. H. Jackson's Grove.

J. H. JACKSON, *Dist. Clerk.*

BATTLE CREEK, Neb.

As there is not much prospect of permanent labor in the ministry within the North-West Kansas district, eastward of Smith and Russel counties, it will be well for those in localities in that region desiring labor to report to district president, Mahlon Smith, Blue Rapids, Kansas, or John D. Bennett, secretary of district, Cuba, Republic county, Kansas; either of whom will do all he can to fill the demand.

J. D. BENNETT, *Sec'y of District.*

DIED.

HALL.—At the residence of A. Kent, near Clay Center, Kansas, January 5th, 1888, Bro. Caleb Hall, of old age and consumption. After an illness of nine weeks he passed away in full hope of a glorious resurrection with the just. Bro. Hall was 97 years of age. He united with the church in an early day, and passed through the early trials with the Saints. Was associated with the Reorganized Church and ordained an

elder. Funeral sermon by A. Kent, from Philipians 1: 23, the text selected by Bro. Hall two weeks before his death. He often stated that he desired to depart and be with Christ.

WILSON.—Near Talmage, Nebraska, June 6th, Mary Pauline, infant daughter of Bro. George W. and Sr. Luvenia Wilson, aged not quite two months. She was a sweet bud of promise.

"The Lord gave and he has taken.
Evermore his will be done."

HARTNELL.—At Juniata, Tuscola county, Michigan, May 14th, 1888, Sr. Eleanor, wife of Bro. Richard Hartnell, aged 24 years, 5 months and 21 days. She was baptized by Elder A. Leverton at Usborne, Ontario, June 10th, 1877. Funeral sermon by Elder Levi Phelps.

"Thou art gone, but we remain;

Yet we hope to meet again;
When the trials of life are o'er,
We hope to meet to part no more."

HORTON.—At White Rock, Huron county, Michigan, May 18th, 1888, Mary A., daughter of Bro. S. and C. M. Horton, aged 10 years and 19 days. Funeral sermon by Levi Phelps.

JOHNSON.—At his home near Clay Center, Kansas, May 9th, 1888, Bro. Nelson Johnson. Deceased was born at Selvesburgh, parish of Gamelstarp, Sweden, September 5th, 1849. He, with his companion, united with the church August 11th, 1881, at Clay Centre, Kansas, being baptized by A. Kent. Bro. Johnson leaves a wife and six children. Also a father, mother, two brothers, one sister and a host of friends to mourn; but not as those who have no hope. Funeral discourse by A. Kent in presence of a large and attentive audience.

THE "Q'S" RAPID RECOVERY.

Recently published statistics of the Chicago Union Stock Yards Co., and of the Chicago Board of Trade, show that the Chicago, Burlington & Quincy Railroad is again leading all other lines in the number of cars of live stock and grain brought to that market. This fact speaks for itself, and shows the rapidity with which the Burlington has recovered from its labor troubles.

AUTUMN LEAVES,

Published monthly for the

Youth of the Reorganized Church of Jesus Christ of Latter Day Saints,

Price per year \$1.25.

M. Walker, Editor and Publisher.

The following are the contents of the July number of *Autumn Leaves*:—Frontispiece, The Mill Race. Letters to Young Men—One Deed of Kindness—With the Church in an Early Day—July Cluster of Memory Gems—He Leadeth Me—Incidents in the Life of One of Earth's Pilgrims—Slang—Heroic Lives at Home—Under the Lamp-Light—The Story of the Book of Mormon—Four Anchors—Autumn Leaves from Tree of Poetry—May we Expect Angelic Ministrations—O, Maiden, Beware—Our Homes—From Malachi to Matthew—The Right Kind of a Young Man to Love—The Mill Race—Leaves from Palestine—Editor's Corner—Drift-Wood—Little Ben—Helpful Hints and Suggestions—Young Men Without Homes—Only Lent—The Tapestry Weavers—Antiquity of the Scriptures—Letter from T. W. Smith—Faithful in Little—Loss and Gain—Round Table.

TWELVE SERMONS.

THE LAMONI GAZETTE, an eight column paper devoted to general and local news, will publish monthly supplements containing full reports of Sermons selected from those delivered at Lamoni and at the General Conference, which will be reported especially for us.

Gazette alone, per year \$1 25

Gazette, with supplement, per year \$1 50

Supplement alone, per year 75

Sample Sermons ten cents each.

LAMBERT BROTHERS, Lamoni Iowa.

IMPORTANT NOTICE.

Bro. Ordway is now Prepared to supply Agents with **Portable Bed Springs**, Pillow Sham Holders, Tidy Holders, &c., at GREATLY REDUCED Prices. IT WILL PAY to write for Circulars and terms. 11Feb Address B. F. ORDWAY, Peoria, Ill.

ANNUAL FINANCIAL REPORT OF GEORGE A. BLAKESLEE, Bishop of the Reorganized Church of Jesus Christ of Latter Day Saints, of Tithes and Offerings received from April 1st, 1887, to March 31st, 1888, inclusive.

Table with columns for RECEIPTS and EXPENDITURES, listing dates, names, and amounts. Includes sub-sections for 1887 and 1888.

Table of financial transactions for the first column, including entries for L. Scott, M. R. Scott, R. J. Anthony, and others, with dates and amounts.

Table of financial transactions for the second column, including entries for W. T. Bozarth, E. L. Kelley, C. Salisbury, and others, with dates and amounts.

Table of financial transactions for the third column, including entries for J. Miller, E. DeLong, M. R. Scott, and others, with dates and amounts.

Table of financial transactions for the fourth column, including entries for Library, Stamps to Recorder, and Agents Reports, with dates and amounts.

Table of financial transactions for the fifth column, including entries for W. E. Peak, Bishop Blakeslee, and Decatur District, with dates and amounts.

AGENTS REPORTS.

ENGLISH MISSION.

Thos. Taylor, Agent.

1888. Receipts.

Table of receipts for the English Mission in 1888, including entries for Mar 1 Balance due church, Received for Heralds and Hopes, etc.

Expenditures.

Table of expenditures for the English Mission, including entries for Sent to Herald Office, Postage and stationery, etc.

1888

Mar 1 Balance due church

GALLANDS GROVE DISTRICT.

John Pett, Agent.

1887. Receipts.

Table of receipts for Gallands Grove District in 1887, including entries for Mar 1 Balance due church, Mar 30 M. A. Jenkins, etc.

1888. Expenditures.

Table of expenditures for Gallands Grove District in 1888, including entries for Mar 1 Balance due church, Mar 29 E. Synder, etc.

1888. Receipts.

Table of receipts for Gallands Grove District in 1888, including entries for Jan 10 D. and A. Hain, Jan 16 C. E. Buterworth, etc.

1888. Receipts.

Table of receipts for Decatur District in 1888, including entries for Jan 10 W. E. Peak, Feb 25 Sr. O. Lutz, etc.

1888. Additinal.

Table of additional receipts for Decatur District in 1888, including entries for M. Hunt, Iowa, W. W. Whiting, etc.

1888. Remitted to Bishop.

Table of amounts remitted to Bishop in 1888, including entries for Mar 27 Remitted to Bishop, Balance due church.

DECATUR DISTRICT.

E. Banta, Agent.

1887. Receipts.

Table of receipts for Decatur District in 1887, including entries for Mar 1 Balance due church, Mar 5 S. Sanders, etc.

1887. Expenditures.

Table of expenditures for Decatur District in 1887, including entries for Mar 7 J. H. Hanson, Mar 9 E. L. Smith, etc.

1888. Receipts.

Table of receipts for Decatur District in 1888, including entries for Mar 1 Balance due church, Mar 30 M. A. Jenkins, etc.

1888. Expenditures.

Table of expenditures for Decatur District in 1888, including entries for Mar 1 Balance due church, Mar 29 E. Synder, etc.

1888. Receipts.

Table of receipts for Decatur District in 1888, including entries for Jan 10 D. and A. Hain, Jan 16 C. E. Buterworth, etc.

Table of financial records for Dec 26, 1888, including names like E. M. Bailey, Christiana Landers, J. H. Hansen, and various amounts.

Table of financial records for May 7, 1887, including names like Charles Derry, J. F. McDowell, and various amounts.

MASSACHUSETTS DISTRICT.

Table of financial records for Massachusetts District, including John Smith, Agent, and various receipts and expenditures.

LITTLE SIOUX DISTRICT.

Table of financial records for Little Sioux District, including Phineas Cadwell, Agent, and various receipts and expenditures.

Table of financial records for Mar 1, 1887, including names like N. Gondolf, G. Fisher, J. McKenzie, and various amounts.

Table of financial records for Expenditures, including names like E. Whitting, O. Sheehy, and various amounts.

Table of financial records for Mar 1, 1883, including names like F. M. Sheehy, U. W. Greene, and various amounts.

SOUTHERN NEBRASKA DISTRICT.

J. W. Waldsmith, Agent.

1887. Receipts.

Table of financial records for Southern Nebraska District, 1887, including receipts and expenditures.

1888.

Table of financial records for Southern Nebraska District, 1888, including receipts and expenditures.

1887.

Table of financial records for Southern Nebraska District, 1887, including receipts and expenditures.

Table of financial records for Oct 24, 1887, including names like L. Broilley, Porter, and various amounts.

1888.

Table of financial records for 1888, including names like M. Woods, J. Young, and various amounts.

1887. Expenditures.

Table of financial records for 1887, including expenditures and various names.

1888.

Table of financial records for 1888, including expenditures and various names.

1888.

Table of financial records for 1888, including expenditures and various names.

FAR WEST MISSOURI DISTRICT.

Wm. Lewis, Agent.

1886. Receipts.

Table of financial records for Far West Missouri District, 1886, including receipts and expenditures.

Table of financial transactions for 1887 and 1888, including entries for Wm. Booth, Wm. Hawkins, John Derris, C. A. Bacus, and others, with amounts in dollars and cents.

Table of financial transactions for 1887 and 1888, including entries for W. T. Bozarth, Sr. J. Dice, Ben Dice, and others, with amounts in dollars and cents.

Table of financial transactions for 1887 and 1888, including entries for Mrs. E. Ransom, Ann Bolton, Mrs. L. A. King, and others, with amounts in dollars and cents.

Table of financial transactions for 1887 and 1888, including entries for Expenditures, J. T. Williams, Charles Perry, and others, with amounts in dollars and cents.

Table of financial transactions for 1887 and 1888, including entries for Barbara A. Scott, Louisa A. Scott, and others, with amounts in dollars and cents.

NORTHERN MICHIGAN DISTRICT. A. Barr, Agent. 1887. Receipts. Mar 1 Balance due church \$ 79 02

Mar 1 James Davis..... 02 Wm. Davis..... 02 E. Rathel..... 50 T. O'Brien..... 50 B. F. Smith..... 50 Edwin Smith..... 25 Edward Flynn, t..... 11 11 E. A. Davis..... 85 L. W. Kile..... 1 00 Robert Shier..... 25 A. B. Shier..... 25 H. McCay..... 50 M. Flynn..... 35 James McKay..... 25 Delaware Branch. C. Wismer, t..... 2 00 Rebecca Rivet..... 80 C. Lane..... 50 Z. Wismer..... 1 00 M. English..... 1 00 James English..... 1 00 M. Robinson..... 2 00 James Morgan..... 50 Maple Valley Branch. Emma Harvey..... 05 Minnie Harvey..... 25 A. P. Dewolf..... 20 Ada Bailey..... 11 Abraham Guister..... 20 S. Vosnell..... 50 00 P. M. Hinds..... 05 Maple Valley Branch T. Cheney..... 05 A. Dewolf..... 25 A. Watson..... 03 E. J. Martindale..... 35 Jemima Pearson..... 1 05 C. E. Pearson..... 05 E. Mitchell..... 10 J. J. Bailey..... 20 C. Watson..... 13 Hugh Harvey..... 25 L. Mitchell..... 20 Sophia Guister..... 17 G. Smith..... 75 John Kake..... 35 John Most..... 16 E. Ladsworth..... 1 25 E. Park..... 50 Sarah Most..... 10 Hattie Most..... 11 Charles Most..... 02 Frank Most..... 02 Isaac Vanduser..... 30 Della Ravali..... 05 M. Rnsell..... 1 00 E. Russell..... 50 Vassar Branch. James Barnes..... 06 M. Martindale..... 01 M. Hancock..... 02 R. Falkenbury..... 03 Clara McClellie..... 10 Susan French..... 10 R. Gould..... 02 M. Barnes..... 02 E. Hartnell..... 1 00 Vassar Branch. Iosco Branch. Sarah Ulman..... 10 M. A. Ulman..... 25 R. Ulman..... 1 72 Wm. Ulman..... 25 G. Goodwillie..... 35 S. E. Goodwillie..... 25 O. Goodwillie..... 10 A. Frank..... 30 C. Goodwillie..... 35 S. Proper, Jr..... 1 10 D. H. Proper..... 05 S. Proper Sen..... 1 11 W. H. Proper..... 87 Annie Goodwillie..... 05 Daniel Goodson..... 30 N. E. Proper..... 35 Amanda Frank..... 15 E. Bessie..... 05 G. C. Wescott..... 10 John Scriber..... 50 H. Goodson..... 40 G. Goodson..... 1 03 E. Goodson..... 10 Orlando Frank..... 20 John Brown..... 1 50 Edwin Hall..... 1 25 Alfred Frank..... 1 50 Susan Proper..... 05 Orilla Start..... 10 C. Goodwin..... 10 Dorah Paradise..... 05 George Cook..... 30 Non members..... 17 \$414 37 1887. Expenditures. May 4 J. J. Cornish..... 15 00 Jun 4 do..... 5 00 Jun 6 do..... 3 00 Jul 11 do..... 30 00 Aug 13 do..... 5 00 R. S. Salyards..... 5 00 J. A. Carpenter..... 48 00 J. J. Cornish..... 20 00 Registration & paper..... 89 Nov 7 J. J. Cornish..... 20 00 Dec 4 do..... 30 00 Dec 24 do..... 20 00 Dec 5 J. A. Carpenter..... 20 00 Dec 31 do..... 15 10

1888. Jan 26 do..... 15 10 J. J. Cornish..... 23 10 Feb 25 J. A. Carpenter..... 18 60 J. J. Cornish..... 20 10 Postage and paper..... 31 \$322 20 Mar 1 Balance on hand... \$ 92 07 PHILADELPHIA, PA., DISTRICT. A. Camerson, Agent. 1887. Receipts. Mar 1 Balance due church \$ 37 53 Joseph Squire, Sr..... 24 45 Joseph Squire, Jr..... 2 14 Elizabeth Squire..... 5 80 Ellen Squire..... 1 51 Ephraim Squire..... 1 70 Violet Squire..... 86 Mary Squire..... 24 George Potts..... 6 00 James Potts..... 25 Wm. Street..... 2 00 Harriet Royal..... 7 00 W. H. Harrison..... 5 00 Rebecca Webb..... 5 00 Ann C. Peters..... 4 00 A. Cameron..... 50 00 H. H. Bacon..... 5 00 A sister..... 2 00 \$160 08 1888. Expenditures. E. C. Briggs..... 30 00 Mar 1 Balance due church \$130 08 NORTHERN ILLINOIS DISTRICT. Thomas Hougas, Agent. 1887. Receipts. Mar 1 Balance due church \$133 80 Mar 14 Jemima Calif..... 5 00 Jun 5 S. E. Strickland..... 50 Sister of Plano..... 4 00 Sister Partridge..... 4 00 Aug 8 C. Danielson..... 20 00 Aug 21 Mrs. E. Heavener..... 10 00 Mary Webb..... 5 00 Sep 24 Ann Davis..... 5 00 Oct 3 Oden Jacobs..... 20 00 Nellie Olsen..... 1 00 Mrs. Partridge..... 1 00 James Crick, Sen..... 2 75 A. R. Wilcox..... 1 50 C. Johnson..... 1 75 Hulda O. Fogg..... 25 Eliza Strickland..... 1 50 Harriet Agan..... 50 A. A. Horton..... 25 Mary E. Lowe..... 75 S. H. Whitaker..... 50 A sister..... 3 00 T. Willavize..... 1 00 Mary Lear..... 5 00 Isabella Hawks..... 25 George VanDran..... 50 Oct 31 Andrew Hayer..... 10 00 Nov 13 Austin Hayer..... 10 00 Dec 22 Thomas Hougas..... 15 00 1888. Jan 19 John Hougas..... 5 00 Feb 27 G. Scheidecker..... 5 00 Sister Partridge..... 3 80 Melvina Heavener..... 20 00 Nettie Heavener..... 4 23 \$297 10 1887. Expenditures. Jan 4 F. M. Cooper..... 40 00 M. T. Short..... 50 00 J. Wollams..... 10 00 Aug 8 F. M. Cooper..... 30 00 Oct 7 do..... 20 00 C. M. Cooper..... 10 00 Oct 16 James Wollams..... 5 00 Ira Agan..... 25 00 1888. Jan 7 James Wollams..... 10 00 Feb 27 F. M. Cooper..... 40 00 1887. Dec 22 do..... 10 00 1888. \$250 00 Mar 1 Balance due church \$ 47 10 SPRING RIVER, KANSAS, DISTRICT. R. H. Davis, Agent. 1887. Receipts. Mar 1 Balance due church \$ 5 20 Apr 25 J. T. Ryan..... 25 Amanda Ryan..... 25 Andronica Ryan..... 25 Jul 5 do..... 1 00 Apr 26 B. Ryan..... 05 Jun 8 do..... 05 May 6 Mary Dutton, t..... 1 25 Sep 4 do..... 3 00 Oct 30 do..... 1 00 May 6 Mary McCall, t..... 50 Clara Cragg, t..... 75 O. Barmore..... 30 H. Barmore..... 25 Wm. Pender, t..... 10 25 Curtis Randall, t..... 1 00

Jul 4 R. H. Davis, t..... 5 00 Jan 2 do..... 50 Aug 25 Annie Stephens..... 25 Aug 6 G. W. Hobart, t..... 14 17 Sep 4 do..... 1 00 M. E. Turpen..... 10 M. M. Turpen..... 25 Moses Turpen..... 50 Josephine Turpen..... 25 L. F. Devore..... 25 Mary Devore..... 10 E. Turpen..... 1 00 Melissa Hobart..... 10 Wm. Hartman..... 56 Aug 29 Richard Bird, t..... 5 00 Sep 4 E. Martin..... 1 00 Dec 2 Wm. Martin, t..... 4 50 Oct 9 Ellen Olsen, t..... 10 00 Nov 1 do..... 8 50 Dec 7 Peter Simpson..... 5 00 1888. Jan 3 do..... 10 00 1887. Dec 26 B. H. Davis, t..... 4 00 Jun 15 R. W. Davis..... 25 Jul 8 J. J. Davis, t..... 1 00 Edna Davis, t..... 50 1888. Jan 3 Mary Simpson..... 1 00 Victor Simpson..... 1 00 Jan 25 John Richards, t..... 5 00 Jan 29 Wm Lees..... 2 00 \$108 07 1887. Expenditures. May 7 Evan Davis..... 14 30 Jul 4 J. T. Davis..... 15 00 Sep 10 do..... 10 00 Sep 4 John Hawley..... 5 00 Oct 3 do..... 5 00 Dec 10 do..... 10 00 1888. Jan 30 do..... 7 50 Poor..... 5 00 Expenses..... 27 \$ 72 07 Mar 1 Balance due church. \$36 00 KEWANEE DISTRICT. J. Chisnall, Agent. 1887. Receipts. Mar 1 Balance due church \$ 17 50 Mar 2 Bro. & Sr. J. A. Robinson, t..... 5 00 Mar 3 A. L. Benjamin..... 5 00 B. J. Benjamin..... 5 00 May 3 Bro. and Sr. J. A. Robinson, t..... 5 00 Jun 1 Alma Whitehouse, t..... 89 Aug 22 A. L. Benjamin..... 3 00 R. J. Benjamin..... 2 00 Aug 16 John Chisnall, t..... 5 00 Sep 6 Bro. and Sr. J. A. Robinson..... 5 00 Sep 15 John Cady..... 10 00 Sep 22 M. Bronson..... 5 00 Oct 25 Alma Whitehouse, t..... 2 15 Nov 15 John Chisnall, t..... 5 00 Nov 5 E. Miller..... 1 00 Dec 1 R. J. Benjamin..... 1 05 Dec 7 A. M. Hitchcock..... 5 00 G. Sumption, t..... 5 00 1888. Jan 6 A. Whitehouse, t..... 4 16 Jan 15 Bro. and Sr. J. A. Robinson..... 5 00 Jan 22 T. Whitehouse, Sen..... 5 00 Feb 23 James Lord, t..... 6 00 Jan 25 Maria Grice, t..... 3 00 George Jones, t..... 1 00 Jan 29 Martha Martin..... 5 00 Feb 13 F. G. Dungee..... 5 00 Feb 19 S. Garland, t..... 5 00 J. Norris..... 25 Willie Norris..... 25 G. Atkinson..... 50 John Chisnall, t..... 5 00 Feb 26 T. F. Chisnall, t..... 1 00 Feb 27 J. B. Atkinson, t..... 2 00 \$126 66 1887. Expenditures. Mar 4 G. A. Blakeslee..... 25 00 Mar 9 M. T. Short..... 7 50 Mar 4 do..... 5 00 Aug 23 Sr. J. D. Jones..... 10 00 Sep 22 do..... 10 00 A. H. Smith..... 10 00 Nov 19 Sr. J. D. Jones..... 10 00 1888. Mar 1 G. A. Blakeslee..... 40 00 \$117 50 Balance due church \$ 9 16 TEXAS CENTRAL DISTRICT. W. M. Sherrill, Agent. 1887. Receipts. Mar 1 Balance due church \$ 35 W. W. Wallis, t..... 50 T. L. Veale, t..... 4 05 Sr. M. Ginger, t..... 2 40 M. A. Norwood..... 50 J. A. Currie, Sen..... 50 Sr. Bates..... 40 Master A. Bates..... 10 E. Bates, (T.C. Dist.) 150 00 Bishop Blakeslee..... 50 00 do..... 25 00

Mar 1 C. C. Holcomb, t..... 14 00 Bro. & Sr. Ginkins, t..... 2 00 J. B. Brown..... 5 00 J. A. Taylor..... 2 50 S. O. Worren..... 50 W. M. Sherrill..... 10 00 \$328 45 Expenditures. I. N. Roberts..... 12 50 Sr. R. Hay..... 11 00 Sr. I. N. Roberts..... 131 65 Sr. I. N. Roberts by son J. W. R..... 88 75 E. W. Nunley..... 10 00 Bro. Kerby, poor..... 30 00 Cashing cheques..... 50 Fee on P. O. Order Bro. E. Bates..... 70 \$325 10 1888. Feb 18 Balance due church \$43 35 NAUVOO AND STRING PRAIRIE DISTRICT. J. H. Lambert, Agent. 1887. Receipts. Mar 1 Balance due church \$ 11 93 Mar 2 S. Warnock, t..... 5 43 Mary Warnock..... 2 00 Montrose Branch by R. A. Turner..... 1 13 Mar 6 A. S. Sellon..... 3 75 Collection Montrose Conference..... 2 15 Apr 3 H. T. Pitt..... 5 00 Apr 21 B. F. Duffee..... 1 00 Sr. Dnrfee..... 1 00 Maggie Duffee..... 1 00 May 12 D. Kestner..... 5 00 Jun 4 Montrose Branch by R. A. Turner..... 3 00 Jun 6 H. Kestner..... 10 00 Mrs. Jarvis..... 50 J. Herbert..... 1 50 W. M. Lambert..... 1 00 Sep 2 R. T. Lambert..... 1 00 Sep 3 H. T. Pitt, t..... 5 00 Sep 18 D. Kestner, t..... 5 00 Oct 15 G. P. Lambert, t..... 49 10 Dec 3 Sarah P. Casnel, t..... 3 00 T. J. Simpson..... 10 S. Thornton, t..... 25 00 Burlington Branch..... 6 00 Dec 4 Collection Keokuk conference..... 6 45 Dec 26 Montrose sewing society by E. A. Newberry..... 1 10 Dec 5 R. A. Turner, t..... 4 00 Burlington Branch by J. R. Nicholas..... 4 00 Margaret Herst..... 5 00 A. W. Jacobs..... 1 00 J. Wallace and wife..... 2 00 J. Jacobs..... 5 00 E. Meacher..... 1 00 \$178 19 1887. Expenditures. Mar 6 B. E. McClinton..... 2 00 May 3 J. Simpson..... 1 00 Jan 13 to Dec 4 J. McKiernan..... 118 00 1888. Feb 2 do..... 20 00 1887. Dec 4 Sr. Knight..... 6 00 Dec 26 A. A. Hall..... 5 00 John Simpson..... 1 00 \$153 00 Mar 1 Balance due church \$ 25 19 COLORADO DISTRICT. James Kemp, Agent. 1887. Receipts. Mar 1 Balance due church \$ 6 40 Feb 29 J. Graham, t..... 18 90 J. W. Kent, t..... 2 00 G. E. McLonely, t..... 13 25 F. M. Kemp, t..... 1 20 Sarah H. Kemp, t..... 1 00 Lucy E. Kemp, t..... 1 00 Jesse S. Kemp, t..... 10 Joseph E. Kemp, t..... 15 Saraa Graham, t..... 1 05 E. Elliott, t..... 1 31 Maggie Kennedy, t..... 2 35 Agnes Ellis, o..... 1 80 Maggie Kennedy..... 45 Ina do..... 15 Perry do..... 05 Eva do..... 05 Joseph Graham..... 20 Charles Long..... 05 Wm. Snyder..... 20 Ida Kennedy..... 10 \$51 86 1888. Expenditures. Feb 21 James Caffall..... 11 00 Feb 23 T. Bullard, poor..... 5 00 Feb 25 Bishop Blakeslee..... 20 00 Miscellaneous..... 1 45 \$37 45 1888. Mar 1 Balance due church \$14 41

ST. LOUIS, MO., DISTRICT.
N. N. Cooke, Agent.
1887. Receipts.
Mar 20 J. E. Betts, Sr. 20 00
J. G. Cole, t. 10 00
G. Elliott 7 00
C. Johnson 14 50
Frank Wiley 25
Eliza Stubbs 1 00
C. J. Feat, t. 42 50
E. Molyneux 2 50
Martha Taylor 4 45
B. Molyneux 2 75
E. Burgess 4 00
Sadie Bradshaw 11 75
S. Molyneux 3 25
John Spraggon 50
Jerry Wilson 2 00
J. G. Smith 12 00
G. Remington 2 50
L. Dawson 2 50
Mary Kyte 1 00
W. T. Kyte 1 00
N. Acker 1 70
H. D. Cottam 1 00
J. S. Parish 25 25
G. McFarland 2 50
Wm. Price 1 50
Wm. Rathburn 25
M. C. Peat 1 00
Mary May 25
P. Bailey 25
I. Davies 25
M. Houghs 8 00
Bella Wilson 1 00
J. Molyneux 1 50
Lillie Woolman 1 75
M. A. Swift, t. 31 25
E. Cowlishaw 5 25
J. M. Touseley 50
A. M. do 2 15
J. M. do 2 70
E. B. do 1 00
M. A. do 90
J. F. do 25
H. M. do 25
E. A. do 25
H. E. do 1 50
S. W. do 2 50
G. W. do 75
J. W. do 1 50
Ann Bodon 3 50
W. O. Thomas 100 00
A. Allen 5 00
\$451 85

1887. Expenditures.
June W. T. Bozarth 5 00
Jul 11 Sr. E. Smith 2 00
Jul 1 W. T. Bozarth 3 00
Oct 10 do 2 00
Dec 20 Sr. E. Smith 2 00
W. T. Bozarth 5 45
1888.
Jan 22 do 5 00
Jan 14 Sr. E. Smith 4 00
1888. \$ 30 45
Mar 1 Balance due agent. \$ 5 90
POTTAWATTAMIE DISTRICT.
Andrew Hall, Agent.
1887. Receipts.
Mar 1 Balance due church \$ 25 87
Sr. C. Whitmore 11 00
E. Shaw 5 50
Betsy Roy 16 00
C. Bradford 49 50
C. C. Dodson 2 50
C. A. Riley 25 00
Carrie Gensen 1 00
L. A. Hartwell 5 00
Samuel Bateman 12 50
Joshua Carlisle 160 00
J. A. Yocum 5 00
O. N. Jones 2 00
M. A. Gush 5 00
L. V. Fredrickson 12 50
M. A. Lewis 5 00
Hans N. Hansen 15 00
Agnes do 7 50
Memming do 5 00
Johanna do 5 00
Hans do 20 00
A. T. Williams 1 00
J. P. Carlisle 200 00
Isaac Carlisle, Jr. 450 00
John Evans 1 00
Sarah Evans 50
T. Althrop 1 00
Christina Ryan 4 00
Angeline Bebe 5 00
Laura Wood 1 00
Robt. McKenzie 200 00
Carrie Ray 5 00
Hannah Lee 25
Peter Wind 20 00
J. C. Jensen 20 00
Hannah Jones 4 00
Andrew Hall 8 00
L. N. Gore 25 00
\$1,243 62

1887. Expenditures.
Aug 31 Bishop Blakesteed 50 00
Sep 15 do 100 00
Oct 4 do 25 00
Oct 25 do 450 00
Dec 16 do 200 00
1888.
Feb 14 do 100 00
1887.
Apr 25 Sr. James Cadell 40 00
Jul 19 do 25 00
Aug 13 do 25 00
Oct 13 do 50 00
Dec 13 do 40 00
1888.
Jan 16 do 60 00
May 23 D. S. Mills 30 00
Nov 8 J. C. Poss 25 00
Poor 29 00
Stationery and exchange 1 00
1888. \$1,250 00
Mar 1 Balance due church \$ 93 62
INDEPENDENCE, MISSOURI, DISTRICT.
Alfred White, Agent.
1887. Receipts.
Mar 1 Balance due agent. \$ 19 42
Tithing
Mar 14 Wm. Adams 14 00
Jun 22 do 5 00
Mar 17 John Inman 150 00
Mar 25 do 30 00
Mar 20 James Henderson 5 00
Apr 26 do 5 00
May 30 do 5 00
Jul 7 do 10 00
Jul 21 do 22 46
Aug 25 do 47 40
Mar 23 Bartley Meyers 50
May 2 do 50
Jul 16 do 50
Dec 22 do 75
Mar 3 S. R. Bradford 2 00
Mar 22 M. S. Frick 25 00
Aug 20 do 42 00
Nov 8 do 58 00
1888.
Feb 2 do 13 00
1887.
Mar 24 S. Maloney 25 00
Apr 2 M. A. Hall, o. 4 50
Apr 28 J. W. Brackenbury, t. 150 00
May 2 Joseph Luff, t. 25 00

Jun 6 Emma E. Smith, t. 294 67
Margaret L. Hull, t. 200 00
Andrew J. Cox 1 00
Jul 2 do 1 00
Aug 1 do 1 00
Sep 5 do 1 00
Oct 3 do 1 00
Nov 7 do 1 00
Jun 7 R. Etzenhouser, o. 5 00
do t. 23 00
Wm. C. Cummings 5 00
1888.
Jan 1 do 42
May 14 S. O. Waddell, t. 5 00
Aug 8 do 20 00
May 16 Mr & Mrs T. Hatley, t. 10 00
Oct 18 do 20 00
Mar 17 J. B. & W. G. Farr, o. 1 48
May 17 do do t. 155 75
Mar 20 J. J. Harvey, t. 2 00
Apr 20 do 2 00
Jun 23 do 3 00
Jul 19 do 3 00
Oct 20 do 2 00
Nov 20 do 3 00
Apr 6 James Stratton, t. 17 00
May 1 do 4 00
May 18 do 2 00
Aug 17 do 5 10
Sep 22 do 6 35
Nov 23 do 2 00
Dec 24 do 2 00
1888.
Jan 1 do 1 00
Mar 25 Geo. Hicklin, o. 1 00
Apr 23 do 1 00
Jul 19 do 1 00
Oct 20 do 1 00
Mar 31 Fannie Emmett 65
Aug 16 do 25
Jul 3 Wm. Lentell, t. 15 00
Dec 4 do 10 00
1888.
Jan 30 do 85 00
Jul 10 Thos. Conner, t. 87 50
Jan 23 James G. Torrance, t. 5 00
Dec 30 do 100 00
May 23 Marcus Shaw, t. 5 00
May 25 Roderick May, o. 2 00
1888.
Feb 28 do t. 54 97
Aug 8 George Lee, t. 6 20
Dec 30 do 6 65
Sep 4 J. A. Kennedy, t. 10 00
Sep 10 Mary R. Chester, t. 2 50
Sep 25 do 5 00
Jul 2 Wm. Maloney, t. 1 00
Jul 18 A. E. Hunter, t. 5 00
Jul 23 M. J. Maloney, t. 2 00
Jul 27 W. S. Loar, t. 11 10
Jul 28 J. J. Vickery, t. 5 00
Aug 6 Fred Gerber, t. 20 00
1888.
Jan 1 do 20 00
Aug 8 Joseph Emmett, o. 2 00
Oct 3 do 1 00
Nov 24 do 1 00
Oct 9 G. Hepworth, o. 1 00
H. Edwards, o. 25
Henry Gerber, o. 25
G. Edwards, o. 25
Oct 20 N. Conkling, t. 3 25
Nov 19 do 5 80
Sep 25 Mr & Mrs. R. Cleveland, t. 5 00
Oct 30 do do 15 00
Dec 23 J. H. Lee, t. 20 00
Independence branch 5 52
Jan 1 E. B. Mullin, 50 00
Jan 15 Jennie Murphy, o. 1 00
Jan 22 D. S. Bowen, t. 5 00
Jan 29 S. E. Fain, t. 1 00
E. W. Simson, t. 2 25
Jan 31 Joseph Chester, t. 4 00
Feb 30 do 30
Feb 4 V. Lundergreen, t. 8 00
Feb 29 F. G. Pitt, t. 10 00
Feb 12 John Hawkins, o. 25
\$1,940 12
Expenditures.
May 4 H. H. Robinson 20 00
Jun 9 do 20 00
Jul 12 do 40 00
Aug 13 do 20 00
Sep 23 do 20 00
Oct 23 do 20 00
Nov 13 do 20 00
Dec 10 do 20 00
1888.
Jan 13 do 20 00
May 30 I. N. White 10 00
Jun 19 do 20 00
Dec 30 do 20 00
1888.
Jan 3 do 20 00
Feb 23 do 20 00
Mar 31 E. McLaren, poor 5 00
Apr 24 do 10 00
May 24 do 10 00
Jun 23 do 9 00
Jul 22 do 7 00
Aug 21 do 10 00
Oct 27 do 15 50
Nov 27 do 10 00
Dec 23 do 10 00
May 3 W. C. Perry par. hearse 3 00
May 7 J. M. Farrow care of sick 6 00

Mar 1 C. Hawkins, t. 2 50
G. W. Lush 10 00
T. Cochran 5 00
A. Smith 5 00
A. Z. Smith 50
Victor Rogers 5 00
G. A. Blakeslee 25 00
\$37 80
Expenditures.
A. H. Parsons 60 25
James Cahill 3 50
Mary Shute 10 00
1888. \$ 70 11
Mar 1 Balance due church \$ 11 69
ALABAMA DISTRICT.
J. G. Vickery, Agent.
1887. Receipts.
Mar 1 Balance due church \$ 5 00
Mar 6 John L. Booker, t. 1 00
Aug 14 S. A. Harper, t. 65
Oct 1 G. O. Seilan, t. 2 00
J. F. Minard, t. 1 00
L. G. Parker, t. 1 00
Sam Page, t. 1 00
J. D. Sellars, t. 1 00
W. A. Sellars 25
W. A. Wiggins 50
J. R. Harper 10 00
Nov 2 S. A. Harper 1 00
J. D. McPherson 1 00
Nov 6 L. Wiggins 25
S. P. Keebler 50
Nov 9 J. G. Vickery 30 00
Nov 20 S. E. Lovelless 2 50
Dec 7 T. W. Vickery 6 00
E. Vickery 1 00
1888.
Jan 29 W. S. McPherson 5 00
\$ 49 85
1887. Expenditures.
Mar 27 G. T. Chute 6 00
1888. \$ 6 00
Mar 1 Balance due church \$ 43 85
WESTERN MAINE DISTRICT.
W. G. Pert, Agent.
1887. Receipts.
Mar 1 Balance due church \$ 8 00
D. F. Gray, t. 23 77
L. C. Gray, t. 2 50
W. G. Pert and wife 4 00
M. R. Cousins 35
A. J. Cousins 50
A. M. Snow, t. 2 25
E. Brown, t. 23 50
J. W. Carter 50
E. H. Pert, t. 20 00
G. N. Carter 1 75
S. Hendrick, t. 9 00
J. Powers, t. 1 00
J. E. Eaton and wife, t. 23 00
H. Robbins 25
M. A. Wood, t. 3 00
S. M. Sullivan, t. 6 00
P. Eaton 30
J. B. Knowlton and wife, t. 5 00
M. A. Murray, t. 5 00
D. T. Seaver, t. 11 00
\$123 05
Expenditures.
F. M. Sheehy 50 24
U. W. Green 23 07
John Smith, Mass. for book 3 10
Horse hire for Smith and Briggs 3 50
1888. \$ 50 57
Mar 1 Balance due church \$ 23 46
PITTSBURGH PA., DISTRICT.
Frank Criley, Agent.
1887. Receipts.
Mar 1 Balance due church \$ 170 47
G. H. Hulmes 13 00
Mary E. Hulmes 37 00
J. Uncafer 3 00
R. G. Smith 23 75
E. Thomas 4 00
G. Barrett 13 50
John Gillespie, Sr. 25 25
Mary Gillespie 10 80
Jacob Aber 5 00
W. W. Hodge 2 25
W. H. Garrett 2 50
G. Baum 1 25
F. J. Reese 23 25
Frank Criley 20 00
A. Morgan 4 00
E. Curry 24 00
M. Jamison 4 00
H. L. Benner 17 05
Amelia Davis 1 00

Table with columns for date, name, and amount. Includes entries for J. B. Rodgers, K. C. Cresco, Mary E. Hume, etc.

Table with columns for date, name, and amount. Includes entries for George Masters, J. J. Morgau, E. Chapman, etc.

Table with columns for date, name, and amount. Includes entries for Gomer T. Griffiths, Hattie B. Griffiths, Paper and stamps, etc.

SOUTHERN CALIFORNIA DISTRICT.

J. R. Badham, Agent.

Table with columns for date, name, and amount. Includes entries for Receipts, Tithing, Mar 1 Balance due church, etc.

OREGON DISTRICT.

J. F. Morris, Agent.

Table with columns for date, name, and amount. Includes entries for Receipts, Mar 1 Balance due church, etc.

SOUTH-EASTERN ILLINOIS DISTRICT.

G. H. Hilliard, Agent.

Table with columns for date, name, and amount. Includes entries for Receipts, Mar 1 Balance due church, etc.

SOUTH-EASTERN OHIO DISTRICT.

T. J. Beatty, Agent.

Table with columns for date, name, and amount. Includes entries for Receipts, Mar 1 Balance due church, etc.

MINNESOTA DISTRICT.

J. R. Anderson, Agent.

Table with columns for date, name, and amount. Includes entries for Receipts, Mar 1 Balance due church, etc.

NORTHERN MICHIGAN AND NORTHERN INDIANA DISTRICT.

Wm. Lockerby, Agent.

Table with columns for date, name, and amount. Includes entries for Receipts, Mar 1 Balance due church, etc.

NORTHERN NEBRASKA DISTRICT.

W. M. Rumel, Agent.

Table with columns for date, name, and amount. Includes entries for Receipts, Mar 1 Balance due church, etc.

Table with columns for date, name, and amount. Includes entries for F. W. Burton, John Eames, M. V. Whistler, etc.

Table with columns for date, name, and amount. Includes entries for A. M. Starkey, M. J. McQuigg, Peter M. Betts, etc.

Table with columns for date, name, and amount. Includes entries for J. G. Howland, E. Ridley, C. McIntire, etc.

Table with columns for date, name, and amount. Includes entries for Heman C. Smith, S. Fabun, John Houk interest, etc.

EXPENDITURES.

Table with columns for name, amount, and description. Includes entries for J. R. Badham, agent expenses, Heman C. Smith's family, etc.

EXPENDITURES.

Table with columns for name, amount, and description. Includes entries for J. R. Badham, agent expenses, Heman C. Smith's family, etc.

EXPENDITURES.

Table with columns for name, amount, and description. Includes entries for H. Haws, do, do, do, do, Church for horse, etc.

EXPENDITURES.

Table with columns for name, amount, and description. Includes entries for H. Haws, do, do, do, do, Church for horse, etc.

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MINNESOTA DISTRICT.

J. R. Anderson, Agent.

Table with columns for date, name, and amount. Includes entries for Receipts, Mar 1 Balance due church, etc.

EXPENDITURES.

Table with columns for date, name, and amount. Includes entries for Mar 17 J. C. Foss, Mar 26 do, Apr 18 do, etc.

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MINNESOTA DISTRICT.

J. R. Anderson, Agent.

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Table with columns for date, name, and amount under 'Expenditures'.

1888. \$235 65

Mar 1 Balance due church \$ 28 67

MONTANA DISTRICT.

J. E. Reese, Agent.

Table with columns for date, name, and amount under 'Receipts' for Montana District.

1888. \$355 00

Mar 1 Balance due church \$ 5 00

SALT LAKE, UTAH, DISTRICT.

B. J. Anthony.

Table with columns for date, name, and amount under 'Receipts' for Salt Lake, Utah District.

1888. \$350 00

FREMONT, IOWA, DISTRICT.

Wm. Leeka, Agent.

Table with columns for date, name, and amount under 'Receipts' for Fremont, Iowa District.

1888. \$421 68

Mar 1 Balance due church \$125 20

Table with columns for date, name, and amount under 'Receipts' for Eastern Maine District.

1887. \$508 95

EASTERN MAINE DISTRICT.

J. S. Walker, Agent.

Table with columns for date, name, and amount under 'Receipts' for Eastern Maine District.

1887. \$46 12

Mar 1 Balance due church \$ 46 12

KENT AND ELGIN, ONTARIO, DISTRICT.

R. Coburn, Agent.

Table with columns for date, name, and amount under 'Receipts' for Kent and Elgin, Ontario District.

1887. \$170 74

KENT AND ELGIN, ONTARIO, DISTRICT.

R. Coburn, Agent.

Table with columns for date, name, and amount under 'Receipts' for Kent and Elgin, Ontario District.

1887. \$112 48

Mar 1 Balance due church \$112 48

Table with columns for date, name, and amount under 'Receipts' for London, Ontario District.

1887. \$394 00

LONDON, ONTARIO, DISTRICT.

S. Brown, Agent.

Table with columns for date, name, and amount under 'Receipts' for London, Ontario District.

1887. \$115 26

Mar 1 Balance due church \$115 26

KENT AND ELGIN, ONTARIO, DISTRICT.

R. Coburn, Agent.

Table with columns for date, name, and amount under 'Receipts' for Kent and Elgin, Ontario District.

1887. \$49 88

Mar 1 Balance due church \$ 49 88

Table with columns for date, name, and amount under 'Receipts' for London, Ontario District.

1888. \$290 32

LONDON, ONTARIO, DISTRICT.

S. Brown, Agent.

Table with columns for date, name, and amount under 'Receipts' for London, Ontario District.

1887. \$115 26

Mar 1 Balance due church \$115 26

Table with columns for date, name, and amount under 'Expenditures' for London, Ontario District.

1887. \$397 11

LONDON, ONTARIO, DISTRICT.

S. Brown, Agent.

Table with columns for date, name, and amount under 'Expenditures' for London, Ontario District.

1887. \$20 30

Mar 2 Sending money to Bishop \$ 20 30

Table with columns for date, name, and amount under 'Expenditures' for London, Ontario District.

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Table with columns for date, name, and amount under 'Expenditures' for London, Ontario District.

THOMAS W. SMITH. 1887. Receipts. Jan Tapune, Tahiti... 1 50 Feb 7 Mahana, Tera... 40 Mar 19 do food... 20 Mar 20 Tapuni... 50 Mar 23 Hawatea... 40 Apr 3 Faito... 70 Apr 8 Davy Brown... 20 Apr 13 Tehopea, Tahiti... 20 Apr 15 Metuaore... 20 Apr 17 Teririri... 2 00 Apr 24 Taetau Tawa... 20 May 1 Maitan and wife... 40 May 5 Hawatea, Tahiti... 50 May 8 Metuaore... 1 00 May 10 Davy Brown... 10 May 15 Pai... 40 May 20 Metuaore... 60 Jun 5 Vairu, Maatea... 50 Jun 18 do... 1 00 Jun 24 Tuani... 20 Jul 8 Metuaore, Tahiti... 30 Jul 11 Teotahi... 40 Jul 17 Taririri... 1 00 Jul 31 Metuaore... 1 00 Aug 8 Faito... 50 Aug 21 Matua, Maatea... 1 00 Aug 28 Niau branch... 10 00 Sep 5 Tuani, Tahiti... 1 00 Sep 8 do... 60 Sep 9 do... 20 Sep 10 Mahana... 40 Sep 20 Tuane, Tahiti... 50 Sep 21 Hawatea, do... 50 Sep 24 Tehopea, do... 60 Oct 10 Kahai, Tanga... 20 Oct 22 Matura branch... 8 00 Oct 23 Sarrau, Maatea... 70

Oct 23 Pine, Matea... 1 00 Hira, Rairoa... 20 Pani do... 20 Taria... 20 Nona... 20 Teuenu... 20 Teuenu... 20 Paitau... 10 Tuno... 20 Temaravau... 20 Parapu... 20 Taneva, Rairoa... 20 Manava, do... 20 Tairimana... 20 Levahatua... 20 Temaho... 20 Terohia... 20 Leatu... 20 Ahoti... 20 Tovarinia, Rairoa... 20 Mahua... 20 Tumaria... 20 Tapiava... 20 Tahito... 20 Tamara... 20 Tahiri... 20 Paririvi... 20 Manava... 20 Toofa, Maateu... 20 Sarrau... 20 Pulava... 20 Taririri, Tahiti... 50 Manapa, do... 1 00 Nov 1 Tapuni, do... 2 00 Faito... 1 00 Faito... 1 00 Metuaore... 1 00 Tehopea... 2 00 Harovutea... 1 00 Tikairu... 1 00 Tuamero... 1 00 Tuata, Tahiti... 1 00 Kahiki, do... 1 00 Teluura, do... 1 00 Pai... 1 00 Tahira, do... 1 00 Patoro, do... 1 00 Nahoma, do... 1 00 Kopa, do... 1 00 Kopa, do... 20 Tuani, do... 20 Marima, do... 20 Tumau, do... 40 Ekaupiri, do... 1 00 Tamakahu, do... 1 00 Pai Kapatua, Tahiti... 1 00 Tahiti... 1 00 Teufa, Tahiti... 60 Tevi, do... 2 00 Tevia, Niau... 50 Vairau, Maateu... 50 Puiava, do... 1 00 Taririri, Tahiti... 8 00 Maevata, do... 50 Paupau, do... 50 Punna, do... 50 Mahana, do... 1 00 Omata, do... 1 00 To Helen. Punna, Tahiti... 20 Tapuni, do... 1 00 Faito, do... 20 Faito, do... 1 00 Metuaore, do... 1 00 Tehopea, do... 1 00 Haraveu, do... 30 Tikavia, do... 40 Tuamere, do... 20 Tuata, do... 20 Kahake, do... 20 Tahua, do... 20 Upu, do... 1 00 Teura, do... 1 00 Tororo, do... 1 00 Tane, do... 1 00 Kapu, do... 1 00 Rea, do... 10 Tuani, Tubual... 1 00 Mahana... 1 00 Puiava, Maatea... 50 Tepure, Kankura... 40 Tamau, Maatea... 40 Hio, Kankura... 1 00 Live, do... 1 00 Sahiru, Tahiti... 1 00 Tatabau, do... 20 Tuani, do... 1 00 Metahira, do... 50 Manca, do... 40 Vairau, Maatea... 20 Teivisa, Niau... 50 Malvatua, Tahiti... 50 Teririri... 1 00 Panpau... 50 Teri... 40 Teau... 40 Kouariki, Tanga... 20 Taratahi, Tahiti... 1 00 Teratahi, Tahire... 50 Roo, do... 20 Nono, do... 20 Terolimato... 20 To T. W. S. Roo, Vahine... 50 Nono, do... 20 Torolimato... 50 Nov 20 Bishop's Agent Ellis... 100 00 Dec 4 do do... 5 00 Dec 5 do do... 6 16

Dec 6 B. Hamilton, N. S. W... 2 50 Dec 10 Bro. Hamilton, Aus... 4 80 Dec 12 Bro. Wallend, Aus... 4 00 Dec 13 Thos. Gregory... 4 80 Dec 15 George Lewis... 4 80 Dec 19 Br. Halley, Newcastle... 2 40 Wm. Clark, do... 7 20 Bro. Hamilton... 4 80 Richard Ellis, Agent... 24 00 S. Webster... 2 40 332 96 Expenditures. Fare to Auckland... 300 00 Fare from Auckland to Sydney... 80 00 Hotel fare in Auckland... 27 00 Cartage in Auckland... 2 76 Cartage in NewCastle do do... 1 20 Fare from Sydney to Melbourne... 26 40 Hotel fare in Melbourne... 2 60 Clothing in Australia for both... 42 50 Bedstead & bedding... 12 50 Cartage in Melbourne... 1 75 Fare from Melbourne to Hastings... 1 25 Discount on \$60 Alutian currency... 12 00 Expenses in Tahiti... 129 00 \$541 36 H. H. ROBINSON 1887. Receipts. Apr 17 Bro. Scardiff... 50 Bro. Johnson... 50 May 29 Bro. Scardiff... 50 Sr. Simpson... 50 Sep 3 Sr. Holmes... 1 00 Sep 23 Sr. Titlers... 3 00 Collection... 1 00 Sep 25 A friend... 1 00 Sr. Terry... 1 00 Nov 30 A. Allen... 1 00 Bro. Kinghorn... 1 00 Dec 5 Sr. Smith... 1 00 Bro. Jemmett... 50 Sr. Colshaw... 50 11 50 Expenditures. Fare to Holden and return... 1 60 Fare to Clinton and return... 5 00 Fare to Holden... 60 Clothing... 27 50 Fare to Weaubleau... 2 25 Baptism Certificates... 25 Fare from Collins to Independence... 1 25 K. C. and return... 50 To Lowry City... 1 75 Weaubleau... 75 To Lowry City... 75 To Holden... 1 75 From Quick C. to Collins... 1 20 To Independence Mo... 2 00 To K. C. and return... 50 Fare to Holden... 60 do Ocola... 1 15 Hack and postage... 85 One hat... 2 75 Hickory Co. & return... 4 00 Fare to St. Louis... 3 70 Car fare... 60 Underwear... 2 30 Postage... 25 To Bikner & return... 1 40 Chester, Ill., & return... 5 75 One pair overshoes... 75 One pair shoes... 5 00 One pair pants... 3 45 Fare to Cheltenham... 50 Street-car fare... 1 00 To Bellville, Illinois, and return... 1 20 85 90 B. V. SPRINGER. 1887. Receipts. Jun 20 J. Kusler... 1 00 Aug 2 Sr. Crooks... 2 50 3 50 Expenses... 3 50 E. DELONG. Receipts. Saints and friends... 19 81 Bay City Saints... 2 50 Juniata branch... 5 50 27 81

N. STAMM. 1888. Receipts. Feb 1 Sr. P. Parks... 25 Sr. N. Rhodes... 25 O. Rhodes... 25 H. do... 50 Columbus Kirby... 25 S. K. Klsby... 50 Robert Klsby... 25 Wm Hidy... 25 Sr J. Hidy... 25 Lois Hidy... 25 Bro. Houghton... 50 A. Sherrill... 50 Wm. Smith... 50 Bro. Weeks... 50 Mrs. Proutt... 50 Mr. James... 25 J. Hunter... 25 Mr. M. Angus... 2 00 Bro. Harding... 50 Bro. Baker... 25 Wm. Hidy... 1 00 Sr. Wm Hidy... 10 Sr. A. Hidy... 05 Bro Houghton... 25 do... 10 Joseph Knox... 1 00 Bro. Weeks... 50 Bro. Allen... 50 Wm. Roy... 50 Sr. Crawford... 25 Sr. Harding... 1 50 Sr. Kemp... 50 P. Parks... 40 Nov 15 J. Roberts... 25 Hidy Bros... 1 00 Flora Hidy... 10 J. Lewis... 50 28 50 1888. Feb 1 Expenses to date... 28 50 28 50 J. W. GILLEN. Receipts. W. O. Thomas... 10 00 Bro. McFarland... 7 00 Bro Jimmett... 1 00 G. Elliott... 1 50 Thos. Wild... 1 00 J. E. Betts, Jr... 1 00 Wm. Kinghorn... 1 00 G. Kinghorn... 1 00 James Buxton... 1 00 Asher Allen... 1 00 Alma branch... 4 00 29 50 1887. Expenditures. Clothing... 28 50 Mar 2 Fare to Kirtland... 15 50 Apr 19 Boarding while there... 3 50 Kirtland to Lamoni... 14 50 May 18 Lamoni to St. Louis... 6 50 Jun 14 Belleville and return... 1 25 Jun 20 Clothing... 18 50 Jul 25 Handkerchiefs & hose... 3 00 Aug 20 Fare to Lamoni... 6 50 Sep 16 To St. Louis... 6 50 Oct 8 Pants and shoes... 10 00 Nov 8 Shirts, hose, collars and tie... 5 00 Nov 9 Fare to Moselle and Sullivan... 2 00 Nov 28 To Moselle & St. Louis... 2 00 1888. Jan 13 Shoes and hat... 5 50 To Bellville, Burkner and Alma and return... 2 50 Street-car fare, stationery, stamps, &c. -forty weeks... 30 00 154 50 M. R. SCOTT. Receipts. Jacob Ford... 50 J. Saunders... 50 J. Barmour... 50 J. Ferguson... 60 Mrs. L. Tinsley & Co... 3 30 Bro. Kindel... 50 5 90 1887. JAMES G. SCOTT. Receipts. Jun 10 Members of Green Brown... 1 00 Jun 21 John Jewell... 2 00 1888. Mar 6 John Fisher... 50 3 50 Expenses... 3 50

H. A. STEBBINS. Receipts. C. J. Anderson... 1 00 N. J. Kent... 71 Davis City Saints... 35 J. Hammer... 3 10 E. M. Carr... 4 50 M. A. Ackley... 2 25 Bro. and Sr. Hunt... 2 00 J. A. Snodgrass... 3 00 Sr. M. Burnett... 3 00 Bro. and Sr. Chafa... 2 50 B. Alden... 50 S. A. Rogers... 1 00 Bro. & Sr. W. D. Hall... 2 00 J. C. Christenson... 1 00 Sr. M. Powell... 1 00 Osceola Fund... 70 Sr. J. Watkins... 50 Sr. Larsen... 50 Mr. Byers... 50 Sr. Thompson... 50 Lucas branch... 5 00 do... 5 60 D. Archibald... 5 00 R. Archibald... 2 00 48 20 Expenses... 45 81 To balance... 3 40 J. C. CLAPP. Receipts. E. Ward... 1 50 Bro. Ransome... 1 00 Bro. Curtis... 50 Bro. Barrows... 1 00 John Taylor... 1 00 Allen Vanmeter... 2 00 Sr. Clark... 2 00 Sr. Ward... 2 00 W. Chase... 2 00 S. Campbell... 1 00 A. J. Layland... 10 00 A. Thorn... 3 00 Salt Lake branch... 9 00 Sr. Clark... 4 00 Clara Clark... 1 00 E. Barrows... 1 50 H. Evans... 5 00 Malad branch... 14 00 Owen Thomas... 50 Sr. Eliason... 5 00 Father Bowman... 6 00 Wm. Christofferson... 10 00 A. Thorn... 8 00 Sr. Ward... 1 50 A friend... 1 25 P. Thorsted... 1 00 Wells Chase... 7 00 95 75 W. T. BOZARTH. 1887. Receipts. May 29 C. P. Faul... 50 W. Head... 50 Jun 5 Alma branch... 3 20 Jul 24 W. L. Booker... 50 M. Stone... 23 M. Carter... 75 Dec 12 G. Carter... 1 00 R. Hawkins... 1 00 J. Dransstroff... 50 E. Reukenboug... 50 D. Graham... 25 Dec 20 Bro. Graham's children... 20 Sr. Shaw... 50 John Shaw... 05 Geo. Holder... 20 11 40 1888. Feb 8 C. P. Faul... 50 Feb 17 E. Muraizen... 1 10 11 40 V. D BAGGERLY. Receipts. West Fork branch... 1 75 Pleasant Ridge br'ch... 2 00 Hope branch... 3 50 7 25 Expenditures... 7 25 JAMES CAFFAL. Private donations... 153 92 153 92 Traveling expenses to conference, clothing, and missionary work... 153 92 J. T. KINNAMAN. 1887. Receipts. Dec 20 J. Wright... 5 00 J. D. Cravens... 75 5 75 Expenses to date... 5 75

J. A. CARPENTER. 1887. Receipts. R. W. Hugill, Tawas branch, J. Brown, Bro. Hall, K. W. L. Prestage, S. Hartnell, Wm. Hartnell, A. B. Anabel, Sr. L. Jenkinson, Wm. Hartnell, R. Hartnell, E. Hartnell, R. Hartnell. Expenditures. Fare to Lapeer, Tawas City and return, Fare from Brown City and return, From Five Lakes to Uby, Brown City to Five Lakes, Brown City to North Branch, Brown City to Linden and return, Brown City to Deckerville, and return, Brown City to Junata four times, Brown City to Bay City, To Junata & return.

F. M. SHEEHY. 1887. Receipts. Jul 4 E. Blaster, Collect-Little Deer Isle, Jul 14 D. S. Seavey, Jul 24 L. A. Norton, L. Watts, J. W. Brown, Mr. Ayers, Aug 2 S. Whitney, Aug 8 M. J. Richards, Annie Foss, J. Woodword, Nov 6 S. Gardner, Sister Creek. Expenditures.

U. W. GREENE. 1887. Receipts. Mar 1 Bro. D. S. Seavey, Mar 7 J. B. Knowlton, Sr. C. Knowlton, Mar 8 T. H. Eaton, Mar 20 Clarke Isle friends, Mar 29 S. Gardner, Mrs. S. Gardner, John Fuller, Mar 30 D. S. Seavey, Apr 3 Sr. E. Poland, Apr 10 M. W. Poland, Apr 11 Collection, New Harbor, May 12 Ruth Burlingame, May 18 A. B. Pierce, S. A. Shellcross, J. Shellcross, N. Buxton, Lizzie Marchington, May 21 A friend, May 25 Plymouth branch, Jul 3 V. G. Cunningham, Little Deer Isle collection, Jul 12 D. S. Seavey, Jul 21 Annie Foss, Jul 24 Lucy A. Norton, Aug 2 W. Whiting, Aug 8 M. Richardson, Aug 10 W. G. Pert, Aug 14 Sr. Bray, Aug 22 F. E. Hardy, Aug 14 E. Blastow, Aug 22 G. C. Hardy, Aug 22 Joel Powers, Aug 24 Kate Greene, Sep 14 Isaac Saunders, Sep 18 D. Gray, Sep 20 Kate Greene, Sep 25 Adeline Eaton, John Blastow, Oct 12 D. S. Seavey, Oct 17 N. A. Hand, Oct 21 W. M. Poland, Oct 23 New Harbor collection, Oct 25 Friend, Oct 26 M. W. Poland, Oct 28 Eliza Poland, Nov 18 A. D. Cunningham, Nov 30 A. T. Hardy, G. C. Hardy, Dec 28 Sr. E. Gower.

1888. Jan 8 Willie W. Whitney, R. do, Jan 10 M. do, Jan 24 Jonesport collection, Jonesport Sisters Society, M. Richardson, Jan 25 J. Richardson, Jan 24 M. Dobbin, Feb 15 M. Murry.

1888. Mar 1 Expenses, T. MATTHEWS. Receipts. R. Bennington, E. Jeffers, Jasper Bowen, H. Bowen, C. A. Hunter, G. Bowen, J. V. Cumings, A. B. Downard, J. N. Ervin, Elmor Moler, H. Keyes, H. Westfall, J. Abbott, D. J. Hannah, J. Grabral, J. Hannah, F. Hannah, M. Bowen, Ann Thomas, Wm. Cooper, A. L. Baughard, Enos Cooper, M. Gabriel, Charles Cooper.

JAMES THOMAS. Receipts. Bro. Mantrey, P. Rasmerson, Joseph Flory, W. K. Ross, James Martin, Lydia Dickson, Sr. Jacobson, Ole Madison, Sr. King, Thomas Kealy, C. Wilkson, Mrs. Knowles, Mr. Black, C. C. Nelson, A. Jensen.

JAMES MOLER. Receipts. A. B. Kirkendall, Sr. M. Kirkendall, A. W. Downard, goods, E. Irington, H. E. Moler, goods, R. H. Ervin, goods, W. Hewitt, M. Mace, J. McKivens, A. Turner, M. Lockhart, Sr. H. Bowen, S. Downard, G. Rhoades, W. Rhoades, Jacob Irons, L. Turner, H. Davidson, St. Clair Davidson, Ada Bell, S. McElwee, Sr. L. Reed, D. Rhoades, Daniel Rhodes, Owen West, R. C. Stanley, M. Turner, N. Jarnigan, J. Stethem, F. Skeen, M. Rhoades, L. Crum, A. Rhoades, Sr. H. West, C. Keen, J. Davidson, N. Davidson, I. Rhoades, Sr. M. Stanley, D. E. Skeen, S. Irons, B. L. Irons, M. A. Rhoades, Union Grove branch, F. M. Jeffers, W. Hickman, R. Williams, W. H. Williams, Sr. S. Williams, Dorcas Williams, E. Thompson, J. Thompson, J. Williams.

Sr. Booth, Sr. Hawk, J. W. Trout. Expenditures. COLUMBUS SCOTT. 1887. Receipts. Jun 26 Mary Lee, Aug 7 C. Hodge, Nov 11 Sr. Moon, Laura Billinsky, Nov 14 Jane Cousen, Nov 16 Sr. Moon, Nov 15 Wm Taylor, Nov 18 Sr. Wm Taylor, Nov 19 T. Horton, Nov 25 Sr. Cilley.

Expenses. I. N. ROBERTS. 1887. Receipts. Mar 26 H. L. Thompson, Jul 5 Texas Central br'ch, Aug 8 J. W. Bryan, J. Hassel, Sep 20 Bandera branch, Sep 21 Medina City branch, Sep 28 Oakwood branch, Dec 13 Elkhart branch.

Expenses. LEONARD SCOTT. 1887. Receipts. Mar 30 J. B. Prettyman, Sep 5 Marcellus branch, Oct 10 John Shook, Sep 26 J. B. Prettyman, Nov 14 John Shook, Nov 22 G. Finch, Nov 29 O. McEnaffer, Nov 30 John Kiefer.

1888. Jan 25 J. B. Prettyman, Feb 20 N. B. Society at North Bend, Ind, Feb 10 Sr. M. Prettyman. Expenditures. L. R. DEVORE. 1887. Receipts. Apr 10 A. B. Kirkendall, Sep 28 E. Welch, Sep 29 A. and C. White, C. G. Ruley, C. Rulcy, Clarkesburg branch, L. Shinn, Oct 1 Enos Givens, Oct 2 D. Givens, Oct 12 S. Smith, Dec 3 G. Smith, J. Ross.

1888. Jan 11 C. Dupue, goods, Jan 12 J. Givens, Jan 17 Mary A. Lesson, Feb 1 C. Nelson, goods, Feb 28 Mt. Zion branch, Feb 10 J. Lesson. Expenditures. J. F. McDOWELL. Receipts. July C. Vredenburgh, Sr. Johnson, Aug C. Vredenburgh, D. W. Butts, Jun 12 G. M. Scott, lumber, Jun 13 Alice Cobb, Aug B. Benson, D. Maulc, J. Emerson, W. Fallon, Aug 14 Little Sioux, Sep 15 Magnolia branch, Nov 0 do.

A. J. MOORE. 1887. Receipts. M. Nelson, Jacob Nelson, Sr. Jacobson, C. C. Nelson, A. Jensen, Ole Madison, Colonel Wilkson, S. H. Knowles, E. K. Ross, Joseph Flory, Mary Flory.

I. Dickson, P. Rasmussen, James Martin, Sr. Mantry, John Ford, Sr. Jacobsen, A. Jacobsen, Ole Madison, C. C. Nelson, M. Peterson, A. Jensen, Elsie Nelson, C. C. Nelson, M. Nelson, Sr. Larsen, E. Carr.

1888. Mar 4 Expenses to date.

ALEXANDER H. SMITH. 1887. Receipts. June A. Bishop, Aug 31 J. Wallace, Sr. Hirst, Sep 4 Bro. Baur, Sep 11 Kewanee district, John Caaly, Sr. Ottoo, Oct 29 Sr. Bourgnoin, Nov 27 Alice & Harris Cook, Elsie Cook, Fred Hartshorn, M. Hartshorn, F. Hoagland, Lake Crystal branch.

Expenses. E. L. KELLEY. Receipts. May Sr. Bourgnoin, t, Oct 10 H. P. Brown, Oct 23 L. E. Darron, Nov 1 Sr. Hutchings, Nov 6 M. Carmichael, t, Nov 14 Eugene Holt, Nov 15 J. H. Creamer, Nov 18 Sr. E. Anderson, Nov 18 Sr. Moore, Nov 28 J. B. Price, Dec 6 E. Anderson, Dec 15 Wm. Glapp, Dec 25 S. A. Howland, Dec 27 Sr. P. Willy.

1888. Jan New Port (Cal.) br'ch, Jan 25 Sr. S. A. Howland, Feb 1 do, Feb 8 E. Ridley, Feb 10 S. B. Harris, t, Jane M. Morse, Feb 14 G. W. Sparks, Mar 1 Sr. A. M. Boren (Pr. V. S.) t, Mar 7 Sr. F. Adams, K. Bosshard, t, Mar 11 Sr. Ebinger, Mar 13 Sr. E. Willy.

Expenses. WAAREN E. PEAK. Receipts. Feb 24 Saints and friends of Persia, Bro. Bell, Sr. M. Copeland, Katie Halliday, Bro. Brewster, Galland's Grove br'ch, A. Black, N. Butterworth, C. do, L. do, Deloit Branch, Friends at McCord School-house, Deloit branch.

Expenses. R. C. EVANS. Receipts. Mar 6 Mr. Liddy, Bro. Vince, Bro. Hildreth, Bro. Shaw, Chatham branch, Mar 23 R. Longhurst, Mar 25 Mrs. McCarle, Mar 23 R. Banister, R. Longhurst, Sr. Longhurst, J. Banister, Wm. Banister, Mrs. Sumner, Mar 23 St. Thomas branch, Apr 17 H. Lively, Apr 18 Sr. Desellia, May 24 Bro. Hardey, May 30 Bro. Rainey.

May 31 St. Mary's branch, Jun 18 Bro. King, Bro. Wilson, Bro. Snell, Jul 8 Sr. Taylor, Jul 10 Sr. Arnold, Sr. King, sewing, Jul 14 Sr. Campbell, Jul 23 E. K. Evans, Jul 24 Bro. Jensen, shoes, John Cornish, Sep 2 A friend, Sep 4 J. W. Rainey, James Rainey, P. Peterson, Sep 5 Mary Oliver, St. Mary's branch, Sep 16 Sr. Campbell, sewing, Sr. McClean, do socks, Sep 18 Bro. Calvert, Sr. Campbell (sew.), do (socks), Sep 19 Sr. Jack (socks), Sep 25 M. Campbell, Miss H. Campbell, Sep 26 James McClean, Wm. McClean, J. Bachelor, A. Price, J. Price, Bro. Bird, Bro. Tagard, W. McNally, Wm. Campbell, F. McClean, Oct 13 Wm. Lively, Bro. Hildreth, F. Miller, Chatham branch, Oct 15 Bro. Hardie, Oct 21 J. Arnold, Oct 24 B. Arnold, Oct 26 C. King, suit clothes, C. Taylor, Nov 2 Sr. Proctor, Nov 17 E. K. Rvans, Bro. Barker, Bro. Bentley, Sr. Jonson, Bro. Cornish, Nov 29 J. Banister, stamps, Nov 30 J. Banister, Wm. Banister, Dec 9 Mr. Addison, Dec 13 Mrs. Sumner, Bro. Longhurst, Sr. Longhurst, Bro. and Sr. Welsh, J. Banister, Wm. Banister, Wm. Addison, F. Coats, Dec 14 Collection at Seaforth, Dec 21 Mr. Pilmen, Dec 23 Collection at Seaforth, A. friend, Mr. Wilson, A. sister, Sr. Garvey, Bro. Longhurst, W. B. Hall, Bro. Lanier, Bro. Garvey, Mrs. Innis, Mr. Miller.

Expenses. Traveling expenses, Clothing, Postage, Pictures of Joseph, Blair, temple and my own, Books, paper, oil and candy, Show, hair cutting, &c, Board at Kirtland conference, &c, Balance on hand.

CHARLES DERRY. Received from other sources, Expenses and incidentals, E. O. BRIGGS. Receipts. Bro. Reese, E. C. Cady, Sr. Mathews, Ann McGuire, Sisters Sewing circle, Mary Dobbins, M. J. Richardson, Mr. Randall, Mrs. O. A. Chandler, Mr. J. W. Peasey, Julia Macamara, Sr. Norton, G. Mansfield.

Table with columns for name, amount, and date. Includes entries like Eugene Kelly, Collection by Saints and friends, Sarah Smith, Julia Wadsworths, etc.

55 32

J. A. CURRIE, JR.

1887. Receipts.

Table with columns for name, amount, and date. Includes entries like Jun 10 J. Hay, pencil holder, Oct 18 L. Wight, knife, etc.

1887. Receipts.

Table with columns for name, amount, and date. Includes entries like Jul 20 Lydia Sutherland, Sep 15 Sr. N. Bruten, gloves, etc.

1888.

Table with columns for name, amount, and date. Includes entries like Jan 1 Wm. Davenport, Jan 12 O. D. Johnston, Feb 15 J. Mincar, etc.

Expenditures.

Table with columns for name, amount, and date. Includes entries like Clothing, Stationery & postage, Incidentals, Mar 10 To assist father to see his son, etc.

Table with columns for name, amount, and date. Includes entries like Apr 4 Corn, Paper and envelopes, Candy, etc.

55 32

J. O. FOSS.

Receipts.

Table with columns for name, amount, and date. Includes entries like B. B. Anderson, M. Anderson, J. Larrance, etc.

Expenditures.

Table with columns for name, amount, and date. Includes entries like Going to Kirtland Conference, Traveling expenses, stationery and clothing, etc.

JAMES MCKIERNAN.

1888. Receipts.

Table with columns for name, amount, and date. Includes entries like Jun 13 Fannie Herrick, Sr. Alma Sellon, Jul 8 Annie Dorothy, etc.

1888. Receipts.

Table with columns for name, amount, and date. Includes entries like Nov 11 G. P. Lambert, Nov 2 Sr. Kaatner, Mary Winters, etc.

Table with columns for name, amount, and date. Includes entries like 1888. Jan 30 W. T. Lambert, Feb 2 J. Stephenson, John Matthews, etc.

HENRY KEMP.

Receipts.

Table with columns for name, amount, and date. Includes entries like S. S. Wilcox, Wm. Leeka, J. B. Cline, James Calkins, etc.

Expenditures.

Table with columns for name, amount, and date. Includes entries like To Kirtland and return, Clothing, Railroad fare, etc.

HEMAN C. SMITH.

Receipts.

Table with columns for name, amount, and date. Includes entries like Mar 1 On hand, May 1 D. L. Harris, J. A. Anthony, etc.

Expenditures.

Table with columns for name, amount, and date. Includes entries like Going to Kirtland Conference, Traveling expenses, stationery and clothing, etc.

PETER ANDERSON.

Receipts.

Table with columns for name, amount, and date. Includes entries like Mrs. Olson, Sr. Thorsen, J. C. Christensen, A. Peterson, etc.

Expenditures.

Table with columns for name, amount, and date. Includes entries like Bishop Blakeslee, Nov 25 I. Stinnett, G. A. Blakeslee, A. J. Cato, etc.

Table with columns for name, amount, and date. Includes entries like L. F. Erickson, E. Erickson, Mrs. Wecklund, Mrs. J. A. Johnson, etc.

Expenditures.

Table with columns for name, amount, and date. Includes entries like J. S. ROTH. Receipts. Aug 25 O. Green, A sister, Oct 18 John Heide, Dora Larkey, etc.

1888. Receipts.

Table with columns for name, amount, and date. Includes entries like Jan 19 James Bradley, Jan 20 Sr. Jackson, Wm. Jackson, John Sotten, etc.

Expenditures.

Table with columns for name, amount, and date. Includes entries like To Kirtland and return, Clothing, Railroad fare, etc.

C. G. LANPHEAR.

1887. Receipts.

Table with columns for name, amount, and date. Includes entries like May A. Merritt, May 14 Sally Desemer, May 18 Sr. J. Seelye, Jun 25 G. Whitehead, etc.

1887. Receipts.

Table with columns for name, amount, and date. Includes entries like Mar 1 On hand, May 1 D. L. Harris, J. A. Anthony, Jun 2 James Baldwin, etc.

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Table with columns for name, amount, and date. Includes entries like Mar 14 Davis City Saints, Mar 22 Wm. Lewis, Agent, Mar 29 E. Banta, Apr 15 G. A. Blakeslee, etc.

1888. Receipts.

Table with columns for name, amount, and date. Includes entries like Oct 9 Sr. E. Lowery, Oct 17 Geo. Holmes, Wm. Anderson, Oct 19 G. S. Lincoln, etc.

Expenditures.

Table with columns for name, amount, and date. Includes entries like Bishop Blakeslee, Nov 25 I. Stinnett, G. A. Blakeslee, A. J. Cato, etc.

1887. Receipts.

Table with columns for name, amount, and date. Includes entries like May 6 Bishop Blakeslee, Nov 25 I. Stinnett, G. A. Blakeslee, A. J. Cato, etc.

Table with columns for name, amount, and date. Includes entries like Watch key, Provisions, Lunch, Spoon of thread, etc.

Expenditures.

Table with columns for name, amount, and date. Includes entries like Aug 4 Fare to Little Rock, Aug 17 Hauling baggage, Aug 18 Lunch, Oct 28 Pair boots, etc.

C. G. LANPHEAR.

1887. Receipts.

Table with columns for name, amount, and date. Includes entries like May A. Merritt, May 14 Sally Desemer, May 18 Sr. J. Seelye, Jun 25 G. Whitehead, etc.

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1887. Receipts.

Table with columns for name, amount, and date. Includes entries like May 6 Bishop Blakeslee, Nov 25 I. Stinnett, G. A. Blakeslee, A. J. Cato, etc.

Table of financial transactions for E. C. BRAND, 1887. Includes receipts for delegate to conference, various church members, and expenses for railroad fares and books.

Table of financial transactions for M. T. SHORT, 1887. Includes receipts for over draw previous year, various church members, and expenses for railroad fares and sundries.

Table of financial transactions for J. A. McINTOSH, 1887. Includes receipts for various church members and expenses to date.

Table of financial transactions for MYRON H. BOND, 1887. Includes receipts for various church members and expenses.

Table of financial transactions for R. S. SALYARDS, 1887. Includes total receipts, expenditures for fare to Pittsburg, and church work.

Table of financial transactions for E. C. BRAND, 1888. Includes receipts for various church members and expenses for railroad fares.

Table of financial transactions for M. T. SHORT, 1888. Includes receipts for various church members and expenses for railroad fares.

Table of financial transactions for J. A. McINTOSH, 1888. Includes receipts for various church members and expenses.

Table of financial transactions for MYRON H. BOND, 1888. Includes receipts for various church members and expenses.

Table of financial transactions for G. A. BLAKESLEE, 1888. Includes receipts for postage, stamps, and expenditures for various church activities.

Table of financial transactions for E. C. BRAND, 1889. Includes receipts for various church members and expenses for railroad fares.

Table of financial transactions for M. T. SHORT, 1889. Includes receipts for various church members and expenses for railroad fares.

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Table of financial transactions for MYRON H. BOND, 1889. Includes receipts for various church members and expenses.

Table of financial transactions for G. A. BLAKESLEE, 1889. Includes receipts for postage, stamps, and expenditures for various church activities.

COMING EVENTS. If you desire to attend any of the following important meetings, avail yourselves of the splendid train service and low rates of fare offered by the "Burlington Route." C. B. & Q.R.R. Tickets will be sold at one fare for the round trip, from any station on the line as follows: June 14th to July 13th, inclusive, for the National Educational Association Meeting, at San Francisco; good for going passage until July 15th, and with final limit for return passage 90 days from date of sale. For tickets, general or further information regarding the above, apply to any ticket agent of its lines, or address PAUL MORTON, General Passenger and Ticket Agent, C.B & Q.R.R., Chicago, Illinois.

WHEN a rich man dies, his wealth is soon disposed of, and, if he has left nothing else, his name is soon forgotten. But if he has used his wealth in the service of justice and mercy, righteousness and truth, if he has aided the weak, lifted the fallen, encouraged struggling merit, and has thus been a blessing to humanity, then his deeds live after him, and his children cherish them as a richer legacy than gold or lands.

THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and no concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 789.

Lamoni, Iowa, June 30, 1888.

No. 26.

THE SAINTS' HERALD:
Official Paper of the Reorganized Church of Jesus Christ of
Latter Day Saints.

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, June 30, 1888.

EXTRACTS FROM LETTERS.

Bro. W. W. Blair wrote from Deloit, Iowa, June 18th:

"Had excellent three days' conference here from 15th to 17th inst. Harmony and love prevailed. Prospects for the district are very promising. Preaching services were largely attended, and best of attention was paid. The Spirit gave liberty and power in all the meetings, and the Saints were edified and confirmed. Bro. Charles Derry and I will remain here till the 20th inst., then go to Dow City for a few days, after which he will go on to the two days' meeting at Persia, and I will go to Galland's Grove for next Sunday. From all I hear this district promises well for the future. Bro. Derry and I may aid the friends in celebrating the fourth of July at Galland's Grove, if all goes well. We have been invited to speak at their Basket Picnic on that occasion, when it is expected there will be a large concourse of people. The Lord's work is spreading abroad like the light in all these parts and the Saints are hopeful and rejoicing."

Bro. Joseph Luff wrote from Rich Hill, Missouri, June 11th:

"I am billed to deliver an "oration" (no less) on temperance on July 4th at Lowry City. The request came through I. N. White from the committee on celebration. Have been preaching at Knob Noster, near Lowry, Shobe and here. The vote on Local Option occurs on the 16th here, and I have given up all meetings but one for that reason, and if I can get a chance to put in a squib on the temperance platform this week, I will do it. The vote on Local Option is to be cast in Independence on the 27th. I must be there a few days before that to help all I can. We want to "go 'dry'" there if at all possible—here also. Baptized one man yesterday. More near."

EDITORIAL ITEMS.

THE Saints at Wheeler's Grove, Iowa, are building a house of worship; expecting to get it ready for holding conference last of June. So writes Bro. George W. Needham. Success, brethren, may you have blessed success.

Bro. E. C. Briggs called on the branch at Lamoni, on his way east stopping over Sunday the 17th and preaching to the Saints Sunday evening. He was in good spirits and was on the way to the field of

labor. He gave us a call at the sanctum. Bro. Briggs thought it hardly fair to say that he "talked to Bro. Blair for seven hours;" as if he did all the talking. We did not intend to convey such an idea, for we know Bro. Blair to be equal to his full share of conversation. We only intended to convey the idea that Bro. Briggs called on Bro. Blair, and they had a seven hours friendly chat. Bro. Briggs left Lamoni Tuesday the 19th for the east. The good wishes and prayers of the Saints go with him, and all the laborers in the field with him.

The St. Louis Saints are building them a house of worship; and will hold a grand reunion and picnic, Wednesday, July 4th, in the interest of that work. The picnic will be at Forest Park, four blocks north of Howard Station on the Missouri Pacific Railroad, Wabash Railway to Union Avenue south of Clayton Road. Trains every hour. All are invited to join them who will. The picnic will be under the management of the St. Louis Mite Society. See what the sisters can do when they set about it.

Two were baptized at Byrnaville, Indiana, June 10th.

BELOW we give another section of Mrs. Stenhouse's reminiscences of Utah Mormonism, which we take from the *Christian world* for April 25th. When she confines her narrative to what she *knows*, it is very interesting; but when she quotes what some others, enemies of the church, have written or said, it sometimes is both condemnable and contemptible:

In that year, 1854, there was great excitement among the Saints in Utah.

Brigham Young and his apostles were denouncing the Gentiles in the most unmeasured language, and predicted desolating judgment to be about to fall upon Europe, and in fact every part of the earth except the territory of Utah at the Salt Lake, which would be the only haven of refuge. Mormon 'Saints' in Europe were alarmed, and became anxious to emigrate to Utah, where they were told they would be safe. A seven years' famine was said to be at their door, when a sack of flour should be sold for a sack of gold, and Gentile kings and princes were to come and crouch to the Saints in Utah for a morsel of bread. The women in Utah were counselled to sell the ribbons from their bonnets, to buy flour with the proceeds, and to store it up after the example of Joseph in Egypt, against the seven years of famine.

The brethren and sisters in Switzerland

who could dispose of their property hastened to "flee to Zion." Some did so at a ruinous sacrifice. One gentleman, a Monsieur Robella, I knew, who was part proprietor of a newspaper and printing establishment. In a very short time it would have been entirely in his own hands; but he sold out at a great loss, dreading that the storm might overtake him before he reached the "chambers of the Lord in the mountains," as the elders called Salt Lake City.

The journey from Europe to Utah at that time occupied six or eight months; it was a very tedious pilgrimage. My Swiss friends had first to travel to Liverpool; thence by sailing vessel to New Orleans; by steamer up the Mississippi as far as St. Louis; up the Missouri to the frontier; and then across the plains by ox teams. Much of this distance had to be traveled during the worst part of the year. They left their homes while the Jura mountains were still draped in snow; and those who escaped the ravages of cholera and the perils of the way, reached their destination just as the frosts of winter were beginning to whiten the hoary heads of the hills which stand about Zion. All the Swiss pilgrims traveled together until they arrived at St. Louis; there they separated, one party going up the river, and the other making the journey overland. The cholera attacked the latter party, and cut off the most of them, and their bones now whiten the prairie.

The news of their death soon arrived in Switzerland, and the people at Lausanne were exasperated against the Mormon missionaries; and when my husband visited that place he found it prudent not to remain long. At the same time those of the Saints whose relations had perished in the emigration were pained to hear that it was because they "had not obeyed counsel," and gone up the river with the other party, that they fell by the way. And, as if in mockery of this statement, the next news that we received was that a Missouri steamer, on board of which were many Mormon missionaries—all most obedient to counsel—had been blown to atoms. Many of the Saints began to consider these things, and their love waxed cold. Through all this our position was anything but pleasant, and my husband applied for permission to be released from the presidency of the Swiss and Italian missions, in order that he might "gather to Zion." His request was granted; and in the autumn of 1854 we bade a final adieu to Switzerland.

We might now be said to have begun our journey to Zion, although we tarried long by the way, and several years elapsed before we reached our destination. When we arrived in London we obtained apart-

ments in the house of the President of the London Conference, and there I had opportunities of observing the effects of the system upon the English Saints. Elder Marsden, the president, was a thorough Mormon, and a man who was very highly thought of. He had been acquainted with all the apostles and high priests who had resided in Liverpool—the great *rendez-vous* of the Saints in England; had been President of the Conference there, and now occupied the highest position of the European mission. He was a pleasant, intelligent man, who in his day had done much to build up the church; but, like his two predecessors, John Banks and Thomas Margetts, he also apostatized from the Mormonism of later years. At the time, however, of which I speak, he was considered to be of good standing among the Saints. Up to this time I had never seriously doubted my religion, and I probably never should have done so had it not been for the introduction of the heretical doctrine. But what I saw in London at that time sadly shook my faith, and the stories which I heard from Utah quite frightened me. Nothing, of course, was openly said, and at first I disbelieved every evil report, until at last it was impossible for me altogether to reject what was told me. The testimony of an apostate or of a Gentile would have been dismissed with contempt, but when we saw letters from mothers to their children, and husbands to their wives—all people of unquestioned faith, setting forth the troubled state of men's minds in Utah, expressing fears for their own safety, and hinting at "cutting off" the transgressor, and the doings of "Avenging Angels," we could not cast them aside with contempt. My views of the glories of Zion were certainly changing; henceforth I was never firm in the faith; I felt that there was something wrong. * * * And in this I did not stand alone, for I soon found that the President of the Conference, Elder Marsden, had been in the same position for years, and his wife was "quite through" with Mormonism. In fact, so great had been the distrust occasioned, that in the report ending June 30th, 1853, it was stated that from the whole British church, which then numbered very nearly 31,000 souls—11,776 had been excommunicated for apostasy!

Of those who remained faithful I can not give a much more cheering account. The elders who visited President Marsden made as damaging reports of the condition of the Saints as their worst enemies could desire. All that my young friend, Mary Burton, had told me did not equal the truth of what I saw for myself. No one had any confidence now in what the elders said; how could they be trusted after so many years of deception?

QUESTIONS AND ANSWERS.

Q.—Is it proper to use wine made from raisins for the sacrament, if grapes can not be obtained?

A.—Yes.

Qus.—Can Latter Day Saints consistently have their houses of worship insured?

Ans.—Yes. If the brethren who have the business charge deem it best to insure they can do so quite consistently. Just as much so as Saints can carry insurance on houses, stock and other private property.

Q.—Do not they disrespect all of God's promises when they put their trust in man?

A.—It is not putting trust in man to insure a building, or property. A building might be covered all over with policies, and would be no safer from fire, lightning, or cyclone. Insurance is but a business precaution, by use of which business men provide for partial restoration of what may be destroyed by fire or storm.

THE following items of information will be useful to the readers of the HERALD. They are from the Chicago *Tribune* for June 12th:

INTERESTING FACTS CONCERNING RAILWAYS AND THEIR COSTS.

Thomas Curtis Clark has the first article of the "Railway Series" in *Scribner's Magazine*. It is entitled "The Building of a Railway," and it contains much valuable information new to the public in general and of interest to everybody. In this article the following questions are answered:

How many miles of railway in the United States? One hundred and fifty thousand six hundred miles, about half the mileage of the world.

How much have they cost? Nine billion dollars.

How many people are employed by them? More than one million people.

What is the fastest time made by a train? Ninety-two miles in ninety-three minutes, one mile being made in forty-six seconds, on the Philadelphia & Reading Railroad.

What is the cost of a high-class, eight-wheel passenger locomotive? About \$8,500.

What is the longest mileage operated by a single system? Atchison, Topeka & Santa Fe system—about 8,000 miles.

What is the cost of a palace sleeping car? About \$15,000, or \$17,000 if "vestibuled."

What is the longest railway bridge span in the United States? Cantilever span in Poughkeepsie bridge, 548 feet.

What is the highest railroad bridge in the United States? Kinzua viaduct, on the Erie Road, 305 feet high.

Who built the first locomotive in the United States? Peter Cooper.

What road carries the largest number of passengers? Manhattan Elevated Railroad, New York—525,000 a day, or 101,625,000 yearly.

What is the average daily earnings of an American locomotive? About \$100.

What is the longest American railway tunnel? Hoosac Tunnel, on the Fitchburg Railway (four and three-quarter miles).

What is the average cost of constructing a mile of railroad? At the present time about \$30,000.

What is the highest railroad in the United States? Denver & Rio Grande; Marshall Pass, 10,852 feet.

What are the chances of fatal accident in railway travel? One killed in 10,000,000. Statistics show more are killed by falling out of windows than in railway accidents.

What line of railroad extends farthest East and West? Canadian Pacific Railway, running from Quebec to the Pacific Ocean.

How long does a steel rail last, with average wear? About eighteen years.

What road carries the largest number of commuters? Illinois Central, 4,828,128, in 1887.

What is the fastest time made between Jersey City and San Francisco? Three days, seven hours, thirty-nine minutes and sixteen seconds. Special theatrical train, June, 1886.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Suffice it now. In time to be
Shall holier altars rise to Thee,—
Thy Church our broad humanity!
White flowers of love its walls shall climb,
Soft bells of peace shall ring its chime,
Its days shall all be holy time."

"IF YE ABIDE IN ME, AND MY WORDS ABIDE IN YOU."

THE relationship between these two conditions is so very close, so vital in its import, that once this relationship be changed, this connection be perverted, then that which depends upon them as a *unit* is destroyed and we have in reality no promise left us. We may fully understand what it means to be in Christ, to be a branch of the true vine, and yet while we abide there we may forget that his words must abide in us. When Peter drew his sword and smote the servant of the high priest, he had forgotten the lesson taught him by the Master upon that other occasion when the disciples asked, "Lord, wilt thou that we command fire to come down from heaven and consume them as Elias did?" And yet he should have remembered *the words*, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy mens' lives, but to save them." James and John were in this true vine, and yet how far short of the thought of the Master was their thought. They would destroy swiftly and with violence those over whom the great heart of Jesus yearned, those whom he came to seek and to save. With this power in their possession without a limiting and restraining principle, they were but as a mighty ship without compass or rudder. Lift up your hearts then ye Saints of God, yes all humanity wherever upon the face of this broad earth your lot may be cast, and write it in letters of living fire; brand it ye would-be-priests of God upon every scroll of the law and let the bending heavens themselves yea, even the arch angels hear, "The Son of man is not come to destroy mens' lives, but to save them."

"Thy church our broad humanity."

The words of Christ—words which the Father gave him to speak—must *abide* in us in order that we bear fruit. The apostle speaks of that which is nigh unto cursing because it bears thorns, etc. None can be so ignorant of what this fruit is, "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." This is gospel fruit, if we be allowed the expression, and the fruit of that Spirit which ever accompanies the gospel and which never has been borne upon any other tree. But to return to the promise. "If ye abide in me and my words abide in you

ye shall ask what ye will, and it shall be done unto you." Let us again refer to the binding power conferred upon Peter and test the validity of its interpretation by the restriction here placed upon all claims. In and through the gospel is provision made for the salvation of the whole human race; but, mark you, the gospel is not a creed; but is the enunciation of fixed, immutable laws of right and wrong, it is the power of God unto salvation, because the principles therein contained are the embodiment of all which is just, pure, holy and altogether lovely and which can no more change nor be changed in their nature than God, who is their author, can change. It is the truth which was and is to make men free; the eternal principle of love and justice which is to lift the race out of its fallen condition, bring men and women back into the relationship man once sustained towards his maker; but never, never, worlds without end, limit or control that agency given to him in the morning of creation, which is his birthright and his glory and without which there is for man no exaltation, neither in this world nor in the world to come. But to the test.

In the commission given to his disciples just before his ascension, Jesus said, "He that believeth and is baptized shall be saved." Belief and baptism then are necessary to salvation whether Peter or Christ himself held the keys. Belief is a condition of the mind resulting only from individual conviction, and what power is there in man to compel belief? If you or I firmly believe in the existence of God, not all the fires of Gehenna can touch, much less quench that belief; and the opposite is equally true. We read in the word of God that the Father of all is no respecter of persons; but if he (through his Son) conferred upon Peter this power to compel belief, then he is a respecter of persons; for in so doing he conferred upon him not only greater power than upon any other man, but greater power than he gave to Christ himself, as witness the fact that in his own country, Christ, because of the unbelief of the people, could do no mighty works. And if Peter possessed no power outside of the gospel message which he was sent to proclaim, to compel belief, does it not follow as a necessary consequence that this power of binding and loosing both on earth and in heaven was inherent in the gospel—a part of the gospel if you please—and was that to which Jesus referred when he said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned?" Are not the words of the apostle conclusive upon this point: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." . . . Here again we find this qualifying principle of belief; and were God himself to force men and women to believe, the moment he does this, that moment he robs man of his agency: and when this is done man is no longer responsible for anything which he does, neither for good nor for evil, and the human race are as the well known hymn expresses it,

"Mere animals, and just as well
The beasts may talk of heaven or hell."

"If ye abide in me and my words abide in you." These two conditions we find are absolutely necessary in order that the Father bestow that which we ask in the name of the Son.

"Not with hatred's undertow
Doth the love eternal glow."

God so loved the world, so pitied them in their lost and fallen condition, that he accepted the ransom his Son offered, and gave his Only Begotten to redeem them and open up a way of life and salvation. But, mark you, he did not give him, neither send him, until that Son who being one with the Father therefore sharing with him this love and pity, said, "Father send me, I will redeem them, and the glory shall be thine." Herein is the honor and glory which forever and ever shall be ascribed to God and the Lamb, that Christ was not sent until he of his own free will, moved thereto by love and pity, offered himself. No wonder the apostle, who well understood this matter, declares, "We love him because he first loved us?"

No faggots here, no bloody ax, nor turning of thumbscrews; no bringing of iron bedsteads upon which to stretch our limbs; no conferring upon Peter or any other man authority to tear the helpless branch from the vine, but, sweet consoling thought, thought bathed in the pure light of heavens eternal truth.

"I am the true vine and my Father is the husbandman." But this stands not alone; for united with it comes the solemn thought that deeper than any human eye can search, clearer than any human eye can see, is the eye which never slumbers nor sleeps; and that eye is bent upon us. Steady, true and altogether just is the hand which shall remove the branch which abides not in the vine, and cast it forth that it may be burned; and solemn the thought that the branch which is given to the burning was once a part of the vine, and with the other branches bore fruit.

WORK WHILE IT IS CALLED TO-DAY.

EVERY one understands the meaning of this small but necessary word. Though shunned and hated by the idler, it is nevertheless, when carried into execution, of great worth to the human family. Among all classes of individuals the indolent may be found, but if each one does his duty he must work—work for the accomplishment of good and the well being of the race, if not by endeavoring to lift up the fallen; to raise mortals to a higher standard of virtue, loftier aspirations and nobler deeds; to use every legitimate means to crush the vices that are bringing thousands to degradation and shame; strive to hold up the hands of those who seek to sweep all intoxicating liquor from our midst, bringing freedom to its slaves. May the banner of total abstinence soon wave triumphant on every breeze, and with the peace it brings fill every home even to the end.

Hark! are not some of the sisters saying, "What is that to us; what can we do?" The answer comes as a swift messenger of love, "Work while it is called to-day." The allwise Creator when he made man, saw it was not good for him to be alone, therefore made a help-meet—an assistant, a co-operator, and co-laborer with him.

If that which was lost in Adam is to be regained, will it be done without the help of woman? Is it not rather her duty to use her influence, living a life of purity and noble deeds to the end that she may inherit an everlasting habitation? "Work while it is called to-day," seems to echo and re-echo in our ears. The sound of the starving children of earth vibrates through

the air and is heard crying for the bread of life, for purer and higher principles, that will stem the tide of wickedness and abominations. The inhabitants of the earth are growing restless, and pacing to and fro, not knowing whither to turn to the right or the left. The hirelings are saying lo here and lo there! Alas! many stumble and fall. Midst these scenes of confusion will we permit the bread which has nourished and fed us, is lying moulding, and a few crumbs not cast upon the water to cheer some traveller with hope? Shall we sit idle in the marketplace, all the day long, while others bear the burden and heat of the day? Awake! arouse from your slumber! Remember, as help-meets we have a work to perform. As mothers, responsibilities of a high and lofty character are resting upon our shoulders. Shall we fill them honorably, or lie dormant beneath the burden? With willing hearts and ready hands let us arise, using the one talent in whatsoever is expedient.

June 9th.

Dear Saints:—Quite a siege of illness has prevented my giving you the article on Recuperative Resources that I promised in my last; and just now a consideration of the Prayer League seems of so much more importance that I feel like offering a few thoughts concerning it, and deferring the other article a little longer. Many people believe they ought to pray, though all do not realize the efficiency of prayer. Many ask in a blind and general way for the guidance and protection of the Father, who would think it lunacy to expect special revelation concerning themselves or family, or to believe that God would interpose his power to stay the hand of an assassin. And yet he has both guided and instructed his Saints, and protected them from the perils of assassins and elements, and is ever ready to specially care for his people when their faith and works make it possible. "That which is governed by law is also preserved by law;" yet physical laws are not the only ones that God has instituted for the use of man. Christ has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" also, "Whatsoever you shall ask the Father in my name, it shall be given unto you, that is expedient for you." Now these are no less laws with God than it is a law that oxygen and hydrogen combined in right proportions will produce water; for he is the author of both; and when Saints will learn the laws that govern the receiving of blessings through the medium of faith, they can truly work in knowledge and in power.

I for one am much pleased with the suggestion of a prayer league, and yet I tremble at the responsibility that will come with it. In the first place, to pray without faith would be mockery; and on the other hand, to covenant to pray in faith brings the necessity of closest living to the commandments. Now this we ought to do of course without a special covenant; yet if we do add a second covenant, the condemnation doubles if we break it and turn back. Therefore, let the wise "count the cost;" and I will say that as for myself I do not feel that I would dare covenant to set apart more than once a month, at first, to come in full spirit of faith before the Lord, for general purposes. And this is a suggestion that I make to the sisters; that we appoint our periods of prayer once a month instead of once a week,

Then the reports can come into the Home Column between times, giving instruction and encouragement, so that the time of prayer will be approached with much greater caution, interest and faith.

And now as to some of the laws that govern the receiving of our petitions. We must remember first that our supplications should be expedient; or, the Scripture adds, "they will turn unto our condemnation." Again, we must be agreed as touching all things whatsoever we ask of the Father. We must remember that there is a certain order appointed of God for the receiving of certain blessings, and we must not disregard this order in asking; and, above all, we must ask in faith, believing that we receive, and then we shall receive. And, if we do all these things, and continue in doing them, God is bound to answer our prayers, and the League will become "one of the organizations for good in the land," and a very powerful one. The work must move under its faithful labors, and the kingdom of God be blessed thereby.

Yours for all good,

VIRGINIA.

Australia, April 8th.

Dear Sister Frances:—We have bid good-bye to Victoria, and are now on board the steamer "Burrumbete," speeding our way to New South Wales. The day is very pleasant; the sea just rough enough to give the ship a pleasant motion; pleasant however, only to those who are not seasick; and I believe all the lady passengers on board are sick except myself. I feel somewhat lame and tired after the extra exertion and confusion of packing and moving, and am strongly tempted to stay on deck, get myself snugly tucked away among pillows and rugs, like the rest of the passengers, and pass the day in a state of lazy, delicious enjoyment, in reading, thinking, dozing and watching the sea. But if I do, when will I get another opportunity to write? No; "there can be no furlough granted in the army of the Lord." We have enlisted for life, and I find are always on duty; and if we shirk duty at any time will not receive "the honors in the grand review;" so one must work if they would win. Yes, we have bid good-bye to Victoria, and have left many warm friends there; not only of the Saints, but many who were enemies when we came among them; enemies, because of the false impression that the world has received of Latter Day Saints, believing that they stir up strife and ill-will in a neighborhood. But they learned during the year that we lived in the village of Hastings, that such was not our mission. No; we endeavored to show by "example as well as precept," that our own lives were governed by the pure and lofty principles contained in the gospel which we brought to them, and may they know of a surety that we sought only to do them good. And I sincerely hope we have not sought in vain; but that the seed sown may lodge in the heart, and swell and burst forth into fruit after many days.

Bro. and Sr. Grayden wished to be with us as long as possible, so they and sister Grayden's sister, Miss Brown, kindly accompanied us to Melbourne, where we all spent a very pleasant day, though we did not get around to see as many of our friends as we wished. There were two sisters whom we would like to have visited, but had not time. The next morning Bro. Gray-

den took us to the art gallery, and got a photograph of the group with their little Joseph Burton sitting on my lap. Then all hurried off to the steamer. They, Bro. Smith, and some Melbourne friends stood by us till all the visitors had gone ashore and the men began to take in the gangway. Bro. Grayden was the last to leave the ship, just as he was always the first one to meet us on the jetty, whenever we came home from Queensferry, to help us with our luggage. May God bless them, and all the rest of the Saints for all the kindness they have bestowed upon us. My husband has just reminded me that general conference is now in session; being Sunday, we are aware that the Saints are enjoying a spiritual feast. I wonder if you are there to "pick up the crumbs," and scatter them again to those who have not the privilege of being present at the "banquet." Precious "crumbs;" how we appreciate them out here! But now rises before my mind's eye the faces of many who will be in that great congregation; and my thoughts are drawn out towards the assembled worshippers there as though we might even here partake of the blessed influence of the Holy Spirit while it was being shed forth upon them, a sacred influence, a feeling of hallowed peace steals over me while I mingle my thoughts and desires with the worshippers in Zion. I instinctively bow my head, while my heart is lifted in praise and adoration to the great Father above, for all we enjoy from his bounteous hand; and especially because he leads his people as he did of old, that Israel is established again with a Prophet at their head, through whom he reveals his will to the children of men. And thus we can enter into the feelings of the scattered "Israel of long ago," before Zion and Jerusalem was "trodden down of the Gentiles;" when at the sacred hour of morning worship in the Temple, all who worshipped in heart, turned their faces Zionward and bowed their heads in reverential awe to the great God from whom the priests were invoking blessings for all Israel. And while my awakened thoughts viewed for one moment the honored, the exalted position of the Saints of God, I felt to exclaim, O, blessed! O, happy people! Let every heart exult in the praises of our God, who leadeth his people. But Israel now, like Israel of old, often refuse to be led. Yes, the thick darkness of this world often obscures the gentle hand that is extended to guide them, and so they falter by the way, or grope in darkness. Oh, for a faith that can ever behold the hand that leads! Though darkness may be round us at times, and the way seem hedged up, we can go calmly on, trusting in the Father's hand.

SISTER EMMA.

HOME COLUMN MISSIONARY FUND

Grandma Holden, St. Joseph, Mo.....	\$ 50
Sr. R. Huston, Omaha, Neb.....	1 00
Sr. M. J. Kennel, Montour, Iowa.....	1 00
Sr. Celestine Rush, Hepner, Oregon.....	3 00
Sr. A. E. Fitton, Beatrice, Neb.....	1 00
Sr. E. Allen, Pleasanton, Iowa.....	1 00
Sr. B. A. Greer, Pleasanton, Iowa.....	1 00

LAMONI, IOWA, June 21st.

Send all money to David Dancer, Box 82

ADDRESSES.

A. J. Moore, Elkhart, Anderson Co., Texas.
 E. C. Brand, care Daniel Munns, Good Intent, Atchison county, Kansas.
 J. W. Gillen, 3129 Caroline street, St. Louis, Missouri.
 R. S. Salyards, Lamoni, Decatur county, Iowa.
 G. A. Blakeslee, presiding Bishop, Galien, Michigan.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald

for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Correspondence.

RICHMOND, Mo., June 11th.

Editors of Herald:—I left Kingston, Missouri, May 20th for the Central district. I went to Bro. Cato's, in the Waukenda branch, preached once at that place; then went into south part of Ray, on the river. I remained one week preaching, and left Bro. Cato there, who baptized three after I left. I am at Bro. S. W. Carter's, at present; will preach at his house a few days then return to the river to continue the work there. The Central district is rather a difficult place to work in, so many have departed from the faith and other causes. If the Saints of my field of labor should see this letter I will ask them to live humbly, and pray and work for the interest of the cause. Brethren, I trust that those of you who know the Master's will, will go to and do it. Do not deceive yourselves for "he that doeth righteous is righteous even as he, Christ is righteous."

Your brother,

R. L. WARE.

GALIEN, Mich., June 13th.

Bro. Joseph:—Resuming labor in this district as provisioned in appointment we have been cautious to include a territory within a radius of fifteen miles. A good field is now open in Stark, and Marshall counties, Indiana, and the present seems to be an opportune moment for earnest, steady action. Our labor in Knox, North Bend, Burr Oak and Hibbard, all on the Nickel Plate railroad is doing good. The sub-grade of society wield the antiquated club of "fanaticism" readily, and the gracefulness which characterizes these religious acrobats, implies a school of long training and efficient teachers, but the editorials are very favorable. The people seem to have fallen into the same ditch in which the ancient apostate church wallowed, by teaching that the great principles of Christianity and true religion are to be found in all the societies of a religious character, hence the legitimate idea: "Attach yourself to any one of the popular churches; 'tis immaterial which one; you're all right, just so you are conscientious, honest," &c. The idea that "one faith," one standard truth of the Kingdom only, obtains in "thy will O God," does not cater to their extended exegesis of the "Narrow Way." They seem to be thoroughly indoctrinated in the very peculiar theories of modern invention, and the web that is woven over the eyes of the people in reference to orthodoxy, is the first to be swept off in those counties. With some, this is very difficult,—"first impressions are strongest." Photographs taken on the memory are not easily effaced, especially of this character, because papa and mama manipulated the camera. They forget that, "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." And that, papa and mama lived in harmony with the light they received, and will be judged by that light or law, but if the greater light comes to me, and I reject it, Jesus says condemnation is the inevitable.

At Knox, we held a meeting and baptized

three. Another came forward, but that husband, yes that one-eighth of hers objected. He was once convinced of this work, bought a Book of Mormon, but political ambition struck him, and another current is wafting him on to the infidel goal of eternal annihilation. Christianity has done a great deal for woman, and despite paganism which made them no better than slaves, a few names have come down to us through Grecian and Roman story, asserting freedom of conscience. This is only one specimen of cracking the whip of authority, and ought to be chronicled on the page of heathen history instead of the "free press," of America. Conscience, is a creature of education. This conscience was being taught, nurtured tenderly, in the "admonition of the Lord." The man, as Mayor of the city, rises with atheistical zeal and stabs the conscience; erects the iron bedstead of Procrustes, "too short to stretch, covering, too narrow to wrap in." Responsibility will be individual here I guess.

The work is onward and upward through Northern Indiana and Southern Michigan, in proportion to the ministerial force. Saints at Knox are encouraged and feel like pressing on, doing what they can for the cause.

Yours for the conflict,

LEONARD SCOTT.

OMAHA, Nebraska, June 18th.

Bro. Joseph:—I came here last week, and will remain a few days. I have been requested by the Saints of Wilber to conduct a joint discussion at that place with a Methodist minister near there, who seems anxious to pulverize the Latter Day Saints. I have agreed to enter the contest by the help of Him who governs all things. The Reverend gentleman is anxious to commence on the 25th of this month. I will be there if nothing prevents. The following are the propositions as he presented and I accepted them:

1st, Is Infant Baptism an apostolic doctrine? He affirms; I deny.

2d, Is Immersion in water the scriptural mode of baptism? I affirm; he denies.

3d, Is water baptism essential to the remission of sins? I affirm; he denies.

I shall remain here until the last of this week and then go to the field of battle. Remember me.

Yours in bonds,

H. C. BRONSON.

KINGSTON, Mo., June 17th.

Editor of the Herald:—The work in Kingston is onward. Elder J. F. McDowell has just closed a ten days' effort, and we feel assured that his work will do good. We have heard many excellent sermons by the elders of this church, but never before have we heard words fall from man's lips with such power as they did last Saturday and Sunday evenings. We now have enrolled on our branch record seventy-seven names. About thirty of these live near by, so that they can attend church regularly, and they seem to enjoy the light and liberty of the latter day work. About twenty others live in the regions round about, and the remainder are scattered abroad, many of them we know not where. The Lord has told us by his Spirit that if we are faithful he will add others unto the flock; we therefore desire to set the house in order, and we ask that all

persons whose names are yet standing on our branch records, will either report to the branch from time to time, or, if you be in the vicinity of any other branch, to comply with the law regulating such things, and take a letter of removal.

Can some of the elders who labor in Nevada, visit sister Madge S. Bender, of White Rock, Elko county. She has been a long time away from the church (or any branch), and has become dissatisfied and asks that her name be removed from the church records. We should bear in mind that when we are called upon to do work of this kind that we are dealing with souls, and should advance cautiously. If an elder converts (or convinces) one person, and induces him to accept the gospel, he does well; but if there be one that has fallen into the ruts of despondency, and he induces him or her to return, he does better. Will the missionary in charge of that field of labor see that sister Bender is visited, and the result reported to the Kingston branch?

Praying for the ultimate triumph of Zion's cause, we are yours for gospel truth,

CHARLES R. DUNCAN.

WISNER, Neb., June 15th.

Editors Herald:—The conference year of 1888, so far as finding a ready co-operation among those visited, thus far opens auspiciously. The 29th of April found me at Union branch, Fremont, Nebraska. The work needing attention was not desirable but essential, therefore imperative. Adjustment of trouble necessitates conferring and counseling, especially when misconceptions or a partial misunderstanding erects towering walls as preventives to gospel unity. The last of eight meetings closed on the evening of May 17th, when the practicability of saying three hard words, viz., I am, (or have been), wrong, was demonstrated by more than one, and the ready acquiescence by all concerned seemed to afford evidence that the labor thus done was not in vain.

There is reason to think, if the members of the above branch will act as they voluntarily agreed, that they will experience the dawn of a new era of peace and spiritual prosperity. So may it be. In the interim I visited Columbus, the first time in two years. Death and removal have decreased their numbers, but they enjoy a solid and God-given peace. They have made an improvement in their house of worship, which effort would have been commendable for a branch twice their number.

On the 5th and 6th of May I attended a two days' meeting at Platte Valley, Nebraska, Rain, yes; in torrents. Mud ankle deep, sticking closer than a brother; but we held two meetings on the 5th and three on the 6th, and one on the 9th, on which day one of the hard fisted sons of toil was added. One of the same class, already in the fold, handed over \$73 as a part of his tithing; in exposition of our financial system, given without disturbing the religious equilibrium of any. I have been severely criticised for such an exposition in the past, but we are moving, and fast developing our traits of character as we move, essaying to keep pace with the development of God's purposes.

On the 18th of May I renewed labors in Platte Valley delivering fourteen consecutive discourses. Considering the state of the roads, the threatening aspect of the weather, etc., the attendance

was quite fair. A Sabbath School was organized, brethren E. Bolson, superintendent, G. V. Brown, assistant, W. Bolson, secretary, and Sr. A. Brown, treasurer. By care and diligence a good and prosperous Sabbath School may be established. The superintendent ordered the *Hope*, that excellent Sabbath School paper. This was sensible.

On the evening of May 29th I met with the members of the Omaha branch, at which time Bro. E. Rannie, present presiding officer of said branch, was ordained to the office of an elder, and the ordination of Bro. I. Sylvester to the office of priest provided for. The former has labored for more than a decade in the office of a priest, the latter for several years an active member and teacher of the branch, besides acting as secretary for the branch and district. Both these brethren are comparatively young with both natural and acquired abilities, and 'tis cheering, indeed, in these days of attraction and pomp, to see young men willing to set their faces against the allurements of modern Babylon in order to ascend the towering gospel plane of morality and virtue, and invite their fellows to travel with them.

It was not the scarcity of officials that suggested this movement, but there are several elders that have been active, but who are now inactive, and afar on the western side of life. To the credit of the veterans be it said, that they were among the first to receive their younger brethren into the ministerial ranks, and doubtless, should they pass away before them, it will add to their joy to know that some will be left to defend the cause they love, and for which they have labored, lo, these many years. There was also a good supply of priests, but Omaha's population is increasing so, that it and adjacent points will afford ample labor for the whole ministerial force, and we hope ere long for the necessity of a further increase.

South Omaha is fast becoming a city of large dimensions. Old Florence is looming up, while the south part of Omaha proper will demand attention. Then the branch must receive proper official labor; the large and flourishing Sunday School must be properly cared for. Surely, there is a wide and important field opening to the Omaha Saints, and all can be kept so busy in attending to duty, that if performed, none will have a moment's time to find fault, or look after each other's failings. Faults or wrong will be sure to develop if existing at all; then it will be time enough to begin to adjust, and the adjustment will be arduous enough when legitimately proceeded against.

The vast ocean retains a purity by its continuous activity, while motionless water becomes stagnant and offensive. The physical body is healthy and united when all its members retain the needed vitality, performing their proper functions. So with the mystical body of Christ. The success of that body is secured by the constant and legitimate activity of the integral parts. The present and the future will be to a very great extent as we make it, so far as our individual development in Christ is concerned, and the success of the cause we represent. But the fact of being but invited guests in the Father's house should not be overlooked. The grand elements of nature move and operate according to the same uniform laws the world over, whether we traverse the plains, climb the mountains,

sail upon the sea, dive into the caverns, or ascend the clouds. We find these laws in undeviating operation. Not an element moves capriciously; not an atom floats at random. Gravitation exerts its power according to the same rules; gases combine in the same proportions; metals fuse, and liquids boil at the same points of temperature; light is reflected, and refracted at the same angles; heat is radiated, and air is condensed after the same laws, and dew, and rain, and snow are produced under the same circumstances, according to the same laws, whether we stand on this or that side of the globe. So say the scientists and the cultured, and if the above demonstrates the immutability of God's law, and that immutability is indispensable in order to control the elements, what shall we all say about the immutability of God's method to save man? If the fixedness of these natural laws is insurmountable to man's entrance within their precincts, who shall dare presume to ruthlessly enter the sacred precincts of God's *divine economy* to modify or change that upon which infinite Wisdom has stamped with perfection in dazzling letters? John came, at the appointed time, maintaining his dignity in preaching the gospel of repentance and baptism for the remission of sins; denouncing those failing to give evidence of repentance as a generation of vipers. Who will charge him with harshness? Christ made the startling announcement that of himself he could do nothing; yet claimed that his judgment was just, which appears at first a little complex, but possessing patience, with effort to delve a little deeper, it shines forth in grandeur, affording food suitable for the soul thirsting for righteousness. He was sent to do his Father's will by proclaiming his Father's doctrine. While thus engaged he could do nothing in formulating a doctrine to save men, for this had been done, and his acceptance of his Father's appointment was tantamount to a covenant to proclaim the doctrine. His judgment was just because he sought not his own will, but the will of his Father who sent him. From this we learn that God authorized no man to formulate a religion, and that the judgment of none could be just, only as he should believe; and becoming permeated with God's light, obtainable by being grafted into the vine; retainable by abiding in the vine, which appears a difficult lesson for proud humanity to learn.

In Bonds,

JAS. CAFFALL.

SACRAMENTO, Cal., June 5th.

Bro. Joseph Smith:—Permit me through the *Herald* to give a sketch of my experiences. I am, you might say, a raw recruit in this latter day work, as I was baptized about one year ago,—the 19th of this month, at Oakland, California, by Bro. H. P. Brown, and confirmed by Bro. J. B. Price. I now feel, and realize, that I am walking in the narrow way, inside of the boundary line. Christ has given us a boundary line, and if we get outside of it we are liable to be overtaken, and devoured both soul and body.

How many there are who will not look upwards to Christ for aid and strength in the hours of peril and distress.

At times the waters were very riley and muddy at Oakland, especially for a new beginner. Dark clouds and fogs arose there very frequently, which made it very gloomy; but, I am thankful that the Lord gave me ample proof before

entering the church, to convince me of the truth of this work. This alone has kept me from being overthrown.

I have been much blessed during sicknesses through which I have lately passed.

At Oakland, while suffering severely from malarial fever, my faith had been considerably shaken by reason of our branch troubles. In my hours of pain I called in a physician, instead of sending for the elders, as we are commanded to do. Bro. H. P. Brown visited me one evening and said: "The good Lord can rebuke that fever in little or no time." I said all right, but Bro. Brown did not know that I was taking four kinds of medicine. But he administered to me and the fever was rebuked. My pains did not cease however, and I again resorted to medicine, when the fever returned after so doing. "O, ye of little faith," is my thought as I now look back to that time.

Bro. Brown called again, and I resolved to cease taking the medicine, and I was healed then and there, through the administration. Two or three times since have I been blessed in sickness through the prayer of faith and administrations of Bro. Thomas Daley and Bro. Steel, for which I praise the Lord.

Our branch there is in a prosperous condition. Bro. James Parr is feeding the flock with the bread of life; others are investigating. I pray that many may accept the truth.

May we all as Saints be faithful in Christ.

JOSEPH EDWARDS.

PITTSBURG, Pa., June 12th.

Bro. David Dancer:—Enclosed please find post office order for subscription to the *Herald*. I have been reading it through the courtesy of a brother for more than a year, although I have been in the work but a short time. My wife and I were baptized by Elder J. H. Lake last April. I now feel as if I must have the *Herald* for myself. I first heard this latter day work through Elder Briggs, at the house of Bro. George L. Matthews, who has since removed to Los Angeles, California. I investigated it carefully and became convinced of its truth early, but waited that I might bring my partner in life along, and now we both rejoice in it, revealing as it does the fulness of the gospel.

Your brother in Christ,

W. C. H. NOBLE.

WHEELLOCK, Texas, June 13th.

Dear Saints:—I feel like telling you a night vision, or dream, that I had about twenty years ago; long before I believed in such things as direct revelations from God in these latter days, and about eighteen years before I ever knew about the Reorganized church, or anything about the Utah Mormons, more than that I had heard something about Joseph Smith finding some brass plates. I make these remarks to inform those who chance to read this that what I dreamed, or saw in vision, was not caused by any impression made by the claims of the Latter Day Saints, or by anything I had read or heard about them.

At the time I received the revelation I was very much interested in religious matters, and had been reading the Bible, and meditating, and praying for what I felt I then needed; and one night I saw a body ascending towards heaven like a body of fire; at least it looked red like fire.

It occurred to me at that time that that body was myself.

Immediately following this scene I traveled from where I then was in a southerly direction for some distance, in a zigzag line. For a time all seemed dark, then again it seemed that I returned to the point from where I started and then traveled in a westerly direction a much longer distance than I had when going south. It appeared at the end of my westward trip that all the obscurity or darkness was removed and everything was as light as noon-day. This closed my dream or vision, and here is the interpretation of it. About the time I received the above revelation the good Lord blessed me abundantly with light, and the love of God was shed abroad in my heart. I loved God supremely, and I loved righteousness and hated sin. I wanted to be made free from it and labored to that end; but have never attained thereto as yet. Afterwards I joined the Baptist church—one reason why I did so was that my mother was a member of that church. I then went from Tennessee where I then lived, to the state of Alabama which was south of there. And O, what obscurity I underwent. That light which I had received seemed all gone, and I could not get it back; so I labored and labored to get myself in the like condition again, but I could not. I came back to where I started from in Tennessee and after about twelve or thirteen years I moved to Texas, where I now live, which is in a westward direction about one thousand miles from where I was raised and lived in Tennessee. Since I moved here, about two and a half years ago, I heard the gospel in its fulness by Brn. I. N. Roberts and Heman C. Smith, and after I heard it, I believed and obeyed it, and have received direct revelation from God by his spirit that it is his work, and today I possess sufficient knowledge from the Lord to enable me to say that the claims of the Reorganized Church of Jesus Christ of Latter Day Saints are truth.

I am not dependent upon man for the knowledge that I have, and I also know that the Book of Mormon is true, for God has revealed it to me. So it is as clear as noon-day to me that this great latter day work is of God. And now my brethren and friends, you see my dream or vision was true, and the interpretation is also correct. You see from my testimony that I received greater light of God's spirit before, and after I joined the Baptist church it was when I was in that church that I underwent that dark scene.

I preached about fifteen or sixteen years in the Baptist church and the good Lord blessed me more or less in said service, but nothing to compare with the blessings received since I came into the Church of Jesus Christ. I was just as honest then as now. I was as Paul was before his conversion, to a great extent, and am now like he was after his conversion to Christianity. Then I thought and believed and was in error in a great measure, but now I am in the sunshine of the fulness of the gospel of Christ, and am determined by the grace of God to fight the good fight of faith; yes, that faith that was once delivered to the Saints. Oh, that I could sound the glad tidings to the earth's remotest bounds! I feel like doing it and let the people know that God is the same to-day, yesterday, and forever, unchangeable; and the gospel of Christ the same as when preached in its fulness by those he has called

and sends to preach it, and that when the people hear and obey it, as in days of old, the good Lord gives unto them that hear, believe and obey the same blessings now as he did eighteen hundred years ago, and that it is the will of God to gather all the honest in heart together in one upon that old foundation of the apostles and prophets Jesus Christ himself being the chief Corner Stone. That foundation upon which he said he would build his church and the gates of hell should not prevail against it.

Yours, in the one faith,
E. W. NUNLEY.

ELMIRA, Kans., June 11th.

Bro. Joseph:—We are still alive in this part and continue holding our prayer and testimony meetings every Sabbath. Have not had any preaching for three months. We are sorry that Bro. Parsons had to leave us, but hope that others may make up for his absence. We look for Bro. Shute soon to preach for us. I pray that the Lord will send forth more laborers into this part of his vineyard, for there are a great many places that could be had for preaching, and I think a good work could be done. I hope to still live to set a good example before the world, for I think that there is a great deal in that kind of preaching. Hope Bro. Luff and all his helpers will come around as often as possible.

Your brother, in bonds,
S. C. ANDES.

PLUM HOLLOW, Iowa, June 16th.

Bro. Joseph:—Bro. Blair left us last Tuesday for Council Bluffs. We were grateful for his services during our conference held at Farm Creek. The Saints were glad to see his face once more. They thought of times gone by when he with Bro. E. C. Briggs first visited them and preached the gospel in its purity. Our conference passed off pleasantly; the business was done without a jar, not a particle of the spirit of altercation was manifested from any source. Bro. Blair did the preaching to large and attentive audiences, Saturday night and Sunday. The outsiders gave him an excellent hearing, and were well pleased. His wise counsel and timely advice to the Saints comforted their hearts and gave them courage to battle on to the victory.

We were offered the use of the Christian church at Henderson, which we accepted. Bro. Blair occupied three consecutive nights preaching to a very fair audience. Miss McFillen, the organist, with her band of singers gave us timely aid. Thanks to them for the church and their singing.

The Saints in Farm Creek are few but worthy of the name they bear. On account of the sickness of Father Leeka and his aged wife, we were called to Plum Hollow to administer; and thanks be to God, Bro. John sat in his place at the head of the table to-day; and we are hopeful for sister Leeka. We solicit the prayers of the Saints in her behalf. Bro. William had a severe attack but is much better. The time for our camp meeting is drawing near and we depend largely on their help; God bless and heal them and make them whole, is our prayer.

We have concluded to commence our camp meeting the 17th of August, 1888. We wish to announce this in time, and hope all the Saints and friends will take notice; especially those of

the Fremont and Pottawattamie districts. We invite all who can do so to attend. Our camp meeting is the common talk of the country. Numbers of the most influential citizens of the county have told me that our meeting last summer was the most orderly and in every particular of the kind the best they ever saw.

Bro. Blair preached twice in the Ross school house, and once at Dutch Hollow to packed houses.

Our meetings since the General Conference have been well attended. I leave this week for Keystone and Wheeler's Grove. My heart is in the work
Yours in bonds,
H. KEMP.

OMRO, Wis., June 18th.

Bro. Dancer:—I am here trying to preach some. Have held three meetings. I held four at Winneconne. People are very much prejudiced against the faith and but few come out to hear. I meet all kinds of doctrine—Spiritualists, Seventh Day Adventists and all the sects about here. O, what poor weapons they have to fight with! Weather very warm.

Your brother in Christ,
W. S. MONTGOMERY.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor; writers are responsible for their own views. Contributions solicited.

RENUNCIATION

BY THE

BISHOP OF LONDON.

IN the following is given the remarkable farewell sermon of the Bishop of London, delivered in Westminster Cathedral, on the occasion of his laying down his Robe, his seat in the House of Lords, his Palace, his Bishopric, and his princely income.

And as the question of Apostolic and Episcopal succession is causing much enquiry among the Saints and others at the present time, there is also given the form of license granted by King and Queen, conferring their "Divine and Regal Right" to Bishops of the Protestant "Church of England, as by law established" by act of Parliament. Also the chain of succession of priestly authority transmitted through John Wesley, a Presbyter of that church to the church in America; also his censure of their assumption of Episcopacy. It is a notable sign of the age. Just think that within so few years of the secession of Pere Hyacinth from the Catholics; Thomas, from the Methodists; H. W. Beecher, from the Congregationalists; saying nothing of the Andover Heresy; Swing, from the Presbyterians; Herbert Burrows, Bishop of London, from the Church of England; and last, not least,

Spurgeon, from the Baptist association—and the end is not yet.

The following is copied from the American *Non Conformist*, published at Winfield, Kansas:

A TELLING TEXT.

And the Taking Deductions Therefrom—An English Bishop's Life of Ease and Emoluments Forsaken for a Home with the Poor—Wealth's Rottenness Opened to Public View—His Last as Bishop of London.

The following is taken from the London *Justice* as a Christmas sermon:

TEXT.—"Go to now, ye rich men weep and howl for your miseries that shall come upon you. Behold, the hire of the laborers who have reaped your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped down are entered into the ears of the Lord of the Sabbath. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you."—James 5: 1, 4, 5, 6.

Fellow Citizens:—The text which I have just read you, and from which I shall preach the last sermon as Bishop that I shall ever deliver from this pulpit, is one which is probably as unfamiliar to you comfortable, well-to-do people as it is familiar to all those who since it was originally penned, have toiled and suffered for humanity. Although it is read sometime in the ordinary course of our church service, yet judging by your conduct, your ears have been deaf to its terrible denunciations. From the days when I was an humble curate until now, I have had a large and varied experience of cathedrals, churches, preachers and sermons, but I have never yet heard a discourse based on these words, and I can not learn from any of my brother bishops or priests that they have ever used them, or heard them so used.

I can see by your uneasy demeanor, that you are asking yourselves why, on this Christmas day, when, in accordance with custom, I should be preaching smooth things to you, I should be mad enough to offend your delicate susceptibilities by quoting the sayings of one of the common people—words written eighteen centuries ago—which might have done very well then, but which can not possibly be applied to you and your class to-day; you who come here, clad in purple and fine linen, who, some of you, live in king's houses, who fare delicately every day, and who consider that you have fulfilled every moral obligation when you have dropped a coin in the collection box, before you step into your carriages, to be driven to your luxurious home. It is because I believe that not only James, but Jesus Christ himself, if he could stand in my place to-day, would hurl these words at you with a force and a passion of which we, in this nineteenth century, have but little conception. Not as a bishop, but as a man, I repeat them to you, hardly hoping that they may touch your hearts, but more as a

justification for any new and strange position.

For years I have been one of you. My home has been not where Christ's home was, with the masses, but with the classes. I have an abundance of this world's goods. I have lived with the fashionable and the wealthy, and I have been a dignitary of a church which is the church of the rich, and not the church of the poor. Without a protest I have mixed in society with men and women whom Christ would have denounced as bitterly as he denounced the Scribes and Pharisees. In the house of lords, I have silently sat side by side with whoremongers and adulterers, and as silently have I welcomed as my personal friends, high-born women—some of whom I see before me to-day—with whom no decent workingman would allow his wife or daughters to associate.

I have seen among you, spreading like a canker, the lust of the flesh and the pride of life, and instead of reproving you, as Christ would have done, I have taken refuge in generalities, and have not dared to denounce your individual sins. And all this time there has been going on around me, in this huge city and throughout the land, the surging, toiling life of humanity—the sorrow, the suffering, the poverty, the disease, the sin and the shame which I realized but dimly, as something altogether a part from my own existence, but for which, I at last see clearly, you and I have been, up to the present time, mostly to blame. We and our class have kept back by fraud the hire of the laborers who have reaped our fields, we have lived in pleasure on the earth and been wanton, we have nourished our own hearts while we have starved the bodies of these to whom we owe the very bread we eat and clothes we wear, and now we are condemning and killing at our very gates the people whose inarticulate cry is entering into the ears of the Lord of Sabbath, whose faithful servants we pretend to be.

My Fellow Citizens, I know not how it may be with you, for me this careless, selfish life is ended. Little by little I have awakened to the fact that all my days I have entirely neglected my real duty to my fellow men, and at last I have come to know that my proper place is not there, as the well paid bishop of a church which, in its present condition, is utterly opposed to everything which Christ taught, but among the poor, to whom he declared that the gospel should be preached; among the laborers, whose hire we have kept back by fraud.

Too long have I neglected the miserable social fact of our so-called Christian civilization. Too long have I spoken to you smooth things and cried peace when there was no peace. I have known by repute that there was misery among our people, starvation in our midst, and prostitution upon our streets. But hitherto I have taken these as something for which you and I are not responsible, but which were really due to the inherent wickedness of nature.

But now I have learned that our pleasures and our wantonness have been built

upon this hideous foundation, and having learned this—as you may also learn if you will—I have resolved that from this Christmas day my new life shall begin. To-day I lay down my robes, I give up my bishopric, my palace and my income; I give up my seat in the House of Lords; I give up my pleasures of society and of the world, and at last I take my place as a man among them.

It is, I know, a bold step that I have taken, but I have fully counted the cost. Resolved no longer to live on the labor of others, I shall probably have to join the great army of the unemployed. To-morrow I shall attempt to preach my first sermon to them in Trafalgar square, from the same text that I have used here to-day, and it is likely that I shall pass to-morrow night in a police cell. But there I shall be no worse off than Jesus Christ would be if he attempted to enter this abbey (Westminster) now, for he would be arrested and locked up as a vagabond without any visible means of subsistence. To you and to your class he would simply be a laborer whose subsistence you have kept back by fraud. To the abolition of the fraud, and of the misery and degradation which result from it, I shall henceforth devote my life. It will be no easy task, not near so easy as being Bishop of London, but the reward of a good conscience and of a noble work well done, is better far than a palace and ten thousand (\$48,400), a year.

In this place I shall probably never speak again. But when Freedom shall have opened out her arms and gathered all men into her wide embrace, when Justice and Truth shall have taken the place of oppression and fraud, some man of the people shall stand in this temple of the dead, and, inspired by the best traditions of the past, the noble aspirations of the present and the ideal hopes of the future, shall send ringing through these lofty aisles that living Christmas message which, till then can never have its full significance.

"Peace on Earth, and Good will to men."
HERBERT BURROWS.

We now show the commission of Protestant Bishops; and the reader can see what authority Herbert Burrows possessed and what he relinquished.

The following is from "Thos. Powell on Succession;" Carlton S. Porter, New York, 1861. "Acts of Parliament in the 26th year of Henry 8th, declares the King shall have full power and authority from time to time to visit, repress, reform, redress, order, correct, restrain and amend such errors, heresies, abuses, offences, contempts and enormities, whatsoever they may be which by any manner of spiritual authority or jurisdiction ought or lawfully may be reformed."

This was in 1535. According to the full power here given, commissions were issued to those who had Bishoprics, giving them a license for their jurisdiction as Bishops; and they only held their jurisdiction on good behavior and at the King's pleasure. They are as follows:

COMMISSION.

"Henry the VIII, King of England and France, Defender of the Faith, Lord of Ireland, and under Christ Supreme head of the church on earth.

"To the Reverend father in Christ. Edmund, Bishop of London, peace; seeing all the authority of jurisdiction as well that which is called secular as that which is called ecclesiastical emanates primarily from the kingly power as from a supreme head, etc.

"We, desiring to accede to your humble supplication, for this purpose commit our office and authority to you in the manner and form hereinafter described, and declare you to be licensed and appointed, therefore, to ordain to holy orders, etc., also to make visitations, etc., as the Bishops of London your predecessors in times past might exercise, by the laws of this realm; and not otherwise, etc., and to do everything that in any way concerns Episcopal authority and jurisdiction over and above those things which are known to be committed unto you by authority of the Scripture, in our stead, name and authority. Having great confidence in your sound doctrine, purity of conscience, integrity of life, and faithful industry in the performance of your duties, etc. We license you, by these presents, during our pleasure, etc., to answer before us as to your duty at your bodily peril, admonishing you in the meantime to exercise your office piously, holily, according to the rule of the gospel; and that you never at any time promote any one to holy orders, etc., (that is, otherwise than is here directed); in witness whereof we have commanded these presents to be made and confirmed by our seal for ecclesiastical causes. Given November 12th, 1539, and thirty-first of our reign."

After the Anglo-American war the members of the Church of England were left without ministers to either baptize or administer the sacrament. In their distress they applied to John Wesley, a Presbyterian of the church to which they belonged, to aid them in their difficulty, when he gave the following commission to John Coke, and also authority to Mr. Ashbury.

COMMISSION.

(Taken from Richard Tidings on Apostolic Succession, page 53).

"To all whom these presents shall come; John Wesley, late Fellow of Lincoln College, Oxford, Presbyterian of the Church of England, sendeth greeting:

"Whereas, many people in the Southern Provinces of North America who desire to continue under my care and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for the want of ministers to administer the sacraments of Baptism and the Lord's supper, according to the usages of the same church; and whereas there does not appear any other way of supplying them with ministers.

"Know all men; that I, John Wesley, think myself to be providentially called at this time to set apart some persons for the work of the ministry in America; and therefore under the protection of Almighty

ty God, with an eye single to His glory, I have this day set apart as a superintendent, by the imposition of my hands and prayer, being assisted by other ordained ministers, Thomas Coke, Doctor of Civil law, a Presbyter of the Church of England, and a man whom I judge to be well qualified for that great work.

"And I do hereby recommend him to all whom it may concern as a fit person to preside over the flock of Christ.

"In testimony I have hereunto set my hand and seal this second day of September, 1784.

[Seal].

JOHN WESLEY.

Mr. Ashbury received similar administration. They took upon themselves the title of Bishop and organized these members of the Church of England into the Methodist Episcopal Church. When John Wesley heard this he was so hurt and disgusted that he wrote a long letter to Mr. Ashbury. We quote from Lee Moore's Life of Wesley; extract Richard Tidings on Apostolic Succession, page 50.

* * * "In one point, my dear brother, I am a little afraid both the doctor [alluding to Dr. Coke] and you differ from me. I study to be little, you study to be great; I creep, you strut along; I found a school, you a college and call it after your own name. Oh! beware. Do not seek to be something, let me be nothing and Christ be all in all. One instance of this your greatness has given me great concern. How can you, how dare you suffer yourself to be called a bishop. I shudder. I start at the very thought. Men may call me a knave, or a fool; a rascal, a scoundrel, and I am content but they never shall by my consent call me a bishop. For my sake, for God's sake put a full end to this. Let the Presbyterians do what they please, but let the Methodists know their calling better.

JOHN WESLEY."

Such is the Episcopal Authority as originating in King Henry and handed down to this day.

E. C. BRAND.

CATHOLICISM.—No. IV.

BY ELDER M. T. SHORT.

THE method of confession, in order to receive the sacrament of penance, is to 1st, Carefully examine one's own conscience. 2d, Be heartily sorry for having offended God. 3d, Resolve never to sin again. 4th, Humbly confess. 5th, Obey the priest and make proper restitution.

The above is to be prefaced by a standard, or authoritative prayer to prepare the soul and to obtain needed grace to remind one of the number and magnitude of past sins. Sins against our Maker are such as disbelieving an article of faith; making a bad confession; neglecting religious instruction; rashly exposing to infidelity; reading dangerous books or keeping bad company, murmuring, negligence, idleness, etc. Sins against our neighbor, judge rash and injurious, and harbor rancor and revenge, avoided or treated maliciously, envied or abused, etc. Sins against ourselves, pride, covetousness, impure desires, immod-

est talk, scandal, fraud, deceit, theft, envy, sloth, gluttony, anger, impatience, etc.

Any church that will disdain a liberal education, or retard free thought, or manacle the hand of discovery, or in any wise fetter the empire of the mind, is a foe to the best interests of mankind, and the glory and salvation of Israel's God.

Cusa, a priest, could call in question the old Ptolemaic system of astronomy, and conjecture that the earth moved around the sun, and thereby gain the cardinal's hat. Copernicus formulated a theory in regard to the solar system for which he received an ecclesiastical benefice, or pension for life.

It remained for Galileo, by the aid of his powerful telescope to reduce the vagaries of his predecessors to demonstrated facts, nor did he wait till the aberration and velocity of light were ascertained, or the law of gravitation brought forward. What had been inferentially taught as "probability," was declared by this gifted Italian to be known truth. Cardinal Bellarmine owned up that the discovery was undeniable; but the church dignitaries regarded the bold disclosure to be at variance with the Scriptures, and the universal testimony of the venerable fathers. To know, and so affirm, would be to pave the way for true progress, hence the inquisition and a papal decree, "obliging him to promise that he would no longer teach as a demonstrated fact that the earth moved around the sun, as such opinion appeared to be contrary to Scripture." The Inquisitorial court sought a pretext against the world's benefactor, condemned and sentenced him. He had to abstain from teaching facts, and "recite the seven penitential psalms, one a week for three years" ere his precious life paid the ransom for priestly hate. It is a miserable Jesuitical prevarication to say "Galileo forced the Pope to send his affair before the inquisition." It is reprehensible to bring up the attitude of Protestant Germany to one John Kepler, in order to mitigate the folly and crime of the Holy Apostolic Catholic Church. The teutonic philosopher discovered the elliptical forms of planetary orbits established those laws, and settled those truths in advance of Galileo's day, and eventually was appointed court astronomer of Rudolph II, at Prague.

Our approved author praises his faithful churchman for having "departed from a system rendered venerable by age," yet brands the intellectual rival "his wilful and obstinate departure from the prudent course which had been pursued by both Cusa and Copernicus."

All authoritative Romish writers are bound to re-echo, and re-voice the views and sentiments of the concurrent faithful predecessors, which formulated the constitutional law of the organism. Our would-be spiritual adviser and scribe gives us his revamped exegesis on the taint and transmission of the Adamic, or original sin.

"The transmission of original sin is a mystery which Catholics believe on the authority of God who reveals it. It is not out of harmony with reason and to some extent admits of explanation."

He declares that the happy pair were endued with "holiness and original justice," which might have been handed down to posterity instead of the first, or original sin. But God said that "Adam fell that man might be." By the wisdom, and power, and predeterminate counsel and foreknowledge of God, a ransom was prepared in the person of the Lamb of Calvary from, and before the foundation of the world. It is an eternal truth that "the soul that sinneth it shall die."

This inexorable law should be placed in juxtaposition to, and in abrogation of the old, false and fraudulent proverb,—“The fathers have eaten sour grapes and the children's teeth are set on edge.” On the other hand our individual righteousness, and personal obedience save us, and not parental piety, ancestral holiness, or the supposed superabundant grace of Saints and martyrs. To multiply and replenish lawfully is no sin, and the first fruits of the heavenly ordained, God appointed union of the sexes, are "holiness unto the Lord;" and, even, while in childhood, or early youth,—“of such is the kingdom of heaven.”

We unhesitatingly admit "The natural man receiveth not the things of the Spirit of God;" neither does he receive from Satan unless he yields to temptation. Man does not come upon the arena of action either a saint, or a sinner, a cherub, or demon. He occupies an intermediate sphere until growth and development shall crown his daily life. Then he can choose the good and refuse the evil, or the reverse. As the light of reason burns steadily and bright, and when comparative philosophy maintains the equilibrium, as the governor balls upon an engine do its motion, then responsibility attaches; but God, knowing that we are far short of his glory, wisely and graciously concluded all under sin, so that his great mercy and infinite atonement would reach and embrace a fallen, ruined world. If we inherit our earthly sojourn in, by and through the fall, amen. For the second Adam has more than recompensed for the voluntary act, the legitimate outgrowth and the temporary inconvenience of the first. A paradise denied to our first parents, for a brief time, or till repentance ensues, will not be worth comparing to "Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels," and to the abode of the Almighty, the headquarters of Christ, the empire of the triumphant church, and the habitation of glorified humanity, in ecstatic exaltation. Prophetic croakers may grumble, and lash themselves into bedlam, or pandemonium over things in which they had no voice and vote while the wise and virtuous realize, that all things will eventuate to their best good and God's glory. We inherit our natures and mortality from the primitive parent, but our spirits and agency emanate from our heavenly parent. Sin is not transmissible, for it is a violation of law, but constitutional weaknesses, and physical disabilities, may be handed down, because like reproduces like, and everything after its kind and in its order. A

great deal is said about the "sin of nature;" but, forsooth, "he that knoweth to do good and doeth it not to him it is sin." The first sin was Adam's alone, but "the effect of his sin, that is, the rejection and deprivation of original justice he incurred, as head; and we, as his offspring, individually, as united to him." This view prompts the dominant church to baptize infants, still-born babes, and even unborn in instances of the prospective mother's death, and that too all for the remission of sins; howbeit, Jesus Christ taught about little children without their baptism, or before he touched and blessed them, "of such is the kingdom."

The above popish idea is honoring to Providence, as compared to the old Calvinistic doctrine that "Hell is crammed with infants damned without a day of grace." The followers of the Geneva divine have sung and preached the above tenet, for the benefit of "the elect," for the glory of their God, and to the praise of his "vindictive justice!" Our inherited guilt is thought to originate in the primeval will; but, "God is not bound to do what is in itself absolutely best, but only what is good, or relatively best!"

According their own theory the divine clemency would not be at all exhausted, but the Deity do about half right in the affair. The proffered mercy and grace of God were forfeited in the first instance through disobedience; but, mother church says, our first parents' subsequent faith, through the merits of Jesus Christ, was not transmissible.

This logic would make the transgression of the original as the federal head damn the race, while his obedience would only benefit himself individually. A poor rule indeed that does not work either, or both ways, and an infinitely worse one to work ruin on the one hand, and effect comparatively nothing on the side of mercy and love.

Let us now ascertain, as much as we well can, the grounds on which the Latin rite of the holy eucharist is administered, at times in both kinds; and at other times, in one kind to the laity.

"If at any time it became an obligation for the laity to receive under both kinds or to receive only under one, it was when the church, for good reasons, thought proper to issue an express command on the matter, or when some general custom prevailed that had the force of law."

"The manichean heretics considered it an evil to use wine, and held that Christ had no real blood." Buck's Theological Dictionary does not so describe the tenets of Manachus or his disciples. At all events some of the popes of the fifth century decreed that all should use bread and wine. These edicts were fulminated from the vatican to "deter these heretics from profaning this holy Sacrament."

"When the Manichean heresy died away, the law which was made on their account was relaxed."

Turbulent men of the modern times branded the church with error for permitting communion "under the species of bread only," which moved the councils of Con-

stance and Trent to sanction, "with a positive law the prevailing custom," "lest she might appear to connive at those innovators, and to admit contrary to the truth, that for fifteen centuries she had not known the nature of this sacrament; that she had allowed it to be mutilated and profaned."

The exceptions to the above "positive law" are many and even form the rule in a number of countries to accommodate national bias. To solemnly define and authoritatively declare a commandment or law, and officially permit, and even sanction their violation, is the sheerest farce, and the most palpable nonsense in all the wide creation.

Our Transalpine logician thinks some do not like the taste of wine, others can not afford it, as in cold climates or almost inaccessible regions; besides, in passing the sacred chalice, there is danger of spilling the blood, besides other difficulties, and irreverences liable to happen.

Christ is thought to be whole, and entire in each or either specie, and "communion under one kind" is said to be "a complete sacrament of the body and blood of Christ." Then to add gravity, force, and the semblance of authority to this outrage on common sense, she exclaims, "Alas! what dogma or law is there that can not be attacked under the destructive principle of private interpretation." "Holy church" will hardly claim that blessing the loaves and fishes was a sacrament; but when Jesus simply blessed and broke bread, or the apostles and all broke bread from house to house, they construe this into a precedent for communion of one kind. See Luke 24: 31; Acts 2: 42-46; 20: 7.

The bread of God, the living bread, the bread of heaven, the bread of life, treated upon in the sixth chapter of John, has no reference to the Lord's supper; for Jesus instituted the same the evening of his betrayal.

"His glorified human nature does not admit of mutilation, or separation of its parts so that the body and blood and soul and divinity of Christ must always remain united."

Even devout Catholics would be loth to admit that Jesus Christ was not in heaven perfect and entire. But Paul, the apostle says, "flesh and BLOOD can not inherit the kingdom of God."

"It is true that receiving Communion under both kinds separately might help the receiver to call to mind more vividly the death of Christ, but between the remembrance and a more lively remembrance there is no difference in essence but only in degree, and this seeming disadvantage can not render the sacrament invalid. Baptism by immersion, or dipping under water, as practiced in some parts of christendom, signifies more vividly the burial and resurrection of Christ, yet baptism by effusion, that is, by pouring water on the head, is equally valid, and is generally used by the church in the west."

The phrase in Matthew, "Drink ye all of this," does not necessarily include the laity any more than the advice, Go ye into all the world, Go ye therefore and

teach all nations, baptizing them, Whose sins ye shall forgive they are forgiven them and whose sins ye retain they are retained, etc, but we fail to behold the parallelism, lest peradventure the common membership would be denied the board of our common Lord.

"Christ instituted the Holy eucharist under both species, and the consecrating priest is bound to partake of it under both species because it is a sacrament and also a sacrifice. It is requisite for a sacrifice that the victim should be really present and immolated, or destroyed, at least mystically, in order that it may present the death of the victim. This was done at the last supper, and is still done in the mass by the symbolic severance of the body and blood of Christ through consecration."

It is passing strange that any people should strive to perpetuate, in symbol, or fact, the type, when the antitype had culminated, and consummated, as in the scene and sacrifice of Mount Calvary. The immolations were never pleasing to the Supreme Being, and were only enjoined as the only and desperate remedy to reconcile poor sinners. Those rites and ceremonies found their object and end when the expiring Savior exclaimed from the "cruel cross," "It is finished." To at all understand the mass, and enter into the spirit of it, would be to "crucify to themselves the Son of God afresh and put him to an open shame." He is alive forevermore, and there is no blood in his resurrected glorified body *vs.* symbols of the mass. First Corinthians 11:27, in all Protestant versions, as well as the Inspired Translation, the words *bread* and *wine* are united together with the copulative conjunction "*and*," whereas, in the Vulgate and Douay, the disjunctive "*or*" is used to give double and separate meanings to the thus rendered antithetical parts of the sentence, and thereby provide for "Communion in one kind." Our author jumps at conclusions, assumes the thing in controversy, begs the question and ends as follows: "To the Apostles was promised the Holy Ghost, to abide personally with them and their successors forever. (St. John 14:16.) Therefore I can not do better than accept what is held by the Catholic Church on the subject."

The mother scores some of her estranged children for advocating unconditional predestination, and then renders her ravings weak and ineffectual, by allowing that the good are predestined to life, but anathematizes the doctrine, and the adherents thereof, which maintain that the wicked are decreed to death.

"If any should ask why God, who can predestinate some to eternal life, can not predestinate others to eternal condemnation, the answer is plain. Salvation is an act of mercy, and can be granted to one who has no merit: condemnation is an act of justice and punishment, and can only be inflicted on a guilty person, and therefore God can only predestinate in the former case and not in the latter, because God can not be unjust."

This "tweedle-de-dee-tweedle-de-dum"

logic rounds up as though the recipients of mercy, even on the gallows, all destitute of merit, were all foreordained to glory and bliss; but the objects of justice are condemned without mercy. To exonerate the Almighty from turpitude we remark,—that he endows intelligent existence with agency, which when abused brings darkness of mind, hardness of heart, alienation of affection, loss of reason, and in fine all the ills that fallen spirits are heirs to. The Lord of love does not provoke, tempt, or harden anyone. He has predestined, decreed, and foreordained, from all eternity to all eternity, that he will reward or punish, in just ratio; hence we are the arbiters of our own fate. If we are damned, the fault is with us; if we are beaten with a few stripes, we surely deserve them; if we only attain to thirty fold, we do not merit sixty; if we receive an hundred fold, be assured it is solely because we are worthy to so receive, the Lord being merciful and just all the while and forevermore.

Again "the mother of harlots" cracks the knuckles of some of her lewd daughters for claiming "justification by faith alone." Our transalpine informant arrays, very judiciously and properly, a number of texts to prove the futility of the position. He thinks that a dogmatic interpretation of an isolated and obscure text as though it was clear, not in harmony with, and in instances, contrary to clear texts, is a violation of all rule. We heartily say amen, for we like to agree with the learned prelate when we well can.

Eternal redemption is vouchsafed, not on one condition alone, but the rather, a grand combination of the whole and entire scheme of salvation. The great German reformer, and doctor of divinity, was vain enough to speak of himself as one "to whom the mystery of genuine faith, hidden from former ages in God, had been revealed." In Romans 3: 28, he added the word "only," after "faith," to suit and bolster up his new discovery. He also rejected the book of the Apostle James, supposing it to be adverse to the teachings of Paul. Such reckless liberty and lawless suppression moved his colaborer, and fellow-reformer, Zuinglius, to exclaim: "Luther, thou corruptest the word of God. Thou pervertest the Holy Scriptures," but to no avail. Calvinists caught the contagion, the eleventh of the thirty-nine Articles of Religion,—"Wherefore that we are justified by *faith only* is a most wholesome doctrine, and full of comfort," is a factor in the Episcopal service, and Methodists and free-booting evangelists have caught up, and piped forth the strain. The old historic church left the simplicity and purity of the true gospel; introduced heathen rites, transformed the spirit and letter of the law, perverted some, and changed wholly other ordinances; mutilated and broke down the primitive organization; instituted a new way of adoption; originated a new mode of church government; established unheard of orders, and societies; perpetuated monasteries and nunneries; invented the tribunal of penance; debased the people and pauperized the

world; all as she avers under the guidance of the Holy Ghost, and by virtue of her supposed successorship to the chair and throne of St. Peter, and her power and authority to manipulate the spiritual and temporal treasury of "Holy Church."

We will now dismiss and bid a long and last farewell to "Catholic Belief," with the foreign author thereof, the "Very Rev. Joseph Faa Di Bruno, D. D."

Oriental and Greek schismatics; the Arian, and Manachian heresies; the Albigenses, and Waldenses; the admirus of Huss, and Jerome, of Prague; and other defections here and there, from time to time, were the accumulating monitors of a great revolution throughout the Catholic world. The woman in royal attire and regal splendor who "sat upon the scarlet colored beast," began to feel her insecurity. That nondescript animal symbolized earthly governments and the temporalities of the papacy; while the imperial, blasphemous impersonation of woman represents the "woman drunken with the blood of Saints and the blood of the martyrs of Jesus," *i. e.* the church of Rome. Rev. 17. These elements of unrest and disintegration tore away, and chrysalized to the great Reformation of the sixteenth century. In this family quarrel between the woman that "sat as a queen," and her in-subordinate, separated children, the unlawful wedlock of church and state was called in question; the divorce was wrought out; and the temporal power of the universal bishop, the tripled crowned father, the successor of the Apostle Peter, the earthly vicegerent of Jesus Christ, is gone once and forever. As the light of civilization streamed through the glad earth; as the fires of reason burned in high places; as *liberty* to think and act, (Thou child of Heaven), belted the solid globe, nations arose without a creed, but toleration to lawabiding faiths. Under the glorious dawn of political and ecclesiastic freedom, elegant steamers plow the raging main; the fiery chariots of Nahum spans and interweaves the continents with glittering steel; the old grease lipped lamp gives way to the electric light; hovels are supplanted by homes; and unfettered genius, science, discovery, mechanism, art, industry, peace, plenty, purity, spirituality, devotion, immortality and eternal life are amid the rank and file of the sum total that go to fill up the cup of joy, both here and hereafter. The long, dark, dreary night of apostasy was lighted up by the morning stars of the Reformation, which are in turn eclipsed by the noonday sun of the great, grand and glorious Restoration of the one true and everlasting gospel.

The next treatise from which we wish to glean a few extracts, or condensed topics, is the production of native talent; even that of James Cardinal Gibbons, late archbishop of Baltimore, and the second to wear "the Red Hat" in America. He imbibed the doctrine in his mother's milk; has made it a life study, consecrated his energies in its interests, disdains the calumniator's pen, and disavows a sinister motive for ease, profit, or temporal reward. He thinks a prodigal absconding child

would not speak well of a good mother whom he had unwittingly abandoned; while he proposes to speak the truth about the much maligned venerable mother. The reverend gentleman tries to tell us that by a belief in and acceptance of the gigantic dogma of Romanism we lose nothing and gain everything. He postulates that in so doing we gain a correct knowledge of God; the entire revelations of his will; the whole truth as it is in Jesus Christ; an indispensable firmness; a thorough fixedness of purpose, and a profound and conscientious peace of mind. He avows that in returning to the field you come back to the shrine, altars, sacraments, and authority that your prodigal parents abandoned three hundred years ago; hence it is the mother's cradle and the "Father's home," that his work,— "The Faith of our Fathers,"—treats upon. The garments of joy, the banquet of love, the kiss of peace, and a maternal embrace, are freely proffered to a modern convert who will exclaim with the penitent Augustine: "Too late have I known thee, O, Beauty, ever ancient and ever new; too late have I loved thee."

(To be continued.)

A SHORT PRAYER AND COMMENT.

"Open Thou mine eyes that I may behold wondrous things out of thy law."

The question of long standing, "Who shall decide when doctors disagree," I propose to answer. Nothing is more positive than the fact, that where two men disagree that one of them must be wrong, especially among the Doctors of the Divine law, or law of God. Consequently there must be blindness on the part of one of them, and possibly both. Hence the propriety of this prayer, by making an appeal to the great fountain of wisdom, knowledge and understanding, that God would open the eyes of us poor erring mortals that we may behold wondrous things out of his law.

And is it not a wonder indeed that so many differ in regard to the fundamental principles of the divine science when God himself has given us a plain rule of duty? When God opens our eyes, we shall see alike; but now men look to the schools of human science for divine knowledge, instead of looking to God. In proof of this we need only to notice the great mistake of the five foolish virgins, who are yet to confess just before the bridegroom makes his second appearance that their lamps are gone out. Who are more blind readers than those who teach that Christ will make his second advent before the five foolish virgins confess that their lamps are gone out?

That thing has not been done. Lamps, or their Bibles, they all took. "Vessels," means societies or churches; oil means the Holy Ghost, or the Spirit of inspiration of the Almighty.

All who reject the Book of Mormon and the doctrine of the literal gathering of Israel before the second advent, do not understand the Scriptures, for this is what they teach, hence their confession, "Our lamps afford us no light." Neither will

the door be shut until the foolish virgins see their mistake and confess too late. Therefore Mrs. White's "shut door," is all out of season. Her followers credit her as a prophetess and are among blind guides. They would do well to pray this prayer, "Open Thou mine eyes."

The Bostonian Adventists who keep Sunday for Sabbath, said years ago that all the signs that Christ spoke of had already been witnessed, and that He, the Lord, might come any moment. They are others of the foolish virgins, but they will yet confess to the wise, "Give us of your oil, for our lamps are gone out." This confession will be made when they see the Twelve Tribes of Jacob come as a cloud, and as doves to their windows, and a nation born in a day, no more to be divided into two nations thereafter, forever. For thus saith the holy word:

"The church, or kingdom of heaven is not compared to a virgin, much less to ten virgins, only when it is not perfectly organized, as at the present time. The Bride, or Lamb's Wife is not one, or ten virgins, but one wife. Neither of these ten virgins now hold the Urim and Thummim; consequently they have no translator nor any one to tell whether my claim to membership in the body of Christ is valid or not, therefore the brethren may disown me until one shall stand up with Urim and Thummim, as in the time of Nehemiah and Ezra, when Barzillai was put from the priesthood as polluted because he could not show his lineal right thereunto."

Brother Joseph Smith:—I am sorry I can not do more than render thanks for your kindness, for sending me the *Herald*. I am eighty-seven years and four months old, the 20th of this June. Can not write much, so that anybody can read it; my hand trembles. I got a neighbor to copy my article, hoping you would publish my ideas therein contained. I am very feeble indeed, this spring, and am near my end. The Post Master here will notify you of it, when I am gone. Until then I hope the *Herald* will come, and I will pray: May God bless you. Pray for me that I may be "also ready."

J. S. COMSTOCK.

SPRINGPORT, JUNE, 1888.

Selections.

MILLENNIUM.—No. 7.

In the one hundred and forty-fourth Psalm we have a most glorious description given of the reign of Christ on the earth, from the 4th verse to the close of the chapter.

"Bow the heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them. Send thy hand from above, rid me, and deliver me out of great waters, from the hand of strange children; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. I will sing a new song unto thee, O God: upon a psaltry and an instrument of ten strings

will I sing praises unto thee. It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.—Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace: that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and tens thousands in our streets: that our oxen may be strong to labor; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord." (or whose God the Lord Jehovah is.)

A more blessed state of earthly society, than is here described by the Psalmist, is not easily conceived of; an order of things when complaining shall have ceased, and be heard on the streets no more. We can readily conceive that when all complaining shall cease, there will be a very different order of society, from what there is at present, or ever was since the world began; for there never has been a time up to the present state, but there has been complaining in the streets.

This account, however, agrees with what John says, in the Revelations, 21: 3, 4: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

David and John, both seem to have had their eyes fixed on a state of society very different from any which had existed up till their day, or from theirs to the present; but one that will come when the Lord shall bow the heavens and come down, and touch the mountains, and they shall smoke, and the tabernacle of God be with men, and when the Lord shall have rid David (or Israel) from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood. In the above quotation the Psalmist gives us the whole order of things which tend to the establishing of this glory on earth, when complaining will be heard no more.

And first it is to begin with the Lord's bowing the heavens and coming down. See 5th verse. Secondly, after he comes he is to deliver his people out of great waters, and from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood, verses 7, 8 and 11. The consequences following from the Lord's coming down, and delivering his people from the hand of strange children are, first, that their sons will grow up as plants in their youth, and secondly, their daughters will be as corner stones, polished after the

similitude of a palace, verse 12. Thirdly, their garners will be full affording all manner of store, verse 13. Fourthly, their sheep shall bring forth their thousands and tens of thousands in their street. 13. Fifthly, their oxen will be strong to labor. 14. And lastly, there will neither be breaking in nor going out.

A society of the above description will doubtless suit John's description in every respect, as before quoted, nor could the mind conceive of a people in circumstances more agreeable, nor yet more desirable, than to enjoy the high privileges above mentioned: a people where their sons should be as plants grown in their youth, whose conduct should never wound the feelings of their parents, nor bring a stain on their characters, nor yet cause the tears of sorrow to roll down their cheeks; their daughters also, as corner stones, polished after the similitude of a palace: without spot, without blemish, the comfort of their parents. This is securing to a person one of the greatest sources of human happiness, to have his family without reproach, without shame, without contempt, and his house a house of peace, and his family a family of righteousness, and his habitation a habitation of holiness: add to this the abundance of the good things of the world, his garners full of all manner of store: that is, everything which his nature could enjoy, while his flocks are bringing forth their thousands and their tens of thousands, in his streets, and we have before us a society or generation of persons whose earthly lot, above all others, is desirable, and an order of things to be longed for by every lover of mankind: but this never will take place, until the Lord bows the heavens and comes down, and his tabernacle is with men; then all tears will be wiped from the eyes of his Saints; then all sorrowing and sighing will cease; then will Israel sing a new song upon a psaltry and an instrument of ten strings; then shall their sons be as plants grown in their youth, and their daughters as corner stones, polished after the similitude of a palace; then will the earth bring forth in its strength, so that their garners shall be full, affording all manner of store; then shall their sheep bring forth their thousands and their tens of thousands in their streets; then shall the wilderness and the solitary place be glad for them, and the desert blossom as the rose; then shall the blind see, and the lame man leap as an hart, and the tongue of the dumb sing. Well might the Psalmist say, "The Lord reigneth, let the earth rejoice, let the multitude of the islands be glad thereof: the world also is established that it can not be moved. Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof; let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord for he cometh," &c.

Let the reader notice particularly, that all this is to take place when the Lord comes.

The 11th and 12th chapters of Isaiah give an additional account of the glory of the Lord's reign on the earth: they are too lengthy for insertion here, but let the

reader turn to them, and read them; for they will throw a great light upon the subject, and he will there see the glory which is to follow the second advent of the Savior, and the effect which his reign is to have on the brute creation, as well as the natural.

The sacred writers abound in descriptions of Christ's reign on the earth for a thousand years,—scarcely one of the ancient prophets but either directly or indirectly notices it; and out of the many allusions to it, in the Scriptures, I shall quote a few in addition to those already quoted. In the prophecy of Isaiah 4: 2-6, the prophet thus describes that day, (the day of Christ's reign: for one day is with the Lord as a thousand years, and a thousand years as one day); "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and rain." All this is necessary to observe here, as this quotation shows that what the prophet here describes is to take place when the tabernacle of God is with men; and we have already seen that the tabernacle of God is to be with men when Christ reigns on earth a thousand years, or one day with the Lord.

Ezekiel 24: 22-31, gives the following account of this day, or thousand years: "Therefore I will save my flock, and they shall no more be a prey, and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David, he shall feed them; and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beast to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessings. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bonds of their yoke, and delivered them out of the hands of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land

devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I, the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." And in the 37th chapter of this same prophecy, 21st and 28th verses, the prophet thus describes the glory of Christ's reign on the earth: "And say unto them, thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side, and bring them into their own land: and I will make one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with other detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them. So shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt, and they shall dwell therein, even they, and their children, and their children's children forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forever more. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for ever more." These quotations need no comment. They speak for themselves. Every reader with the least degree of intelligence, knows that what is here said has yet to take place, and he also knows that it will take place when the Lord restores the kingdom to Israel, and not till then, and that will take place when he comes to reign on the earth.

The prophet Hosea gives us a similar account in his prophecy, 14th chapter, 5th, 6th, 7th, 8th and 9th verses. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him and observed him; I am like a green fir tree. From me is thy fruit found. Who is

wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

The prophet Joel 3: 16-21 says of the coming of the Lord, and of his reign on the "The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion my holy mountain:—then shall Jerusalem be holy, and there shall be no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation; and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell forever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion."

The prophet Amos says in the 9th chapter of his prophecy, 11-15th verses: "In that day will I raise up the tabernacle of David that is fallen, and close up the breeches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of *all the heathen* which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and the hills shall melt. And I will bring again the captivity of my people Israel and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

The above quotations, with a great many others which might be brought, set forth that order of society which will exist when the Savior reigns, *that day*, or the thousand years. We have a most splendid description of it given in the Psalms, beginning with the one hundred and forty-fourth, to the end of the book; but we deem it unnecessary to quote any more, as the candid reader will be enabled, when the subject is laid before him so plain as is done in the above quotations, to see and understand for himself so as to deliver his mind from darkness on this point when reading the prophecies. Who can not easily discover, that the order of things set forth in the above quotations from the prophets has never yet been on the earth, neither indeed can be until the Lord comes? For it is at that time that Jerusalem is to

be built and never to be thrown down; and it is at that time that the earth is to bring forth in her strength, and when the mountains are to drop down new wine, and all nature to rejoice before the Lord; for he comes to judge the earth in righteousness. It is also at that time that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed. And it is at that time, that the tabernacle of David shall be built, and Israel become the praise and glory of the whole earth.

In a former part of this treatise I noticed the change which was to be wrought upon the beast at that "day," or thousand years. And not only the beast, but the vegetable kingdom is also to be greatly changed—the trees and the vines—the one is to bring forth their fruit in abundance, the other to load itself to such a degree that the mountains will literally drop down new wine. So that a great change is to be wrought on all the lower creation—the very earth is to become more fruitful than ever it has been since it was cursed; and the Spirit of God is to be "poured out on all flesh," and his power to be exalted in changing all things so as to make them conduce to the happiness of men in the highest degree their nature is capable of. This is the Millennium, and this only. If the power of God is not exerted on both man and beast, as well as on all other parts of the lower creation, the idea of Millennium is worse than folly. All the above quotations, taken from the prophets, must be fulfilled, with a multitude of others all to the same effect which might be quoted. The fulfillment of these prophecies will make a Millennium, and nothing else will; for these are the things which God has promised to do for the world, and which he has said will take place. Whatever power, therefore, is necessary to change the nature of the lion, the leopard, the bear, the ass, the cockatrice, together with all other animals which hurt and destroy, is necessary to be exerted to bring about the Millennium, and nothing else will do it. And not only the power necessary to effect this, but also to change the earth so as to make it more fruitful, and the seasons so that the ploughman can overtake the reaper, and the treader of grapes him that soweth seed; for our present seasons will not admit such a thing—so that a great change must be wrought on all things, miracle or no miracle. If all this can be done without miracle, so be it, and if not, the days of miracles are not past, or else the idea of the Millennium is worse than folly.

To be continued.

FOUR RULES FOR MAKING AND SPENDING MONEY.

1. THERE is only one legitimate way of making money—by honest industry. He who makes money by taking it out of his neighbor's pocket, without giving his neighbor an equivalent, does not make money at all; he simply steals it. He may do his pocket picking by reputable methods or by methods that are disreput-

able; but pocket-picking, whatever the method, is always dishonest. Any transaction the object of which is to make A richer by making B poorer, is in the nature of theft. Naked we came into this world, naked we shall go out of it. No skeptic is so skeptical as to deny this proposition. If, then, after living twenty years, we possess anything, we must have gotten it either by receiving it as a gift, by producing it by our industry, or by stealing from our neighbor. There is, perhaps, a fourth way: we may share in a general increase of wealth which we have done nothing to produce. This can hardly be called theft, but it can hardly be called honorable industry.

I meet young men continually whose ambition seems to me to be upside down; they are ambitious to get all that they can, instead of being ambitious to do all that they can. Mr. Fletcher Harper once said to me, "There is more pleasure in earning money than in either having it or spending it." This pleasure in earning money is the solid satisfaction which comes to a man who is conscious that he is doing the world good service; the money that is paid him therefore is incidental and secondary. Money is only a convenient medium for exchange of services. For my own part, I would a great deal rather give more service and get less, than give less service and get more. The discomfort of receiving more than I deserve would be immeasurably greater than the discomfort of deserving more than I get. Indeed, in the latter feeling there is no discomfort at all, but rather a pardonable and honorable pleasure.

Loafing does not earn money, and it is the loafers who are generally the grumblers. It is astonishing how many men will gather in a great city to see one man dig in a cellar. Chance does not earn money, whether the chance be by the throw of the dice or by the rise and fall of stocks. The loafer lives on other people's money, and the gamblers take money out of other people's pockets and put nothing back in return. The first ambition of every man should be to give a value equivalent for every dollar received, and according to the New Testament measure of economy—"Good measure, pressed down, and shaken together and running over." He who gives in life's market in that way, will in the long run find it given to him on the same basis.

2. Spend less than you earn. Self-denial is at the foundation of all secular success. My father told me, when I was a boy, "I am resolved always to have plenty of money." "Easier said than done," I replied. "Not at all," he answered; "perfectly easily done: spend less than you earn." I once said to a very successful business man, "I do not pretend myself to be a business man." He replied in almost my father's words, "There is only one rule for success in business: spend less than you earn." The poor man imagines if he were richer he would have plenty of money, but he is mistaken; no one has plenty of money; our wants increase faster than the supply. It is as much disap-

pointment to a railroad magnate not to buy a new railroad, as it is to a boy not to buy a new goat cart. Grade your income to your expenses; that is, spend what you want and set yourself to earn the money, and you will always be pushed, harried, perplexed, worried, and will live on the edge of bankruptcy. Grade your expenses to your income; that is, determine what you will spend, not by your wants, but by your possessions, and you will always be easy and comfortable with a quiet mind.

3. Spend your money after you have earned it, not before. Buy with your wages in your pocket, not with the prospective wages which you expect to have in your pocket when the end of the week comes. So keep out of debt. Hope inspires the man who is earning for future expenditure; debt drives the man who is earning for past expenditure; and it makes an immeasurable difference in life whether one is inspired by hope or driven by debt. Money earned is money valued. You recognize the worth of the dollar by what you put into it; but a dollar unearned is a dollar unmeasured. We always underestimate the cost of work which is to be done in the future. I am almost inclined to favor the abolition of all laws for the collection of debts, except those involving liens, like mortgages or those founded on fraud and false pretense. It would break up the credit system, and help compel men to pay as they go. Debt is second cousin to dishonesty. When one incurs a debt without reasonable assurance of his ability to pay it, the relationship of the transaction to dishonesty is much closer. I would rather wear a threadbare overcoat which belongs to me than a new one which belongs to my tailor; and if I have not paid for my coat, it belongs to my tailor. "Owe no man anything, but to love one another," is the eleventh commandment.

4. Maintain a moral perspective in expenditure; adjust expenditure to real needs, not to temporary inclinations. The young man who spends ten cents for a cigar but can not afford to subscribe for a newspaper, the working man who drinks two or three glasses of beer a day but can not afford to send his boy to school, disregards moral perspective. It is well for us to remember that whatever we do not spend for one thing, we have in hand to spend for another. Every expenditure debars from some other expenditure. In buying an article, it is not enough to say the article is cheap for the money. Is it the very best thing that this money can get for me and mine? A wise moral perspective will put home first in all expenditures; and in the home, the intellectual and moral well-being of the children before temporary and sensuous gratification.

These four rules are very simple. I do not say that obedience to them will make the reader wealthy, but it will certainly make him comfortable. Earn your money by honest industry; earn more than you spend; earn it before you spend it; and spend it for the best things.—*Laicus, in Christian Union.*

Conference Minutes.

CENTRAL CALIFORNIA.

Conference convened with the Long Valley branch, April 6th, vice president, in the chair. The morning session adjourned to the water's edge, where Bro. D. E. Landers led three precious souls into the waters of baptism, and at the afternoon session they were confirmed under the hands of Elders D. Brown, J. H. Lawn and J. C. Holmes. Pres. J. B. Carmichael reported by letter; vice president D. Brown, and secretary I. F. Kingsbury in person. The following presidents of branches reported: D. Brown of Watsonville, J. H. Lawn of San Benito, and J. C. Holmes of Long Valley. Elders reported: D. Brown, J. H. Lawn, (been in the field most of the time since last conference), J. C. Holmes, I. F. Kingsbury. Priests: Wm. N. Dawson, (by letter), and Jacob Smith. Teachers: P. Davis and G. Davis. Deacon A. Page also reported. Branches: Long Valley 29, Jefferson 19, Deer Creek 8. Bro. J. B. Carmichael was sustained as president, D. Brown as vice president, I. F. Kingsbury as secretary, J. M. Range as bishop's agent, J. H. Lawn as missionary laborer of Central California district and all the general church authorities. Preaching by D. E. Landers and J. H. Lawn. Altogether we had a very pleasant and profitable session. Adjourned to meet with the Jefferson branch, October 12th, 13th and 14th, 1888.

LONDON, ONTARIO.

Conference convened at Corinth, Ontario, June 2d, 1888, at 10 a. m., Elder J. H. Lake presiding, W. J. Smith secretary, *pro tem.* After the organization of the conference the balance of the forenoon was spent in prayer and testimony, and an enjoyable time was had. At 1 30 p. m., Branch reports:—Corinth, 34, present number 36. Masonville 56, present number 64. St. Thomas, 30, no change. Riverview, 15, no change. Windham, (new), 32. Bishop's Agent's report:—Total receipts since October 1st, \$297.66; expenditures, \$267.43; balance on hand \$30.23. Report was received. The following elders reported:—T. A. Philips, G. Mottashed, W. J. Smith, (baptized 31), Christopher Pearson, (baptized 2), William Jenkins, R. N. Howlett, (baptized 4), R. C. Evans, (baptized 30), S. Brown, (baptized 2), J. H. Lake, (baptized 14). Priests:—John Shields, (baptized 22), Edgerton Evans and George Tomlinson. Teacher S. D. Wilson reported. Visiting brethren were accorded the privileges of the conference. Samuel Brown was sustained as Bishop's Agent. R. C. Evans was sustained as president of the district. W. J. Smith was sustained as vice-president. Resolved that when this conference adjourns, it does so to meet at London, subject to the call of the president of the mission. John Shields was appointed secretary of the district. The Walsingham branch was declared disorganized, and the few Saints there granted letters of removal from the clerk of the district. It was resolved that we as a conference affirm our disapprobation of the use of any kind of intoxicating liquors as a beverage, and that we also affirm our disapproval of the use of tobacco; and that we will not sustain with a license, either elder, priest, teacher or deacon, who indulges in either of these evils after next conference. Sister E. Mortimer was requested to act as organist, and to select a choir for the conference. Resolved that Bro. John Shields be ordained an elder to-morrow morning at the prayer-meeting. Resolved that we sustain the president of the mission and the spiritual authorities of the church. Sunday morning prayer-meeting in charge of J. H. Lake, during which time brother Shields was ordained, and the sacrament administered, and a goodly degree of the Spirit enjoyed. Preaching Saturday evening by R. B. Howlett; Sunday forenoon by W. J. Smith; afternoon by R. C. Evans; evening by W. J. Smith. Monday, met in prayer-meeting at 9 a. m., after which the following resolutions were adopted: Resolved that the president of the

district have a right to advertise meetings for next conference, expenses not to exceed five dollars, said expenses to be paid by the district. A vote of thanks was tendered to the president and secretary of conference, to sister E. Mortimer as organist, to brother and sister Jenkins for the use of organ, and to the Saints for their kindness and hospitality. Adjourned subject to call of president of mission. Thus passed an enjoyable session of conference, during which the Saints were made glad by the gifts of prophecy and other demonstrations of the divine approbation of the Master.

NAUVOO AND STRING PRAIRIE.

Conference convened at Montrose, Iowa, June 2d, Elder James McKiernan presiding. Branch reports:—Keokuk and Rock Creek no changes. Burlington, 3 removed, 3 baptized, present number 73. Montrose, 1 received by letter, 1 removed, 1 died, present number 85. Farmington, 4 removed, present number 48, number of absent members 35. Reported:—Elders James McKiernan, H. T. Pitt, J. H. Lambert and H. T. Lambert. Priests:—J. E. Holt, and A. A. Hall. A letter of instruction and encouragement was read from Bro. M. T. Short. The president reported that he had visited Montrose, as requested by last conference, and adjusted all differences. He also reported as delegate to General Conference and his bill of expense was allowed. He presented a financial report which was accepted, and spread upon the minutes. Report of J. H. Lambert, bishop's agent, was read. The auditors found a mistake of six cents. Corrected report read as follows:—On hand last report \$9 38; received since \$86.28; total \$95.66; expenditures \$99.71; balance due agent \$4.05. James McKiernan was elected district president and Geo. P. Lambert clerk for six months. Next conference was appointed at Rock Creek, Illinois, to begin Saturday, September 1st, at 10 30 a. m. A new minute book was ordered at the expense of the district. Preaching in the evening. Sunday at 9 30 a. m., social and sacrament meeting. At 11 a. m. preaching by James McKiernan. The services at 2 p. m. were in charge of W. T. Lambert; it was the funeral of Sr. Standards child. Preaching in the evening by James McKiernan.

NORTHERN MICHIGAN.

Conference met at Hersey, Michigan, Friday, June 1st; preaching service in the evening by C. Scott. Morning prayer meeting at nine o'clock. Preaching by Bishop Blakeslee in the forenoon. Columbus Scott president of the conference, J. J. Cornish associate, J. A. Grant secretary, and E. DeLong assistant. Minutes of the previous session were read, and so corrected as to read "that Bro. J. J. Bailey's release as Bishop's Agent was recommended on account of other duties preventing him from attending to that office." Elders reported: J. J. Cornish (baptized 55), J. A. Carpenter (baptized 24), E. DeLong (baptized 20), Levi Phelps by letter, (baptized 15), A. Barr, W. J. Smith (baptized 33), Robert Davis (baptized 14), E. A. Shelley, S. Wheaton, H. Rathbun, G. A. Blakeslee, C. Scott, and Joseph Shippy. Priests: E. Martindale (baptized 3), James Burch (baptized 3), Jacob Kaplinger, J. A. Grant, Wm. Carns, Sam'l Reynolds, Wm. Dowker by letter, (baptized 7), Thomas Rawson, and Thomas Whitford. Teacher A. P. DeWolfe also reported. A committee of three was appointed to examine the books of the present Bishop's Agent, who reported them correct. They also stated that they had audited the books from the beginning and found a deficiency in J. J. Bailey's account. They advised that a committee be appointed to effect a settlement with Bro. Bailey the former agent. They also further advised "that a new book be furnished the agent, as the present one is so unintelligent that it is impossible to audit it without the presence of the agent." Report was accepted, and Bro. J. A. Carpenter was appointed with the present agent and the ex-agent to consummate said settlement. The Richland branch was declared disorganized, and letters of removal were granted to its members. J. J. Cornish was continued as president of the district, and J. A.

Grant secretary. It was resolved that the matter of dividing the Northern Michigan district be acted upon at next conference. It was resolved that Robert Davis be requested to labor in the district if arrangements can be made with the Bishop. The matter between J. J. Cornish and James Burch was referred to a committee consisting of Brn. Rathbun, Shelley and Shippy. Their report is as follows: "After investigating the petition of Bro. Burch, we find that the action of the branch was legal, and the decision of the president legal, wise, and just." Report adopted and committee discharged. The president of the mission, and the appointees of General Conference were sustained. A vote of thanks was tendered the Saints for their hospitality. Preaching Saturday in the evening by Elder C. Scott. Sunday morning, prayer meeting, followed by preaching, in the forenoon by H. Rathbun. Preaching at three p. m. by J. A. Carpenter, and in the evening by C. Scott. One was baptized during the session by J. J. Cornish, and confirmed by Bishop Blakeslee. Adjourned to meet at Five Lakes, Michigan, in October, at the call of the president.

SOUTH-EAST ILLINOIS.

This district conference convened June 9th, 1888, in Brush Creek branch, Wayne county, Illinois. G. H. Hilliard in the chair, I. M. Smith clerk. Branch reports:—Dry Fork 31, including 1 high priest, 1 seventy, 4 elders, 1 priest and 2 teachers, 2 received by vote. Tunnel Hill 78, including 5 elders, 1 priest and 2 teachers; 1 received on certificate of baptism. Springerton 57, including 1 elder, 2 priests, 2 teachers, 1 deacon; 1 died since last report. Brush Creek 130, including 2 elders, 2 priests, 2 teachers and 1 deacon; 1 died since last report. Alma 10, including 2 elders and 1 deacon. Elders I. A. Morris, E. Webb, J. F. Thomas, Isaac M. Smith and G. H. Hilliard reported in person. T. P. Green and John F. Henson arrived at night but made no report. The elders were appointed missions for the coming year. E. Webb, T. C. Kelley, C. J. Hawkins and Robert Ouldcott to labor in Williamson, Johnson, Massac and Pulaski counties. T. P. Green to labor throughout the district as his circumstances will permit. J. F. Thomas and M. R. Brown, in the vicinity of Middleton. Henry Walker in Brush Creek. I. A. Morris in Springerton and vicinity. John F. Henson, in Marion and Richland counties. J. W. Gillen was sustained as missionary in charge, and I. M. Smith as traveling missionary in this district. All the authorities of the church were sustained. G. H. Hilliard was elected president for the next six months and I. M. Smith secretary. Bro. J. W. Gillen preached on Saturday evening, Sunday forenoon and afternoon, and G. H. Hilliard in the evening. Adjourned to meet at Pleasant Ridge school house, in Dry Fork branch, September 15th, at ten o'clock.

Miscellaneous.

NOTICES.

Wanted, the address of Elder Reuben Hoyer. Will Bro. Hoyer, or any Saint knowing his address, correspond with Elder George W. Shute, Blue Rapids, Marshall County, Kansas, immediately. By order of North-west Kansas district conference. George W. Shute, Mahlon Smith and George W. Beebe, committee.

Special notice to members of Boonesboro, Iowa, Branch. *Dear Brethren and Sisters:*—At a business meeting held for the purpose of endeavoring to learn what could be done with, or for the members that are out of the reach of the officers of the Boonesboro branch, it was resolved by a unanimous vote that the secretary be instructed to publish said members' names in the *Herald*. They are requested to write to the clerk of the branch stating what they intend to do, on or before September 1st, 1888. If not they will be reported as scattered members. Their names are as follows:—Janet Briles, Eliza

D. Lane, Mary E. Lane, Margaret McLare, Christina Sneddon, Agnes Veitch, Fulton A. Brown, James Knox, Isaac M. Lane, James Penman, Archibald Veitch. Please write promptly to Thomas Rodger, branch clerk, care Samuel McBirnie, Boonesboro, Boone county, Iowa.

Reports of changes occurring in any branches of the Pittsburg district should be sent hereafter, to Elder Wm. H. Garrett, Greenville, Mercer County, Pennsylvania, who is now district secretary. Branches will please take notice.

In connection with the quarterly conference of the Southern Nebraska district there will be a grove meeting held at McKaig's Grove, near Elmwood, Nebraska, commencing Friday evening, July 20th, 1888.

LEVI ANTHONY, Pres. Dist.

BORN.

DONALDSON.—To Bro. N. B. and Sr. Emma Donaldson, on the 5th day of April, 1888, near Riverton, Iowa, a son.

HARDY.—At Massillon, Cedar county, Iowa, October 11th, 1887, to Bro. and Sr. William Hardy, a son, named Albert Lewy; blessed June 10th, 1888, by Elder Warren Turner.

MARRIED.

SCHMIDT—McKEE.—At the residence of the bride's parents, near Stewartsville, DeKalb county, Missouri, June 10th, 1888, Bro. Theodore Schmidt to Sr. Sadie McKee; Elder James Wood officiating.

O Lord, do thou in heaven seal
The solemn pledge these two have made,
And may they still be blest to feel
The obligations on them laid.

HAWKES—McDONOUGH.—At his residence and by Elder Joseph Woodward, on Monday, June 18th, 1888, Mr. Alonzo Hawkes and Miss Martha McDonough, both of New Brunswick.

DIED.

COOK.—At Salt Lake City, Utah, May 10th, 1888, Adda Myrtle, only child of Mr. Dana Y. and Abba Cook; death resulted from drinking some eye-lotion, in about ten hours after the child took it. This beautiful little child was but seventeen months and six days old, and Mr. Cook was lately from Kansas. They were in a most distressed state of mind over this sad accident. Funeral services by Elder R. M. Elvin.

PATTEN.—At Atwood, Kansas, May 27th, 1888, Blanche, daughter of Bro. W. B. and Sr. Clara Patten, aged 2 years and 6 days. Funeral sermon by Elder Bone, of the Christian church. We mourn, but not as those without hope.

LARSON.—At Salt Lake City, Utah, June 13th, 1888, Sr. Britta Larson, of dropsy. She was 77 years, 8 months and 24 days old. Was baptized in Sweden in 1879 by the missionaries of the Utah Church, and came here the same year. Funeral from the residence of her son, Bro. John Larson. Text Job 14:14. Sermon by Elder R. M. Elvin.

SHARP.—At his residence in Cleveland, Iowa, May 5th, 1888, of consumption of the lungs, Bro. Luke Sharp, aged 54 years, 8 months and 20 days. He was born in Clackmannan, Sane county, Scotland. Bro. Sharp was an old-time Saint. He emigrated with his family from his native home about twenty-three years ago, locating at Akron, Ohio. They lived in Summit county, Ohio, about seventeen years, after which they went to Utah; Bro. Sharp only staying a few months, then returning to the states and locating in Ohio; after residing there some time they removed to Lucas, where they have since resided. In the last two years, Bro. Sharp has had one continual round of trouble. First, his son, William took sick, and after a long and protracted illness died of lung trouble, then his wife took down sick with the fever and after a short illness passed away, Bro. Sharp at the time being confined to his bed, after which he never recovered, but gradually became weaker, until at his death he was a mere shadow. He was a good Saint, an efficient worker; his whole heart seemed enwrapped in the work, and in his last illness he

thanked God for his goodness and his great love manifested towards him. He leaves a family of several children, who will miss paternal care and fatherly advice. He never wavered, but died resigned to his fate and in the hope of a glorious resurrection with the just. Funeral services by Elder John R. Evans.

BOOK NOTICE.

The Board of Publication at their last meeting accepted for publication in book form "A COMPENDIUM OF THE FAITH AND DOCTRINES OF THE REORGANIZAD CHURCH" prepared for the use of Sabbath Schools and elders by Elder H. A. Stebbins and Sr. Marietta Walker, appointing Pres. Joseph Smith and Elder W. W. Blair as a committee to examine the same. We presume the committee will (through the Herald) make known their decision. We wish to call the attention of Sabbath School superintendents to the fact that just as soon as the work is on sale, the Bible Lessons in the Hope will be discontinued, as this work is intended to be a permanent guide to Sabbath School instruction. Simultaneous with this will be issued a book for the use of Intermediate Classes, and this will be followed by one for our Primary Classes, thus supplying the long felt need of the Sabbath School work and completing a set of text books which we trust will be found helpful in laying the foundation of a more thorough understanding of the word of God, especially for our young people in our schools and homes.

The compendium will be found especially useful as a book of ready reference for all church members. It will contain quotations and citations to the most pertinent texts found in the Bible, bearing upon our various doctrines as a church, together with quotations from, or citations to the Book of Mormon and Doctrine and Covenants in connection with the same. To these will be appended an Epitome of Ecclesiastical History, taken from Winchester's Concordance, with some additions from recent works. As soon as we can ascertain the size, cost and probable time of issue we will notify our readers, and trust that all who have the Sabbath School work at heart will be prepared to stand by the Board of Publication in the efforts they are making to meet the increasing demands of the church in behalf of the young. It should be the work of parents to supply their children with these books in the same manner they supply them with text books for school, and in cases where parents are not able to do this, we feel sure that Sabbath School officers will see to it that such are supplied. The manuscript costs the church nothing, but the labor and expense of publishing the Board of Publication have to meet and we should see to it that they are sustained. M. WALKER.

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This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF BARRIBATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 790

Lamoni, Iowa, July 7, 1888

No. 27.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.25 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the paper a success.
Business Letters and Subscriptions must be sent to David Dancer, by P. O. Order, Registered Letter, or Express.
Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, July 7, 1888.

"THE REPUTATION OF THE SAINTS AT LAMONI IS GOOD."

It is pertinent to inquire how this reputation has been acquired. For, if men of other faiths and of no profession of faith alike make the statement we have quoted above, they must have some reasons for making it. It must be understood that it is made by men of business, buyers and sellers, traders, traveling men and men of avocation and profession in the world; and is made of men with whom they in their travels and the prosecution of their business callings and professions have had occasion, or necessity to come in contact and to deal with.

The following conversation occurring on the train near Lamoni between two of these men, both travelers, one a professor of religion the other not, will illustrate the reputation referred to and how gained:

"Been to Lamoni?"

"Yes. Go every two weeks."

"Sell many goods there?"

"Yes. Pretty good trade with the town."

"They are mostly Mormons, or Latter Day Saints there, are they not?"

"Yes. But I don't think much of the people."

"No! why not; are they not good people?"

"Well, yes; in a way."

"Do they buy goods freely?"

"They are the most of them very careful buyers. They have been especially so for the past two or three years."

"How's that?"

"The drouth was pretty severe on the country and the merchants and tradesmen had their share of the burden to bear, and so bought sparingly, feeling that they might not be able to pay."

"That is certainly commendable. But did the customers of these tradesmen do the same?"

"I believe they did, as a rule."

"Do they pay their bills with any degree of punctuality?"

"Yes. They are quite prompt. They seldom buy more than they are sure they will need, and seldom let bills run over. Some of them avail themselves of the discount offered on short time and pay on cash terms."

"How do they stand as men of truth in their deal?"

"O, you can take their word without fear. They are shrewd observers, and usually are sure of what they state."

"I hear that there are no liquors sold in Lamoni; that the people are prohibition in sentiment. How is that?"

"There is no liquor sold as a beverage in the town. It is a 'no licence' town."

"Are any of your customers men who drink?"

"I think that none in Lamoni are. I am reasonably sure that none among my customers who are Mormons are drinkers. The church is very strong on that point. Nearly every preacher is a temperance lecturer."

"I suppose they swear much the same as men do usually?"

"No. One seldom hears any profane language at Lamoni. I never heard one of my Mormon customers swear. Never even saw one out of humor."

"Is the community peaceful and law-abiding?"

"Yes. So far as my observation goes they are. I have not heard any wrangling among them. There is no lawyer in the town, and none right near there. They are good citizens."

"Are the men whom you deal with gentlemanly in deportment?"

"Yes, sir. They are friendly, affable, gentlemanly men."

"Are they accommodating in trade?"

"Yes; quite so. Once in a while if the house happens to send goods not up to the sample we have to take them back, or make it good to them. They want what they buy, and are not disposed to take what they don't want."

"Is the community a moral one?"

"It is. So far as morality and virtue are concerned they are 'way up,' as the saying is."

"Is a man as safe from personal injury and wrong among them as in other places?"

"Yes. In some respects more so. There are no drinking, brawling, noisy disturbers of the peace there, and so far as I know a man is just as safe from theft and other injury there as in any place in the United States. The place is quiet and orderly. The leading men among the Mormons take pains to urge sobriety, quiet and good order upon the people."

"I notice that you use the word 'Mor-

mon' in referring to the Lamoni folks. Why do you do that? They are not polygamists are they?"

"O, no. But they believe in Joe Smith; and he was a Mormon. I call them Mormons because that is their religion. They are Mormons in religion. They call themselves Latter Day Saints."

"That is what I have understood. You said that you did not like the people. What is it about them you do not like?"

"Their religion. I don't like their religion."

"What do you go there to Lamoni for, if you do not like the people?"

"To sell goods, to be sure. They are a good business people."

"O, I see. Well, I am not a religionist.

But if I were, it strikes me that I should not dislike the religion of a people who in their business life exhibited the characteristics you have given that settlement at Lamoni. It seems to me it would be good sound policy for such men as you are, who profess to believe in God and in prayer and such like, to pray that every community, and especially the business men near it should become Latter Day Saints in religion. I don't like the cant and hypocrisy of religionists who say Joe Smith, Jack Wesley, Mormon, and names of that sort. I see no reason why men should not be called Saints, if they act like Saints. A religion that makes, or helps to make a community safe, virtuous, moral, sober, and hence industrious, quiet and orderly; its business men kind, gentlemanly, honest and prompt in business affairs, ought to have the respect of all men—especially of other religionists. I believe religion to be a good thing for the state. Any religion that tends to make men better is a good religion; and of course that religion that will make men best, is the best of all religions. I am not religious, but I am not a scoffer at religion of any sort. Heaven may be a long way from earth, or it may be but a step; I don't know. My convictions and beliefs are dear to me. The opinions of my fellow men demand from me the same respect, and they who hold them the same courteous treatment that I ask of them for mine. You have given the character of these men of Lamoni to me as if that character was the result of their religious belief; in some way as if such character was incident to their faith. You may have done this unintentionally, but the idea is conveyed in the way you have made your replies to my questions. It has been a thought of mine that a man's faith should dominate in his character, that it should form, direct and mould him into what it was desirable he should be. I suppose that is one reason why I have not

professed religion in some of the forms that it is now held in society. And from what I saw of the men professing religion I concluded that their religion, whatever else it might be doing for them, it was not dominating them, it was more in the nature of a convenience than a necessity; had but little to do with this world and less with the next as that is portrayed in the Bible, from which they all essay to get their faith. If this community is different from others, and that difference is the result of their religious convictions, it is an anomaly and may be worth more than appears on the surface—I think I shall also visit Lamoni."

The train stopped at the Junction, one man went one way, the other a different way; neither one aware of the impression made on a quiet observer who heard and made notes. If what is stated is true of Lamoni, it should be of all other communities of Saints. Nor should the Lamonites grow slack in the ways and means by which they are making reputation on earth and characters for heaven.

BRADEN EXPOSES BRADEN.

By letter from Bro. George S. Lincoln in a late HERALD we see that Rev. Clark Braden is seeking still to bolster up the baseless claim that Rev. Solomon Spaulding wrote a manuscript from which and upon which the Book of Mormon was written. This blind desperation of Mr. Braden and his kind is both painful and amusing as showing the nonsensical nonsense to which men claiming wit and wisdom will descend when defending a self evident falsehood, an impudent unsupported assertion.

He asserts that Mr. Spaulding wrote other manuscripts than the "Manuscript Story" brought to light in the Sandwich Islands by Mr. L. L. Rice and Mr. Fairchild.

He can not deny however that the one these gentlemen have given to the public is a genuine production of Rev. Solomon Spaulding, for it bears the endorsement of Howe's witnesses in his Expose of Mormonism, and is further endorsed by the signature of the notorious Dr. Philastus Hurlbut, the ready and pliant procurer of Howe.

How does Mr. Braden know that Rev. Spaulding ever wrote any other manuscript than the one now discovered and bearing the signatures of Howe's chief witnesses?

And if it could be proved that he wrote others, where is the proof that any of them had anything in common with the Book of Mormon? And if it could be proved that Mr. Spaulding wrote other manuscripts, and on the topics treated in the Book of Mormon, where is the proof that any of them reached the hand of Joseph Smith and became either the foundation, or any part of the Book of Mormon? He can prove nothing of the kind. All he and his fellows can do is to assert their unsupported theories and impudently beg the people to take them as truth.

Mr. Braden and his kind are now forced

to admit that the "Manuscript Story," sold unwittingly by Howe to Mr. L. L. Rice, is a genuine production of Rev. Spaulding, for as before said that document has the written endorsement of Howe's witnesses, and also the written endorsement of Doctor P. Hurlbut, the man who obtained it from the widow Spaulding and gave it to Howe for the purpose of fighting down the Book of Mormon.

Does he not know that this "Manuscript Story" gives his theory entirely away by furnishing us the measure and quality of Rev. Spaulding as a writer? Does he and his kind not perceive that in the "Manuscript Story" we have a genuine specimen of Rev. Spaulding's tastes, morals, religion, (if he had any), mental power and scholarly attainments? Do they not know that the "Manuscript Story" is a certain index, a certain evidence of what was in the brain and heart of Rev. Spaulding? Jesus said, "By their fruits ye shall know them."

When we draw a pint of vinegar from a vessel we readily judge that all the pints drawn from that same vessel are vinegar and not wine, nor milk, nor honey. And now that we have the "Manuscript Story" from Rev. Solomon Spaulding, we know just the quality of all other manuscripts, if any, coming from that same source; for the fountain must be judged by the waters flowing from it, and the tree by the fruit it is known to bear.

Ah! Mr. Braden, the folly and falsity of your theories (which you have stolen from Howe and others) are exposed by the tell-tale "Manuscript Story," for that is "a chip out of the old block" and proves that Rev. Spaulding had neither the brains, the information, the religious knowledge and culture, nor the moral purity of thought and life requisite to write such a wonderful work as the Book of Mormon.

Go on, Mr. Braden, you and your kind, for all the opposition you and they can offer to that book will only rebound to its furtherance by extending the notoriety and knowledge of it abroad, inducing those to inquire after and read it who otherwise might have remained ignorant of it, and who on reading it will discover that your arguments are but the thinnest bubbles, blown by lying, polluted lips, from the foul waters gathered in the loathsome pools of sectarian jealousy and hate or mercenary greed and Godless gain.

Go on, Mr. Braden; Paul rejoiced that some preached Christ "even of envy and strife, . . . supposing to add afflictions" to his "bonds;" and we rejoice, not in that you are debasing yourself in the sight of heaven and all decent people, but in the fact that your senseless opposition to the Book of Mormon will result in bringing it into public notice and under just and fair criticism as to its inherent merits, its genuine origin, and its divine authenticity. If you choose to "kick against the pricks," the Saints can afford to patiently see you do so, conscious that the Infinite One will make the wrath of man to praise him, and that the remainder he will restrain.

The Book of Mormon is of divine origin, and every effort made to disprove that

fact serves ultimately to spread abroad the knowledge of it and firmly establish its heavenly authenticity. Its moral teachings are pure as the sunlight, and its religious precepts are rational, consistent and Christian. Its prophecies are numerous, plain, and well sustained by the facts of history and tradition; while its marvelous historical statements are amply sustained by the facts of science and the discoveries of American antiquities.

Whatever may be said of the "weakness" and "simplicity" of its language, the same may be said of the original manuscripts written by many of the Bible writers, as may be seen on reading *Horne's Introduction* and similar works on the original writers and writings of the Bible.

As Christ and his servants, clothed in plain and humble apparel, taught the wonderful truths of life and glory in the words of simplicity and "unlearned" men, so the Scriptures of truth, including the Book of Mormon, were written in plainness and simplicity, yet they contain principles and facts as holy as heaven, and mighty unto the salvation of all who believe.

LOCAL OPTION CARRIES AT INDEPENDENCE.

ONE of the best if not the very best items of news that we have had the pleasure of hearing for some time was that contained in a telegram bearing date of June 27th, last, from brethren Luff and McCallum, of Independence, Missouri. Its contents were as follows: "Local Option carried by over two hundred majority." We rejoice in these "glad tidings" and congratulate all the friends of the movement, together with the brethren at Independence upon the result of the vote. The world moves and in its progress Independence seems to be keeping time, evidently determined to be in the front rank of progress in a moral as well as in every sense that truly conserves the welfare of herself and her citizens. We are glad to note this important step in the right direction that city has taken in the late election. We are pleased for many reasons. One of them is the significant and evident fact that, with the increased and increasing number of our people at that place there is an elevation in the moral tone of the community. This speaks for itself and is a sufficient comment upon the influence of law-abiding Saints in any locality. Without sobriety material prosperity, good citizenship and the elevating influence of good homes impossible. It is inseparably connected are with all these necessary adjuncts to the general welfare of any section, and with the declared intention of the citizens of Independence, that the demon of strong drink shall be "cast out," we may look for a growth of these good influences at that place. Following them will always come an increase of much that is good in all phases of life.

During our visit there, in April, last, the influence of the saloon was strikingly displayed, especially upon some of the rising generation who were growing up, to some

extent, under it. However, we noticed that a great advancement had been made over the condition of a few years previous, when a lawless element with many sympathizers was trying to dominate and intimidate those who were endeavoring to maintain the forces of law and order. When we review the past history of our people there, and see how that during their early efforts to settle at Independence and in the surrounding counties they were driven out and subjected to almost every insult and inhuman cruelty to which it was possible for mobs to resort, we feel thankful that a better spirit has prevailed in the new generation that now occupies.

The Saints everywhere will read of the result of that vote with pleasure and will see therein an omen of good. The brethren there deserve credit for their untiring efforts in the good work.

June 27th is a historic day in our annals. While it will always be a reminder of sad scenes, it seems in this instance to bring tidings of good to Zion. The votes of the Saints have caused the suppression of the liquor traffic, or at least aided largely in so doing, in the cities of Plano, Lamoni, and Independence. Let the good work go on.

EDITORIAL ITEMS.

THE poem "The Coming Messiah," in HERALD for June 16th was by Bro. L. N. B. Carpenter, Sandyville, Iowa. By a printer's mistake, credit was not given as it should have been, and was intended. Let those who have read the poem, now read it again and give Bro. Carpenter credit for it.

Bro John S. Roth writes under date of June 22nd, that he had baptized eight more at Fulton, and organized a branch of twenty members.

Bro. Stephen Maloney, wrote from Chouteau, Indian Territory, June 21st, that he had more opportunities to preach than he could fill. The excessive fall of rain causing high water in the streams and washing away bridges had prevented the keeping of some appointments already made. He had visited the chief, presenting him with a Book of Mormon and a Voice of Warning; which the chief promised him to read, treating our brother very kindly. Bro. Maloney is impressed that a good work will be done in that country.

Bro. William Gurwell, of Fanning, Kansas, president of the branch there sends us word that a member of the branch, one E. D. McCoy, has been charged in the court with a wilful and felonious "attempt to steal take and carry away one horse, the property of Mrs. A. J. Bliss, contrary to the statutes, and against the peace and dignity of the state of Kansas." This man was arrested and pending trial escaped from the custody of the officers of the law. Any of the readers of the HERALD, who may know where this E. D. McCoy may be found will comply with the law by informing Bro. Gurwell, at Fanning, or the State's Attorney, of Doniphan county, Kansas. "If any man steal, you shall deliver him up unto the law of

the land," is the command to the church. A copy of the charge is furnished Bro. Gurwell by the attorney.

Bro. Alexander H. Smith has "arrived out" as the reports have it, and is in his Minnesota field, as see his letter of June 19th herein. He writes that he shall open the campaign in earnest as soon as a tent which the brethren have purchased arrives at headquarters. He may at present be addressed at Box 27, Audubon, Minnesota. He has appointed Bro. Morris T. Short in charge of Wisconsin, and will make arrangements for other parts of his field as soon as practicable.

The address of brethren A. H. Parsons and H. H. Robinson will be until otherwise ordered, at Lockartville, Kings county, Nova Scotia, care of Holmes J. Davison. These brethren sailed from Boston to their field June 27th. Let the Saints bear these young men in mind when they pray for the missionaries in the field.

A NOTICE for the convening of a conference at Horton, Kansas, July 8th, will be seen among the miscellany of this issue. Who are they?

It will be seen that the names signed to the notice are those of whom Bro. Brand lately wrote, "there is no such elder in the district."

Our editorial on the right to membership in a late issue gave offense to some who were members of the church in the days of Joseph and Hyrum Smith, and who now claim to be of the church still, &c. It will be remembered that we referred to some who desired to be recognized by the Reorganization, but who refused to recognize the Reorganization as the church. The men from whom the notice for conference at Horton comes, apparently belong to a class who hold that they belong to the church; and who, if we are to believe one who claims to represent them, recognize the Reorganized Church in this way, the president of it as entitled to leadership by virtue of an ordination under the hands of James Jesse Strang *while he was asleep*; by which ordination he was made a viceroy; (second king, his primary being the king J. J. Strang); that he was thus created a patriarch as was Hyrum Smith; and that at the death of Mr. Strang without further appointment having been made by which the right to succeed, &c., was otherwise limited, or changed, he would be authorized to lead in administration. It is further held in this regard that the organization of the Reorganization was faulty, from the beginning, and that the president of the church was not properly chosen, and received nothing from the choice of the elders assembled at Amboy, nor authority from any ordination received then in 1860. This is a recognition of the president of the Reorganization as the right man in the wrong place, without a recognition of the official character of the body over which such president may preside as the church in proper succession of the one organized in 1830, and into which the elders attempting to build on this theory were baptized.

We have no possible objection to men

believing what seems best to them; but so far as we are personally concerned we are not compromised in the theories set forth as above in any sense whatever. No formal application for recognition of the membership and priesthood any one of these men may once have held by reason of valid baptism in the days of Joseph and Hyrum Smith, has ever been made to the Reorganization by them, that we know anything about. If they have recognized the Reorganization as the church, we have not been made aware of it. They have not asked admission, nor so far as we are informed even desired a formal and official act of recognition at our hands. We publish their notice as we would that of any other number of fellow worshipers, at their request. Those of the readers of the HERALD who are within reach of the place advertised for meeting may avail themselves of an opportunity to visit and become acquainted with these people.

EXTRACTS FROM LETTERS.

Bro. Joseph Dewsnup, Sen., in a late letter from Manchester, England, says:

"The work here moves along satisfactorily. We have no burning questions to solve; we simply preach the new dispensation, call sinners to repentance, and endeavor to feed the flock of Christ with the pure milk of the word. And the Master blesses us confirming the word with signs following.

BRO. D. S. MILLS, of Santa Ana, California, wrote June 18th, giving quite an epitome of things in his Southern California district. He reports favorably of the effort begun at San Bernardino, to build a meeting-house, and seems quite sanguine of success. We felt an assurance when we were there that the Saints would erect the contemplated house. The only thing that we could see that would defeat them being the possibility that dissension might occur among themselves; if this did not occur they were sure of success. A good brother has the contract, and it now looks like an assured fact.

From the days when president Brigham Young ordered Amasa, Lyman and Charles C. Rich, and the Saints under their charge to abandon the settlement at San Bernardino and return to Utah, until now, all sorts of ites and isms, including some phases of diabolism, have had a seat in the beautiful and fruitful valley. There has been "salt" enough to greatly save that city left, if the salt will become active as salt, and not dead and without savor. We are pleased to learn of their revival into activity at San Bernardino. The location for the new building is an excellent one, the brethren on the committee good men; all that is needed is to stand together like a spartan band and the work will go like magic, the magic of will and work.

Bro. Richard Allen, Bishop's agent had been hurt by having his buggy run into on the street by a runaway team; but was likely to recover.

Prospects are good at Los Angeles. Bro. Ammon Goff, a young and growing worker was expecting to take the field ere long.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Still shines the light of holy lives,
Like star-beams over doubt;
Each sainted memory, Christlike drives
Some dark possession out."

STRAIGHT PATHS.

SR. ELEANOR's letters are always acceptable to us, and in this feeling we are sure that the readers of the Column fully concur. There is in them an undertone of the deepest feeling, and they breathe the odor of sweetness which rises only from flowers when crushed or when in the silence of night the dews of heaven distil their freshness upon them and the waiting breezes bear their perfume to our open door. But with peculiar force the subject treated of in the one we present to our readers this week, comes home to our heart, and closing the door leading to the inner sanctuary we commune with our thoughts, seeking to know "what manner of person we are." The quintessence of the gospel of Christ is, glory to God, to man good will. Man, universal man, is the brother of every one seeking to do the Father's will; and in no way can we outwardly manifest our love to God save by doing good to all men as we have opportunity, manifesting towards them in acts as well as words that pure love of God which leads us not only to regard their interests equally with our own, but as the apostle declares, "preferring one another in love."

"Stumbling blocks!" Have I, have we, been putting such in the way of our brother's feet? We have sometimes longed with intense desire that for a brief moment, if no longer, we might be enabled to see our acts and the consequences resulting from them just as they appear to him who "Can not look upon sin with the least degree of allowance;" and we have thought that by this light we might be enabled to overcome. Vain, delusive thought! Have we not Moses and the prophets? Have we not that Prophet "like unto Moses?" And if his holy example is not sufficient to keep us from straying into by and forbidden paths, what aid is there which would be sufficient? Unhesitatingly we answer, None. "I am the way, the truth and the light!"

There is yet another light in which this matter is to be regarded. While I have been stumbling over the crooked steps made by my brother, what kind of steps have I been making? I look back and as I am enabled to see their impress in the sands of time, to my dismay I discover that they are not only crooked, but very uncertain; and many, yes many, are groping along in partial darkness, seeking to find through the crooked imprints of my feet, the way of everlasting life. "What folly!" I exclaim. "I am no pattern for you! Retrace your steps and get back into the straight path!" But I look before me and discover that I have been doing the same thing for which I now upbraid these who have been looking at me, and the terrible conviction forces itself upon me, that while I have been stumbling over others, instead of keeping my eyes fixed upon Christ and following him, these others have been stumbling over the stones which this very act of mine has put in their way. Oh, how I wish I could straighten out these crooked steps! How I wish I might be purged and cleansed of this

disloyalty to my great Captain. "Hear ye Him," was the annunciation from the opening heavens; and his declaration "I am the way," I have utterly disregarded. Penitence and tears together with a careful retracing of my steps may obtain pardon for me, but these footprints no tears can wash out. God may forgive me, but to intercept the consequences of my sin is not within the economy of God, and I can only humble myself and pray that God will overrule and forgive.

If this thought be a solemn one, we commend it to your hearts as it has been presented to ours. We are well assured that faith, repentance and baptism are but the first stepping stones to be placed in the way of those seeking life and salvation; and better our hands never place these than after having done this we begin to cast a stumbling block even if that stumbling block be but the failure of placing stepping stones in our brother's way. "Make straight paths for your feet lest that which is lame be turned out the way."

STEPPING-STONES AND STUMBLING-BLOCKS.

"Who gives the world a noble thought,
And writes it out in prose or rhyme,
May furnish for some lowly soul
A stepping-stone on which to climb."

Dear Sister Frances:—I can not say that I have anything original to furnish you just now, but a few thoughts on the above may not be amiss.

Undoubtedly there is truth in the sentiment, and reasoning from analogy, an ignoble thought cast abroad would be as a stumbling-stone to cause a fall; especially so when it comes from one to whom watchful eyes are turning for an example of the Holy Spirit within. As parents how may our daily walk and conversation assist our children to climb towards the noble and upright! and how often is there failure to do this attributable to their detection of untruth and inconsistency in us! If this fact could come home to our hearts with the force it ought to bring, what a shaking of dry bones there would be, what careful watch of tongue and manner. It seems to me that no judgment could be more dreadful than that our children should ever have to say of us, "You were the stumbling-stone which turned our feet out of the way." If we are to be judged according to the deeds done in the body, will not our children be swift witnesses for or against us? Nor they only. As Latter Day Saints, towards whom enquiring eyes are directed to see wherein we differ from other professing Christians, how carefully solicitous ought we to be that our faith manifested in our lives should be stepping-stones of eternal truth.

There seems to be no truth so hard to realize as that of man's responsibility towards his fellow man. "Am I my brother's keeper?" is a question answered by the majority in the negative, notwithstanding that the Scriptures are interlined on nearly every page with the declaration that we are his keeper. Listen to the commands of the apostle, "That no man put a stumbling-block or an occasion to fall in his brother's way." . . . "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is made weak." How many of us are guilty of these things? How many may have been made weak in faith and weak physically because of our failure to keep the word of wisdom? Perhaps a young man has been addicted to drink, or has a weakness in that direction, against which he has

feebly struggled. He meets a brother whose breath reeks with tobacco, and hears him speak slightly of temperance work and workers while he proffers the treat of glass or cigar.

Vile words or sentiments uttered in the hearing of little children and innocent maidens or youth—oh, the stumbling-stones daily thrown in the way of our brother! They are enough to pave a city. They would have built Zion had they been stepping-stones of noble endeavor and self-sacrifice, of earnest thought and exertion to save. As I write, memory brings to mind one who made it his daily practice to place these stepping-stones of noble thought before every foot he met of stranger or friend, and for many of them my own heart has blessed him. Here is one on which I rested many days in peace, for it was placed for me at a time of weary suffering.

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

"And as feeble babes that suffer
Toss and cry and will not rest,
Are the ones the tender mother
Holds the closest, loves the best;
So when we are weak and wretched,
Weighed by trials and distressed;
Then it is that God's great patience
Holds us closest, loves us best."

Another time it was this:

"Let me share a pleasant thought with you." I was thinking, another day's work lies before me; hard work, not naturally agreeable to me, work consuming time and strength, so absorbing as to leave no time or strength, or mental force, for what seems best worth the while for an immortal. And then, in an instant, I thought and said, "It is all right, Lord, I see it all. This is thy way of answering my most earnest prayer for holiness, in order to usefulness. I perfectly understand, that in crossing all my natural preferences, God is giving me my heart's desire and prayer. * * * For many years I have been praying for this, and I have watched and listened, and seen no sight, heard no sound, met with no startling intervention; but the unseen, unheard answer has been coming every day, every hour, every moment."

What a stepping-stone that was, and what a long rest I enjoyed in the Beulah land to which I climbed by it. My friend has lately gone on to glory—methinks he had not far to go. I will see no more of his holy life, hear no more noble utterances; but I have learned my lesson. Henceforth let me like him,

"Give to humanity and God
My best; nor deem the gift too small."

LAMONI, IOWA.

ELEANOR.

EXTRACTS FROM LETTERS.

Sr. Anna M. Halstead, Harrows, Ontario, writes:—"I have taken the *Herald* since 1873, and I have found it a source of comfort and information. My greatest joy is in the prosperity and progress of God's work, and were it in my power I would join every work for the weal of Zion. I was greatly comforted by the prayers offered for me last winter. I do wish the Column could be open to the brothers, for the bane of my life has been their backwardness in reaching forth to do the good homey things; and as many as will take hold as dear, faithful G. S. Hyde did. Let us extend to them the warmest welcome."

Sr. Janet Strong, Oregon City, California, writes:—"I am alone; but trusting that God is

near me. My health is not good; but I have been blessed and comforted lately by a visit from Bro. A. Haws. I am constrained to believe that he came in direct answer to prayer; for I was very sick and did not think I could live. I have had many precious testimonies of the truth of this work, and desire to hold out faithful to the end."

HARTFORD, Mich., June 10th.

Sr. Frances:—I am striving to do the will of the Lord in all things. At times I think I make no progress at all in so glorious a cause, but I am determined by the help of God who strengthens me, to keep his commandments and fight the good fight of faith and gain eternal life in the kingdom of God. Though our trials may be many and temptations strong, yet we can, by Christ's assistance, overcome the wrong. The 20th day of last March my mother was taken very sick, and in four days was called away. My grief was so great it seemed as if I could not ask the Lord for help until Bro. C. Scott came to preach the funeral sermon, and while he was speaking he said the Lord would comfort those that weep; and then in my grief I said, "Lord comfort me;" and what joy and comfort filled my heart. Then I felt to say, "God's will be done." Now my dear father is sorely afflicted with the palsy, so I have to take care of him like a child. I ask the prayers of all God's children that I may be faithful, and that my father may be healed. Your sister in Christ,

JENNIE TURNOUR.

NEBRASKA CITY, Neb., June 2d.

Sr. Frances:—I feel it is right for each one to try to do what she can for the cause, therefore I desire to bear my testimony to the truth of this latter day work; for I know that it is of God, and besides it there is none other accepted of him. Therefore it becomes us, dear sisters, to strive to live each day alike, and live in such a way and set such examples before all, and especially the young, as shall be worthy of imitation. It seems to me that the time is at hand when we should strive to do our whole duty and forsaking all pride begin to serve our God in earnest, that we may be prepared to meet him at his coming. This is my determination. Although I may do many things that I should not, it is my determination to try to live as becomes a saint of God, that I may grow in grace day by day. I desire an interest in the prayers of the Saints, that I may be faithful. I am the mother of a large family. I have buried six of them, all dying when they were small, and I feel like striving to live so as to meet them at the last day. I have just that number living, five girls and one bright little boy; and I pray God that we may keep them with us, and that they may grow up to be true Saints of God, striving to keep his commandments in all things.

A SISTER.

HOME COLUMN MISSIONARY FUND.

James Bradley, Amber, Iowa.....	50
Jane Bradley, Amber, Iowa.....	50
M. A. Robertson, Amber, Iowa.....	50
Emma R. Bradley, Amber, Iowa.....	25
Kate Bradley, Amber, Iowa.....	25
H. Blackleach, Alameda, Cal.....	50
M. P. Matthews, Belfast, Iowa.....	1 00
M. Nichols, Iowa City, Iowa.....	1 75

LAMONI, Iowa, June 28th.

Send all money to David Dancer, Box 82.

Correspondence.

SALT LAKE CITY, Utah, June 23d.

Brother Joseph Smith:—I left Salt Lake City April 23d for Montana. Stopped at Layton and preached in St. Judes School-house, lately built there by donations by the people, under the direction of the Episcopal Church. From there I went direct to Ogden, and then to Deer Lodge. In the latter place I held a few meetings, but the weather was cold and stormy so that the meetings were only fairly well attended. I found the little band of Saints there all in the faith, and alive in the work. Under the presidency of brother Andrew Christofferson they have held their meetings regularly and also the Sabbath School. May heaven bless and direct them in all that leads to life and peace in the Lord Jesus Christ.

On May the 7th I left the Saints at Deer Lodge for Blackfoot, expecting to hold a few meetings there, but owing to sickness in the family of brother Isaac Price, and cold storms, we held no meetings. We visited with brother price and administered to the sick ones. I visited brother William Jones and spent the time pleasantly with his family. I rode from Deer Lodge to Blackfoot with brother Rosser Jenkins and was made welcome and partook of his hospitality two nights. On the tenth of May I left brother William Jones' and walked to the station four miles. The last two miles was seasoned with a regular snow storm. There I took train for Helena City, and in that city called on an old time friend and had a pleasant visit at his house. We passed through the great unpleasantness side by side, and in 1866 went from Leavenworth, Kansas, to Montana together. On our trip there for twenty-one days we were harrassed and tormented day and night by Indians and at one time one man and myself were entirely surrounded by the red men and cut off from the camp. At that time I thought prospects to continue this existence rather gloomy. I then only thought of defense and was determined never to surrender until powerless. I thought when we got out of that without a scratch we were a little brave, but now I can see that we were no more than grasshoppers under their horses feet. If it had not been for the protecting arm of an all wise and loving Savior we too might have fallen as others unprepared for that better life with the rest prepared for the faithful in Christ.

My friend now has a two million dollar contract tunnelling a mountain, surrounded with all the luxuries of life and extensive business associations. He thought I was foolish to spend my manhoods strength and the best days of my life in the service I am now in. When he asked me what I was doing, I told him preaching the gospel. He only smiled. I knew its meaning. He is building for time; I am seeking to lay up treasures in heaven, and in doing that I have peace and joy. Earthly riches and honors are fleeting, and perish with the touch.

I hope the reader will pardon me for this digression. Sometimes experiences of the past come before us and by that we can compare our life then with now. Then we were "carnally minded" which to be is death, but now I live in Christ.

From Helena I went to Bozeman on the Northern Pacific Rail Road. There I met Father J.

E. Reese and rode out fifteen miles with him to Reese Creek where I was made comfortable in his house. On the 13th of May I held two services in their neat and pleasant little chapel. I remained there until June 7th, preaching and visiting with the Saints. Brother J. C. Clapp met me there on the first of June, and immediately took up the laboring oar and remained with me until I left Montana. On the 2d and 3d we held a conference and reorganized the Montana district, with Gomer Reese president and William Nelson clerk. Brother Harry Wells and family, of Knob Noster, Missouri, arrived just in time to meet with us and enjoy rich blessings of the gospel that were vouchsafed to us. Whatever may be in store for the Reese Creek Saints, we may not be able to tell but all was pleasantness and peace during our efforts there, and during that time it was a spiritual feast to me. In all the years I have spent in this field I never had clearer assurances of God's acceptance. My stay there was a "love feast" and with my heart filled with gratitude to the Father above, and to them, I bade them good by, and left May 4th with brother Clapp for Deer Lodge. May God bless them and forever shield and save them. I shall always keep in grateful remembrance their loving kindness to me. I ministered the word to the Saints at Deer Lodge again in their little chapel on the tenth, and left them on the 12th for Oxford, Idaho, where I arrived on the 13th.

The weather was unfavorable for us each time at Deer Lodge. The Saints there, young and old, are alive and interested, both in church and Sabbath School. Sister Clapp is superintendent and is greatly loved by all. There again the same brotherly kindness was manifested that makes the heart of the missionary glad. We left them with the same "God bless you" that we so often hear, and while we appreciated that, we felt thankful for the substantial tokens bestowed.

At Oxford several of our people have thought best to change their location and but few are left. I arrived at the station at five o'clock in the morning, where I met Bro. W. H. Harris and his two boys with a team to drive me out to the little burg two and a half miles. At his house I was made welcome, and at night preached in the School-house to a very nice turnout. Spent next day in visiting the Saints. Bro. Peter Anderson met me there in the evening from Logan, Utah, and I again spoke to a good, and I believe, appreciative audience, and blessed three babes.

On the 15th we left Oxford for Malad with brethren W. H. Harris and Benjamin Crowshaw, and sisters Harris and Hall, and her son James. The drive was forty miles, and dusty, but we enjoyed the trip. Camped by a beautiful mountain stream, and partook of their hospitality. At Malad we found sadness in place of the joy and gladness we hoped to greet us. Sr. Thomas was laying at the river's brink, ready and expecting to be gathered to the other side at any moment, and Sr. Lewis, wife of our loved Bro. John Lewis, was also very sick indeed, while two days before our arrival death had invaded their home and their little grand daughter Lizzie, and daughter of Sr. Davis, had been laid to rest. All hearts were sad. There we met brethren R. M. Elvin, J. T. Davis and J. H. and S. D. Condit from Malta, and Father Bowman and Sr. Elefason and her son from Soda Springs. Our conference was well attended, especially the preaching ser-

vices. The preaching was good except the effort of your humble servant, and that was a failure. I feel a little bad over that yet, but I could not help it. I think I was like a good brother I once asked to open a meeting for me. He said he would rather not, that he was out of practice in praying, but said if I would pray he would preach. To preach well, I have learned, it is good to pray much. I left the work at Malad in good hands. R. M. Elvin was laying siege to that city, while Bro. J. T. Davis heard a voice saying, "Come over to Samaria and help us." It was not the Macedonian cry; it was the voice of a Samaritan.—Bro. Owen Thomas, I believe. I wish to thank the Saints in Idaho for their goodness to me and hope I may have the privilege and pleasure of meeting with them again soon.

Next Monday I go to St. Johns to hear Bro. J. T. Davis and an opponent discuss the differences between the two churches, and do what I can. The heated term is coming when but little can be done, but just as soon as the evenings begin to lengthen, and heat subsides, we will, with the Master's help, enter vigorously into the fight and visit all the branches in Utah.

I hope and pray for good results from all parts of the field. With brethren Clapp and Gomer Reese in Montana, J. H. Condit and J. R. Evans in Idaho and Peter Anderson and R. M. Elvin in Utah, I believe with God's blessing we shall not be disappointed. May the Lord bless the Saints in all parts of this great field. In the past they have stood grandly to the front. Let us all now with one heart and one mind press on in Christ's name to victory.

Yours, in gospel bonds,

R. J. ANTHONY.

PROVIDENCE, R. I., June 19th.

Bro. Joseph Smith.—It is with a heart full of joy and thankfulness to God that I write to you, to let you know that the Lord is blessing our labors. I baptized one honest soul that was seeking after truth, in Georgeville the other Sunday. There were about one hundred that witnessed the baptism. I spoke to them on the first principles of the gospel, to which they listened attentively till I got through. I thank God that I had good freedom. Last Sunday another gave in his name for baptism. Still they come, not with a rush, but steadily. There are others standing at the door but afraid to knock. My prayer is that God will assist them with his spirit so that they will knock that the door may be opened for them. Many strangers attend our meetings and are very much interested in the speaking of Elder M. H. Bond, for when he speaks he speaks in power of the spirit of God. We have the Salvation Army on each side of us, one the English and the other the American. Some of them come to our meetings, and one young man had the Voice of Warning loaned to him. He is an officer. He said that he had been praying to God to show him more light, as he was willing to get all the light he could. One of the brethren (Bro. Perry) asked him if he knew what brought him here. He said that he did not. The brother said, "You have been praying for more light, and God has answered your prayer, and he has sent you here and now I have given you more light, it is now for you to receive it." He went away feeling much better and wiser. He came again at night and we had an excellent meeting. The

Lord blessed us for we had such freedom. I went to speak to our friends and they said that was just what they wanted to hear. My text was 1st Cor. 9:16. When I went to my employment one of our men came to me and said he was glad he went to our meeting to hear me, for he heard a good sermon and should come again. O, I feel to thank God that his spirit is striving with men.

Your brother in the gospel,

T. H. MOORE.

GOLIATH SLAIN BY LITTLE DAVID.

WATERFORD, Ont., June 20th.

Bro. Blair.—There has been quite a tempest on the theological sea, here in this place, and it has been raging for some time. Elder R. C. Evans, the "boy preacher," came to this place on the 5th of May, and began a series of meetings, in the course of which some of the Reverends took occasion to ridicule, and with that dignified air pertaining to those gentlemen, solemnly warned their flocks to stay away. But as we are living in a progressive age, and the people are mostly desirous of hearing "some new thing," the greater part of the community paid but little heed to the instructions of these spiritual advisers, and each evening R. C. had a full house; and very often many were turned from the door for want of room. "Now, what is to be done?" was the question agitating the minds of the clergy, and although Waterford is a beautiful little town of about fourteen hundred inhabitants, sustaining some six or seven reverends, the question was a perplexing one. At last, a glimmer of light seemed to break across their benighted pathway, which seemed to offer relief; they would send for T. L. Wilkinson, the Methodist champion of Canada, who would soon settle this "boy-preacher," run him out of town, and repair the breach which had been already effected in the Methodist ranks. Wilkinson was sent for, and on the twenty-fourth of May was on hand (seeing the Methodists had agreed to give him two-hundred dollars) to do their work for them.

Accordingly, arrangements were made for a public discussion, to take place in Waterford, beginning on the 14th of June. The following propositions were agreed upon for discussion.

1st. "Resolved that water baptism is essential to salvation."—R. C. Evans affirms.

2d. "That the God who is believed in, and worshiped by the Methodist Church, is the God of the Bible."—T. L. Wilkinson affirms.

3d. "That Christian baptism, as taught in the New Testament is immersion."—R. C. Evans affirms.

4th. "That according to inspired authority, the infant children of believers are proper subjects for Christian baptism."—T. L. Wilkinson affirms.

Arrangements being made, bills were printed, and circulated in every little town and hamlet for miles around. The Methodists being confident of a glorious victory, were feeling jubilant; and although they don't believe in prophecy, some of them did venture to predict that this Methodist champion would demolish "that boy" before the first proposition was concluded. Others, of the Methodists said: "Elder Evans will never meet this man," &c., but when the time for the contest came Bro Evans was on the battleground, armed and equipped with God's eternal truth. The time came to open the debate, and Elder Evans began the first proposition by showing,—

1st. "God is unchangeable."—Mal. 3:6; Jas. 1:17; Heb. 13:8.

2d. His law is perfect.—Ps. 19:7; Jas. 1:25.

3d. The gospel was that law.—Rom. 1:16, 17; John 12:48-50.

4th. The gospel and doctrine of Christ synonymous.—2 John 9th verse; James 1:25.

5th. Obedience to the perfect law, the gospel, essential to salvation.—Luke 6:46-49; John 15:4-10.

6th. Water baptism is a principle of that law, or the gospel.—Heb. 6:1, 2; John 7:16, 17.

7th. Christ obeyed it to fulfill all righteousness. Matt. 3:13-17; John 15:10.

8th. He commanded his servants to baptize.—Matt. 28:19, 20; Mark 16:15, 16.

9th. We must keep his commandments.—John 14:15; 15:10-14; 1 John 2:4.

10th. Baptism is for the remission of sins.—Mark 1:4; Luke 3:2, 3; 24:47; Acts 2:37, 38. Rom. 6:1-7; Acts 22:16.

11th.—It must be complied with to get into Christ.—Gal. 3:27; Rom. 6:3.

12th. We are saved by it.—1 Pet. 3:20, 21; 1 Cor. 15:1; Acts 11:14.

13th. It was taught in every dispensation of time.—1 Pet. 1:25; Isa. 40:8; Gal. 3:8; Rom. 1:16, 17; Gal. 3:19.

This is but a brief summary of the arguments used by the boy-preacher, in support of the first proposition. Many other citations of scripture were used, with telling effect, and various lexicographers, and church historians, were brought forth by Bro. Evans which fortified his arguments with such convincing power, that this whale of Methodism was completely non-plussed; and by a process of logical reasoning, R. C. made him go back on the Methodist Disciplines of 1842, 1860 and 1886; also John Wesley's sermons, notes, &c., besides to repudiate his own printed works; all of which Bro. Evans had on the platform. The first proposition being discussed, there was about nine-tenths of the people on our side.

And now to cap the climax, on the evening of the third night's debate, Mr. Wilkinson appeared on the platform, affirming the second proposition, and after twenty minutes of twisting and quibbling, his vocabulary of argument being exhausted, he began to ridicule the Mormon idea of God. A point of order was raised here, showing that it was not the Mormon's God, nor the Hindoo's God, that was under consideration, but the God represented in the Methodist discipline—a God without body or parts—and he had no right to ridicule any one else's idea of God; but sustain by Scriptures, and logical inference, if he could, the bodiless, partless God of the Methodist discipline. This point of order being sustained by the chair, Mr. Wilkinson, the great Methodist champion, refused to debate farther, and frankly acknowledged before about six hundred people, that he could not prove the God represented in the Methodist discipline, unless he had the privilege of dragging in everybody else's idea of God. He packed his books, and hastily made himself conspicuous by his absence, amid the jeers and cries of "coward!" proceeding from the crowd.

The chairman, who was a barrister at law, and, by the way, was the man of Wilkinson's choice, was sustained in his decision by almost the entire crowd; less than a dozen voting in the negative. I had almost forgotten to make mention of one fact, which is as follows:

Mr. Wilkinson, in his efforts to prejudice the public mind against the position held by the Saints, challenged Bro. Evans to negative the proposition that "Joseph Smith was a polygamist;" this brother Evans cheerfully complied with; and when Mr. Wilkinson was packing his books, brother Evans reminded him of this challenge, saying, "If you can't meet your proposition on the God-head, I am ready *now* to enter into an examination of the subject as to whether Joseph Smith was a polygamist or not;" and although Mr. Wilkinson was bound by his agreement to remain several days longer, (as the debate was to last from the 14th to the 23d), yet now, he "had to go home and move his family."

And now, Mr. Editor, hear the conclusion of the whole matter: The general accepted verdict is, that the Goliath of Methodism (Rev. T. L. Wilkinson), has sunk to rise no more; being thrust through with the pebble of truth, hurled by the gospel sling as wielded with terrific force by Canada's youthful armor-bearer "Little David;" *alias* R. C. Evans.

WILLARD J. SMITH.

DOCKERY, Mo., June 21st.

Bro. Blair:—Brother Robert L. Ware was at my place last week and preached for us four nights with good liberty. He preached four old fashioned sermons. Some said that he was very precise in his preaching, and some said that he was very plain, while others remarked that the gospel must be the same until Christ comes again, that there should be no change in the gospel. Brother Ware left here to go south to Hardin, where he had been laboring before he came here. There have been three baptized, and he thinks that a good work can be done there. He wanted me to go with him, but I am so situated that I could not, but I wish him God's speed.

There has not been any preaching done there before. He said that there were more that would obey when he went back. I have been laboring in the Alma branch as an elder ever since Bro. Bozarth was here. I hope our district will revive again. It is very necessary that it should revive. We regret that Bro. Bronson was not assigned part of his time in this district, but hope that he will be blessed wherever he may be.

Yours in Christ,

G. W. CARTER.

ST. LOUIS, Mo., June 19th.

Bro. William Blair:—We are happy to say that the Saints as a rule are well and alive in the work; and that the labor of Bro. Gillen in this district is not in vain, but has given us a better understanding of our duty to God, and his church. In all things we have a better understanding of our condition and the position that we should hold in the world at large. Bro. Gillen has gone south. Late advices say that he has baptized two. May the Spirit of the Master be with him. Bro. R. Etzenhouser is with us now, trying to hold up the banner of the cross. The foundation for our new church is nearly ready and we hope to have a church of our own some day, so that when ye elders pass this way, ye can stay and preach the word in a house belonging to the Latter Day Saints. To that end the Saints are working hard, and our friends do not stay behind, but are willing to give a helping hand.

On the 22d of May we had a straw-berry party, given by the St. Louis Mite Society, to raise

funds for the new church. It was a success, and we hope that their picnic on the fourth of July, for the same purpose, will also be successful. Am glad to say that the work is onward. The Spirit of the Master is striving with the people.

Ever working, watching, and praying for Zion's weal, I remain,

Yours in hope,
NOAH NEPHI COOKE.

LELAND'S GROVE, Iowa, June 18th.

Bro. Cochran:—We thought we would write and let you know where we are. We met with the brethren yesterday at Leland's Grove and had a good time. We have visited the brethren at their homes. We preached once to a full house of attentive hearers and have delivered several exhortations in public meetings with good liberty. We expected to have some influence over our grand-children. They are like all other peoples children; they will come when they get ready.

We intend day after to-morrow to go to Persia on our way home and get acquainted with the brethren there. Our health is tolerably good this morning. We do not know exactly when we will get home but think some of the last day in June. We have yet to call and see our son, on our way home, at Villisca, but we were to write to Bro. Butler to meet us at the depot.

Love to all the Saints,
JOHN and CHRISTIANA LANDERS.

EUREKA, Kan., June 19th.

Dear Herald:—Since we came into the church we have had a great deal of sickness and lost one dear daughter. She died the twenty-second of last March, of pneumonia and fever. She was eighteen years and six months old. She was loved and respected by all who knew her. Her name was Cora G. Cato. She is the second one we have had to give up, each one being eighteen. I had a dream about two months before her death, and after she died it was revealed to me the meaning of my dream. I dreamed I saw two angels, robed in white, and on white horses; and I thought some one told me that they were carrying messages, one traveling west and the other south east. The morning she died we started two letters, one west and the other south-east to our two married daughters.

Yours, in Christian bonds,

MRS. CYNTHIA CATO.

DEFIANCE, Iowa, June 24th.

Dear Bro.:—I write to give my testimony. I know that the latter day work is true. It is of God for the signs that follow the believer are had in the church in these last days as well as in former days. Last fall at the Reunion, one of my daughters was stricken down with a severe fever. She requested that I should call in brethren Short and John Roth. They came and anointed her with oil and prayed over her, and she was healed instantly. O, how good it is that God has restored the everlasting gospel to earth again, in these last times, to suffering humanity through the Prophet, Joseph Smith. It makes my heart rejoice to think that we have such a kind Father in heaven to bless his humble servants with the very same, and as rich blessings as he did in former days, showing unto us that he is no respecter of persons, but blesses those that diligently seek him.

It has been about six years since I obeyed the gospel, and the longer I live in obedience thereto

the stronger I am in the faith. Let us one and all that have taken the name of Christ upon us live and set such examples as shall be worthy of imitation, and let our light so shine that the world's people, seeing our good works, may be constrained to say, surely these people are the people of God, for see how they worship God. They worship him in Spirit and in truth.

Yours in the faith,

N. M. GUNSOLLY.

SAND RUN, Ohio, June 19th.

Bro. Joseph:—I left Limerick May 10th, to open up the work in new places. The Saints at Limerick are in far better condition than they have been for the past two years. Every effort that could reasonably be made by the truth-loving Saints to honor the fair name of the church and to help the best of causes is being made there. So may it continue.

May 12th I opened a new place at Sand Ridge School-house, Athens county, Ohio. Bro. Thomas Matthews and the writer applied for the same house some two months ago, when the directors refused and said that the Mormon elders, as they called us, should not preach there. This is the home of Bro. and Sr. Pratt, and by their efforts the house was procured. Prejudice was removed and I was requested to come again.

May 23d I arrived at Sand Run. Met with the Saints in prayer and testimony meeting, and all took part. The good spirit was with us, and the Saints rejoiced in the great latter day work. An earnest, faithful little band of Saints, united in the grandest and best work on earth. May they all be able to continue to the end. I continued the meetings over Sunday with good interest. On Monday night I opened the work in a new place. At first the interest was not good, as the enemy had gone before us scattering falsehoods, and the ladies of the town seemed to be afraid to come to hear one of the sect that is so much spoken against. I continued the effort and the interest increased. I preached ten times. The last night the house was filled to its utmost capacity with more than half the congregation composed of ladies.

I was invited to return, and will do so on the 22d of June, when Bro. Thomas Matthews will be with me to assist in the good work. From there I went to Brush Fork, another mining town, to introduce the new doctrine, so called. We arrived at 7:45 p. m., and learned that the M. E., and M. P. ministers had refused to make the announcement. Bro. C. Cooper, president of Hocking Valley branch was with me. It was very wet and muddy, so we retreated in good order and went to the hotel. Bro. Cooper had thought he would be kindly cared for by some that lived at that place that he had been connected with in former church fellowship prior to his connection with the Latter Day Saints. However the line had been drawn and they could not think of stooping so low as to notice him when in company with one of those bad fellows that help turn the world up side down. We met with them in class meeting at nine a. m., and tried to get the use of the house at some time, but were refused. At two p. m. we met with the M. E. Sunday School, but the class-leader refused to let me speak, that being prayer-meeting night. I learned that the house would not be used on Tuesday night. I requested the privilege of an-

nouncing my meeting before the school was dismissed, but was denied. I called the house to order and gave out my meeting in the evening.

As we were walking on the railroad on our return to Sand Run, we got in company with the United Brethren classleader. He was enjoying the spirit of his father, and said that if it was not Sunday, he would give me what I ought to have—a thumping, with a good suit of tar and feathers to complete the work. Several gathered to hear and I talked to the crowd some thirty minutes, telling them of the things of the kingdom of heaven, and gave them some tracts to read, inviting them to come and hear for themselves. I then returned and had good liberty in speaking to a fair congregation of good listeners.

The work will be followed up there when a house can be had to continue the meetings. We think that some good can be done there in time. I was pleased that that religious fellow had so great respect for the Lord's day, and that I was favored to come in contact with him on that day. Lucky day for me. From there I introduced the work at Greendale Furnace. Left some near the kingdom. They will investigate our doctrine and claims, and I hope that some will obey the gospel. May the good work continue.

Yours for truth,

T. J. BEATTY.

GALLAND'S GROVE, IOWA, June 25th.

Bro. Joseph Smith:—I now intend to remain in western Iowa till after the Fourth of July; for the people here request me to deliver an oration on that day before a Union Basket Picnic.

Our meetings here are largely attended, and a deep and lively interest is manifest. Five were baptized yesterday, and others are believing. I feel confident that western Iowa will experience an active and fruitful revival of Church work this summer, fall, and winter. The Saints are generally in fine spirits, the elders are united in the main, are zealous and hopeful, and feel renewed determination to preach the word with all diligence, leaving results with the Lord. Many of the Saints are talking freely and favorably of the proposed college at Lamoni. All think it should be built at once, and express the ardent hope that it will be. The rising generation among the Saints are numerous and rapidly increasing, and wisdom demands that they should be educated free from the corrupting dogmas and doctrines of Mystery Babylon, and free from the seducing follies and enticements of the vain, giddy world. Only a few days since a young lady, a member of the church, who is attending college at Indianola, Iowa, related the crafty, zealous efforts put forth by some of the teachers, pupils, and friends of that institution, to prejudice her mind against the Saints and their doctrines and win her over to sectarianism. The scandalous stories told and published abroad relative to Joseph the Seer, and his fellow ministers, also some prejudicial reports in regard to the present President of the Church and the Saints, were displayed with jesuitical ingenuity and cunning, with the evident intention of alienating her faith and affections from the church of her choice and her people's choice. When I told her of the purpose of the Saints to soon have a college of their own, one devoted to education and not to dogma or denominational doctrines, she expressed heartfelt endorsement of the project and freely assured us it would meet with full and generous support.

She hopes to soon graduate as a teacher in music, painting, etc. etc., and devote her time as an instructor in those departments of education.

I find not a few throughout these regions who think very favorably of locating their homes at or near Lamoni in the near future. My advice, as in the past, is, that all who are well situated and doing well should not remove anywhere until they are assured of making a success by the change, for the world abounds with places where there are equally good and better opportunities for business and to make a comfortable living than Lamoni and vicinity, at present; but that, if persons have means so as to be beyond and above the needs of living by labor for others, or can make business of their own in town or country, and thus be independent of others for employment, then Lamoni and vicinity may prove an excellent region for them to locate in, for it is a pleasant, healthful, peaceful and beautiful region of country, and bids fair to continue such, and to eventually become very prosperous and prominent for the Saints. Wisdom is profitable to direct in all these matters.

W. W. BLAIR.

MALAD CITY, Idaho, June 20th.

Dear Herald:—Since coming here I have met Rev. Charles J. Godsmen, the pastor of the Presbyterian church of this place; the same, who was chief in importing the Rev. M. T. Lamb, here last winter to annihilate the claims of the Book of Mormon, as an inspired or divine record. This Rev. gentleman is quite verbose in his opinion that I failed to refute the argument presented, and more especially does he appear to be very much displeased with my letter from Provo, wherein I exposed the untruthfulness of Rev. Lamb's statements concerning the book being silent upon certain subjects. He thinks that I was not fair in my presentations in that Mr. Lamb was quoting from F. D. Richard's Compendium. Well, I write this additional as a further explanation of my understanding of the true inwardness of the case. "The Book of Mormon lies at the foundation, is the corner stone of the Mormon Church."—Golden Bible, p. 1.

The above are the opening words in the book, which cost the Rev. Lamb more than three years faithful labor, besides wealth! He and his admirers seem to have entertained the fond hope, that at last the wherewithal for the destruction of Mormonism had crystalized in the Golden Bible. That it can not be charged that I misrepresent, I quote: "But the book strikes, it is believed, a *deadly blow* at the 'tap-root' of Mormonism—by undermining the foundation upon which the whole system is builded."—Page 7 of the preface to Golden Bible.

Rev. Lamb most emphatically gives us to understand that it is the Book of Mormon that he proposes to criticize. And with this labor before him, he enumerates what the contents of the Compendium are, and then selects seven therefrom, and informs us that the Book of Mormon is silent thereon. This is the exact situation as I understood it last February while I was at Provo, and it is still my understanding. But the Lamb's champions in seeking to cover his retreat, and avert his ignoble defeat, now apologetically explain, that the wonderful critic on the Book of Mormon was innocently led into such an egregious blunder, by following the apostle F. D. Richard's compendium. Fudge! That is thin-

ner than the mountain air. Mr. Richard's upon the subject of "Laying on hands," quotes the Book of Mormon, see Compendium pp 50 and 51, and on "Christ's Second Coming," p. 82, and on "Marriage," p. 121. It will now be necessary for Lamb's champions to invent some other subterfuge as an excuse for the untruthfulness of the Golden Bible. My experience has taught me, that every man who undertakes to overturn the truth, makes free use of misrepresentation and falsehood. The so-called Christian clergy and infidel lecturers use the same material in the conflict. I asked the Rev. Chas. J. Godsmen if he would affirm in debate that the Presbyterian Church was the true church of Christ. His reply was raspy, sharp and prompt. "No sir, I would not!" Whenever the time comes when I can not affirm from the stand in public, that the church for which I preach is the true church of Christ, I will seek other employment. At Provo, in Mr. Lamb's presence, I proved by the Book of Mormon, that six of his seven statements were untrue, and now I find three of them untrue by the witness, that it is claimed misled him. O, what tangled webs these Rev's. weave, while attempting to carry their point against the last revelation of the simple plan of salvation for the human race.

June 18th.—Bro. Davis and I came here on the evening of the 15th. We found Brn. R. J. Anthony, Peter Anderson, John H. and S. D. Condit, and a number of the local elders and Saints. Weather very warm and dusty. We had a quiet and pleasant conference, and I am of the opinion that all felt well, but for sickness and the conference of the Utah church at Portage, our attendance would have been much larger. I will remain here some two weeks in this vicinity if the interest will justify.

ROBT. M. ELVIN.

SOUTH ARM, Mich., June 20th.

Bro. Joseph:—I have been here a few days trying to do good among men. Bro. William Davis, who united with the church in Ubyly, Huron county, is up here and has been faithfully holding forth for some time; almost every Sunday. He has baptized eight or nine here, and we had three more come forth and request him to baptize them last night, which he did. We look for eight or ten more soon. I have been in the company of Mr. Wingfield Watson all day. I lecture on Mormonism to-night. Interest is good here.

Yours,

J. J. CORNISH.

BOYNE FALLS, Mich., June 22d.

Bro. Joseph Smith:—Yesterday Bro. William Davis baptized three more in South Arm. Several others are believing the truth and will soon obey. I intended to remain longer and help Bro. Davis, as he has to labor for the bread that perisheth, but I was telegraphed for to go over two hundred miles to administer to the sick.

There are a few Strangites around this part of the State, through Charlevoix county. They have meetings occasionally. Mr. Wingfield Watson seems to still hold out that J. J. Strang was the proper successor of Joseph the Martyr, and that we should not oppose polygamy, etc. We talked up matters of difference between us freely for about one day and a half, and parted good friends; each agreeing to disagree in belief. I intended to go to Beaver Island before I left

but having to leave in such haste I can not this time.

The weather has been very warm for the last eight or ten days, the mercury registering 108° and 110° in the shade. It is only about a month since the snow left the thickest part of the woods. The winters are long and severe; summers short and very warm with very sudden changes.

Our cause is onward where our elders are preaching, and there are more calls than we can fill. May the Lord guide and bless you and all his Saints.

Yours,

J. J. CORNISH.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

"EARTHQUAKES, VOLCANOES AND VOLCANIC ERUPTIONS.

BY ELDER F. R. TUBB.

ON the last occasion of addressing your readers through the medium of the *Herald*, I attempted to direct their earnest interest and admiration to the vast eternal handiwork of God, as displayed in the mighty revolving galaxy of worlds, suns, moons and comets observable from time to time in our solar system.

I now desire to divert their gaze inward, and downward, to a great depth beneath the surface of this planet on which we dwell, known to ourselves, (for want of a better name,) as the Earth; though in all probability designated by the inhabitants, (if any,) of those other planets to which we are visible, by a more euphonious designation; in the same way by which we are accustomed to confer upon those planets dignified and euphonious names.

During the course of our brief survey of the interior of this planetary sphere, we shall have to review quite as marvelous evidences of the displays of Divine power and wisdom, as we met with in our brief but, I trust, profitable survey of the "Heavens above."

Your readers are all, doubtless, aware of the oft-proved and scientifically authenticated fact, that the earth is a vast hollow globe, whose interior is occupied by combustible and inflammable gases, vapors, and various minerals, as iron, etc., mingled with granite and other rocks; but all in a highly incandescent state, owing to the powerful operation of the ever-raging and perpetual fires in the heart of this planet.

So great, indeed, is the proportion of fire and combustible matter in the earth's composition, that a very accurate idea of its proportion to the solid mass may be obtained by comparing the internal mass of fiery elements in a liquid state, to the edible interior of an orange, while the solid portion of the earth upon which we stand, may be very fairly represented by the rind or peel of the orange.

Thus, we find that the fiery and inflammable interior of the earth's composition,

is greatly in excess of the solid portion, which nourishes and gives food and sustenance to both animal and vegetable life upon the earth's surface. For the benefit of any readers not hitherto acquainted with the fact of the earth's interior conformation being of a fiery and inflammable nature, I will adduce a few well-authenticated facts, which first attracted the learned world to the hypothesis which has since been developed into the now universally admitted doctrine of the combustible character of the earth's interior.

We all know that when we go into a cellar out of a summer sun, it feels *cool*; but when we go into it out of a wintry frost it is *warm*. The fact is, that a cellar or a well or any pit of moderate depth, has always, day and night, summer and winter, the same degree of warmth, the same *temperature*, as it is called; and *that* always and everywhere, is the same as the *average* warmth of the climate of the place. Forty or fifty feet deep in the ground, a thermometer, here in this spot* would always register the same degree, namely, 49° Fahrenheit, that is, seventeen degrees above the freezing point. Under the Equator, at the same depth, it always shades at 84°, which is our *hot summer* heat, but which *there* is the average heat of the whole year. And this is so everywhere. Just at the surface, or a few inches below it, the ground is warm in the daytime and cool at night; at two or three feet the difference between day and night is scarcely perceptible, but that of summer and winter is considerable. But at forty or fifty feet, this difference also disappears, and you find a perfectly fixed *uniform* degree of warmth, day and night; summer and winter; year after year.

But when we go deeper, as, for instance, down into mines, or coal pits, this one broad and general fact is always observed,—everywhere, in all countries, in all latitudes, in all climates, wherever there are mines, or deep subterranean caves,—the *deeper* you go the *hotter* the earth is *invariably* found to be. In one and the same mine, each particular depth has its own particular degree of heat, which never varies; but the *lower* always the *hotter*; and that not by a trifling but what may well be called an astonishingly rapid rate of increase;—about one degree of the thermometer additional warmth for every 90 feet of additional depth, which is about 58 degrees per mile,—so that, if we had a shaft sunk a mile deep, we should find in the solid rock a heat of 105° Fahrenheit; which is much hotter than the hottest summer day usually experienced in England.

It is not everywhere, however, that it is worth while to sink a shaft to any great depth; but borings for water, (in what are called Artesian wells), are often made to enormous depths, and the water *always* comes up *hot*; and the *deeper* the boring the *hotter* the water. There is a very famous well of this kind in Paris, (France), at La Grenelle. The water rises from a depth of 1794 feet, and its temperature is 82° of our scale, which is almost that of the

* Clapton, near London, England.

Equator. And again, at Salzwerth, in Oeynhausien, in Germany, is a boring for salt springs 2144 feet deep, the salt comes up with a still greater heat, namely 91°. Then, again, we have natural hot water springs which rise, it is true, from depths we have no means of ascertaining; but which, from the earliest recorded times, have always maintained the same heat. At Bath, (in England), for instance, the hottest well is 117° Fahr.

On the Arkansas River, (in the United States), is a spring of 180°; which is scalding hot; and that not in the vicinity of any volcano.

Now, only consider what sort a conclusion this lands us in. This globe of ours is nearly 8,000 miles in diameter; a mile deep on its surface is a mere scratch. If a man had twenty overcoats on, and I found under the first a warmth of 60° above the external air, I should expect to find 60° more under the second, and 60° more under the third, and so on; and within all, *not a man*, but a mass of *red hot iron*. Just so with the outside crust of the earth. Every mile thick is such an overcoat; and at 20 miles depth, according to this rate, the ground must be fully red hot; and at no very great depth beyond, either the whole must be melted; or only the most infusible and intractable kinds of material, such as our flints and fire-clay, would present any degree of solidity.

In short, what the icefloes and icebergs are to the polar seas, so shall we come to regard our continent and mountain ranges in relation to the vast ocean of melted matter beneath. I do not mean to say that there is no solid central masses. There may be one, or there may not; and, upon the whole, I think it likely enough that there is,—kept solid (in spite of the heat), by the enormous *pressure*, but that has nothing to do with our present argument and purpose. All I contend for is this:—Grant me a sea of liquid fire on which we are all floating,—land and sea; for the bottom of the sea anyhow, will not come nearly down to the level of the interior boiling lava. The sea is probably nowhere more than five or six miles deep, which is far enough above that level to keep its bed from becoming red hot.

Having now briefly introduced your readers to the organic constitution of the earth's interior, they will at once arrive at the conclusion that the terrific and appalling cataclams of nature to which we shall hereafter draw their attention, are but the perpetual efforts of the mighty imprisoned giants of fire, vapor and steam, to effect their escape from captivity within the bowels of the earth.

But it will be necessary first to describe another and a totally different—yet not less efficient—cause to which the violence and frequency of seismic convulsions of the earth are also largely referable. I may seem to be stating a paradox when I aver that earthquakes and volcanic eruptions are as much due to the ocean water above, as to the imprisoned fire beneath; but such, I assure you, is truly and literally the case, which I will now attempt to further elucidate.

But to make this clear, I must go a little out of my way, and say something about the first principles of Geology. Geology does not pretend to go back to the creation of the world, or concern itself about the earth's primeval state; but it does concern itself with the changes it sees going on in it now; and with the irrefragable evidence of a long series of such changes, it can produce in the most unmistakable features of the structure of our rocks and soil, and the way in which they lie one upon another.

1st. AS TO WHAT WE SEE GOING ON.

We see everywhere and along every coast line, the sea warring eternally against the land, and everywhere overcoming it; wearing and eating it down, and battering it to pieces; grinding those pieces to powder; carrying that powder away, and spreading it over its own bed or bottom by the continued and continual effects of the tides and currents. Look at our (English) chalk cliffs, which once, no doubt, extended across the channel to the similar cliffs on the French coast. What do we see? Precipices cut down to the sea beach, constantly hammered by the waves, and constantly crumbling; the beach itself made of the flints outstanding after the softer chalk has been ground down and washed away, themselves grinding one another under the same ceaseless discipline, first rounded into pebbles, then into sand, and then carried out farther and farther down the slope, to be replaced by fresh ones from the same source. Well the same thing is going on everywhere, round every coast of Europe, Asia, Africa and America. Foot by foot or inch by inch, month by month, or century by century, *down everything must go*. Time is as nothing in Geology. And what the great seas are doing, the rivers are helping them to do. Look at the sandbanks at the mouth of the Thames. What are they but the materials of our Island carried out to sea by the stream. The river Ganges carries away from the soil of India, and delivers into the sea twice as much solid substance weekly as is contained in the great pyramid of Egypt! The Irrawaddy sweeps off from Burmah sixty-two cubic feet of earth in every second of time, on an average, and there are 86,400 seconds in every day and 365 days in every year; and so on for the other rivers. What has become of all that great bed of chalk which once covered all the weald of Kent, (England), and formed a continuous mass from Ramsgate and Dover to Beechy Head, running inland to Madamocourt Hill and Seven Oaks? All clean gone and swept out into the bosom of the Atlantic, and there forming other chalk beds.

Well now, the land is thus perpetually wearing down and continually therefore weakening and thinning (so to speak) the earth-crust in the neighborhood of the seashore and in the vicinity of great and deep rivers.

With what result? Why, that the perpetual boiling matter and fiery gases confined beneath, will naturally find vent at places where the earth's crust is thus most

worn, and like the mighty explosion of an immense steam boiler, will occur at the particular plate which is weakest or thinnest.

In this manner, therefore, I trust I have made clear to your readers the axiom that water is at least as *active*, though less rapid and *violent* an agent in the production of seismic and volcanic eruptions and earthquakes.

This circumstance will also account for the fact that volcanoes are seldom found at any great distance from the sea coast, also for the circumstance that earthquakes, as a rule, either confine themselves to the vicinity of sea coasts, or when by reason of extreme violence, that cause disruption far inland, it will usually, I believe, be ascertained that such earthquakes had their *origin* in that portion of the country nearest to the sea.

Since writing the foregoing, I have accidentally met with a proof of the truth of this theory, from the pen of the late celebrated Sir John W. Herschel, F. R. S., who says in his celebrated "Lectures on Scientific Subjects," (p. p. 13, 14.)—"It is a most remarkable fact that there is hardly an instance of an *active* volcano at any considerable distance from the sea coast. All the great volcanic chain of the Andes is in close proximity to the western coast-line of America. Etna is close to the sea; so is Mount Vesuvius; Teneriffe is near the African coast; Mount Erebus is on the edge of the great Antarctic continent. Out of two hundred and twenty-five volcanoes which are *known* to have been in actual eruption over the whole earth within the last one hundred and fifty years, I remember only a single instance of one more than three hundred and twenty miles from the sea; and even *that* is on the edge of the Caspian, the largest of all the inland seas,—I mean Moun Demawend, in Persia."

The *Herald* readers can now see how great and important a part, therefore, the Oceans play in this great tragedy of Nature's immense earthquake and volcanic forces; but I will just briefly call their minds to the still deeper and more powerful, though less obvious part, played by the perpetual action of the vast oceans upon the so-called *solid* land; as this will furnish a key to many of the vast terrestrial upheavals we are to consider later on. Geology assures us, on the most conclusive and undeniable evidence, that ALL our present land, all our continents and islands, have been formed in this way; (*i. e.*, by the continual displacement of large masses of land owing to the Ocean's perpetual wearing and tearing of it away,)—out of the ruins of former ones. The old ones which existed at the beginning of things have all perished; and what we now stand upon has most assuredly been, at one time or other, perhaps many times, the bottom of the sea.

Well then, there is oceanic power enough at work, and it has been at work long enough, utterly to have cleared away and spread over the bed of the sea, all our present existing islands and continents, had they been placed where they now are,

at the creation of the world; and from this it follows, as clear as demonstration can make it, that without *some* process of renovation or restoration to act in antagonism to this destructive work of old Neptune, there would not be now remaining a foot of dry land for living thing to stand upon.

Now what *is* this process of restoration? Let the volcano and the earthquake tell their tale. Let the earthquake declare how, within the memory of man,—under the eyesight of creditable witnesses, one of whom, (Mrs. Graham), has described the fact,—the whole coast-line of Chili for one hundred miles about Valparaiso, with the mighty chain of the Andes,—(compared with which the Alps shrink into insignificance),—was hoisted at one mighty volcanic blow* in a single night,* from two to seven feet above its former level; leaving the beach *below* the old low water-mark high and dry; leaving the shell-fish sticking on the rocks far out of reach of the water; leaving the sea-weeds rotting in the air, or rather drying up to dust under the burning sun of a coast where rain never falls. The ancients had a fable of Titan hurled from heaven and buried under Mount Etna, and by his struggles causing the earthquakes that desolated Sicily. But here we have an exhibition of Titanic (or as we now know, volcanic) forces on a vastly grander and mightier scale. One of the Andes mountains upheaved on this occasion was the gigantic mass of Aconcagua, which overlooks Valparaiso.

To bring home to the mind some conception of such a power, we must form a clear idea of what sort of mountain this is. It is nearly 24,000 feet in height. Chimborazo, the loftiest of the volcanic cones of the Andes, is lower by 2,500 feet; and yet Etna, with Mt. Vesuvius at the top of it, and another Vesuvius on the top of that, *would little more than surpass the midway height of the snow-covered portion* of that cone, which is one of the many volcanic chimneys by which the hidden fires of the Andes find vent. On the occasion of which I am speaking, at least 10,000 square miles of country were estimated as having been upheaved; and this upheaval was not confined to the land, but extended far out to sea; which was proved by the soundings off Valparaiso, and along the coast, having been found considerably shallower than they were before the earthquake shock!

(To be continued.)

REMITTING DEBTS.

I HAVE just been reading an article in the *Expositor* of August, 1887, signed by one T. F. Stafford. As I never expect to see that brother in this life, I would be glad to speak to him as he has to us, through the church organ. I ask this privilege for the public's benefit as well as for my own.

I have indeed been quite interested by his ideas, some of which were new to me. More than forty years ago my mind was moved to know how to obey practically

*On November 19th, A. D. 1832.

that important lesson. This was just before I was born of the water, or had heard the new gospel by a living minister. But I had been a member of the M. E. Church from my youth. I knew what Mr. John Wesley had said about the "unrighteous mammon." But how to make friends of it, was to me a puzzle.

I could see how the "unjust steward" did it, so I asked the Lord to show me how I could do it. And he did so to my satisfaction. The answer came as the light of the sun that just came out from under a dark cloud. The substance of the whole is expressed by the two words whole and forgiveness.

Herein the guilty man acted wisely for himself. He went around pardoning other debtors.

Although he made use of his Lord's money in making to himself friends, still he knew he could do it and not sin; as the law would sanction the acts of his Master's steward, until after he was turned out.

But the grand object was to make a shelter for his own head. And now what is this lesson to us? To me it is a final cure—all of sectarianism. We are all debtors unto one Lord whether we be officers or not, therefore let us not boast one above another; for we know not when, nor how soon, we may need friends to help us, as Job did when he cried, "Pity me, O ye my friends, for the hand of the Lord hath touched me."

I had thought that the word "fail" here used by our Lord had reference to the end of life's journey, and not to the loss of spiritual lives. There will be different degrees of glory beyond this life; and when Paul loved his kinsmen so dearly that he could almost choose to go with them away from the higher to an inferior glory, he did not believe his brethren would find "everlasting habitations" in hell fire. Neither do I believe it. We may forgive all our debtors, or count them less guilty than they confess, and thus make friends.

No man knows how soon he may need the help of friends; so that if it be possible to make friends by the use of unrighteous mammon or worldly wealth, and such friends as will receive us into everlasting habitations when we may be unable to procure a shelter, save it be by their benevolence or friendly aid; would it not be acting wisely to do so? But it should be borne in mind that this officer was poor himself, and not only poor, but ashamed to beg and could not "dig." Yes, and that is now just about my fix; only I do not hold his office. Now how how can I profit by his example? I see no way for me but to remit the sins of my neighbors just as he did, and by doing so I make friends, and my Lord will forgive me because he said he would, if I did so. Herein lies the grand secret, for the Master has said, "If ye forgive not, neither will your heavenly Father forgive you."

"Forgive and ye shall be forgiven." The ministry of God are stewards. "Whosoever sins they remit shall be remitted" and the power to retain sins is also with the holy priesthood. Therefore the Master said that the children of this world were

wiser in their generation than the children of light. His wisdom was manifested by the use of his power and not by his money. Have we no power? j. s. c.

CATHOLICISM.—No. V.

BY ELDER M. T. SHORT.

"THE principal marks, or characteristics of the true church are, her unity, sanctity, Catholicity, and Apostolicity, to which may be added the infallibility of her teachings and the perpetuity of her existence."

Heresy is to doubt, deny and reject one or more articles of faith, and schism is to spurn spiritual superiors. The visible body must be united under one visible head which must be obeyed. "Her Creed is now identical with what it was in ages past," "For the apostles received the whole deposit of God's word," "Which doctrines know neither variation nor decay."

The above and similar declarations are but an adroit bait to cover and hide a well barbed hook, as the history and rulings of the church, and the forthcoming sequel of this book will abundantly establish and prove. To decoy and detract, as a brooding quail would lead the unwary lad from the place of incubation, our psuedo guide takes a view of the minor, major and essential differences of some of the evangelical churches. The mother church with her apostate brood of heretical daughters persistently deny the necessity of "*New Revelation*;" but "Apostolic traditions," and solemn definitions of implied teaching throws wide open the flood gate for the wildest conjectures; the vaguest fanaticism, the most extravagant, and the most stupid, cringing, deplorable and debasing submission, and the very lowest ebb in intellectuality, or spirituality the mind of man could contemplate. The supreme power of Pope Peter, and all of his lawful successors, is implied, with a vengeance, as also the supereminence of the the ever Blessed Virgin Mary.

To talk about a never varying faith and church, and then admit that as heresies would arise, obscure passages would become luminous, is virtually to say there is one law in times of peace and prosperity, and another in seasons of cabal and adversity.

The sole custodian of God's word has "some articles now universally believed in regard to which doubts and controversies existed in former ages even within the bosom," &c.

If it were not for adverse and reverse rulings, new and often repeated departures, numerous abandonments, and hosts of superadded items, rites, ceremonies, observances, restrictions, doctrines, and laws, we might look with favor upon Albertus Magus' explanation: "It would be more correct to style this the progress of the believer in the faith, than of the faith in the believer."

To maintain and defend the holiness of a church requires more than the automatic confession; "I believe in the holy Catholic

church." Its weakest and most imperfect members would not disprove the dogma, neither the most eminent and pious substantiate the fact. An array of texts enjoining purity when misapplied cuts no figure. Father Fabers' works, Butler's lives of the Saints, Fox's Martyrs, the Inquisitorial Budget, the judgments of God, the terrors of hell, or the sweets of heaven contemplated as such, do not, of necessity, even approximate holiness, but a full obedience to the gospel of all grace brings about a high state of blessedness.

On the 45th page of the "Faith of our Fathers," the most exalted prelate of the western hemisphere says: "The church, walking in the footsteps of her divine Spouse, never repudiates sinners, nor cuts them off from her fold, no matter how grievous, or notorious may be their moral delinquencies; not that she connives at their sin, but because she wishes to reclaim them."

On the 158th page, of the same book, we learn that "Pope Leo X., in the sixteenth century, anathematized Luther;" and Gregory, two hundred years earlier, condemned the heresy of Wycliffe.

Agaid, page 271, "People affect to be shocked at the sentence of excommunication occasionally inflicted by the church on evil doers."

Oh! thou false and fickle, thou ever changing and forever lying hierarchy, you are the embodiment of absurdity, the champion of guile, and the retreat of gross darkness.

"It can not be denied that corruption of morals prevailed in the sixteenth century to such an extent as to call for a sweeping reformation, and that laxity of discipline invaded even the sanctuary." But the Cardinal holds that all forms of vice could have been rebuked and corrected all within the pales of the church. If any one wishes to believe the above in the face of history that narrates the forfeiture of standing, chattles and lives for trying in times and places often to purify the ponderous body, all right. Schismatics and heretics fit only to be extirpated were the sure and certain doom of all opposers of a priesthood and church that needed a "sweeping reformation." When two parallel lines meet, or when a man can shoulder himself and load, I will think about beginning to believe the Catholic theologian.

His enemies think the church must be Catholic or universal to verify its identity. He then admits that sixty million Schismatics hold scepter and sway in Russia and the Turkish dominions. We know full well that the nations of Northern Europe are hostile to the spread, or even the existence of popery. He condemns his religious neighbors for being so local and limited, but the boomerang comes back with cruel vigor into the Cardinal's face. In the Episcopal prayer-book this leaven of vanity is stolen or borrowed from the original lump. St. Augustine says the sectarians of the fourth century attempted the "pious fraud" of the Catholicity claim; but who can blame them, for as the parent so the child.

The Ecumenical Council of the Vatican opened in 1869 and presided over by Pope Pius IX, is cited with hundreds of delegates from near and far, to fortify the boast of universal empire; but the forced admission that they come "from almost every nation and principality," is suicidal to the uncalled for untrue tenet. "They saw around them the paintings of familiar Saints whom they had been accustomed to reverence from their youth. They saw the baptismal font and the confessionals. They beheld the Priest at the altar in his sacred vestments;" and from the above, and similar considerations; and the number of her votaries and their wide dispersion; and their colossal private and public properties, the untenable dogma and decree is fulminated.

"Mother" begs the question of being Apostolical on the assumed ground that she teaches the "identical doctrines once delivered by them and that her ministers derived their powers from them in an uninterrupted succession." We, with the Rev. gentleman, deplore, abhor, condemn, and abominate "self-constituted preachers;" but what about this "unbroken chain." The doctrine of an uninterrupted line in legitimate succession, is contrary to the teachings of patriarchs and prophets; Christ and the apostles; ecclesiastical and secular historians, and common every day observation. It is antisciptural, arrogant, impious, and absurd; but withal, the persistent claim and proud boast of a false and fallen, base and corrupt church.

D' Aubigne, the chronicler of the Reformation, and Bishop Thomas V. Short, an Anglican historian, acknowledge the divorce of England from Roman rule; whereas, the Wesleys and Methodism were cradled and hatched in the Oxford University A. D. 1729. Our Ultramontane scribe gives us the name, date, founder, and place of origin of several of the leading Protestant sects, and quotes from their standard authorities, not even forgetting Roger Williams and the Baptists. He ridicules justly an invisible church, concealed away for a decade and a half of centuries, all to come forward with "doctrines diametrically opposed to one another," hence not "one in faith." The humblest priest is linked to the "Prince of the apostles."

The constancy, sanctity, unity, and perpetuity of the church, till the end of time, are sought to be established from the angelic annunciation,—“He shall rule over the house of Jacob forever, and of his kingdom there shall be no end;” but the apostles desired to ascertain just before his ascension when the kingdom would be restored to Israel. He, Christ, first came in his sacrificial capacity; he now performs the office of mediator and advocate, and will come to judge and reign over the world; therefore, that text will hardly do them service. Their shield, refuge, and citadel is, “Thou art Peter, and upon this rock I will build my church, and the gates of hell can not prevail against it.”

All pronouns must agree with their antecedents in person, gender, number and case. If the little important word “it”

looked to either *the church*, or Peter the consequent would be “her” for the spouse, the bride, or the Lamb’s wife, or “him” for the man Peter. The pronoun is the substantive for “Rock,” which, in turn, stands for the fact that Jesus was the Christ, and the means of knowing the same, or continued and new revelation, “For no man can say that Jesus is the Lord but by the Holy Ghost.” Peter vascillated and went the way of all the earth; the church was driven into the wilderness, and the Saints were prevailed against, but God hath never left himself without witness by enlightening through his spirit every man that cometh into the world.

Antiquity, and indefectibility, and indestructibility are triumphantly trumpeted abroad to “stamp divinity on her brow;” but oriental faiths were hoary before there was a Catholic born, and may survive till all are dead. Our Papal apologist thinks Pagan Rome, and the throne of the imperial Caesars, went to pieces; but, amid this wreck and ruin, the head of his church proclaimed laws to Christendom from the old historic seven hilled city. He also claims that the Goths, Vandals, Huns, Visigoths, and Lombards, swarmed down from the north, plundered cities, leveled churches, dismembered the empire; but were in turn conquered by the trophies of the cross, and the unity and sanctity of the holy Apostolic Catholic church. The Mohammedan invasions were repelled by Roman pontiffs, and hence the cross, instead of the crescent, floats over Christian Europe to-day.

The Arian heresy received the support of vast multitudes, and several successive emperors gave it their unqualified support. Catholic bishops were banished, and Arian intruders were installed; but internal sedition, and competing heresies swept Arianism away. The great revolution of the sixteenth century swept like a tornado throughout all northern Europe and threatened to engulf the bark of St. Peter, and voltairism beat wild and fruitful in the eighteenth century, but to no avail. It is declared that the temporal power is not essential to her success for for seven hundred years she was not thus invested, and of late she has been stripped of this patrimony. I do not see how the old bark floats uniformly; nor how she has “her breast as a wall of brass against the encroachment of rulers” without this, to her, formidable power.

They apply special promises, such as “Lo I am with you always;” “Go ye into all the world;” “You are no more strangers and foreigners;” and similar statements made to individual faithful disciples as such, to a changing church never for once contemplated.

Our theologian, of the Latin rite, says, “If she fell in error the gates of hell have certainly prevailed against her;” all of which we have no disposition to dispute.

He, in common with the whole communion, falsely assumes that the Savior predicted the preservation of the church from error; and then concludes that God can not lie; that Christianity is true, and that Jesus was no false prophet or impostor. They misinterpret; lay a false pre-

mise; beg the question; jump at a conclusion; assume the very thing to be proven, and exclaim,—“Thou hast commanded me, O Lord, to hear thy Church. If I am deceived by obeying her thou art the cause of my error.” The apostolic supervision, and the ever renewing, all pervading, always abiding, infinite, eternal spirit are saddled on the church of his choice as though they really belonged there, and then he blandly remarks, “It is strange that the Catholic Church must apologise to the world for simply declaring that she speaks the truth, the whole truth and nothing but the truth.”

Here is some of her “whole truth:”—Neither Mormons nor Millerites, nor the advocates of free love or of women’s rights so called, find any recruits in the Catholic Church. She will never suffer her children to be ensnared by these impostures, how specious soever they may be.” Then on the other side of the same leaf he observes, “Every teacher in the church, from the Pope down to the humblest priest, is liable at any moment, like any of the faithful, to fall from grace.”

We aver that this liability became a painful, wholesale, universal reality, as shown in the entire apostasy from the faith, and worship; experience and blessings; doctrine and law, government and form of the true church as manifested by and through the intruding, presumptuous, arrogant church. This Archbishop admits that doctrinal decrees are irrevocable, and that their variation or cessation would be a “death blow of her claim to infallibility.” “Pope Gelasius ordained that all should communicate under both kind. This law continued in force for several ages, but toward the thirteenth century, for various causes, it had gradually grown into disuse with the tacit approval of the church.” It appears that this spiritual superior had no idea that any critic or person of ordinary comparison, would ever read his book.

Perhaps these multifarious anomalies can be accounted for under the following: “But when I became a Catholic all my doubts ended, my enquiries ceased.” “The council of Constance, which convened in 1414, established a law requiring the faithful to communicate under the form of bread only.” “Her creed is now identical with what it was in ages past,” for the “holy apostles had the whole deposit of God’s law;” and still the dogmas of the immaculate conception of Mary; and her perpetual verginity, and the infallibility of the “Pope, who is liable at any time to fall from grace,” are much younger than the hand that pens these lines. I would be moved to laugh outright at this huge bundle of absurdities; this vague supercilious stuff, were it not for the gravity of all subjects bearing on our eternal interests.

He argues at length and quite properly, that Christ’s divinity does not rest solely upon the testimony of scriptures, miracles, John the Baptist, or the Father. He concludes thus:—“We see that in the old and new Dispensations, the people were to be guided by a living authority; and not by their private interpretation of the Scrip-

ture." The facts in the case are that the whole plan, and all the means of grace; and the perpetual presence, shield and guide of the Holy Ghost, are each and all necessary to guarantee and secure full redemption. "We often hear the shibboleth: 'The Bible, and the Bible only must be our guide.'" "Do not tell me that the Bible is allsufficient; or if you believe it is self-sufficient, cease your instructions." Again, "Stand not between the people and the Scriptures." And again: "Every one of these champions of modern creeds appeals to an unchanging Bible in support of his ever-changing doctrines." Once more again: "Very recently several hundred Mormon women presented a petition to the government at Washington, protesting against any interference with their abominable system of polygamy; and they insist that their cherished system is sustained by the word of God. Such is the legitimate fruits of private interpretation. Nothing short of infallible authority should satisfy you. A Pope's letter is the most weighty authority in the church."

The pontifical supremacy of St. Peter is labored in painful detail, acknowledging for him, miraculous agency, and the gift of inspiration, and then disclaiming these special endowments for the chair and the charge leaving all to the rule and action of "general laws."

Supreme jurisdiction is sought to be proven from tradition and the fathers, up to the great schism of the ninth century, and the European Reformation. This claim did not take in millions of the Orient and the Moslem hosts. The northern barbarians, and the African tribes for ages and centuries, knew nothing of the prerogative of the triple crowned father. The inspired apostle Paul with an abundance of revelations knew only in part; but the man-made vicar of Christ; ignoring *in toto* all supernatural intervention; owning up to implacability, or liability to sin, vociferates infallibility.

"The Popes *with few exceptions*, have been indeed men of virtuous lives." "Although Sovereign Pontiffs should lead vicious lives, the validity of their prerogatives would not be impaired for they are given, not to preserve their morals, but for the guidance of their judgment." From the Vatican, faith and morals are regulated, but within the heart of the chairman, the center of unity, it is not necessarily so. We repeat, "like priest like people," and stoutly maintain "The whole head is sick, and the heart is faint." I guess you had better feed the blind devotees on the poppy leaves of infallibility; and the glorious power of the confessional, and the spiritual treasuries of indulgences, and the pottage of decretals, rather than open Bibles, rigid research, and a liberal education. This, and all papal authorities do their best to bolster up and sustain this supreme jurisdiction, this powerful tribunal but their sophistry is as weak and worthless as the absurdity is false and pernicious. This miserable barnacle of uninspired inerrability once fastened on the mind the darkness and gullibility are all unbounded.

It has been an old Brighamite proverb that "Dead men tell no tales;" but it is left the imperial priesthood, and the late Archbishop of Baltimore, and the supreme prelate and only cardinal of America to put the following words as the express utterances of our Lord and Savior Jesus Christ: "I, the supreme Architect of the Universe, will establish a Church which is to last till the end of time. I will lay the foundation of this church so deep and strong on the rock of truth that the winds and storms of error shall never prevail against it. Thou, O Peter, shall be the foundation of this church. It shall never fall because thou shalt never be shaken; and thou shalt never be shaken, because thou shalt rest on Me, the rock of truth."

From this worse than plagiarism, this manufacturer out of whole cloth, this unparalleled assumption, and heaven daring arrogance of the representative man, "Who opposeth and exalteth himself above all that is called God," is originated in crookedness, fostered in fraud and perpetuated in shame the false and pernicious doctrine as above quoted. The flattering, fabulous myth is contrary to the clear cut, positive, direct enunciations of inspiration, the history of the world, and the multitudinous faiths of Christendom. To profess sound doctrine, holy orders, immaculate religion, and everlasting power and eternal authority, and only possess perverted principles, perfidy, priestcraft, pollution, and pernicious food, and rank poison heresies, is the position, and self-appointed work of the mother church. To bolster up papal infallibility St. Paul is made to say, in the present tense, the church is "without spot, or wrinkle, or any such thing." Now, at best, the seed is sowing; the tares are growing; the mustard tree is sheltering the feathered hosts; the leaven is working; the pearl of great price is beginning to appear; the treasure of the field is located; the net is nearing the shore; but the wise and the foolish virgins mingle promiscuously, as yet, and the wicked and the just are in close proximity. It has always been a capital trick of Satan and his emissaries, false apostles and would-be successors, to either "catch away that which was sown in the heart," or make Scripture to suit the occasion, or pervert the word to carry out their ambitious and proud, false and wicked schemes. Hear Paul, "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself, a glorious church, not having spot or wrinkle, or or any such thing, but that it should be holy and without blemish."

The holy child Jesus was born, and crucified, raised, and glorified, all during the existence of the far reaching monarchy of proud imperial Rome, that was shown, and symbolized in the legs of the metallic image, which God disclosed to Nebuchadnezzar, in the visions of the night; and revealed to Daniel the prophet. In chapter seven the captive seer beheld the same

great event under the figure of "The fourth beast," "dreadful and terrible," warlike and vicious, attempting "to change times and laws." To apply language to the church militant, the bride as she is arranging her toilet, or preparing and making ready for the nuptial feast; that refers to the everlasting kingdom, where the Lord God Omnipotent reigneth and Christ is enthroned in might and in glory and in dominion, is not at all "rightly dividing the word of truth." Upon this false and far-fetched "private interpretation" the Right Reverend James Cardinal Gibbon triumphantly asks, "But how can you suppose an infallible body with a fallible head? How can an erring head conduct a body in the unerring ways of truth and justice." The Pope by council is declared to be the father and doctor of all Christians. This universal teacher must not give the "poisonous food of error but the sound aliment of pure doctrine."

The infallible dogma of the Vicar of Christ has not gained its majority, or is not old enough to vote till 1891. "The church enforces as a law" this solemn declaration, takes a theological somersault, then protests that it is no new doctrine, but "always existed as a matter of fact."

The pride of Paul of Venice called forth the tripled crown for himself, and each successive pontiff; but we presume a decree, or a decision could place the pontifical tiara upon the lowly head of St. Peter, and an express declaration would simply be a "new form of an old doctrine." The immaculate conception of the Virgin Mary and her perpetual virginity, are new dogmas, hence new coined items of faith, which took shape in the brain of Pope Pius IX, and were promulgated as a new form of an old, never varying faith. The "separated brethren," or the whole Protestant world claim an infallible Bible; but inharmonious, clashing and adverse renditions, paraphrases, commentaries, annotations, and even translations are many and are still multiplying; especially throughout the Anglo-Saxon abodes of mankind. The hoary mother professes to amply supply this long-felt want by authorizing and circumscribing the true word of God, and then giving an unerring interpretation of the same. She holds that dissenters befool and poison the channel through which the waters of life are thought to flow; but behold the aqueduct, never obstructed and ever open and clean! This avenue of communication is the infallible interpreter and expounder of the holy law.

This great hierarchy denies present inspiration, or continued revelation, and essays to determine, fix, and give bounds and conditions to the written word; and to fulminate, anathematize, and execrate those who would claim the ingrafted word, the abiding comforter, the divine presence. Without the indwelling Spirit, the unction from on high, the Holy Ghost, and the "fruit," "signs" and "manifestations thereof," we are dead in trespasses and sins, carnally minded, and as "natural brute beasts." "The natural man receiv-

eth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But the spiritual man judgeth all things yet he himself is judged of no man." When Rome was a pagan empire and deities were plentiful, the fallow fields, the adventurers of the high seas, their races and chases, their patriotic pride and their martial achievements characterized that hardy people. Augustus Cæsar found the eternal city in mud and adobe, and left it in brick and marble. As the seven hilled city ruled the nations as the imperial capital of the world, the Roman legions were swift, undaunted, courageous and valorous; and, forsooth, it was a greater honor to be a private soldier of the Roman empire than the king of a neighboring nation. Constantine embraced, of pressedly, a pseudo devotion, enriched the clergy, debased the laity and corrupted and enfeebled the whole jurisdiction of the "Iron Monarchy." Patriotism and loyalty waned. Ignorance, indolence, spiritual tyranny, and mean, cringing, miserable vassalage filled the overgrown dynasty with ruin. The northern barbarians turned their lance and steel against southern Europe, which in turn was an easy prey to the greedy hordes. Alaric, and the Goths; Genseric, and the Vandals; Attila, and the Huus, by turns, overran the fair fields, plundered the land, revolutionized dominions, became enamored of, and settled in many of the subjugated provinces of the sunny and genial realm. It is claimed that Popes have, as devoted spiritual fathers, protected Rome from pillage, fire and sword, but she fell a prey to the frigid invaders sure and certain. How our domestic cardinal can say of the Bishops of the Holy See that "they were firm and valiant civil governors;" and ere the ink gets fairly dry observe, "A civil ruler dabbling in religion is as reprehensible as a clergyman dabbling in politics; both render themselves odious," is a capital query for transalpine theologians. King Pepin, of France, conferred a temporal patrimony upon the chair of St. Peter in the middle of the eighth century, which was confirmed and enlarged by Charlemagne, or Charles, the Great, his dutiful son. Christ had not where to lay his weary limbs, or pillow his weeping head; Peter sheathed the broad-sword, and himself, and John, years after the church was organized had no "silver and gold."

(To be continued.)

ONE of the Fox sisters, with whom modern Spiritualism was revived in America, thus emphatically denounces it in the New York *Herald*. Her bitter words are no doubt born of bitter experience.

"Spiritualism is a curse. God has set his seal against it! I call it a curse, for it is made use of as a covering for heartless persons like the Diss De Bars, and the vilest miscreants make use of it to cloak their vile doings. . . . No matter in what form Spiritualism may be presented, it is, has been and always will be a curse and a snare to all who meddle with it. No right-minded man or woman can think otherwise."

Selections.

MILLENNIUM.—No. 8.

EVERYTHING said in the Scriptures about the thousand years of Christ's reign on the earth, called by the Scriptures "*that day*" (as one day with the Lord is as a thousand years, and a thousand years as one day) and that day in particular is noticed above all others as the day in which the Lord will do the greatest things for his people that ever were done for them since the world began, most clearly sets forth that it is to be a time of miracles, and a day of power, such as has not been since man was on the earth. Nor could it be possible for the Millennium to exist without; for in truth it is the "restitution of all things" which constitutes the glory of the latter "day" of which all the holy prophets have spoken since the world began. Take "the restitution of all things" from the latter day glory and what is left? *Nothing*, there would be nothing of any consequence to take place; no material change; nature would continue the same; the seasons the same; animals and vegetables the same; nothing immortal and all glorious to talk about nor to sing about; the curse would still rest on the earth and upon all things which are on it: the trees would never clap their hands; nor would the earth bring forth in her strength; nor the mountains drop down their wine; nor would the ploughman overtake the reaper, nor the treader of grapes him that soweth seed. Jerusalem would never be built so as never to be thrown down; nor would the tabernacle of David ever be built. In a word, where would the Millennium be? Nowhere but in the imagination of man. Those, then, who say that the days of miracles are past, literally say that there is to be no Millennium, and that Christ is not to reign a thousand years on earth; for if ever Christ reigns a thousand years on earth, there will be a time of miracles; and if ever there is a "restitution of all things" there will be a time of miracles; for what is a restitution but restoring or making good? that is, getting that which was lost, and possessing that which had been previously enjoyed. And when the Apostle Peter says that the heavens must receive the Savior until the times of the restitution of all things, he meant, we presume, what he said; and that when "*all things*" (not some things) which the Lord had at any time bestowed on the world by way of blessing should be restored to the earth, that the Savior also should return to be restored with the "all things." See Acts 3: 19, 21.

Let me ask, What will the Lord do when he restores *all things*? The answer is, that he will restore to the world every blessing which had ever been enjoyed among men from the first to the last: not even the Savior himself excepted. "And he shall send *Jesus Christ* who was before preached unto you." Acts 3: 20. And nothing short of this can be a restitution of "all things;" and it is this of which all the holy prophets have spoken since the

world began. It has been the great burden of their teaching that there was to be a time of "restitution of all things" spoken of by the prophets. Surely, the vision of those prophets must have been peculiarly delightful to gaze upon the various scenes which took place before their day and which were passing before their eyes, and that should take place until the times of the restitution of all things. Those prophets who lived before the days of the Savior's humiliation beheld him first with his Father, before he was veiled in the flesh, and then in the flesh; after that, crucified; then beheld him rise from the dead and ascend into heaven and sit down on the right hand of power. And after that they looked through a lapse of nearly two thousand years and then beheld him descend to the earth again in all the glory of the heavens, "and all the Saints with" him, and reign with him a thousand years on the earth. Surely, a scene like this must have been astonishing beyond description. And not only to gaze upon this scene, but also to behold the dealings of God among men in connection with the series of events relating to the Savior. Behold all the spiritual gifts bestowed in the world, at one time and another, with all the powers and blessings ever enjoyed at any period of the world among men, while those possessing them were persecuted, reviled, hated, scourged, buffeted, smitten, put to death, chased from place to place, even to caves and dens of the earth, being afflicted and tormented, without any clothing but sheep skins and goat skins, until they were wasted and destroyed, and the whole church disappeared, and all the spiritual gifts ceased, and revelations were obtained no longer among men. And they looked until "darkness covered the earth, and gross darkness the people;" and until "the vision of all had become as the words of a book which was sealed;" and the people groped their way in darkness having no light; and party arose after party; sect after sect multiplied until the earth became a scene of confusion; sentiment warring with sentiment, and opinion lashing against opinion; and until the true light of heaven was lost. But in the midst of this confusion the prophets beheld the God of heaven "setting his hand the second time to recover his people," and to restore to the world what they had lost. Beginning as "a grain of mustard" planted in the earth, and from this small beginning the work to roll on; the spiritual gifts begin to return one after one, until the blind begin to see, the lame to walk, the deaf to hear, and all manner of diseases and sickness pass away from among the people, and the power becomes so great that the waters are again smitten and the foundations of rivers and seas are discovered, and people go over dry shod, as they did in the day when the children of Israel came out of the land of Egypt; the very heavens themselves are shaken, and all things rebuked by their Creator; the spirit of God begins to be poured out as in days of old, until it falls upon all flesh; the lion becomes peaceable; the leopard and the bear cease to devour; the asp and the

cockatrice lose their venom; and all the spiritual gifts that were ever enjoyed on earth among men at any period of the world return and are possessed by men again; even all that are numbered among the living; also revelation followed revelation; vision after vision; men and women become prophets and prophetesses, until the knowledge of God covers the earth as the waters covers the sea; the earth puts on a new aspect; the curse is taken away, and it yields in its strength, and all creation smiles. The trees clap their hands, while animal and vegetable life unite to praise their Maker, with the mountains, the floods, and the flames. The Savior also comes down from heaven "and all the Saints with him," who received their bodies glorified like "his glorious body." The people of God, they beheld gathered from all nations, tongues, languages and kindreds under heaven, unto "the mountain of the Lord" to rejoice before him. And when they beheld all this glory returning to the earth, they sang of the latter day glory, and of that which was to come. And from these visions come our ideas of a Millennium.

Concluded.

Miscellaneous.

PASTORAL.

Dear Herald:—Please say to the Saints in Wisconsin, and all concerned; that in accord with the council of the Presidency to divide our missionary fields placing competent men in charge of parts thereof, I hereby appoint Bro. M. T. Short, in charge of Wisconsin; and ask for him your cordial aid and support in all ministerial labor, hoping and praying that the quickening influence of the spirit of God may arouse such an interest that a mighty work may be done and many souls saved, thereby glorifying God's holy name. Requesting hearty co-operation of all local ministers with Bro. Short, I shall look for a rousing report at the General Conference next spring. Look alive, brethren, and let no sub-division of any mission in the church appointment make a better record. Amen. I shall make arrangements for other divisions as soon as I can practicably; hoping to so arrange the work that a good showing may be made in all parts of my vast mission. With a realizing sense of the burden resting on me I shall ever pray and labor for the establishment of Zion, no more to be thrown down nor scattered.

I remain, laboring for Christ,
ALEXANDER HALE SMITH.

TWO DAY MEETING.

There will be a two days' meeting at Echo, (or Caries Ferry), on Saturday and Sunday, July 14th and 15th, in Bro. Duncan's grove. Brethren Southerland and Bradley from Webb City will be present; they will leave Webb by wagon on the 12th. I would like if Bro. Warnky of Independence would come with them and remain at least one month.

STEPHEN MALONEY.

CONFERENCE NOTICES.

Conference of the North-East Missouri district will be held at Bevier, on the 21st and 22d of July. All the officers of the district will please attend if possible. All the Saints are invited to be present. Business session will commence at three o'clock.
JOHN TAYLOR, *Dist. Pres.*

The Latter Day Saints who identify Joseph the martyr as a prophet, seer, revelator and translator, and all the revelations he gave the church, including the one he had on the hill of the Tem-

ple at Nauvoo, in which he appointed James J. Strang to be his successor, will hold a meeting at or near Horton, Kansas, on the 8th of July next. We contemplate holding the meeting in a grove, one mile south of Horton, on the farm of Elder Shays. A general invitation is given. Services at eleven a.m.

By order of the elders: John Wake president of the branch, Joseph Flanders clerk.

BORN.

PECK.—At Malad City, Idaho, January 26th, 1888, to Mr. Frederick and Sr. Elizabeth Peck, a daughter. Blessed June 17th, by Elders Robert M. Elvin and John T. Davies, and named Julia.

MARRIED.

NESBET—LOAR.—On Wednesday evening, June 13th, 1888, at the Saints' Church, Independence, Missouri, by Elder F. C. Warnky, Bro. John Nesbet and Sr. Rosa Loar. After the solemnization a reception was had at the residence of the bride's parents, to which many relatives and friends were invited, where a sumptuous repast was prepared. A joyful time was had until a late hour. The happy couple received many presents as tokens of affection and esteem.

Sweet their union, pure their pleasure,
Heart with hand to each they give,
Each one's heart the other's treasure,
May they thus forever live.

JONES—CHRISTOFFERSON.—At the Saints' Chapel, Deer Lodge City, Montana, June 21st, 1888, by Elder J. C. Clapp, Sr. Nettie Christofferson, of Deer Lodge, to Mr. William D. Jones, of Elliston, Montana. After the ceremony about fifty friends and relatives of the bride went to the residence of Bro. Andrew Christofferson, where there was an abundant supply of the good things of earth, and where the young couple received many good wishes and costly presents. "May the tide of love roll smoothly on."

DIED.

WHITE.—On the 22d of April, 1888, of consumption, brother William Henry White. Bro. White was born August 16th, 1863, at Middleton, Norfolk county, Ontario; was baptized November 1st, 1884, at Whittemore, Iosco county, Michigan, by W. J. Smith. He leaves a wife and one child, to whom he was devotedly attached, also a number of near relatives and friends, for whom we beseech the consoling, cheering and comforting smiles of our Master in this their sad hour of bereavement. A large congregation attested their devotion and respect for him at the M. E. Church, whose minister eulogized the sweet memory of him who has passed over the river.

Dear brother White has passed away
Across the stream of death;
Ne'er has a nobler soul than he
E'er breathed a single breath.
His life throughout was pure and grand,
His character sublime;
Bright pattern of a Christian life;
His light did truly shine.
A husband true in every sense,—
A father and a friend;
He fell asleep; death had no sting,
His was a righteous end.
Oh! may we all prepare to meet
This faithful Saint again.
Where sorrow, tears, and parting cease,
With Christ to live and reign,

ROOT.—At Hollister, San Benito county, California, March 18th, 1888, Sr. Sophronia, wife of Jeremiah Root, aged about sixty-three years. Sr. Root was a kind and loving mother; all who knew her loved her for her many good qualities. She was attentive to the sick far and near, and lent a helping hand to all she found in need. She was an exemplary Christian, devoted to the cause she loved; and as she neared death's door her faith grew stronger in Him whose promise she relied on. During a part of her sickness she suffered intensely, but bore it patiently; as the time of her departure drew near she said: "I want to go home; they are beckoning me to come." She was entirely resigned to go.

"Dear mother, thou hast left us,
And the voice we loved is stilled;
A place is vacant in our house
That will ne'er again be filled."

AMES.—Martha S., beloved wife of Bro. Isaiah B. Ames, of Brockton, Massachusetts, after a long illness, June 17th, 1888, aged 66 years. She peacefully passed away in the hope of a better

resurrection. Funeral services June 19th, by Elder John Smith. Many friends gathered to sympathize with the bereaved husband.

POTTS.—At Fall River, Massachusetts, June 3d, 1888, after a few days' illness, Margaret L., daughter of Bro. and Sr. John Potts, fell asleep in Christ. Bro. John, her father, preceded her a few months. Funeral discourse at the house on the 5th, delivered by A. H. Parsons.

"Thou art gone to meet thy father
In the paradise of God;
We will come and join the number,
When the Lord our God shall call."

HARTMAN.—Near Hearne, Robertson county, Texas, January 24th, 1888, Bro. H. L. Hartman, aged 14 years, 5 months and 19 days. His sufferings were intense for ten days; but he is now at rest, awaiting the call of the morning of the first resurrection. He was born near Hearne, Texas, August 5th, 1873; baptized September 19th, 1886, by Priest S. R. Hay. Funeral services in charge of Elders Nunley and Hay. Funeral sermon by Elder I. N. Roberts. Our young brother leaves a mother, two sisters and four brothers, with a host of relatives and friends to mourn their loss. May he rest in peace.

AFFAIRS IN EUROPE.

A EUROPEAN tornado is approaching, according to the opinion of many journalists, as it is considered that the present overgrown armaments on the Continent can not be maintained much longer without hostilities breaking out. A contemporary remarks:—"It is exactly one hundred years since the French Revolution stormclouds were gathering for the mightiest hurricane that ever shook its wings over the Continent. Europe is drifting. Perplexity reigns everywhere. At this moment a horrible suspense broods over the peoples. They are straining every energy in preparation for a conflict which will engage hosts of which Napoleon never dreamed, with all his theories of "big battalions."

In a few months all Germany will be an army, only the women and children being not actual soldiers, and 6,000,000 of drilled and armed Teutons will be ready for attack or defence, for victory or death. The extraordinary tactics of Russian military forces are creating uneasiness and developing the watchfulness of both Germany and Austria. And now the new Russian State-paper on Bulgaria advances the Eastern question one more stage. And the advance is ominous. What will France do if Germany is determined to let Bulgaria go and so to pacify Russia? What will Austria do if, as the new manifesto from St. Petersburg seems to show, Russia intends that Prince Ferdinand shall follow in the wake of Prince Alexander? What will Turkey do with the Bear's paw stealing round Bulgaria on the one side and Armenia on the other? And what will poor Bulgaria do? What will Italy do? What is England going to say? Is not our country in some way, likely to be deliberately involved in the cataclysm which is certainly expected by other Powers? A suspicion is still troubling many minds that we are creeping on to a war with Russia."

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ADDRESSES.

E. C. Brand, care Daniel Munns, Good Intent, Atchison county, Kansas.

THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 791.

Lamoni, Iowa, July 14, 1888.

No. 28.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,

Every Saturday; price \$2.25 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the paper a success.

Business Letters and Subscriptions must be sent to David Dancer, by P. O. Order, Registered Letter, or Express. Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, July 14, 1888.

THEY VOTED RIGHT.

We print elsewhere a ringing letter from Bro. Joseph Luff, dated at Independence, Missouri, June 28th. Please read it and see what a glow of satisfaction will pervade the hearts of wives, mothers, sisters and daughters to find that when the Saints in that central spot were permitted to stand face to face with their opportunity there was no hesitancy, no dallying, no weak giving way before public opinion; but there was action prompt and intense, and their votes fell like the blows of destiny upon the fateful evil under which the land has been groaning. They, and we all have been long praying for the redemption of Zion. Here was an opportunity to pray by strong action and example; and how they did pray. God bless them is our prayer, and it will be echoed everywhere by the Saints who know what the liberty of the gospel means.

It is idle, utterly idle, for men to assert that by voting to abolish the sale of intoxicating liquors from a community that it is voting away men's liberties. The fact is plain to every man who is not selfishly blind, that he who drinks of the evil cup puts into that cup the liberties of wife and family, often times against the remonstrances, pleadings, tears, cries and despairing prayers of those who suffer the degrading misery of being allied to a drunkard; besides which the same drinker puts into the same cup his manhood, his standing in society and his final standing in eternity. Yes, those who vote not to license saloons vote away the liberties of some to first make themselves obnoxious to good men, then burdens to their friends and society, then sots, then madmen, then demons fit only to be damned; of these liberties, such men should be deprived.

God and Christ pity the poor drunkard; but notwithstanding this pity, have authorized it to be written: "No drunkard can inherit the kingdom of heaven." Latter

Day Saints who vote to refuse to sell the intoxicating cup vote only in harmony with their honestly, solemnly pledged faith in the word of God. It needs no red ribbon, no other badge to mark these voters in society; they are marked of God, if so be they have received his Spirit and can cry "Abba Father," "My Father, who art in Heaven."

We would have been pleased to have been at the jubilee of which Bro. Luff writes; but we rejoice in the thought that when next we sing:

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

we can feel assurance that there were none in the fight at Independence, June 27th.

What an an assurance of "good will toward men," our brethren have given the the state of Missouri; what an assurance of good faith to their fellow Saints abroad. Brethren in the faith at Independence, accept our thanks for the good you have given us.

NO COMPROMISE.

ELSEWHERE in this issue there will be found a letter from Elder L. D. Hickey, dated June 16th, 1888, and an extract from one dated June 17th.

It will be seen by these letters that Elder Hickey and those with him, if he represents them correctly, are Strangites; that is, they identify themselves in the church under the claims of James J. Strang. It will be further seen that Mr. Hickey offers terms of "peace," and those terms are that we shall endorse the letter which Mr. Strang claimed to have received from Joseph Smith creating him his successor, and "endorse" the "administration" of James J. Strang. If those whom Mr. Hickey represents, those who met in conference near Horton according to the notice lately appearing in the HERALD, are really of this opinion it proves only this, so far as the Reorganization is concerned, that they accept identity with the Reorganization upon the demand that the Reorganization shall accept and endorse Mr. Strang and his administration; which would mean the acceptance of the "Book of the Law," published by Mr. Strang, a phase of polygamy, a kingdom with an earthly king, and those whom he ordained into office with the offices he bestowed upon them. All this, if we understand the force of the word "endorse" used by Elder Hickey.

On behalf of the Reorganization we state that we do not accept these terms.

The Reorganization does not endorse the so-called appointment of James J. Strang; does not endorse the administra-

tion of Mr. Strang; does not accept the Book of the Law published by him and does not accept the office of King nor Viceroy found in the administration of Mr. Strang, nor the men ordained by him in the offices unto which he ordained them by virtue of such ordination.

The Reorganization is not prepared to offer any terms of compromise in which the abandonment of the principles upon which we believe the Church of Christ was established and built, and as found in the books of the church, would be demanded, or would follow as a consequence. Neither will the Reorganized Church accept any man, or any number of men upon terms offered by them, which involves a like surrender of principle. We might have made terms of peace with some years before this, had we been willing to yield a principle here or a doctrine there; the Book of Covenants to one and the Book of Mormon to another; a point here and a point there; but this we could not do, and have not done.

We do not propose now to be compromised with these people in Kansas upon the terms proposed. The names sign to the notice are not on the church record of names of the Reorganization as members or as elders. Elder L. D. Hickey is not an accredited minister for the church, and known to the heads of the church as having been legally ordained, and has no authority to represent the Reorganization. He has not to our knowledge ever been received into the fellowship of the church; and if he has ever asked to be acknowledged upon his baptism of 1842, by the Reorganization we are not aware of it. He states specifically that he has identified the body over which Young Joseph presides as the church, and does so identify that body now; but does not endorse the "doctrine preached by many of the elders" of the church, and demands an acceptance of Mr. Strang and his administration. He does not say what the doctrine preached by many of the elders is that he does not endorse; but the very natural conclusion would be that whatever doctrine, or theory came in contact with Mr. Strang's philosophy and administration, would be rejected.

We do not mean in what we have here written to call Mr. Strang, or Elder Hickey bad names, or to say an ill word against them; we have dealt with the matter in plain words and without heat or anger. We do not call the right of these men to believe what they please in question, the privilege to do that is freely conceded. We do not in what we have stated call in question the honesty of the men in Kansas, including Elders Wake and Flanders. That has nothing to do with it. An attempt is made to force Mr.

Strang upon us, we refuse to be so compromised.

The Reorganized Church took up the work of the latter day dispensation where we understood that it was left at the death of Joseph and Hyrum Smith, and upon the platform of faith and organization stated in the books acknowledged by the church before and at such death. Since that time the church has made her progress untrammelled by any factional phase of Mormonism, so called; and always upon the same steadfast confession of faith. We have offered no compromise to any for the sake of influence, or numbers; have accepted no compromise when offered; have denounced polygamy in any form; have refused credence to the claim of any king but Christ; have no room or place for Spiritism as it has developed itself, and have never courted it nor feared it; have no Jesuitical orders known to the law of God demanding the fealty of the members of the church, neither within the pale of the church, nor out of it; and so far as we can now see owe no allegiance to any but Christ, no fealty to any faith only that found in the books acknowledged by the church, and no service but to God, Christ, the church and humanity. No matter what others may think, believe, or teach; no matter how strong the effort to compromise us with this or that order, or philosophy, we will not be so compromised; and the Saints everywhere will do well to bear this in mind; for we presume that now that the Lord's Spirit is prospering the preaching of the word everywhere, the crafty adversary of souls, and the ambitious among those who once have had connection with the faith will endeavor to disturb the faith of the Saints; and if possible by cunning craft to bring in vain and damaging doctrines and theories by which the weak among the Saints may be turned aside. If any one tells you or teaches you that Bro. Joseph believes this, or that, or endorses this theory, or that doctrine; or accepts this, or that new and strange thing, whether it be of a public, or of a private nature, an open or a secret order, do not accept such statement until you either see it published in statement from Bro. Joseph, or have it personally from himself. Bro. Joseph Smith is not responsible for any man's conduct and faith but his own; and he is not concluded; nor compromised by what another man may believe he believes, or seek to make him responsible for as a matter of teaching, or belief by implication; he reserves to himself the right to state his own faith and belief. Bro. Joseph is not a Spiritist, as the term is used; is not identified with any phase of Spiritualistic belief, or order; has no affiliation, nor membership in any league, band, lyceum, or order under any spiritual name, order, or belief; is not a member of any secret order, band, or association whatever; holds no title, or office, or membership in any society except the Church of Jesus Christ of Latter Day Saints, is not compromised in any secret order, is not under the control or domination of spiritualistic influence, or departed spirits, and does not acknowledge allegi-

ence or affiliation with any such powers; or of any spirit influence to his knowledge, only that warranted the believer in Christ, as shown in the teaching of the gospel. Should any make statements publicly, or privately, by which Bro. Joseph is made to endorse, or sanction anything contrary to the statements herein found and to the injury of the faith of the church, brethren, challenge the proof at once, no matter who makes the statement. When Bro. Joseph accepts any new philosophy, or receives anything that is to affect the faith, doctrines and policy of the church, he will put it before the brethren as provided for in the books and usages of the church. He has no secret and reserved policy to first entangle others in and then spring upon the church. Should he lose faith in the gospel of Christ and in the church, without transgression upon his part and by the processes of unbelief unto apostasy, he has sufficient regard for the rights of those now in the faith with him, to notify them of such change; and he will then step down and out without adding treachery to unbelief, disgrace and infamy to apostasy.

EDITORIAL ITEMS.

"THE Saints of the Kewanee district held their quarterly conference on the 23d and 24th ult., at Millersburg, Illinois, and had an excellent time. Four were added to the church. Preaching by Elders John Chinnall, J. D. Jones and D. S. Holmes." So writes Bro. J. B. Larew in a late letter.

Bro. John T. Davis held his debate with Elder Wilson, of the Polygamic faith, at St. Johns, Tooele county, Utah, June 26th, and according to Bro. Anthony safely and creditably defended the faith. He returned to Crescent City, Iowa, July 2d., where he will remain a few days, and then be off for Wales, where he goes by appointment of April conference. He and his companion are in fine spirits.

Elder E. L. Kelley, who is vigorously carrying out the instruction of the last session of conference in having the church represented at the Cincinnati Exposition, which opened July 4th and closes in October, wrote from Kirtland, where he was securing representative views for the Exposition, June 25th, that the preaching prospects in northern Ohio, and Michigan, were never better. Bro. G. T. Griffiths was at work in northern Ohio, temporarily.

Bro. R. M. Elvin wrote from Samaria, Idaho, a few miles from Malad City, across the Malad Valley, west, June 27th, that the meetings closed at Malad, Sunday evening, the 24th. A sermon preached by him upon the occasion of the death of aged Sr. Thomas, June 26th, was well received. Bro. Elvin would remain at Samaria for a few days.

Bro. Heman C. Smith wrote from Carson City, Nevada, at a late date, where he was doing what he could to advance the cause.

By note from Bro. Alexander H. Smith, we learn that he and Bro. J. C. Foss are busy in Minnesota.

Bro. R. C. Elvin was called to the bedside of Sr. Eva Iantha, daughter of C. W. Bray, and wife of Charles N. Carpenter, of York, Nebraska. Her mother joined the church at Coldwater, Michigan. Sr. Carpenter had been sick some time and sent for Bro. Elvin, who went promptly. She desired to be baptized before she passed on to the other shore; so securing proper help she was carried to the water and baptized by Bro. Elvin. After this her mind was relieved of the fear of death. Bro. Elvin's kind and wise conversation greatly helped the dying Saint, for she answered the summons to go in four days, and Bro. Elvin was again called; this time to attend her obsequies. In this he was assisted by Rev. S. H. Alexander. A large concourse of the citizens attested the worth of this sister as one of the bright ones of earth. She was born September 27th, 1865, and was at her demise in her twenty-third year. She leaves a husband and two lovely children. Bro. Elvin's letter was not in the nature of an obituary, so we are pardoned for thus noticing it.

Bro. Joseph R. Lambert reports a most excellent conference of the Decatur district, held at Davis City. The issue made by the departure of some by baptism to another claim for the latter day work, seems to have strengthened the cause rather than to have weakened it. Those who spoke in the preaching services were specially aided and blessed, and did excellent service for the Master and truth. At Pleasanton, also, Bro. Lambert found the cause in good condition. The brethren are much alive for the work, and prospects are fair for the future in that region.

Bro. Charles H. Jones, of High Point, Missouri, has so far recovered his health that he has filled the stand acceptably near his own home and at the conference at Davis City, where he had one of the preaching services; Bro. Lambert, O. B. Thomas, of Pleasanton, and Bro. Jones being the chief speakers at the session.

Bro. R. S. Salyards filled the stand at the Lott School-house, near Lamoni, Sunday, July 1st. Bro. M. H. Forscutt spoke in the church at Lamoni, in the morning and Bro. E. W. Tullidge, of Salt Lake City, Utah, in the evening of the same day. Bro. Tullidge is visiting Lamoni, Omaha, and other points east, in the interest of his magazine, *The Western Galaxy*, which he is publishing at Salt Lake City. He is staying at Lamoni a few days resting and getting acquainted with the Saints. He expresses himself well pleased with the progress being made. He will return to his home in Utah with added convictions that the redemption and building up of Zion, as designed of God, and shadowed forth by the prophets ancient and modern is practicable. Bro. Tullidge's magazine is designed to do for the west what the *Century* or *Harper's Monthly* is doing for the east. He has regained the ground lost in the darkness and despair of the "dark and cloudy day," and the hurtful influences surrounding him in the city in the Salt Lake Valley, and proposes to stand among them who will do valiant duty for God and humanity.

Brethren R. Winning and D. F. Nicholson have perfected their arrangements and have their bank located and doing business, temporarily, awaiting the erection of the building they propose to build, at Lamoni.

Bro. John Hopper, from Nebraska, visited Lamoni with his family to spend the 4th of July. So also did Bro. Robert Winning and family, of St. Joseph, Missouri.

By letter to Bro. Samuel V. Bailey, from a relative at Coldwater, Michigan, we learn that ten were baptized at their late conference. This is good news from a far country, "and we rejoice." One of those who yielded obedience had been quite opposed in the days gone by, but now sees light in the light of Christ.

Bro. J. C. Clapp, started from his home in Deer Lodge, Montana, June 25th for a short mission into Oregon. He may be addressed for a time at John Day, Grant county, Oregon. He says in his note: "I baptized one, an aged lady last week. It is thought more will follow." The father-in-law of Joseph Morris, Mr. Olsen, was found in his field dead, having fallen and expired without notice being taken of his illness. He was an old man.

Bro. H. C. Bronson had on the evening of the 25th of June, held the first night's discussion with Rev. Presson, at Wilber, Nebraska, heretofore noticed in *HERALD*; subject Infant Baptism.

Bro. J. C. Clapp, of Deer Lodge Montana, would like the address of John Livingston. Please send it to him, any one having it.

Letters are received from a number of the brethren which we are obliged to leave out; among them are one from Bro. J. T. Davis, Salt Lake City, June 14th; George M. Frey, Livonia, (Indiana we suppose), who bears testimony to the work; Bro. Wm. Thompson, Augus, Iowa, who had baptized two since he last wrote, (date of letter not given); James McArthur, Galt, Ontario, June 23d; Bro. W. P. Ivie, Jonesboro, Arkansas, June 24; J. S. Lee, Carbon, Wyoming; W. H. Kelley, Providence, R. I., June 25th; J. D. Howell, Swansea, England, June 9th; R. J. Anthony, Salt Lake City, June 21st.

Of the Latter Day Saints and their yearly Reunion the Shelby county *Republican*, published at Harlan, Iowa, the home of Brn. J. W. Chatburn, J. W. Swain and others, of our number, has this to say, in its issue for June 28th:

"When the annual conference and campmeeting of the Latter Day Saints adjourned at this place last year there was no permanent arrangement made for this year, but a committee was appointed to select a location for the meetings for the next five years. This committee, of which Hon. J. W. Chatburn, of this city, is a member, has received propositions from a number of Iowa towns offering grounds and certain privileges to the committee in behalf of the church if they will make those points their place of meeting. Now, we believe that this city can offer just as good if not better inducements than any other place and that it would be to the mat-

erial interests of our people to have them select Harlan as a place of meeting for a period of at least five years. We believe it is a matter that could be properly considered by our business association, and that steps should at once be taken to communicate with the committee of the church. We understand that all who attended the meetings of last year expressed themselves as being highly pleased with the results, and we learn that the meeting was more largely attended than any other of a similar character in this district."

EXTRACTS FROM LETTERS.

Bro. W. P. Ivie, Jonesboro, Arkansas, June 24th, writes:

"Bro. Cato is not far off; and I think he would do well to come down and see what we could do. I am in one and one-half miles of Jonesboro, on Dr. Meek's farm. The K. C. & M. R. R., is one and the Cotton Belt, from St. Louis out in to Texas, is another road, forming a junction at Jonesboro. So come and see us."

Bro. A. J. Cato, from Nathan, Arkansas, June 21st:

"Alone as I am it does my soul good to hold aloft the banner of King Immanuel with the words emblazoned upon it in letters of gold: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,' and see it float so majestically over all others, sometimes I almost feel that I should be permitted to boast a little; but I had better stop and ask: 'Would he devote that sacred head for those so weak as I?' Prospects are flattering here just now, but the 'end is not yet.'"

Bro. R. Etzenhouser, from St. Louis, June 25th, writes:

"I reached here on the 15th, and am about my work."

Bishop George A. Blakeslee, of Galien, Michigan, wrote June 25th:

"I attended a conference yesterday (Sunday) in Chicago. It was well attended and a good Spirit seemed to prevail. That spirit of fault-finding which has been so prevalent does not exhibit itself. That element which caused so much eruption heretofore does not attend and seemed to have dropped out. Three were baptized, a young man and young lady, another man quite influential. There was a better spirit manifested there than I ever saw at any previous time."

Bro. E. C. Brand writing from Centralia, Kansas, June 29th, says:

"Had a good conference, one baptized. Preached the first Latter Day Saint sermon in Congregational Church last night; large and attentive meetings in this place and seven miles south every night."

Bro. Brand's address will be care Mrs. Henry Stawpert, 702, Q street, Centralia, Atchison county, Kansas.

Bro. R. J. Anthony wrote from Salt Lake City, Utah, July 20th:

I attended the discussion between Bro. J. T. Davis and a man by the name of Wilson, at St. Johns, in Tooele county on the 26th ult. Brother Davis made a splendid defense of the faith, and showed the polygamic revelation to be in direct opposition to the former revelation on marriage, and false and contradictory of itself. Elder Wilson of the polygamy faith, contented himself with reading affidavits gotten up by Joseph F. Smith to bolster up that "abomination." One man suggested to him that to read all these affidavits would occupy the hour. He never touched brother Davis' arguments, and to kill time he read the revelation in the appendix of Doctrine and Covenants, all of which was very good, but irrelevant to the question under discussion. Several got up and left the house during his reading. He did not try to make an argument; the talk was all knocked out of him, except a little bitterness. He had the gall to tell what you said in

your Chicago speech, and tried to rehash G. Q. Cannon's villainous attack upon you in the *Female Instructor*, that you had never let an opportunity pass but you had done all you could to bring trouble on this people. All that were present realized Wilson had made a failure; several so stated and were outspoken in denouncing the theory if it could not be defended. Bro. Davis has done good in St. Johns."

Bro. J. C. Foss, Cormorant Minnesota, June 25th, writes:

"We hold another conference the 14th and 15th of July, in the town of Maine. We shall have our tent then, as it has arrived from Kansas City. I have been opening up a new place of late, in Camden. I baptized a promising young man yesterday. Bro. Alexander H. Smith is with us."

Bro. S. J. Reynolds wrote from Chase, Michigan, June 24th:

"We have a small branch in Chase, called the Chase branch. When organized it numbered twelve; at present it has sixteen. It is expected that there will be more gathered into the fold ere many months pass. Bro. J. J. Cornish is doing much good in Chase. I think it would be prudent if some elder could be sent to Lake county to preach the gospel; for there are many who do not know what the difference is between our people and the Salt Lake Mormons."

Bro. Nicholas Stamm, by card from Pella, Iowa, reports:

"I came here about the 20th, stood on the main corner of the streets and spoke to a large crowd of people. It made some of those Hollanders uneasy and restless, but I felt good. I have spoken here twice, the last time for one hour. I also distributed some tracts. I go now to Des Moines. My health is good again."

Bro. James Caffall, writes from Battle Creek, Nebraska, June 25th:

"We had an excellent attendance on Sunday 24th at Bro. J. H. Jackson's private grove, known as the Yellow Banks; within six miles of Battle Creek, Nebraska, the number present exceeding our expectations. Bro. W. M. Rumel and myself held two meetings on 23d, and three on the 25th. Yesterday we obtained permission to occupy a building formerly used as a Baptist church, situated in Battle Creek. We applied for the same place last year, but were denied, not being Evangelical. Openings in the north-west of Nebraska are increasing; but patience and persistence are needed to establish the truth in the west and north-west."

If Bishop Ryan is correctly quoted in the statement given below it is surely within reason to hope that the Catholic Church will never attain to the supreme power in the United States. The age is not prepared for a raid upon heretics.

CATHOLIC HONESTY.

The Roman Catholic Bishop, Ryan, speaking at Philadelphia quite recently, said:

"We maintain that the church of Rome is intolerant—that is, that she uses every means in her power to root out heresy. But her intolerance is the result of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her powers to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the republic of the United States come to an end. Our enemies know how she treated heretics in the middle ages, and how she treats them to-day where she has the power. We no more think of denying these historic facts than we do of blaming the Holy God and the princes of the church for what they have thought fit to do."—*Christian Work*, July, 1888.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Ah, well! for us all some sweet hope lies
Deeply buried from human eyes;
And in the hereafter, angels may
Roll the stone from its grave away!"

"MILLIONS OF BEATING HEARTS, STRANGE THAT WE HEAR THEM NOT."

BY EDITH M. FIFER.

All over our beautiful land,
In vale, on mountain and plain,
Dwell mortals whose lives day by day
Are filled with a ceaseless pain.
There are millions of beating hearts,
Downpressed by sorrow's sad lot,
That are pulsing with agonized throbs;
'Tis strange that we hear them not.

From the little hut by the hill,
Where poverty, toil and care
Are daily companions to those
Who dwell in lowliness there,
To the mansions of wealth and rank,
Amidst the world's busy marts,
We may seek all vainly a home,
Which holds no sorrow-touched hearts.

Hearts mourning o'er hopes that are dead,
Hearts aching with vain regret,
Hearts struggling 'neath poverty's load
Of toil and grim want and debt;
Hearts grieving and heavy with care,
O'er dear ones whose feet have strayed
From paths of fair virtue and truth,
Into snares by the tempter laid.

Perhaps 'tis a parent's fond heart
That mourns o'er a wayward child
Who drowns the sweet teachings of Christ
In a whirlpool of pleasures wild;
Or it may be a husband or wife
Who waits with a wearying heart
Till their loved one's ways shall stray
No more from their own apart.

There are many sorrowful ones
By sad affliction bowed down,
That are patient cross-bearers here,
In heaven may theirs be the crown.
There are hearts that are lonely and sad,
By the reaper, Death, bereaved,
That long for the fair future home,
Where hearts no more ahal be grieved.

There are millions of beating hearts;
We may find them in many a spot.
They're longing for comfort and help;
How strange that we hear them not!
We'll join heart and hand in this cause,
And strive by our prayers and love
To uphold these sorrowing hearts.
Lord send them peace from above!

CANTON, Mo., June 27th.

OSCODA, Mich., June 9th.

Dear Sister Frances, and Sisters in Christ:—It seems to me that sister Campbell's letter was written just for me. I read her letter over and over again, thinking then that I was not alone in my trials. I, like sister Campbell, have craved the company of the Saints when I was sick, knowing that if they would come to me and pray with me that I would get better. I love to go to God in secret prayer and tell him every trial. I, with the rest of you, dear Saints, can say I know this work is true. My mother passed away from earth when I was but two years of age, and when I grew old enough to read and think what I ought to do in order to be saved, I would try to serve God more from fear of being lost than because I really loved to serve him. I loved to go to church and Sunday School, but I was taught to believe that if I was not a Christ-

ian I would be banished to a place of torment. I left Scotland eight years ago and came to relatives in this country, where I met with more trials than I ever did at home; and I felt that I needed to pray more earnestly for God's guidance in a strange land; and when I look back I can see that my trust in him was not in vain. I thank him for the light of the glorious gospel; it has brought me joy and comfort. When I feel lonely or depressed I can find comfort again in the company of the Saints of God. I thank God for so many noble hearted sisters as I have met since I have known the truth. I love to hear all that the mothers have to say about the training of children. I have three dear little boys, and my greatest desire is to see them led in the ways of truth. I think what sister Eleanor has written concerning the prayer league is good, and will be a benefit to us all, both in the home and elsewhere; and some of the sisters here intend sending in their names. The sisters here have organized a prayer meeting of their own to be held on Friday afternoon. About two years ago there were but four or five of us here in this place to meet together for prayer and testimony, and we would be blessed inasmuch that we felt to rejoice in the midst of all the persecutions we received from the people of this place. Many are now investigating the doctrine; and in answer to our prayers over thirty have been added to our number. Is this not great encouragement for us to press onward? Remember the Saints of Oscoda in your prayers.

I remain your sister in the gospel,

MRS. AGNES SMITH.

SAND RUN, O., June 18th.

Sr. Frances:—It gives me heartfelt joy to be able to inform you that our little branch is prospering, and our Sunday School is doing well. The young men, especially, are very diligent; their interest is fully aroused, and they are not only obtaining all the church publications, but are making themselves familiar with their contents. Not only can our young men declare before the people their knowledge of the truth of this work, but as the members who united with us last winter all came out from other churches, they are able to testify understandingly to the difference between light and darkness, and they do so testify.

Brethren Beatty and Matthews are here at this time. Brother Beatty has been here for the past month. They are preaching in five different places (mining towns). They have plenty of opposition, as the preachers have determined their members shall not be captured as they were in Sand Run, if they can help it; and I am sorry to say that they do not hesitate to circulate falsehoods among the people. The brethren, however, have good attentive listeners; while some are believing and rejoicing therein, others hold back, not willing to accept the Book of Mormon. I trust there are those who will soon obey.

In regard to the Prayer League I wish to tell you that there are five of us sisters who meet every Monday at ten o'clock for a season of prayer, and we fast until the meeting is over. We lost no time after the proposition came out in the *Herald*, for we had all been thinking about it before it was proposed there. We have met now five times, and oh, what outpourings of the Spirit we have enjoyed. We would not miss

them for any consideration, when possible to attend. Some of our prayers have been literally and quickly answered. We would like to know how to conduct these meetings; and as far as the sisters of this branch are concerned they do not desire to observe this season of prayer separately at their homes, for we believe that every faithful Saint in the church was doing that already. We are willing to do all in our power for the cause of truth, because each one of us is in earnest, sincerely desiring our soul's salvation. For myself I can say I never expected to have such blessings again upon this earth as I am now enjoying. My health was never better; and at times I feel as though I should live until the millennium, giving glory, praise and honor to God for all his loving kindness and mercy to me.

We all hope the sisters will not delay longer in starting the Prayer League, for we know that it will be the means of doing much good. In the new and everlasting covenant your sister,

FLORA HANNAH.

Dear Sister Frances:—In answer to Sr. Virginia's letter in last *Herald* I wish to say, that, to my mind, the idea that we can add to, or avoid, any responsibility resting upon us as Saints of God, consecrated to his service by baptism and the laying on of hands, is a mistaken position, though it is one often advanced. What is it that God demands of us in his service? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." This is the very essence of the gospel, in which is fulfilled all the laws of God. When we covenant thus to serve him there can be no self-reservation; it is an entire, unconditional surrender of self, all that we are, all that we have. There can not be a consecration with a reservation of any part of heart, soul, or mind; and no greater demand can be made upon us than to yield all of these. How then can this covenant of prayer which we make with one another add anything to that which we have already made in our baptism to God? Our failure in its accomplishment can be no more of a condemnation than is our avoidance of its responsibilities, since it is no new covenant, only a reiteration of, or rededication of the one already made.

"The cost," dear sisters, should have been counted before we began to build, before we gave ourselves to him in baptismal covenant. Shall we stop our building now to count the cost? and what if we find it is very great, even all that we have, are we able to finish the work? "If thou wilt be perfect, sell that thou hast, . . . and come follow me," said Christ. That leaves us nothing to keep back, of time, or talent, of treasure, if we would become perfect in him. "Ye are not your own, ye are bought with a price."

The question at issue in this matter is, shall we be profitable, or unprofitable servants? "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 6:16. "If ye keep my commandments, ye shall abide in my love." Why then should we shrink from the necessity of living up to the commandments? If we in the past have failed to do so, the very object of our league is to bring it about.

It is left to the sisters to decide how often we shall pray in unison. I would not object were it every day, believing that the heart that lives

nearest to God is best prepared to approach him in faith. Can we be sure that once a month we will be more in harmony with him, less disturbed, and filled with worldly cares, than when we make it a point to have daily intercourse with him? I agree with the sister that prayer without faith is a mockery, but how are we to obtain faith before we pray? "If ye ask anything in my name it shall be given you;" then if I want faith shall I not ask for it? and do we not need it every day as well as once a month? It would fill me with horror and dread if I knew there was one hour in my existence when I dare not approach him in fullest faith that his ears are ever open to my cry.

We believe that our sins have been pardoned in the blood of Christ, and remitted to us individually in the waters of baptism; hear then what the apostle says to the Hebrews: "Now where remission is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus; by a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh. And having such an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10: 18-22 (Inspired Translation).

I have quoted this because I understand our sister to mean that she distrusts herself, not God. But why should she do so? If sin has been remitted to her, why has she not boldness to enter into the holiest, in full assurance of faith, praying always, without ceasing, lifting up holy hands to God?

The Spirit of God dwelling in us is ever interceding for us, whether we know aright what to ask for or not. Very often in my closet, in the posture of prayer, when I had only tears to bring, I have felt that intercession ascending for me, and knew that the most eloquent of prayers was being heard in heaven, though no thought of mine was framed into words; much less did it occur to me whether or not my faith was mixed with the petition in just the right proportion to produce the desired result. I knew before the result appeared that God had heard and answered the call of his Spirit.

Now, my dear sisters, I leave this subject to your own consciences—how often you shall use the privilege; only let me entreat you to bear in mind that you run no more risk in assuming these duties than in seeking to avoid them; for the covenant is only that which you are supposed to have already made in your baptism.

ELEANOR.

LAMONI, Iowa.

Sister Frances:—I see that some of the sisters are noticing with favor Sr. Eleanor's letters in the Home Column concerning the Prayer League; and I am really glad of it. I had thought to have written before, but the Spirit seemed to say, Wait; but it appears to me now that the time has come for me to write, and I will say first of all, that I believe the Prayer League will result in much good, if properly managed; for I do sincerely believe in prayer, and I know if I were sick, or in trouble, there is nothing that would do me so much good as the knowledge that there was a faithful band of Saints praying for me.

The sister has said well when she said we must

be able to repeat the "Lord's Prayer" from the heart; for if we can not do that, our prayers would not avail much. How many of us are there who are able to say that we forgive all men their trespasses, as we hope to be forgiven? It is written, "If you forgive not men their trespasses your Father in Heaven will not forgive you your trespasses." "The fervent effectual prayer of the righteous availeth much;" then we who enter into the Prayer League must examine ourselves that our prayers may avail much; and one of the first subjects of prayer would be wisdom. We should all pray for wisdom to guide and direct us aright at all times, that we may not ask amiss.

There is great power in prayer, and it is being felt now all over the land in the cause of temperance. Since Christians have taken up the temperance cause and prayer circles have met and their united prayers have ascended to the Father, it is being felt that he does hear and is answering. Notice, and you will see that there is a curse following the rum-sellers, and sooner or later they will all be made to feel it. The Father has heard the fervent effectual prayers in behalf of suffering wives and mothers, whose agonizing cry has been, Pray for my husband, or Pray for my boy, that he may be reclaimed. "The fervent effectual prayer of the righteous availeth much;" then, dear sisters, let us strive to be righteous in very deed. That we may do much good, is the prayer of

AUNT P.

HOME COLUMN MISSIONARY FUND.

A. Hall, Council Bluffs, Iowa.....	\$ 50
L. A. Hutchins, Richfield, Mich.....	20
W. C. Manifold, Wymore, Neb.....	50
Ethel and Olive Taylor, St. Louis, Mo.....	10
May Butterworth, Charter Oak, Iowa.....	1 00
Clara J. Steele, Addison, Maine.....	30
Nepht Steele, Addison, Maine.....	20
E. Culp, Hayward, Cal.....	1 00
M. E. Williamson, Pittsfield, Ill.....	1 25
Send all money to David Dancer, Box 82.	
LAMONI, IOWA, July 5th.	

Correspondence.

INDEPENDENCE, Mo., June 28th.

Bro. Joseph Smith:—Words fail me in attempting to express the rapturous feeling that pervades the hearts of the Saints in "Zion." By a clear majority of two hundred votes in a total casting of a little over 1,300, we carried our proud little town of Independence "Dry" yesterday. No more saloons after July 4th, as the licenses all expire on that day. The liquor men were out in full force, and every means resorted to to defeat us. Men were brought in and sworn who had no rights whatever as citizens—fourteen were arrested, and eleven of them, failing of bonds, were jailed; many others escaped; but the largest vote ever polled in the place was cast. Kansas City brewery and distillery men were present with their agents, and money was circulated freely. They put the "Wet" ticket into the hands of non-voters, then pinned the red badge of the "Drys" on the lapel of their coats, and led them forward to the ballot box, hoping that we would not challenge the vote of any man wearing our badge; but again they were foiled and the victims jailed. The Saints stand higher to-day in the estimation of the reputable portion of this community than ever before. Not one member of this branch voted "Wet" that we

could learn of. We heard of one; but upon enquiry were left doubtful about it, and we hope it was not true. There were a couple of professed Saints and members of this branch who were not voters, who stormed and croaked about voting away men's liberties; but such Saints are and will ever remain on record as "weak in the faith." The idea of robbing hundreds of boys, girls and women, mothers and wives of their liberties, in order to give a few saloon-keepers license (not liberty) to sell liquid damnation, and a few men the privilege to gratify a purely selfish disposition to drink the accursed stuff! If ever the writer of this letter descends to such a use of the word liberty, he hopes that God will take him from earth, and plant some man in his place, who will consider himself but one of the great body of humanity, and who will teach that it is a prostitution of the holy word "liberty" to make it mean the enslaving of the many to indulge the few. How a Latter Day Saint can speak, or vote, in favor of open saloons, and then seek out some quiet place on this sacred spot and pray, "Lord hasten the redemption of Zion and the purification of the earth," is a puzzle to us. Ask God to cleanse the earth, and then vote to "pollute my holy land," by turning loose a stream of liquor upon our sons and daughters! Bah! I may be lacking in charity; but I have no place either in my head or heart for such imbecility or inconsistency. If God has any use or place for such Saints, let him have them, we don't need, nor want them here.

What a jollification we had in the great tent here. Colonel Jones literally hugged Captain Shields publicly on the platform, after the victory was declared; and such a hand-shaking and general fraternal feeling was never known in this place before. Mrs. Hoffman, the state lecturer, told us she would tell about the Latter Day Saints everywhere she lectured. I pledged, beforehand, ninety-seven per cent. of our voting membership, and we beat even that. On the day before election a grand parade of men, women and children was had on the streets, and notwithstanding the rain poured down in torrents, and the streets were muddy, they marched and marched, until our mothers and girls and wives had shamed many a blue ribbon off the coats of men formerly on the other side. They paraded again last night, with victory perched on their banner, and the air was rent by the tumultuous roars of gladness, then from those thousands of lips and hearts rang out the song unto Him who had given them victory, "Praise God from whom all blessings flow." I reminded them that years ago I had told some of their people who were prejudiced against the Latter Day Saints, that the time would come in this town when they would be glad to find in our church the force upon which the citizens of Independence could rely with absolute safety as a factor in redeeming and elevating the country, and was now a thousand times glad that that word had been made good. I also pledged our church on the side of every moral reform.

The Negroes did us excellent service. A band of nearly forty of them formed at one of their churches and marched together from one to another polling place, until every man had cast his vote solid for the right. Thus they helped each other. Of course, that did not represent the majority of the negro vote; but the facts and the

sight of that little parade broke the back-bone of the saloonist's hope, and gave us an encouragement that we vented in rounds of cheers as they passed along the streets. Of course the saloons will die hard. They are threatening injunctions, because of electioneering, &c., by women, who stood faithfully by the polling booths all day long, and others conducted lunch or free dinners close to every voting place, within thirty feet of the voting booths. Who will they enjoin? the Council—the majority of citizens? Their licenses expire July the 4th and on that day, a National holiday, they must close. No council or court would grant them a continuance in the face of such a majority, and no show is possible for renewal of license. But, lo! the poor Mormon, who, hitherto, has not been worth a saloonist's notice, is now becoming the most conspicuous biped in the town and is coming in for the most lavish cursings that ever were turned loose through the channels of hell.

Bro. Joseph, I wish you could have witnessed our jubilee last night. It would have scattered your neuralgia and made you feel twenty years younger. Cheers, songs, smiles and tears were blended, and all semblance of sectism and partyism were buried. The town was redeemed from saloons, and that seemed enough. Republicans forgot Harrison, and Democrats forgot Cleveland. A large sum was raised to purchase a beautiful gold watch and chain for Capt. Shields; also as large a sum for one for Mrs. Shields; and resolutions of admiration and commendation were adopted regarding them and the ladies. But of one thing I feel glad, and told them so last night. The opportunity has come when Latter Day Saints could prove what they had always professed, viz., that they were on the right side of every moral question, first, last, and all the time. We have made our mark, as it never was made in this place before. On every hand the congratulations of the people are coming in for our people.

Well, I may tire you with my long letter; but I have not told a tithe of what I feel, nor told it half so well as I feel it; yet I know that you will rejoice with us, in that God, in the kind order of his appointments, has provided us an opportunity and a place to crowd in at least one feature of our latter day doctrine and make it prominent before all the country; for the tidings regarding our church work are already being circulated through the leading papers of Kansas City.

Just take the tidings in to the boys in the office, and let them know that when the time came for action we were not a whit behind either Plano or Lamoni. In bonds, as ever,

JOSEPH LUFF.

ST. JOSEPH, Mo, July 3d.

Bro. Joseph:—The discussion at Wilbur Nebraska, with Rev. Mr. Presson closed last Friday night; it lasted five nights.

On the first proposition (Infant Baptism) Rev. Presson made a signal failure.

On the second, (The Mode of Baptism), he made some show of an argument, dwelling mostly on the writings of the Early Fathers although he utterly failed to produce one Lexicographer who rendered the Greek word *Baptizo* sprinkling, or pouring; while I produced over twenty authors who rendered it immerse, plunge, wash, or dip. Again; his great claim was that I could not show in the Bible where one person had

been or was immersed; while I showed that they went down "into the water" and "came up out of the water;" and where they were "buried."

On the third proposition; Is Water Baptism essential unto the remission of sins; Rev. Presson made another utter failure.

Rev. Presson is a good Greek scholar, an educated man, but he knew more about Greek and Grammar, than he did about the Bible and the truth. I am happy to state that he was a gentleman in the debate. During the whole discussion of five nights, not once did he mention Joseph Smith, Book of Mormon, or Polygamy; neither did he at any time refer to the personal character of those I represent. For this I am bound to give him credit; and call him a gentleman in discussion.

Bro Hyrum O. Smith was with me and acted as my moderator; and will write up the debate more fully.

Yours for truth,

H. C. BRONSON.

MUSCOTAH, Kan., June 16th.

Editors of Herald:—There is a misunderstanding in relation to my views, faith, &c., and I would like to correct the public mind through the *Herald*. I was baptized and ordained in 1842. Since that time I have been a member of the Church of J. C. of L. D. Saints, and no other church. At the death of the martyr, Joseph, I examined the claims of different men for the Presidency of the Church; among them was the claims of James J. Strang. I found that he was the legally appointed and ordained man, and I accepted him, and stood by him, as I did Joseph, until he was martyred. I then took the revelations of Jesus Christ, and records of the church, to learn who stood at the head of the church, and by the same rules of law and logic I learned that young Joseph was the duly authorized man to preside over the church. This I learned shortly after the death of Mr. Strang. Since that time I have identified the body over which he presided as the body, or Church of Christ, and myself a member of that church, and no other.

The death of the Prophet does not change the relations of the members in the church any more than the death of a Mayor of a City, or Governor of a State. The death of any one municipal officer does not change the authority of any other officer. The vacancy is filled, and the city, state or nation, moves on in the same order as before—it does not destroy the citizenship of any member; so with church, but especially the Church of Latter Day Saints.

Then let it be understood that I have and do now identify Joseph Smith President of the Church of God, and I belong to that church and no other. And I have so preached, written and talked, from the time I met him at the Amboy conference, in Illinois. Yet let it be remembered that I did not and I do not now endorse the doctrine that has been preached by many of the elders of the church. Neither can I endorse all that has been written and sent out by many of the elders. God be praised that he led me from the ways of the world, to his way, as taught by angels, patriarchs and prophets. And I this day feel glad that I ever saw the fold, or Church of Christ, and was led to obey the gospel and was adopted into it. Since I accepted this gospel I have had offers if I would only secede from this body I might hold a position in a more popular body.

But I rather be a door keeper in the Church of God than hold a position in any other body the sun shines on.

P.S.—When I leave the church I was baptized into, in 1842, I will let all men know. As I have been (in the matter of membership) misrepresented, I think it only fair that I should be allowed this way to correct the public mind.

N. B.—I don't care to get into a quarrel over this matter, but our people know that I have for twenty years identified myself a member of the body over which Joseph presided and do to this day, and shall on, until I am by sin turned out, as any other member. I have been, and I am now abused by the Strangites just because I hold as I do, and I know how the Josephites hold me and talk. Yet all this does not help their case nor change the truth nor my faith.

Yours truly and sincerely.

The article that Elder Brand put in the *Herald* a few days ago is a mistake, and has done no good in these quarters, but harm. The Elders, Wake and Flanders are not fools, nor children, nor old cranks; they may bother him in a way he don't think. Let us have peace. Mr. Brand told what was not so, and can be proved to the contrary in the courts of equity. He better correct his statement; they are both elders in the church.

MUSCOTAH, Kan., June 17th.

Pres. Joseph Smith:—If you want to be at peace with us endorse the letter your father sent to J. J. Strang and his administration, and then we can walk in the road to Zion. But you never need think I shall adopt your notes and reject those of your father and Bro. Strang. No, sir; I have no such idea, nor did I ever have for a moment. And if that will lead you to publish me not as a credited minister you will have to do it—and by that time we will be ready to publish you as a credited and duly ordained and anointed prophet and patriarch, &c. I have held back on these matters for peace's sake. But if we are driven to do otherwise than we have, I think it will be all right. Some of the Strangites are fighting me for holding you as president. I will fight it out on principles of law. I have no fears of defeat. Now in this fight do not hurt yourself—you have kindly admonished—Apostle Hickey—and I will do the same to the prophet and patriarch—Smith.

Yours, truly,

L. D. HICKEY.

DRIFT CREEK, Oregon, June 19th.

To The Herald:—I did not go direct from Conference to my field of labor as I intended, because I could not get reduced rates over lines connecting with the Union Pacific. So I went via San Bernardino, remaining at home two days, the shortest days I ever spent. Then on to San Benito, where I remained for a short time, where for the first time I had the pleasure of meeting Bro. David Lander, fellow traveler and partner of my joys and sorrows, in this land of fogs and mists where it never misses to rain. In the Jefferson branch, (San Benito), I spent a very pleasant, and I hope profitable time. Peace, love, and an earnest desire to do something seems to prevail there. One reason for such a pleasant state of affairs is, that all are busily engaged trying to help along the work. From there we went to San Francisco, where I was taken sick on account of which I missed the boat. This detained us

fifteen days. Our stay was made more pleasant by meeting our Australian ministers, brethren Butterworth and Wight, whose acquaintance I was much pleased to make. I highly approve of the selection of those brethren for that far off field. For once the *pattern* has been observed, "Two by two let them be sent." We will await developments with some curiosity.

At Oakland I had the pleasure of meeting my old friend, H. P. Brown, at whose house I was made welcome, and was kindly nursed by his wife while sick, for which I feel grateful. If there is one time more than another that we appreciate kindness, it is while away from home and sick. The San Francisco branch is apparently in a good condition. Enjoyed the Spirit while speaking to them. Would liked to have remained with them longer. I believe that George L. Lincoln and others are doing more good there than they are aware of. Had the pleasure of meeting an old acquaintance, Sister Knight, at whose house we were entertained.

May 31st set sail by steamer for Yaquina, Oregon, and as usual with me, when the wind blew I went below where I remained the most of the time on my back, letting Bro. Lander do the eating for us both, which he cheerfully did. Seasickness is said to be beneficial; there ought to be some benefit derived from it as all who have been seasick will testify. So far I can not say I am very much pleased with Oregon as a field. I am told that this is the worst part of it, which I hope is true. From Yaquina we took boat and wagon for thirty miles through the rain and mud here where there are fifteen Saints, poor in this world's goods, but I hope rich in faith and in the hope of riches to come. We assisted in organizing them into a branch, to be known as the Drift Creek branch. Have been here eighteen days holding meetings and doing what we could. Some are very much interested whom we dislike to leave until we see them in the fold which I think they are near. It rains about six days out of seven, which makes it disagreeable. But rain does not terrify the people here; it is about the same as sun-light to them. It is truly astonishing to see the hardships they will endure to get to meeting. A family came ten miles to our meeting; seven miles in a boat, walking the remaining three; then walked home six miles over a bad mountain trail and carried a child. Three of them were women. Trying to keep the faith and wishing it would quit raining,

I remain yours,

HIRAM L. HOLT.

No. 41 North St., STAFFORD,
England, June 14th.

Dear Brethren of Herald Office:—I have been requested to forward you the minutes of our last district conference for publication. I now so send, and you will see that we are still alive and engaged heart and soul in the work of God. Brethren, readers of the *Herald*, I love the work of the Lord restored in these days by the power of our God as anciently. And I know that his power is in the church and dwelling amongst his faithful people.

Dear Herald, you are indeed a herald of peace and joy. Long may you live to cheer and comfort the people of God. I tell you, brethren dear, whoever read these lines, what is my opinion. My opinion of the *Herald* of our church is

this: I believe that no Saint, man or woman, can fully keep pace with the progressive strides of this church who fail to read the *Herald*. How any member of the church can live without the valuable information it contains I can not understand. Why, we brethren out here in old England look out for its weekly visits as for the visits of the dearest friend, and feel very much disappointed if it should not come; though it is always a fortnight behind time by reason of the sea voyage it was to make before we can behold it. Now brethren, I don't wish my words to hurt any one, for I know some are too poor to take the *Herald*. Well, any good brother who is acquainted with that fact will be only too glad to loan you his.

We are moving along in this country as well and as fast as the dullness of the people and the hardness of the times will admit of. It is not an easy matter to get the people to see as we see, and believe as we believe; yet we try and ask God to help his servants. We do find the truth of the ancient prophet's words, namely, that the harvest of our toil is like the gleaning of the grapes when the vintage is done. When the vintage is past there are not many left; but we take courage from the gentle whisperings of the Spirit of God. Pray for us and truth will triumph.

Yours in love,

GEO. S. GREENWOOD.

BOLT'S FORK, Ky., June 29th.

Dear Herald:—On the 4th of this month I started for North Eastern Kentucky. I met Bro. James Moler at Jackson, on his way to Centerville, West Virginia, and accompanied him. We preached at Centerville one week and separated. We found the Saints still in the faith, but not working together as well as we desired. On Friday night Bro. Moler taught them the law of tithing. We shall ever remember the kindness received at their hands. When about to depart we were liberally supplied with that "mammon of unrighteousness" to make us friends among strangers in a strange land.

Arriving at the mouth of Bear Creek, I obtained the school-house and preached two discourses to a very prejudiced, though kind and courteous people. From here I wended my way about eight miles west to East Fork, where I began preaching at the house of Mr. Easthans. Our usual forerunner to prejudice the minds of the people, viz., Satan's ministering spirit, had preceded me, and the people were told that a Utah preacher was in their neighborhood. A few came to hear, for a few nights, but prejudice is now being laid aside and calls are made for preaching. The people are courteous, generous, social and kind. There has never been any of our elders in this part of Kentucky that I can hear of. Two Utah elders preached here though, which prejudiced people so much the more, and hence this must be removed.

I see that Bro. Gillen is Missionary in Charge, and if I knew his address I would write him of my whereabouts, and be directed by his wise counsel. I will try to spend about five months of this year in this mission. On returning from service after preaching at a place near here called Mud Lick, I was informed by a Mr. Geo. Runnels that I had better leave the neighborhood or he might do wonders. On the next night the door was locked and we were shut out.

A large audience,—more than could have been seated in the "holy (?) sanctuary,"—were gathered, and being seated on the lap of good old mother earth, and entwined in her embrace, we were permitted to speak for over an hour on the things spoken of in Matthew 24th. Several are believing the things of the kingdom, and calls are had for preaching on every side. I will remain in the neighborhood about a week.

I desire a copy of the *Herald* sent to Messrs Chas. Payne, W. W. Thompson, Clate Jackson, John Shepherd, and Mr. Lewis Easton, who have so generously provided for my wants and cared for me. May our Heavenly Father bless them in store, and lead them into the fold. Their address is Bolt's Fork, Boyd county, Kentucky. Please send me some tracts for distribution, send to me at Byer, Ohio. Since writing the above I have preached at Beech Grove, two miles from here, and extend my thanks to them for their kind and courteous treatment. I also went to Mount Zion, about three miles from here, but found the church locked, though the appointment had been given out. A small audience assembled and being seated again upon the lap of mother earth, I began a hymn, when the janitor said if we would go in the house he would open it. Of course we went in. On Sunday I went to Sunday School, and taking part with them was afterwards asked to make a statement of my faith, and after my trial and some questions as to whether I believed in Jesus Christ and Holy Ghost religion, &c., I was invited to occupy the stand at three o'clock p. m., which I did to a full house. After another examination I was told I could use the house upon the first and third Sundays and made appointments for the first after Sunday School. During the time intervening I will return to Mud Lick neighborhood, though about one and a half miles further west. I have preached every night since I reached Kentucky, except on Sunday night; having preached twice through the day, and one other night when it rained. Many are very near the kingdom; good, kind, generous, intelligent and well-to-do. I start for my home on Monday; my wife being sick and having sent for me. I will return again as soon as I can. There is more work here than I can do, and if Bro. Gillen could come or send some one to assist me awhile, I believe a strong branch could be built up, with shepherds to guide the flock.

Yours, in gospel bonds,

J. L. GOODRICH.

PERE CHENEY, Mich., Jun 25th.

Bro. W. W. Blair:—I came to this place the 13th inst., since which I have labored hard night and day for the establishment of the gospel. The fulness of the gospel taught by the Saints is entirely new here. After preaching about fifteen times here I attended prayer meeting last Thursday evening with the Methodist people. We all took part and everything was quiet and peaceful. At the close of the meeting the preacher got a little excited and said we were all bad and impure from starting to ending; and that I was breaking up his class, &c. He also said the first two evenings he heard me speak he could not sleep good, and that his nerves were all unstrung. I told him I was sorry, and hoped he would recover. We made three speeches each. The meeting closed about twelve. That evening he

read a statement that he copied from the "Voice of Warning;" and he wanted to know what right Joe Smith had to correct parts in the Old and New Testament Scriptures. In answer, I told them that was a reasonable question and I would show them Joseph's reasons for doing so. And on Saturday evening I took up the subject. He came and we had a good attentive gathering. After I was through I invited him to speak, but he declined. So the good work rolls on. Every one seemed well pleased with Bro. Joseph's reasons for correcting portions of the Scriptures, and I never was more blessed in speaking on any subject than on Joseph's wonderful mission. The next day I baptized the telegraph operator and his excellent wife; the owner of the hotel and store and one young lady.

I have been here at the hotel about three weeks and have been very kindly cared for by the inmates, and am thankful. The interest is good. Sickness has prevented a number from attending meetings of late. I will leave for Bay City today; expect to return about the 20th of July and continue on the good work.

Yours in bonds,

E. DELONG.

WATERFORD, Ont., June 25th.

Bro. Joseph:—Since I last wrote you I have made hundreds of friends in this section of country. A temperance wave having passed over here, we were solicited by Methodist, Presbyterian and Baptist preachers and their people to lecture in their churches throughout this township. To their solicitations I cheerfully complied. By this method we have lectured in numbers of churches, and got the ears, and won the respect of hundreds of people, who heretofore had been led to believe that we were some hydra-headed monster, whose aim and ambition were to wither every flower that grew in the garden of their religious faith. But now, thank heaven, the scene is changed, and the voices of kind friends in all these places are crying, "Come and preach to us." The voice of slander is seldom heard, and the cruel "Don't go to hear this wicked man," is buried, we hope never more to be resurrected.

We understand that Elder W. J. Smith has written to the *Herald*, giving an account of our debate here; therefore suffice it for me to say, I did the best I could to defend the truth I love as dear as life, and the Great Eternal stood by me; hence, the truth shone brilliantly, dazzling the eyes of our opponent until he suddenly passed away, and lo! he was not. We sought him, but he could not be found.

Elder Willard J. Smith has been with us since a few days before the debate. He is known to you and the church, hence it suffices me to say, he acted himself. His great store of knowledge was freely bestowed, and his counsel and advice proved him to be a brother indeed. He acted as moderator for me throughout the debate, and has since delivered four telling sermons that will long be remembered. He left me to-day for Cameron. He has left behind him naught but pleasant memories.

Bro. J. H. Lake arrived just in time to hear the opening speech of the debate, and occupied a place on the platform with several ministers of the town and vicinity. The amiableness of this great man has been presented to your readers in the past, hence needs no further comment from me. His genial smile and wise counsel gave the

writer added strength during the conflict. He preached two good sermons while here, and on the 20th instant left for Cameron. May the sweet approbation of heaven ever shine upon him with all its radiant beams.

Poor Wilkinson tried to redeem himself in three lectures, delivered by him in the Methodist church, after the close of the debate. We fain would give you an epitome of his lectures, but out of respect for yourself and readers we forbear. He greeted his congregation each evening with the vilest kind of slander, calumny, innuendoes and vituperation, until they were entirely disgusted, then he left for home without one of his party going to the station to bid him adieu.

The weather is very warm here, but notwithstanding the intense heat, we have good congregations each evening. We look for an ingathering soon. Yours always,

R. C. EVANS.

INDEPENDENCE, Mo., June 28th.

Mr. Joseph Smith, Dear Brother:—The work is done, and victory is won for the cause of the just and the good. One more step taken and gained toward redeeming the land for Zion. The prayers of the Saints are again realized—their efforts are crowned with victory and Satan has again been foiled; another great and favorite instrument of power has been wrested from his hands, for the dram shops of Independence must close and that forever.

Thank God for the united spirit of the Saints. Think of it, ye combinations of the whole world, whether of professed christianity, or otherwise. The branch of the Church of Jesus Christ of Latter Day Saints at Independence, Missouri, numbering six hundred strong, and not a vote known to be cast in favor of retaining the saloons in their midst, or granting license to any man to throw in the way of his fellow man temptations to lead them to evil doing.

What a victory for the land of Zion! Our brethren labored as only men labor when determined to succeed, and the sisters were with them in the front ranks, with the firm determination that the bulwarks of his Satanic majesty of the latter days must fall. Most of our boys and girls were as enthusiastic as the older ones and persisted in marching with their flags and banners in the parade on Tuesday notwithstanding it began to rain about one p.m. and continued until evening. Everything out doors was damp but the spirits of the local option people. One woman standing in the procession while the rain was drenching and the water running at her feet, with her skirts and shoes soiled from marching in the muddy streets and walks, said, (and I believe it an echo of many a one's thoughts), "Why is it that God allows such a state of weather just at this time?" I told her that if it interfered with the grand purposes of God that he would order it otherwise. She said she would try and think so.

All the churches united in the effort and they seemed thankful for our help. Bro. Luff was called to the stand several times during the campaign and his speeches were highly spoken of and had a good effect. Last evening at the jubilee meeting at which there were in attendance about 2,500 people Bro. Luff told them that in the future when occasion required, the people whom he represented were willing to assist in putting down every thing detrimental to the on-

ward progress of Christianity or the promotion of happiness, and all Latter Day Saints said "Amen," in their hearts.

May God in every locality crown with victory the efforts of those who engage in a warfare against the ruinous evil that curses the choice land of His footstool. Our majority was two hundred.

Truly yours,

M. S. FRICK.

RAY, Ind., June 26th.

Bro. Joseph:—I am in good health and spirits and controlling all the controllable circumstances with reference to the best interests of things spiritual and temporal; so far as they relate to me individually. I have been detained here on account of being administrator of an Estate, to which I was appointed last September. At the time I had not the remotest idea of its duration beyond the last April term of Court, but it has dragged its slow length along till now and the end is not yet. The sale comes off July 7th, and I hope to be able to finish up the business soon thereafter. I am very anxious to get to my field of labor and have my mind abstracted from all else but the Master's cause. I do not intend hereafter to involve myself with temporal things at all, but keep myself in readiness to go wherever the Church pleases to send me on an hour's notice. I am laboring in the branch and working with my hands so that while I am not laboring in my appointed field I will not be a burden to any one. I will try to go to Ohio once more before I leave the country at the earnest solicitation of the hosts of friends that I have made there, (provided that the powers that be do not object). Patience, Bro. Gomer, I will come as soon as possible and help you, and with the Master's help work all the harder to make up for lost time.

Yours in hope,

B. V. SPRINGER.

DORCHESTER, Neb., June 25th.

Dear Herald:—During the present month I have been preaching the word as circumstances permitted, in Saline county. I find some interest manifested, but owing to the farming community being so busily employed it is hard to get as many out as we could wish. Have been preaching at this place since the 20th. Have small congregations, but did not expect large ones so am not disappointed. Sr. Coates, and also her father, Mr. Drew, have done all they could to make the meetings a success. When we were about to close our services, yesterday afternoon, a gentleman of venerable appearance arose and requested permission to ask a question. His request being granted he asked us concerning the authority by which we preached the gospel. We explained our position in regard to the authority as coming from God through Joseph Smith. He then asked us what branch of the Latter Day Saints' church we represented. Having answered him he thanked us courteously and took his seat. After service he approached us and said: "I used to be well acquainted with the Mormon faith. I was personally acquainted with Joseph and Hyrum Smith, Sidney Rigdon, Orson Hyde, and others, but that is the only sermon I have heard preached by a Latter Day Saint in forty years." I asked him if the gospel had the same sound that it had in those days. He said it had, and that was why he asked me in regard to the authority. He explained to us that he was a

stranger in this part of the country visiting friends, and having heard that a Mormon was preaching in town he had come out to listen, not knowing what organization we represented. Sr. Coates invited him to go home with us so that we could have a talk. He accepted the invitation, and then informed us that his name was Aaron Roberts, and that he was baptized by Orson Hyde in the Delaware river in the year 1837 or 1838; that he was ordained an elder, and that after the death of Joseph he became lost in regard to the authority. He stated that he heard Sidney Rigdon say in Philadelphia that "any man that has been in the church three months and don't know that I am the legal head of the church ought not to be in the church." He said it all became dark to him and between the contending factions he became lost. He bore a strong testimony to the spiritual blessings enjoyed by the church in those early times, and expressed himself as being highly pleased at again hearing the gospel preached. He said he had always endeavored to keep the commandments of God, and that he hoped and expected to come forth with the church of the First-Born. In regard to his present condition he said he felt like a tool that had been left unused for a long time, and had become rusty and consequently could not be used like one that had been kept bright. He attended meeting last night and at the close bade us a very affectionate adieu, expressing himself as highly pleased with the privileges enjoyed during the day. The brother gave us his address, which is Hawkeye, Dixon county, Nebraska, and requested us to write to him, which we shall take an early opportunity of doing.

Ever striving for Zion's weal, your brother,
CHAS. H. PORTER.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

[Concluded.]

"EARTHQUAKES, VOLCANOES AND VOLCANIC ERUPTIONS.

BY ELDER F. R. TUBE.

AGAIN, in the year 1819, in a most memorable earthquake in India, in the district of Kutch, (bordering on the river Indus), a tract of country more than fifty miles long by sixteen broad, (making 800 square miles), was suddenly raised ten feet above its former level. The raised portion still stands up above the unraised, like a long perpendicular wall, which is known among the natives by the name of "Ullah (or Allah) Bund."* And again, in 1538, in that convulsion which threw up the Monte Nuovo, † a cone of ashes 450 feet high, in a single night. The whole coast of Pozzuoli, near Naples, was raised at least 20 feet above its former level, and remains so permanently upheaved to this day. We could mention innumerable other instances of the same kind, ‡ but will describe some very remarkable instances at a later por-

* Meaning "God's wall."

† Or "New Mountain."

‡ Not that earthquakes always raise the soil; there are many instances of subsidence, &c.

tion of our essay, when the present argument is concluded.

This, then, is the manner in which the earthquake does its work; and it is always at work. Somewhere or other in the world, there is probably not a day, certainly not a month, without an earthquake.

In those districts of South and Central America, where the great chain of volcanic cones is situated,—Chimborazo, Cotopaxi, Popocateptl, and a long list with names unmentionable, or at least unpronounceable,—the inhabitants no more think of counting earthquakes than we do of counting showers of rain. Indeed, in some places along that coast, a shower is a greater rarity. Even in our own Island (of Britain), near Perth, (in Scotland), a year seldom passes without a shock, happily, within the records of history, never powerful enough to do any great mischief; for these, like the ones I have just alluded to, are mere baby earthquakes, so to speak. It is not everywhere that this process goes on by fits and starts. For instance, the northern gulfs of Europe and the borders of the Baltic Sea are steadily shallowing; and the whole mass of Scandinavia, including Norway, Sweden and Lapland, is rising out of the sea at the average rate of about two feet per century. But as this fact (which is perfectly well authenticated by reference to ancient high and low water marks), is not so evidently connected with the action of earthquakes. I shall not further allude to it just now. All I wish to show is, that there is a stupendous cycle of changes going on, in which the earthquake and volcano act a very conspicuous part, and that part a restorative and conservative one; in opposition to the steadily destructive and perpetually leveling action of the Oceanic waters.

How this can happen; what can be the origin of such an enormous power thus occasionally exerting itself, will no doubt appear exceedingly marvelous—little short, indeed, of miraculous intervention—but the mystery is, after all, not quite so great as it at first appears. We are permitted to look, though but a little way, into these great secrets of nature; not far enough, indeed, to elucidate every difficulty, but quite enough to fill us with admiration of Jehovah's wonderful system of counterbalances and compensations; that adjustment of causes and consequences, by which, throughout all nature, evils are made to work out their own cure; life to spring out of death; and renovation to tread in the footsteps and efface the vestiges of decay.

The key to the whole mystery is to be found in the central heat of the earth. This is no mere scientific dream, no theoretical notion or opinion, but a fact established, up to a certain point, by direct evidence; and standing out from plain facts as a matter of unavoidable conclusion in a hundred ways, some of which we have in a former portion of this essay communicated to your intelligent readers.

Owing, as before remarked, to the ceaseless action of the oceans upon the dry land, the latter is perpetually wearing down, and the materials being carried out

to sea. The coat of heavier matter is thinning off towards the land, and thickening over all the bed of the sea. What, then, must happen? If a ship float even upon her keel, transfer weight from the starboard to the port side, will she continue to float even? No, certainly not. She will keel over to port. Many a good ship has gone to the bottom in this way.

If the continents be lightened, they will rise; if the bed of the ocean receive additional weight, it will sink. The bottom of the Pacific is sinking, in point of fact. Not that the Pacific Ocean is becoming deeper. This seems a paradox; but it is easily explained. The whole bed of the sea is in the act of being pressed down by the laying on of new solid substance over its bottom. The new bottom, then, is laid upon the old; and so the actual bed of the ocean remains at or nearly at the same distance from the surface water. But what becomes of the islands? They form part and parcel of the old bottom; and Dr. Darwin has shown, by the most curious and convincing proofs, that they are sinking, and have been sinking for ages, and are only kept above water—by what, think you? By the labors of the coral insects, which always build up to the surface!

It is impossible but that this increase of pressure in some places and of relief in others must be very unequal in their bearings. So that at some place or other this solid floating crust (of the earth) must be brought into a state of enormous strain, and if there be a weak or a soft part, a crack will at last take place. When this happens, down goes the land on the heavy side, and up on the light side. Now, this is exactly what took place in the great earthquake which raised the Ullah Bund in Kutch, (India), to which I alluded in a former part. I have told you of a great crack drawn across the country, not far from the coast-line; the inland country rose ten feet, but much of the sea-coast, and probably a large tract in the bed of the Indian Ocean, sank considerably below its former level. And, just as you see when a crack takes place in the ice, the water oozes up, so this kind of thing is always, or almost always, followed by an upburst of the subterranean matter, as is the case of earthquakes.

The destructive earthquake at Kutch was terminated by the outbreak of a volcano at the town of Bhooi, which it completely annihilated.

Now where, following out this idea, should we naturally expect to find that such cracks and outbreaks generally happen? Why of course along those lines where the relief of pressure on the land side is the greatest, and also its increase on the sea side; that is to say, along, or in the vicinity of the sea coasts, where the destruction of the land is going on with the greatest activity. Well, now, it is a remarkable fact in the world's history, that there is scarcely an instance of an active volcano at any great distance from the sea coast, as I before stated upon the authority of a most learned and erudite astronomer and geologist, Sir John Herschel,

Suppose from this, or from any other cause, a crack takes place in the solid crust of the earth. Do not imagine that the melted matter below will simply ooze up quietly as water does under an ice crack. No such thing. There is an element in the case which we have not considered; steam and condensed gases. We all know what happens when a crack takes place in a high pressure steam-boiler, with what violence the contents escape, and what havoc takes place. Now, there is no doubt that among the minerals of the subterranean world, there is water in abundance, and sulphur, and bitumen, and many other vaporizable substances, all kept, subdued and repressed, by the enormous pressure. Let but this pressure be relieved, and forth they burst; and the nearer they approach the surface the more they expand, and the greater is the explosive force they acquire; till at length, after more or fewer preparatory shocks, each accompanied by a progressive weakening of the overlying strata, the surface finally breaks up, and forth rushes the imprisoned power, with all the awful violence and grandeur of a volcanic eruption.

Certainly a volcano does seem to be a very bad neighbor; and yet it affords a compensation in the extraordinary richness of the volcanic soil and the fertilizing quality of the ashes thrown out. The planks of Somma, (the exterior crater of Mt. Vesuvius), are covered with vineyards producing wonderful wine, and whoever has visited Naples, says Dr. Herschel will not fail to be astonished at the productiveness of the volcanized territory, as contrasted with the barrenness of the limestone rocks bordering on it. There you will behold the amazing sight, (as an English farmer would call it), of a triple crop growing at once on the same soil; a vineyard, an orchard, and a cornfield all in one. A magnificent wheat crop, five or six feet high, overhung with clustering grape-vines swinging from one apple or pear tree to another in the most luxuriant festoons. "When I visited Somma," (says the eminent geologist and astronomer above referred to), "to see the country where the celebrated wine, the 'Lacryma Christi,' is grown,—it was on the festival of the Madonna del Arco. Her church was crowded to suffocation with a hot and dusty assemblage of the peasantry. The fine impalpable volcanic dust, (from Vesuvius), was everywhere; in your eyes, in your ears, your mouth, begriming every pore; and there I witnessed what I shall never forget. Jammed in among the crowd, I felt something jostling my legs. Looking down, and the crowd making way, I beheld a long line of worshippers crawling on hands and knees from the door of the church to the altar, licking the dusty pavement all the way with their tongues, positively applied to the ground, and no mistake. No trifling dose of Lacryma would be required to wash down what they must have swallowed on that journey, and I have no doubt it was administered pretty copiously after the penance was over."

Now I come to consider the manner in

which an earthquake is propagated from place to place; how it travels, in short. It runs along the earth precisely in the same manner, and subject to the same mechanical laws as a wave along the sea, or rather as the waves of sound run along the air, but quicker. The great earthquake which destroyed Lisbon ran out from thence as from a centre, in all directions, at a rate averaging about twenty miles per minute, as far as could be gathered from a comparison of the times of its occurrence at different places; but there is little doubt that it must have been retarded by having to traverse all sorts of ground; for a blow or a shock of any description is conveyed through the substance on which it is delivered with *precisely the same rapidity as sound travels in that substance*. Perhaps it may be new to many of your readers, that sound is conveyed by water, by iron, and indeed by everything and at a different rate for each. In air it travels at the rate of about 1,140 feet per second, (or about 13 miles in a minute). In water much faster, more than four times as fast, (4,700 feet). In iron ten times as fast; viz., 11,400 feet per second, or about 130 miles in a minute; so that a blow delivered endways at one end of an iron rod, 130 miles long would reach the other end after the lapse of only a moment. But the substance of the earth through which the shock is conveyed is not only far less elastic than iron, but it does not form a coherent connected body; it is full of interruption, cracks, loose materials and all these tend to deaden and retard the shock; and, putting together all the accounts of all the earthquakes that have been exactly observed, their rate of travel (or progression) may be taken to vary from as low as 12 or 13 miles a minute, to 70 or 80; but perhaps the low velocities arise from oblique waves.

The way, then, that we may conceive an earthquake to travel is this,—I shall take the case which is most common, when the motion of the ground to and fro is horizontal. *How far* each particular spot on the surface of the ground is actually pushed from its place there is no way of ascertaining, since all the surrounding objects receive the same impulse almost at the same instant of time; but there are indications that it is often several yards. In the earthquake of Kutch, to which allusion has already been made, trees were seen to flog the ground with their branches, which proves that their stems must have been suddenly jerked away for some considerable distance, and as suddenly pushed back; and the same conclusion follows from the sudden rise of the water of the lakes on the side where the shock reaches them, and its fall on the opposite side; the bed of the lake has been jerked away for a certain distance from under the water and pulled back.

Now, by way of illustration, suppose a row of sixty persons are standing a mile apart from each other, in a straight line in the direction in which an earthquake shock is travelling at a rate, we will suppose, of sixty miles per minute; and let the ground below the first person get a sudden and

violent shove, carrying it a yard in the direction of the next person. Since this shock will not reach the next till after the lapse of one second of time, it is clear that the space between the two will be shortened by a yard, and the ground,—that is to say, not merely the loose soil on the surface but the whole mass of solid rock below, down to an unknown depth,—compressed or driven up into a smaller space. It is this compression that carries the shock forward. The elastic force of the rocky matter, like a coiled spring, acts both ways; it drives the first man back to his old place, and shoves the second a yard nearer the third; and so on.

Now, instead of men, place a row of tall buildings or marble columns, and they will tumble down in succession, the base flying forwards, and leaving the tops behind to drop on the ground on the side from which the shock came. This is just what was seen to happen in Messina during the great Calabrian earthquake. As the shock ran along the ground, the houses of the Faro were seen to topple down in succession, beginning at one end and running on to the other, just as if a succession of mines had been sprung. In the earthquake at Kutch a sentinel saw the long straight line of wall close to which he was standing, bow forward and recover itself; not all at once, but with a swell like a wave running all along it with immense rapidity.

In this case it is evident that the earthquake must have had its front oblique to the direction of the wall, (just as an obliquely held ruler runs along the edge of a paper while it advances like a wave of the sea, perpendicular to its own length). The late eminent and learned Dr. Herschel says: "In reference to *extinct* volcanoes, I may just mention, *en passant*, that any one who wishes to see some of the finest specimens in Europe may do so by making a couple of days railway travel* to Clermont, in the department of the *Puy-du-Dome*, in France. There he will find a magnificent series of volcanic cones, fields of ashes, streams of lavas, and basaltic terraces or platforms; proving the volcanic action to have been continued for countless ages before the present surface or crust of the earth was formed; and all so clear that 'he who runs may read' their lesson. There can be seen a configuration of surface quite resembling what our telescopes reveal to us in the most volcanic districts of the moon. Let not my readers be startled; half the moon's face is covered with unmistakable craters of extinct volcanoes; and one in particular, known to the Astronomers by the name of Aristarchus, has been distinctly noticed having a dense cloud of vaporized steam mingled with smoke resting upon its crest; proving that mountain, at least, to be in a condition of eruption even in our own times.

"Many of the lavas of Auvergne and of Puy-du-dome are basaltic; that is, consisting of columns placed close together; and some of the cones are quite complete, and covered with loose ashes and cinders,

* I am now alluding merely to the journey from London, England.

just as Vesuvius is at this present hour."

In the study of these vast and awful phenomena, we are brought in contact with those immense and rugged powers of nature which seem to convey to the imagination the impress of brute force and lawless violence; but it is not so. Such an idea is not more derogatory to the supreme wisdom and benevolence that prevails throughout all the scheme of creation, than it is in itself erroneous. In their wildest paroxysms the rage of the volcano and the earthquake are subject to great and immutable laws; they feel the bridle and obey it. The volcano bellows forth its pent-up surplus of energy, and sinks into long and tranquil repose. The earthquake rolls away, and time, with its daughter, industry, shedding her balm over every wound, effaces its traces, and festoons its ruins with sweet and beautiful flowers. There is mighty and rough work to be accomplished, and it can not be done by gentle means. It seems no doubt terrible, awful, perhaps harsh, that twenty or thirty thousand lives should be swept away in a moment of time by such a sudden and unforeseen calamity; but we must remember that, sooner or later, every one of those lives must be called for, (except the Lord Christ should appear in the clouds first), and it is by no means the most sudden end that is the most afflictive. It is well, too, that we should contemplate occasionally, if it were only to teach us our utter helplessness, and weakness, the immense energies which are everywhere at work in maintaining the system of nature we see going on so smoothly and tranquilly around us; and of which these furious outbreaks are after all, but minute and for the moment unbalanced surpluses in the great account.

The energy requisite to overthrow a mountain is as a drop in the ocean compared with that which *holds it in its place*, and *makes it a mountain*. Chemistry informs us that the forces constantly in operation to maintain a single grain of water in its normal (habitual) state, when only partially and sparingly let loose in the form of electricity, would manifest themselves as a powerful flash of lightning.† And from optical science we learn that in even the smallest element of every material body, nay, even in *what we call empty space*, there are forces in perpetual action to which even such energies sink into positive insignificance. Yet amid all this, nature holds her even course, the flowers blossom, the animals enjoy their brief span of existence; and man has leisure to wonder and adore, secure of the ever watchful care which provides for his well-being at every instant that he is permitted to remain on earth.

Thus dear readers of the *Herald*, having arrived at the conclusion of the series of essays promised, it only remains for me to bid you farewell; and if in the present humble essay, or in any previous ones on Siderial Astronomy, on Planets, or on those still more mysterious celestial visitors to our solar system, the "Comets," there has been aught of interest, or wonder, or

gratification in the perusal thereof, my highest aim will have been fulfilled my noblest end achieved. For my own part, I deeply regret that the essays have been hindered and delayed by a combination of circumstances of a fortuitous and most untoward character; nor can I divest myself of the heartfelt impression that nine-tenths of my readers could have accomplished the task I have thus humbly undertaken, in an infinitely more lucid and satisfactory manner.

Such as it is, however I trust we have not wandered thus together through the solemn and desolate traces of natures most rugged and awe-inspiring phases, dear reader, without either pleasure or profit.

For my own part, it has felt like a parting between myself and a dear and valued friend to lay down at last the wonderful treasures of learning and knowledge from which I have culled the vast majority of the facts and statistics contained in each essay.

Many thoughts have arisen, seeming to open up dim and shadowy, yet awful possibilities in the future, when nature overcharged and bursting with the augmented vials of the wrath of an offended Maker and Creator, shall overawe and terrify the wicked by such unlooked-for and unheard-of destructions and cataclysms, that the most terrific volcanic eruption, and the most devastating and devouring earthquake within the whole annals of recorded history shall be but as the gentle breeze of evening in comparison; or as the slightest touch wherewith the child in a heavy and fretful moment dashes down his toy house of cards to the ground.

These thoughts I have forborne to chronicle, lest the reader's patience should become exhausted in the perusal of them; but I will merely add, in conclusion, one reflection, (and one only), which has, so to speak, forced its presence upon my mind during the progress of the present brief and fragmentary sketch from beginning to end. The thought I allude to is this: Although many men of profound learning and of undoubted abilities labor arduously to delude themselves and their readers into a belief that volcanic and seismic disturbances are of purely natural origin, and in no manner whatever connected with the fiat of a (to them) imaginary being who regulates and controls the attributes and actions of nature, yet it is utterly impossible to divest the observant and thinking mind of the preponderating evidence tending to show most indubitably and incontrovertibly, that the most violent and terrific of earth's paroxysms are connected in a most marked manner with the awful presence and proximity of her all powerful Creator.

In pointing to various epochs in the world's existence signalized by the most awful and memorable eruptions on record in the Bible History; the reader will notice that in each case there is a sudden and portentous "drawing near" of one whom Milton designated, "The Almighty Power," and in each case the "drawing near" is for the sole and express purpose of expressing the divine wrath and fiery indig-

nation upon the more than ordinarily iniquitous proceedings of the then living inhabitants of this planet.

Even the first recorded instance of divine visitation in judgment is pregnant with the deep import of this very hypothesis, for we learn that at an early period of human history, God "saw that the wickedness of man was great upon the earth; and that every imagination of the thoughts of his heart was only evil, and that continually." (Gen. 6: 5). Then came the devastating ruin of the whole earth by water as recorded; true, but perhaps some will urge that in this case it was a destruction caused by the watery heavens rather than by any convulsion of the earth.

But we learn from Genesis 7: 11, that, "In the six hundredth year of Noah's life in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up; and the windows of heaven were opened."

Here the first and evidently most potent cause of that dire catastrophe is mentioned first; viz, that "all the fountains of the great deep were broken up." How? Doubtless by seismic and volcanic subterranean agency, as has unfortunately been the case many times since, though happily not attended by anything like such disastrous results.

Science indeed demonstrates that in the vast majority of volcanic eruptions or earthquakes of any magnitude, the "fountains of the great deep" are "broken up," and dry land becomes not infrequently the bed of a deep sea or ocean, while the former ocean bed is often elevated into, in some cases, a high mountain, while in others a new island is formed in the midst of the sea. Passing down the stream of sacred history, we alight upon two vast cities, memorable only for the wickedness and abomination of their inhabitants; to wit, Sodom and Gomorrah, upon whom after the miraculous removal of the few righteous among them (in Lot's family), the Lord "rained upon Sodom and Gomorrah fire and brimstone from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."—Gen. 19: 24, 25. The word "overthrew" especially as repeated several times in the same chapter, is strongly suggestive of powerful subterranean energy of seismic character. In fact the principal Geological explorers of these regions agree with wonderful unanimity in writing of the most undoubted proofs of ancient and wide-spread earthquake and volcanic agency there. Further down we arrive at the memorable episode in which, at Sinai, God's fearful presence was aptly symbolized and announced by the "thunders and lightnings, and thick cloud upon the mount and voice of the trumpet exceeding loud;" all of which phenomena, excepting the last, are highly compatible with the theory of puissant volcanic action, and prolonged seismic disturbance. The touching and graphic account of the occurrence by the sacred historian is highly suggestive of this hypothesis. (See Exodus, 19: 16-25).

† Faraday's "Experimental Researches in Electricity,"—page 553.

Nor was the immediate presence of the Deity less obvious than the paroxysm of nature; for we learn that "when Moses spake, God answered him by the voice of the trumpet," and called him up to the summit of the dread mountain of Sinai.

The next instance of earth's mysterious sympathy in the purposes of her Creator, as testified by the upheaval of the earthquake, and the bursting forth of the volcano, is found in the eleventh chapter of the Book of Numbers; in the opening phrases of which we learn that the people "complained against the Lord, and the Lord heard it, and his anger was kindled, and the fire of the Lord burnt among them, and consumed even them that were in the uttermost part of the camp."

The next example of a similar character, is in the memorable and awful fate of Korah, Dathan and Abiram, and the whole of their company; for their presumption in aspiring to the leadership of the people of Israel, to the exclusion of the God-appointed leader (Moses), on account of his meek and retiring spirit.

The whole account testifies indubitably of earthquake, followed by fire:—"And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that was under them. And the earth opened her mouth and swallowed them up and their houses and all the men that appertained unto Korah, and all their goods." (Gen. 16: 31, 32). "And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." (Gen. 16: 35.)

But not to detain the reader with instances of a like character which will readily occur to his own mind, let me refer briefly to two of the most important events in which nature appears in harmony with nature's God. The first is that strange and awe inspiring transaction—the crucifixion of the Son of God; when the sun, as though blushing to behold so sad a scene covered his face with a mantle of the densest darkness "from the sixth hour even unto the ninth hour;" during the whole of which period (synchronizing with the duration of the crucifixion itself), the earth in both her Eastern and Western hemispheres (as we are assured by the book of Mormon, confirmed by the most accurate and conclusive scientific investigations), was rent and torn in throes of the most convulsive agony; "the earth quaked, the rocks rent, many cities were buried within the earthquake's mighty caverns; others sunk into the depths of the tempestuous ocean, other large cities were the victims of awful volcanic fires, and others burnt and destroyed without a solitary vestige left of form or architecture.

To readers so thoroughly versed in the Book of Mormon, I need hardly quote the eloquent and graphic description of these terrible cataclysms written by the prophet Nephi, in the fourth chapter of his book, and in the first, second and third paragraphs. (Book of Mormon, p. 437-8.)

There remains now but one event to notice in confirmation of the leading thought evolved from the present interesting subject; it is that event alluded to by

the Apostle Peter, "when the earth and the works therein shall be *burned up*, and the elements, being dissolved, shall melt with fervent heat, and the heavens shall pass away with a great noise."—2 Peter 3: 10, 12.

John the Divine describes this wondrous event heralding the coming of the Lord Jesus, in the following impressive sentences: "And there were voices and thunders and lightnings; and *there was a great earthquake, such as was not since men were upon the earth*, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And *every island fled away*, and the *mountains were not found*."—Rev. 16: 18, 20.

Lastly, at the conclusion of the Millennial Rest,—for which the earth is so pathetically respresented in the "Revelation of Enoch," (D. C.) as longing and beseeching her Creator to hasten,—we find that Satan, being then, at the expiration of the thousand years Millennial rest, loosed out of his prison, will "gather together an innumerable host to besiege the camp of the Saints, and the beloved city—Zion—when fire will come down from God out of heaven and devour." Here, dear reader, at one of the most awful and important scenes of the future, we lay down both our subject and its analogy; not only because it is the last scene where the devouring and deadly element of fire—whether volcanic or otherwise—is introduced within the sacred pages, but because the utmost stretch of imagination would fail to depict one thousandth part of the awful grandeur of a scene in which a mighty, though fallen prince among angels, gathers untold legions to defy and destroy the camp of God's children, who, doubtless, remembering that he, Satan, has power to "call down fire from heaven in the sight of men," (Rev. 13: 13,) regard with the utmost apprehension and dismay, the elaborate preparations which Lucifer and his inveterate and diabolical hatred, to annihilate at once and forever the entire company of the Saints of God, and to overthrow that holy city endeared to them by a thousand years rest in the hallowed presence and intercommunion of God, their Father, their Savior and their friend. Suddenly, the awful silence is succeeded by the mighty roar and thunder of heaven's own artillery; while the blackness of the darkening sky becomes a blaze of fire and unsupportably glaring light; while the vast and fiery shafts of the thunderbolts of Jehovah's lightning-fire pours irremediable confusion and death into the gigantic hosts of the arch fiends, and the "opposers of the brethren," who at length find out, to their unutterable terror and dismay, that whether the Saints can fight for God or not, God can fight for his Saints, by lightning and by storm, by earthquake and by fire. Thus the scene closes, dear reader, upon the utter annihilation of Satan and all his hosts, by the last burst of either volcanic or electric fire; and introduces the

tempest-tossed soul into the blissful regions of a "new heaven and a new earth," wholly undisturbed by the raging of a warlike and tumultuous human population; and forever free, doubtless, from those fiery and mysterious seismic eruptions and convulsions, in the contemplation of which I have humbly and, I trust, not unsuccessfully endeavored to please, to instruct and to interest the reader.

CATHOLICISM.—No. V.

BY ELDER M. T. SHORT.

"THERE are three titles which render the tenure of a prince honest and incontrovertible, namely, long possession, legitimate acquisition and a just use of the original grant confided to him. The Bishop of Rome possessed his temporalities by all these titles." As a temporal sovereign his rule and sway were of greater duration than any other monarchical house of Europe, or perhaps, the world; but it is a long lane indeed, that has neither turn nor end. Eleven hundred years and more of varying jurisdiction, of which papists hold, providence placed in his care, and lo! the good Victor Emmanuel wrested the last vestige of the ill gotten grant from the long dynasty, and behold! the full end has come. This reverting to the powers that be is called an "impious sacrilege," and an "unholy seizure," and a "royal outrage." "Our illustrious pontiff" is a "virtual prisoner," and hence "religion suffers," &c. "The sole end of the temporal power has been to secure for the Pope independence and freedom in the government of the church. The Holy Father must be either sovereign or a subject." "The Vicar of the Prince of Peace should possess one spot of territory which would be held inviolable." Roman logicians profess to believe that in seasons of universal strife and general combat and carnage, the dominion of the Vatican would be open to hear the voice of her world-wide membership, advise judicially, advert calamities, assuage grief, mitigate sorrow, prevent the desecration of home, and hinder the effusion of blood. They complain and lament that church rule should be under the sway and scepter of princes that are often ambitious, exacting and aggressive.

They advocate that the voice and vote of the Italians for annexation to the Piedmontese Government was a gigantic fraud, brought about through the suffrage of stragglers that fell in with the Italian army. "The Roman people, even had they so desired, had no right to transfer, by their suffrage, the patrimony of St. Peter to Victor Emmanuel."

Our author calumniate, and execrates the denizens of the sunny peninsula, the hotbed and home, the headquarters and official factory of the mother and mistress of churches, for simply growing weary of her yoke, and expressing their desire and determination to rule themselves, and plow the glebe without a spiritual lord at their elbow to wrest from them their hard earnings. The great chain cable has rusted

for ages and gone down to dust and ashes under the corroding hand of time.

"Mother" may say of her doctrine it is "ever old and ever new;" but the above dogma was born in a degenerate time, trembled at the light of the great Reformation, waned under Napoleon Bonaparte, and died and was buried in A. D. 1870. In vain may the American oracle, the defender of the chair, maintain that Washington has no right to annex herself to Maryland without the advice, consent and concurrence of the nation, seek to make a parallel example, draw inferences and conclusions, enter solemn protests, belittle and berate and abominate his own church folks and loudly vociferate "thou shalt not steal" the contagion has done its work. "The eternal city" is not a great commercial metropolis, but "The centre of Christendom, the Queen of religion, the mistress of arts and sciences, the depository of sacred learning." The home of the Popes renders Rome conspicuous, swells the population and contributes to her material wealth; but, methinks, this is robbing Paul to pay Peter. The coffers of the church; the revenues of the chair; the pay of the Italian cardinals; the support of swarms of officials; the keeping of colleges, monasteries, monks, nuns, sisters, and numerous orders are from abroad; and it is high time this systematic robbery was abolished once and forever. I pit my wisdom and ideas of retributive justice against the successor of McCloskey who says, "Have not numbers of popes before Pius IX. been forcibly ejected from their sees, and have they not been reinstated in their temporal authority? What has happened so often before may and will happen again. For our part, we have every confidence that ere long the clouds that now overshadow the civil throne of the pope will be removed by the breath of a righteous God, and that his temporal power will be re-established on a more permanent basis than ever."

He expresses doubts, and well he may, for the temporalities, but seeks to solace himself and soothe the credulous and gullible "faithful," by supposing that civil power came from man but the "spiritual throne" is from Christ, the Lord; for "Thou art Peter and on this rock I will build my church and the gates of hell shall not prevail against it." We think we have elsewhere shown the futility and groundless fallacy of the perverted interpretation of the quotation viewed in the light of many prophecies and pointed inspiration, the testimonies of authentic ecclesiastical historians, and the present condition of learning, morals and religion.

The fall and rise of the true church; or the universal apostasy, and the great restoration of the original gospel, are so self evident to one having access to the Holy Spirit that we assume the facts at this juncture. "The invocation of Saints," i. e., the long departed pious dead, is presented on the ground that Jacob prayed to an angel, and Dives, from hell, invoked Abraham, who was "detained in Limbo." This angel that good old Israel supplicated is the messenger of the covenant, the angel of the church, the Redeemer of the world,

and not glorified humanity. The wicked man's petition changed not the condition of himself, or the fate of his five brethren on earth. Dead Saints, or angels are not to be adored, for Jesus is our sole and only mediator and intercessor. If John, the divine, while in the Spirit on the Lord's day, was not suffered to bow the knee to an inhabitant of heaven, what then shall we say to, and for the adorers of inferior beings, pictures, images, vestiges and relics? There is an infinite difference in praying for kings, rulers and all men, and praying to any, either living or dead; and my Catholic friends please mark the distinction well.

"The Catholic doctrine of the communion of Saints robs death of its terrors;" the denying of the which has "not only inflicted a deadly wound on the creed, but also severed the tenderest chords of the human heart."

This false claim, made tolerable, palatable and desirable with a touching appeal, appears as, and is only another type of Spiritualism, we verily believe. The argument is that Jesus in exile, and Paul in tribulation asked their friends to pray for them. You can request the pastor to pray for you, and the prayers of the righteous availeth much. "By invoking their intercession," i. e., the pious dead, is praying to them to pray for us, without any scriptural precedent, and in the face of the divine prohibition.

The sanctity, purity, holiness and blessedness of patriarchs, apostles, prophets, and prophetesses are lauded to the skies, all to form a stepping-stone for the honoring, venerating, reverencing and worshipping of "The Blessed Virgin Mary." "She is called a virgin in the Apostles' and the Nicene creed, and that epithet can not be restricted to the time of our Savior's birth, but must be referred to her whole life inasmuch as *both* creeds were compiled *long after she had passed away.*"

"The canon of the mass, which is very probably of Apostolic antiquity, speaks of her as the 'glorious ever virgin.'" This most holy vessel, the receptacle of the Deity, the mother of God, he observes, should not be desecrated and profaned by human use, as she must remain chaste always. Here is a specimen of popish logic: "Jesus is called Mary's first-born Son, and does not a first-born always imply the subsequent birth of other children to the same mother? By no means; for the name of the first-born was given to the *first son* of every Jewish mother, whether other children followed or not. We find this epithet applied to Machir, for instance, who was the only son of Manasseh."

The reference is to Joshua 17:1, where the first-born son, Machir, is spoken of; but six more male children, to say nothing of female issue, are all likewise the sons of Manasseh, as shown in the very next verse. False and base propositions, hypothetical reasoning, musty and apostate tradition, Romish decretals, Jesuitical perfidy perverted Scripture; and a perpetual and heartless determination characterize the history and doctrine of Holy Apostolic Catholic Church.

"We affirm that the second person of the blessed trinity, the word of God, who in his divine nature is from all eternity begotten of the Father, consubstantial with him, was in the fulness of time again begotten."

The Biblical phrase, "This day have I begotten thee," explodes this "all eternity begotten" invention, and the clear cut statement, "The only begotten of the Father," annihilates this mystical "again begotten" theory. Surely Mother's priesthood can make a better showing at the sacrifice of the mass where they get all the wine, than when interpreting God's sacred word and trying to preach the pure gospel of Christ. The formulated dogma of the immaculate conception of Mary is only a third of a century old, whereas the church that speaks ex cathedra, or officially to settle that point, claims to have existed more than fifty times that epoch.

Unlike the rest of the children of Adam, the soul of Mary was never subject to sin, even in the first moment of its infusion into the body. She alone was exempt from the original taint."

"The liturgies of the church being the established formularies of her public worship, are among the most authoritative documents that can be adduced in favor of any religious practice."

Original sin, and ancestral taint were atoned for and taken entirely away by, in, and through the sacrifice of Jesus Christ. My Bible says: "Whatsoever is not of faith is sin;" "Where no law is there is no transgression;" "Whosoever committeth sin transgresseth the law," "for sin is the transgression of the law." "The soul that sinneth it shall die;" "Marrige is honorable and the bed is undefiled;" "Be fruitful and multiply;" "They shall be saved in childbearing."

To speak, or write about "the first moment of its infusion into the body" is neither witty nor wise. It is not a fair article of nonsense, and were it not for the religious garb thrown around such statements they would be branded as downright vulgarity. The traditions of a heretical eldership, and the "liturgies" of a polluted priesthood have wrought sad havoc and utter ruin from remotest antiquity, as also in modern times. One evil, like a dethroned demon, is not content to abide alone. St. John, the holy apostle, beheld "three unclean spirits," and Mother generates accompaniments as follows, viz: "The three prerogatives of Mary are her divine maternity, her perpetual virginity, and her immaculate conception." God's nature and power are divine. Mortals can but partake of it. If Mary was divine her first born was not the Son of Man, and no ransom was found to exalt poor fallen man. The handmaiden of "low estate" was "saved in childbearing," for she gave birth to at least four additional sons, and several daughters, but the theologians of the Latin rite try to faintly say, we suppose perhaps, these children are the offspring of Joseph and Mary Cleopas. The reputed father, and the legitimate mother of God's dear son were duly married, and the fiat of Jehovah is, "What the Lord hath joined together

let not man tear asunder." Should either of the contracting parties break the sacred band by adultery, the union is null and void, and thereby once and forever dissolved. Worshipful Rome have defied Joseph ages ago; and long since canonized him as a patron Saint. We bless "the mother of my Lord," but the papacy have "worshipped and served the creatures more than the creator."

"Devoted children wear the relics of the ever Blessed Virgin" just about as much as I wear the cast off clothing of the "man in the moon." "Her image is photographed on the *camera obscura* of the brain, and reproduced in art galleries of the Holy See. This clairvoyant institution, by some legerdemain process, have unearthed, and brought to light, "Her natal day."

"Mother's" doctrine is "that the apostles had the whole deposit of the word of God;" and new and continued revelation they stoutly deny. "Other days of the year sacred to her memory are appropriately commemorated by processions, by participation in the banquet of the eucharist, and by sermons enlarging on her virtues and prerogatives." They call her "Queen of angels and Saints." "Mary's sanctity surpasses that of all other mortals." Why was she not translated then? answer echoes back, O why! Holmes, Wordsworth, Poe, and Longfellow can not speak her praise in verse, or rythm forth her motherly devotion, stainless purity, and tender love, but what it is made to do service for something approximating veneration, devotion and divine homage. St. Ambrose does not deal in the poet's fancy, or the license peculiar to the lyre, but, troth, the studied sentences and the rounded periods, when penning the biography of Mary. His panegyric is too lengthy to be reproduced, and too speculative to be interesting or amusing. Christ is "the express image of his Father;" but where is the original, from which to obtain duplicates? "The veneration" of this spurious trumpery "is a cherished devotion;" but "Christian images should not be confounded with Pagan idols." The iconoclasts have worked, more or less hitherto, and now the stone kingdom is rolling steadily along. The gifted apostle to the Gentiles, who had an "abundance of the revelations," and was taught the undefiled gospel only "by the revelation of Jesus Christ;" and declared in words of truth, and soberness, authority and power; "Though we, or an angel preach any other . . . let him be accursed." He admonishes and enjoins the "comparing of spiritual things with spiritual." He observes,—"We look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal." "For we walk by faith and by sight." Rome says, "Religious paintings are the catechisms for the ignorant;" the "silent, though eloquent profession of our faith." "Silent though eloquent!" "sacred pictures" and "portraits of Saints" are had to honor, to imitate, and "tell it not in Gath," "to invoke." Mr. Gibbons very justly denounces obscene representations.

He refers to the prevailing pride in regard to the likeness of heroes, statesmen, patriots and benefactors in a plea for "the sacred symbols of salvation." He desires "all Christians" to join in this veneration, and worship at the same altar. Christians and Christianity are good enough and cover the entire ground, without joining in any new departure, or hunting a strange and unique place to bow in devotion. The dignified prelate concludes his chapter on "sacred images" by observing, "I am happy to acknowledge that the outcry formerly raised against images has almost subsided of late. The epithet of idolater is seldom applied to us now. Even some of our *dissenting brethren* are already beginning to recognize the utility of religious symbols, and to regret that we have been permitted, by the intemperate zeal of the reformers, to have so long the monopoly of them. Crosses already surmount some of the Protestant churches, and replace the weather-cock."

Catholics have an unending hell for incorrigible sinners, and depraved wretches, a heaven of beatific delight for the good and the pure, and purgatory for the intermediates. The praying for the dead is more sensible than invoking the departed, but neither practice has any warrant in holy writ. My author quotes from the apochryphal Maccabees, refers to the concurrent belief of ancient heretics, and draws much from the traditions of the fathers. The reclaimer of the "separated brethren" should not rail "they impiously threw overboard the books of Maccabees, like a man who assassinates a hostile witness," When the Hebrew people, who were the originators of the above, never proclaimed them canonical or divine. Neither did *his church* impose them till the holy council of Trent, and that, too, after the Reformation was on foot. "The canonicity of the Holy Scriptures rests solely on the authority of the Catholic Church, which proclaims them inspired." "Judah is my lawgiver," saith God, but lo and behold! nothing is genuine from Adam till "holy church" says it is correct.

Persons in Limbo can not help themselves out, hence relatives, friends and the priest pray for the repose of their souls, and their sure and speedy, full and complete release.

While Mr. G. boasts of religious liberty, as tolerated and enjoined by the mother and mistress of all Gentile churches, he talks glibly of "right conscience," and "a form of religion most in accordance with his duties to God." "The Catholic Church has always been the zealous promoter of religious and civil liberty." Again, "The ruler may enter into a compact which must absolutely be observed in every point." "American patriots without number the church has nursed in her bosom; a traitor never;" says the friendly pen, the national hue and cry of "Rum, Romanism and Rebellion" to the contrary, we suppose. He acknowledges that Catholic countries have civil sway, and obtain their revenues by a direct tax. He proclaims fealty, loyalty and homage to this government; and declares it to be the

best of any on all the footstool of God. Political and ecclesiastical freedom have risen to a higher degree of perfection then, according to his own admission and logic, without "the defender of the people's rights" "against the encroachments of temporal sovereigns," than where these priestly gyves, these "defenders of civil and religious liberty" had a "finger in the political pie." "The common father of Christendom," "His Holiness," the "Venerable Pontiff" has closed, or opened ports at will, when he could; granted letters of marque, levied men and means under the banner of the cross, or held forth the olive branch of peace; but these freaks and fancies ceased with the fall and reversion of his temporalities. It is a damaging admission to own up that the United States of America is the champion of civil and religious liberty, whereas Catholic states, and countries under the shadow and spirit of the Vatican are a round century behind the wheel of progress. He reasons that it would be unjust and odious for this government to forbid "ecclesiastical authorities to remove or appoint clergymen without permission of the civil powers;" forgetting, perhaps, that such has been, is and will ever be where church and state are not united, and more so as the civil rule gains in the ascendancy.

(To be continued.)

Conference Minutes.

NORTHERN CALIFORNIA.

Conference convened in the Saints' chapel, Stockton, California, March 23d, 1888, at ten a. m. The morning session was devoted to prayer and testimony. At two p. m., opened for business, J. H. Parr president of district in the chair. On suggestion of the president Elder H. P. Brown was chosen to preside. Minutes of last session read and approved. Reports of branches:—San Francisco 58; Sacramento 127; 1 removed; Eureka 21; Oakland 97; 3 died, 2 removed, 5 baptized, 10 received by letter, 2 married; Lower Lake 24; Stockton 64; 1 died, 1 removed by letter. District treasurer's report was read and accepted, as follows:—Cash last report \$8.35, received since \$1.00, paid to D. J. Philips \$1.50, balance \$7.85. Elders reports:—H. C. Smith, president of mission, G. S. Lincoln, C. A. Parkin and W. Potter (all by letter), J. H. Parr, Thomas Daley (baptized 9), A. Haws, G. W. Harlow, S. B. Robinson (baptized 1), J. Nightingale, H. P. Brown, C. W. Hawkins. Priests reports:—John Blake, Israel Davis, J. A. Stromberg. Teachers:—P. S. Cross reported. Bishop's agent's report:—Balance last report \$331.47; received tithes \$270.05, offerings 21.35, paid to poor \$148.50, to missionaries 176.00, balance \$298.37. On motion report received. H. P. Brown was elected president of the district for six months, G. S. Lincoln secretary, Leslie M. Darrow assistant secretary, and W. Hart treasurer. All the church authorities were sustained. Thomas Jollie was ordained a priest, and Leslie M. Darrow a teacher. Moved and adopted that we sustain the officers of this district with our faith, prayers, and means. A resolution was offered to send delegates to General Conference, but was tabled. A committee of six was appointed to consider the resolution. They reported that "we can do nothing in the way of delegates at present." The elders and priests were requested to labor in their respective localities as much as possible, subject to their branches and the president of the district. The following resolutions were adopted:—"Whereas, the *Expositor* has been and is now doing a good and noble work in defending the cause of

Christ and his church, and Whereas, we should deeply regret its suppression, therefore be it Resolved, that we heartily endorse the *Expositor* and hereby urge upon the Saints everywhere the necessity of sustaining the same by their good wishes, prayers and means, and recommend that as far as possible the Saints subscribe and donate for its support, liberally, so that it may be placed before the public wherever our elders are called to labor." "Resolved, that we thank the editor of the *Expositor* for past labors in continuing the little defender of our faith, and pray for his success." Preaching during the session by H. P. Brown and J. H. Parr. Prayer meeting each morning at nine o'clock. Adjourned to meet at Sacramento, Friday, October 19th, at ten a. m.

BIRMINGHAM.

Birmingham district conference was held at the Saints' meeting room, 14 Temple Row, Birmingham, England, April 21st and 22d, C. H. Caton, presiding, Geo. S. Greenwood secretary. It was resolved that Elder Thos. Taylor be appointed vice president of the conference. The conference having been postponed for three weeks, the president asked if any objections were offered to said postponement. It was resolved that the action of the district authorities in postponing the conference be endorsed. The minutes of last conference were read, confirmed and, and ordered signed. The names of delegates to conference were read as follows: Birmingham, Temple Row branch, J. E. Meredith; Hanley branch, Henry Tabbiner; Stafford branch, James Richards; Clay Cross branch, none; Birmingham, Sommerfield branch, Charles Tyler; Burton-on-Trent branch, W. H. Saunders; Nottingham branch, none. The president then addressed the conference in an able manner on the duties of the brethren and the demands of the work. The financial report showed receipts £2, 3s, 4d; expended £1, 9s, 2d; balance 14s, 2d. An auditing committee was then appointed who reported it correct and it was adopted. Branch reports: Birmingham, Temple Row, 100, 2 baptized, 2 deaths. Hanley, 47, 2 deaths. Stafford, 19, 1 baptized. Clay Cross, 7, 1 baptized, 1 expelled. Burton-on-Trent, 16, no change. Summerfield 24, 1 removed. Nottingham, no report. A suspension of the rules was had to admit of new business, i. e., a recommendation for ordination from the Hanley branch. The recommendation was then considered when it was resolved that the request of the Hanley branch be granted, and that Bro. Thomas Travers be ordained to the office of deacon. Resolved that Elder G. S. Greenwood be appointed delegate from the Birmingham district to the English Mission conference. Reports of ministry of district. Elders' reports by letter: J. Hill, J. D. Davies, W. Potts, W. Shepherd and S. Holmes. In person, Thomas Taylor, G. S. Greenwood, J. R. Greenwood, E. A. Webb, J. Matthews, C. H. Caton. Priests' reports: J. Dyche, J. Healey, W. Ecclestone. In person, John Kirtland, J. E. Meredith and A. Crump. Teachers' reports: W. H. Saunders, James Brown, Henry Tabbiner, James Richards, T. Anderton, Chas. Walton. Deacons' reports: G. Ecclestone. In person, E. Matthews, Henry Tyler, and F. Edwards. Bro. Sylvester also spoke by request of the president. Resolved that this conference acknowledge the ordination of Bro. Simon Holmes, by the Clay Cross branch; but that they be informed of our usual order in reference to ordinations, namely, that they be presented to district conference before any ordination takes place. The following was also adopted: Whereas, Elders J. Siville and C. Tyler, not having reported to this conference through sickness and infirmity; therefore, be it resolved that their licenses be endorsed. Resolved that the licenses sent in to this conference be endorsed according to the rules of the district. It was resolved that the matter of endorsing the Nottingham brethren's licenses be left in the hands of the district authorities for enquiry, and if such enquiry be deemed satisfactory that they be empowered to endorse them. The same to also apply to Bro. C. Hickling Burton branch. The question of altering the resolution of last conference touching endorsement of

licenses, was then taken up and discussed, when it was resolved that the following be added to the resolution of last conference, held at Hanly, September 4th, 1887: "Unless good reason be had for there being no report, such reason being given to the authorities of the district, that the authorities be empowered to retain such license until explanation be had." The district president was requested to write Bro. W. Ecclestone in reference to his report, wherein he charges a past conference with unfair dealing in not sustaining a recommendation from Nottingham branch that William Ecclestone be ordained an elder. The president promised to write him on the subject. Resolved that we do sustain by our faith and prayers the authorities of the church in America. Resolved that we sustain the authorities of the English Mission. Resolved that we sustain the authorities of the Birmingham district in all righteousness. Resolved that we do give a hearty vote of thanks to the brethren and sisters of Birmingham Temple Row branch for their kindness to those visiting this conference. Meetings: Saturday 3 p. m. preaching by Elder C. H. Caton. Sunday 3 p. m., prayer meeting in which the Holy Spirit was greatly enjoyed to the comfort of the Saints. Preaching at 6:30 p. m. by Elders J. R. and George S. Greenwood. Adjourned to meet at Stafford branch, September 1st and 2d, 1888. Thus closed a grand and peaceful conference.

KENT AND ELGIN.

Conference of the above district was held in the Lindsley chapel, June 9th and 10th, Arthur Leverton president, Richard Coburn clerk. Branch reports: Baddertown 17, 1 baptized, 5 removed by letter, 1 expelled, 1 died. Petrolia 33, 1 received, 1 removed. Tilbury 26, 3 baptized. Lindsley 37, 1 received, 1 removed, 1 died. Chatham 59, no changes. Blenheim 37, 1 received. Bishop's Agent, R. Coburn, reported as follows: Balance on hand last report \$32.77; received since \$446.06; expended \$267.37; balance June 8th, 1888, \$211.44. The Bishop's Agent's book was audited, and the report examined by C. W. Sifton, George Green and George F. Green. Found correct and adopted. Reports: Elders Arthur Leverton (baptized 6), Asa Vickery, Norman L. Blakely, Archibald McKenzie, and R. Coburn. Priests: Geo. H. Graves, Manuel Eaton, Edward Carlton, John Taylor, C. W. Sifton, Peter McBrayne, also teacher Phelan Shaw. The president stated that the Saints of the Wellington branch did not want their branch disorganized. "Resolved, That the Howard branch be disorganized, as the members have moved away, and that the district authorities grant the members letters of removal when called on to do so." "That Sr. Dum be granted another letter of removal, she having lost the first one." By separate motions Arthur Leverton was sustained as president of the district, J. A. McIntosh appointed vice president, and R. Coburn clerk, and Bishop's Agent. "Resolved, That any member leaving this district, going across the lines into the United States, or elsewhere, and leaving debts behind them, shall not receive a letter of removal until they make restitution to the party or parties aggrieved." [Conference sustained the president in silencing Bro. Thomas Badder for causes assigned, and ordered that all officers in the district who should do likewise be also silenced.—Ed.] A collection was taken to meet the expenses of the district secretary, amounting to \$1.90. After arranging the meetings for to-morrow the conference adjourned till 7:30 p. m. Preaching in the evening by Arthur Leverton. Sunday morning the Saints met for prayer and testimony during which a good time was enjoyed. They were warned, through gifts of the gospel, to live faithfully. At ten o'clock the sacrament was administered. At 10:30 preaching by R. Coburn, assisted by N. L. Blakely. At 2:30 p. m. preaching by Arthur Leverton; and in the evening, preaching by G. H. Graves. A vote of thanks was tendered the Saints and friends for their hospitality in sustaining the conference. Adjourned to meet in the Zone branch, October 13th and 14th, 1888.

FAR WEST.

Conference convened with the Pleasant Grove branch Saturday and Sunday, May 26th, and 27th. President Kinneman being absent, Bro. Joseph R. Lambert was called to preside; Chas. P. Faul, clerk. Bro. Lambert made some appropriate remarks in regard to reporting our labors to the conference and our duties as ministers of Christ's Church. J. F. McDowell, A. W. Head and Chas. Duncan were appointed a committee on credentials. Branch reports were read from De Kalb, Kingston, Edgerton Junction, Pleasant Grove, Stewartsville and Stewartville (German) branch. Elders reports:—Joseph R. Lambert, Temme Hinderks, Wm. Summerfield, J. D. Flanders, L. L. Babbitt, (baptized 1, confirmed 2), James Wood, A. J. Seeley, J. M. Terry, J. F. McDowell and Wm. Lewis. Priests:—A. W. Head, (baptized 5), Fredrick Uphoff, Peter Peterson, D. R. Baldwin, John Peterson, Chas. P. Faul and Chas. Duncan. Teachers:—Thomas Mauzey, James Limb and Thomas McKee. Deacon Chas. Householder also reported. Bishops Agent Wm. Lewis reports for six months: Total receipts \$418.19, expended \$509.55, balance due agent \$91.36. Brethren J. M. Terry, Temme Hinderks, and Charles Duncan were appointed to audit the books. They made examination, reporting the account to be correct and the report was accepted. The following resolution was adopted:—"In as much as the quorums of the Twelve and Seventy in conjoint council advised that, no minister of the church be recommended for missionary labor that is addicted to the use of tobacco or intoxicants, therefore, be it enacted as the sense of this body that, we as representatives and members of the Far West district, do hereby endorse the action of the General Conference in its reception and approval of the aforementioned recommendations. That we believe that all local ministers and members of this district should abide by the same as pleasing unto God." The following officers were chosen for three months: Wm. Lewis, president; Wm. Summerfield, vice president; Charles P. Faul, secretary. Wm. Lewis was sustained as bishop's agent. Moved that the president appoint two days meetings and appoint speakers for the same. Carried. Bro. Joseph R. Lambert preached Sunday at 11 a. m., and J. F. McDowell at 8 p. m. Social meeting at 2:30 p. m. Adjourned to meet with the Kingston branch at 2, p. m., Saturday, August 25th.

MONTANA.

Conference met at Reese Creek, Montana, Saturday, June 2d, at 10 o'clock a. m. Bro. R. J. Anthony was chosen to preside, and Wm. Nelson clerk. The feasibility of reorganizing the district was then considered and favored by all present. It was moved and seconded that we proceed to organize a district that shall comprize the Territory of Montana, and be known as the Montana district. Carried. Moved and seconded that Gomer Reese act as president of the district. Carried. Wm. Nelson was chosen secretary of the district. The authorities of the church were sustained by a unanimous vote. John E. Reese was sustained as bishop's agent for Montana. R. J. Anthony was sustained as president of the Rocky Mountain mission, and J. C. Clapp, and Gomer Reese as missionaries in Montana. Conference adjourned, the Saints feeling well repaid for their coming together. Time and place of holding next conference to be announced by the president. Officials present:—2 seventies, 4 elders, 4 priests, 1 teacher, and 1 deacon. Preaching Saturday evening by J. C. Clapp; Sunday morning prayer meeting. Preaching at 2:30 p. m. by J. C. Clapp, and at 7:30 p. m. by R. J. Anthony.

NOTICE.

During the last General Conference two groups were Photographed: one of the "Twelve," and one of the "Seventy." Learning that quite a number of the Saints want these Pictures, we will furnish them as follows: They are 5x8, but mounted on 8x10 cards. On plain white cards, 30 cts each; on gilt edge cream or maroon cards, 50 cts. Any number post paid. Address orders to WELLS, BROS., Box 92, Bozeman, Montana Territory.

Miscellaneous.

CONFERENCE NOTICES.

The Southern Nebraska district conference will be held in Bro. James Ferguson's grove, three miles north of McCaig's Grove, (as we could not get McCaig's Grove), July 20th. Those wishing to camp will find everything in good order. Plenty of water and fuel.

J. W. HOLENBECK,
Clerk of Platt River Branch.

NOTICES.

I do hereby appoint Bro. Robert Oehring in charge of the Dakota division of my missionary field, and desire all to aid him in every legitimate way, that he may be able to prosecute the gospel work in that part of the Lord's vineyard, and gather a goodly harvest, that he with us and all Saints may rejoice in the golden reward of bountiful fruitage in the Lord. Onward and upward, be our motto in Jesus name; amen.

ALEXANDER HALE SMITH.

FIFTH QUORUM OF ELDERS.

Dear Brethren:—The fifth year of our existence as an organized body, one of the several organizations comprising the church, is fleeting by. Some progress has been made by us, but have we made what we could?

Considering all things appertaining thereto, we may and evidently do compare favorably to the four Quorums who preceded us in organization and who are therefore in advantage in several ways. Can we say that in so comparing we have answered the end of our existence thus far?

Have you ever noticed that about two-thirds of the members of these several quorums are heard from by way of reports?

That being the case what part of quorums are we in results. What benefit are these silent ones to their quorums, or the quorum to them?

If the Lord designed to reach certain ends by quorum organization, are not those ends being defeated by that percentage who are not heard from?

Shall those who move on and do their part be fettered by one-third of their number being silent? Or would it be better, after a fair effort to rouse the sleepers, to fill their places with others? Do you remember that, of the first enrollment, because they could not be heard from, a number were dropped from the quorum by an act of limitation of time extended to such?

By what law, human or divine, does one hold a position the responsibilities of which he does not perform?

It may be urged that labor is done even if not reported. How does the quorum know of it?

To know what is done is the first important factor of quorum organization as also the basis of its existence. Is it not?

Have you lost or forgotten your printed "Circular Letter" with its requirements?

Have you ever thought that it will be re-published soon? The live names and workers appearing in the new, and possibly the others appearing in the Herald as expiring by limitation, because of delinquency?

Sleepers now please wake up! and help us instead of compelling us to perform an unpleasant duty. Do what you can in the circumstances you are placed and in the station you are called upon to fill. Then without fear or shame, at reporting time, let us know what you have done and the future prospects.

The widow was not, nor had she cause to be ashamed of her mite, neither need you now, or at the judgment day be ashamed of the amount done if all opportunities have been improved and the work well done.

The following named brethren, Samuel Orton, V. D. Baggerly, John G. Smith, Albert Haws, B. A. Atwell, Wm. Sparling, Samuel Brown, Thomas Warrall, and Abner Lloyd were added to the quorum at the late conference. A license and circular has been sent to each of them by the secretary. If they have failed to reach any of them, they are requested to so inform Bro.

Loar and be supplied; also any others who have not carefully saved their circular letter.

The kindly offer of Bro. F. R. Tubb of a number of choice books as a nucleus for a library was accepted and the necessary provision will be made. If any others have books to donate let us hear from you.

This would have appeared earlier but we knew the Herald was crowded. Those reporting, so far, are doing well. The blank reports are developing order and we are cheered. Asking you to join us in an effort for thorough work in the remaining time of the year; calling your attention anew to the circular letter and its requirements, and fully expecting you to fulfill what is there asked of you and suggesting progress and ultimate victory as our motto, we are in bonds,

Your brethren,
R. ETZENHOUSER,
Box 452, Independence, Mo.,
Presidency, JOHN A. ROBINSON,
EMSLEY CURTIS.
W. S. LOAR, Secretary,
Independence, Mo.

DIED.

SMITH.—At Clear Lake, Indiana, June 14th, 1888, Edmund Ellsworth, second son of brother and sister George A and Nancy Smith; aged 12 years, 3 months and 7 days. Funeral services in presence of a large concourse of sympathizing Saints and friends.

There is no death. An angel from above
Walks o'er the earth with silent tread,—
He bears our best loved ones away,
And then, we call them dead.

FOREMAN.—At Salt Lake City, Utah, May 9th, 1888, of paralysis, sister Margaret Jane, wife of Joseph Foreman; aged 68 years and 8 months.

"Farewell, dear mother, sweet thy rest;
Freed from all care, or pain;
Farewell, till in some happy place
We shall behold thy face again.
'Tis ours, to miss thee all our years,
And tender memories of thee keep;
Thine, in the Lord to rest, for so
He giveth his beloved sleep."

SCOTT.—Near Lamoni, Iowa, on the morning of June 28th, 1888, of disease of the spine, Stephen C., child of Mr. Allen E. and Sr. Deborah Scott, aged 3 years, 5 months and 28 days. During the last two years he had periodical convulsions, from which he suffered much, until the final one caused the spirit to take its flight to the place of rest. The funeral sermon was preached by Elder H. A. Stebbins.

PEARCE.—At Little Compton, Rhode Island, June 15th, 1888, suddenly, Cynthia, beloved wife of Bro. Joseph Pearce; born at Little Compton, February 2d, 1840. Funeral services conducted by Elders C. A. Coombs and M. H. Bond. A large assembly testified by their presence and sympathy to the universal esteem in which our sister was held by the community in which she was born, and lived.

WIXOM.—At Dennisport, Massachusetts, June 23d, 1888, after a protracted sickness, Sr. Reliance Wixom, aged 68 years, 3 months, and 9 days. Funeral services by Elder John Smith. A large number of neighbors came together to take a last look of her whom they loved in life. She died with the consciousness of the better resurrection.

HOXIE.—At Boston, Massachusetts, June 12th, 1888, Maud Alena, daughter of Bro. and Sr. Albert Hoxie, aged 11 years, 1 month and 10 days. Death entering this home for the first time has taken away a choice treasure—a beautiful and most affectionate child. Funeral services conducted by Elders E. N. Webster and M. H. Bond.

ASTMAN.—At Omaha, Nebraska, June 20th, 1888, of old age, sister Ann Astman. She was born at Glostershire, England, February 10th, 1807; came to this country in 1862; became identified with the Church of Jesus Christ in 1848, and lived a consistent member until death removed her to a better world. She was loved and respected by all who knew her. "She rests in peace." Funeral services at the Saints' Chapel, Omaha, conducted by Elder H. C. Bronson.

JONES.—Sister Elizabeth H. Jones, daughter of brother and sister William Richards of Malad, Idaho, departed this life December 6th, 1887.

She was born February 27th, 1862, and was baptized June 18th, 1882, by Elder R. J. Anthony. She leaves a husband, two children, and a host of relatives and friends to mourn her death. She suffered long and greatly, but throughout her protracted illness she possessed her soul in peace and passed away in the triumphs of the faith. As the end drew near, strength was given, and in the sweetest strains she sang the joyful songs of Zion, and thus she passed away and entered into rest. Funeral service by Elder John Lewis.

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TWELVE SERMONS.

THE LAMONI GAZETTE, an eight column paper devoted to general and local news, will publish monthly supplements containing full reports of Sermons selected from those delivered at Lamoni and at the General Conference, which will be reported especially for us.
Gazette alone, per year \$1 25
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Sample Sermons ten cents each.

LAMBERT BROTHERS, Lamoni, Iowa.

BRADEN—KELLEY DEBATE.

Cloth Boards, 396 pages 1 75

Propositions:—(1) Is the Book of Mormon of divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

FORS CUTT—SHINN DISCUSSION.

Paper covers, 194 pages 25
J. Shinn affirms "The Bible teaches the coming of Christ to Judge the world is now past."
M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

VISIONS OF JOSEPH SMITH, THE SEER.

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ADDRESSES.

G. A. Blakeslee, presiding Bishop, Gallien, Michigan.

THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
 "WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Floral Scott

Vol. 35.—Whole No. 792

Lamoni, Iowa, July 21, 1888.

No. 29.

THE SAINTS' HERALD:
 Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.
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 Every Saturday; price \$2.25 per year.
 The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the paper a success.
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 Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH EDITOR.
 W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, July 21, 1888.

COMPENSATION KEEPS COMING.

THE letters below explain themselves, and will be read with gladness by those who love the truth and the right.

"Truth, crushed to earth, will rise again,
 The eternal years of God are hers."

The world has been filled with vile slanders against Joseph the Seer and his fellow ministers. The pulpit, the press and the platform have teemed with them till the timid, the gullible, the uninformed and unreasoning classes have been led to believe that Joseph Smith from the first was the very personification of craft and vice and villainy. But, in the providences of God, truth is springing up in various quarters among those who know the facts of which they testify, and the reputation of Joseph and his fellows is being nobly vindicated and their traducers put to merited shame.

The Book of Mormon, the Doctrine and Covenants, the authentic church history from 1827 to 1844, reveal the manner of man that Joseph was and prove him to have been one of the greatest and best of men, and we are gratified that the testimony of such men as Judge Bissell, and Esquire Burwell confirms that fact, and that such testimony is rapidly accumulating. Here are the letters:

SENECA, Illinois,
 June 20th, 1888.

Brother Blair: I fell into a conversation here with Esquire Burwell, and he was very talkative about the church and the martyred prophed. I asked him if he knew him, and he said he did, well. So, he not being a member of any church, that I knew of, I asked him if he would give me a written statement of what he knew of him, and you will find in his statement I send you what

he has to say. I think it is good, and will be good for some of our brothers and sisters to read.

Yours in Christ,

JOHN WALTERS.

SENECA, LaSalle County, Illinois,
 June 20th, 1888.

To all Whom it May Concern: I, Samuel Burwell, eighty-two years of age, being of sound mind and memory, make the following statement in behalf of truth, to-wit, that about the years of 1833 and 1834, I lived near the village of Kirtland, Ohio. At that time it was the residence of Joseph Smith, and the headquarters of the Mormon, or Latter Day Saints' Church. I was well and intimately acquainted, not only with Joseph Smith, but with the then leading elders of the church; heard most of them preach; discussed with them their peculiar new doctrines and teachings in a free and friendly manner. The subject of Polygamy was never mentioned, either in private conversation or in the public congregation. As a religious sect, the morals of the leaders and members of the church would compare favorably with any other religious organization.

I left Kirtland in the spring of 1835 I think it was, and settled in Columbiana county, Ohio. In the winter of 1839-40, I was elected Sergeant-at-Arms of the Senate of Ohio; and while in Columbus, in the Senate Chamber, some Senators asked Judge Bissell, a State Senator, resident in Painesville, Ohio, if he knew "Jo Smith, the Mormon prophet." He answered promptly: "I know him well; I have been his counsel ever since he came to Kirtland, have defended him in the courts time and again when he has been prosecuted for almost every conceivable crime and always acquitted. I believe Joseph Smith as honest a man as the average men in our country, but persecuted by those who disbelieve in his religious theories."

This is the testimony of a State Senator of Painesville, Lake county, Ohio.

SAMUEL BURWELL,
 Police Magistrate.

TRIP TO THE WEST.

DURING a recent seven weeks' trip to St. Joseph, Missouri, Nebraska City, Nebraska, Council Bluffs, Farm Creek, Henderson, Plum Hollow, Deloit, Dow City, Galland's Grove, Wheeler's Grove, and Persia, Iowa, we were pleased to note the general prosperity of our church and Sunday School work, and the excellent prospects for future progress. Where a few years ago the Saints had neither chapel nor congregation, there are now both with good promise for steady, solid increase in numbers, in Christian graces, and in spirituality. At Plum Hollow three were added to the church on former baptism; at Galland's Grove, and at Wheeler's Grove, four members were received by baptism, mak-

ing eleven accessions in all. Besides this, there were scores of others investigating and some of them about ready to unite with the church, notably at Plum Hollow. We attended quarterly conferences at Farm Creek, Deloit, and Wheeler's Grove. The utmost unity prevailed, and the Spirit of the Lord, in a large degree, enlightened and gladdened the hearts of his sons and daughters, giving them a foretaste of "the powers of the world to come" and the "earnest" of the heavenly inheritance reserved for the Saints of the Most High. We were greatly comforted with what we saw and heard among the Saints, with but few exceptions.

On the Fourth, Bro. Charles Derry and the writer delivered addresses on national and temperance topics to the cheery, patriotic hundreds who gathered in Galland's Grove to celebrate the one hundredth and twelfth anniversary of our great nation's birth. We have seldom or never seen such a neat, orderly, social assemblage as greeted us on that occasion. The management of the affair was conducted chiefly by the young gentlemen and ladies of the vicinity, who won for themselves much credit, and we hope it will be but the first of a series of similar celebrations at that place.

Bro. E. C. Briggs and the writer, in the summer of 1859, when first visiting, as missionaries, Wheeler's Grove, Farm Creek, Council Bluffs, Union Grove, Galland's Grove, Bigler's Grove and Fisher's Grove, found the country very sparsely settled, and settlements made mostly in and near to the bodies of timber. There were a few families of the Saints at each of these places, most of whom, dissatisfied or disgusted with all the factions that sprang out of the church after the death of Joseph the Seer, were like sheep scattered upon the mountains, shy, fearful and suspicious of any and all who claimed to come in the name of the Lord with words of testimony and counsel; yet they generally received us hospitably and treated us with proverbial western generosity.

Many of these claimed to have been basely deceived and very badly treated by the "Twelve," or James J. Strang, or Charles B. Thompson, ("Baneemy"), or some other man-made leaders of the factions of the "rejected" and "scattered" church. But in due time some listened to our persistent testimony that God would soon call upon Joseph, the eldest son of Joseph the Martyr, to stand in his father's place at the head of the Church of Christ on the earth, also to our exhortations to return to "the old paths" laid down in the Bible, Book of Mormon, and Nauvoo edition of Doctrine and Covenants. The Lord worked with the people; at Farm

Creek the gifts of tongues, interpretations, and prophecy, revealed through James R. Badham and old father John Smith and father Calvin Beebe, that Bro. Briggs and the writer were "the servants of the Most High God," also that our mission was of the Lord, and that we would lay the foundation for a great work in all that "upper country." And now as we glance at all that "upper country," for a hundred and fifty miles and more in every direction from Farm Creek where the predictions were uttered, and see the numerous congregations of happy, prosperous Saints, with their neat, commodious churches in many places, and see further the excellent prospects for the future progress of our church work in all those regions, we perceive how truly the Spirit of God shows to the worthy Saints "things to come," thereby confirming their faith in the word and work they have received. We look for a wide, solid and rapid extension of the Lord's work all through western Iowa and eastern Nebraska from this time forward. Conditions within and outside the church are favorable for it. The branches are increasing in numbers; the most, if not all of them, are dwelling together in unity; the Saints are generally favorable to the financial order of the church, and are determined to support it faithfully and promptly; new fields are being opened up by the elders with success, and the outlook in the main is very encouraging. We hope to aid the work there again this summer and fall, so far as we may have ability and find opportunity—or make opportunity.

MINISTERIAL QUALIFICATIONS.

NO ONE can be a minister for Jesus Christ and teach the gospel with authority and power, except they be called and chosen and ordained of God, and taught and guided and sustained by the Holy Spirit. This is clearly set forth in Hebrews 5: 4; Acts 13: 2-4; 2 Cor. 5: 20; Rom. 10: 14, etc., etc.

This view is well sustained by revelation through Joseph the Seer to Hyrum Smith when the Lord said to him: "You need not suppose that you are called to preach until you are called. . . . First seek to obtain my word, and then shall your tongue be loosed; then if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men. . . . Study my word."—D. C. 10: 8, 10.

This is further sustained by the following commandment to the elders given February 9th, 1831: "The elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible and Book of Mormon, in the which is the fulness of the gospel, and they shall observe the covenants and church articles to do them; and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach."—D. C. 42: 5.

Well would it be for all if these divine conditions were always thoroughly com-

plied with. Then would God be glorified, the church be edified, sinners convinced and converted, and the ministry be amply sustained and cheered. But when men attempt to preach who are not called and chosen and ordained of God, their work is worse than vain, not being authorized nor approved of the Lord. And when those who have been called of God and set apart to minister for him, are slothful and negligent to study and meditate upon the word of the Lord and other kindred works, and when they are prayerless and not watchful and diligent in duty, and therefore have not the Spirit of God, their preaching and teaching and exhortation and ministrations are weak and profitless, not being inspired and seasoned and sealed by the Spirit of God. How careful, then, should be the servant of God lest his works be rejected and he suffer condemnation.

THE SPIRIT NEEDED.

No one can be an acceptable minister, a wise and competent witness for Christ and his word and work, unless he has the Spirit of Christ to enlighten, empower and confirm his efforts. No minister should attempt to preach, teach, or in any way officiate in the name of Christ until he first, by study, meditation, prayer, and, if need be, by faithful fasting and prayer, attains to and receives the spirit of God in power—the Spirit of his office and calling.

HOLINESS REQUIRED.

Again; God requires of his servants that they be pure in thought, in speech, in manners and in methods, hence he says: "Be ye clean that bear the vessels of the Lord." (Isa. 52: 11). "Holding the mystery of the faith in a pure conscience." (1 Tim. 3: 9). And, "abstain from even the appearance of evil."

Purity of life and holiness of heart were requisite qualities among the faithful Nephites for all who ministered in the priesthood, for the great and good Alma instructed them, saying: "And also trusting no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments. . . . And now Alma was their high priest, he being the founder of their church. And it came to pass that none received authority to preach or to teach, except it were by him from God. Therefore he consecrated all their priests, and all their teachers, and none were consecrated except they were just men."—Mosiah 11: 2. See also Alma 3: 8, and 12: 1.

The revelations of Jesus Christ which he gave to the church in these last days through Joseph the Seer, at the very beginning, are very plain and full upon this point as may be seen in the following:

"Now, behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up

in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work. Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen."—D. C. 3: 1, 2.

In May 1829, following, the Lord further said: "Behold I speak unto you, [Joseph Knight, Sen], also to all those who have desires to bring forth and establish this work, and no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be entrusted to his care."—D. C. 11: 4.

WISDOM ESSENTIAL.

The Lord requires that his ministers shall learn wisdom, and faithfully, carefully exercise it in all their ways and administrations: "Be wise servants, and harmless as doves." "Wisdom is profitable to direct." "Wisdom is the principal thing." "I, wisdom, dwell with prudence, and find out knowledge of witty inventions. . . . The Lord possessed me in the beginning of his way, before his works of old. . . . Then I was by him as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men."—Prov. 8: 12, 22, 31.

Wisdom should inspire and direct every thought and word and act of God's people, and especially those of his ministry, for they are called to be "the light of the world," and "ensamples of the flock."

LIKE BEGETS LIKE.

A minister's converts and congregation will partake largely of his characteristics and personal peculiarities. If he possesses but little of Christ in himself, they can receive but little of Christ from or through him. On the other hand, if he is richly endowed with the attributes and Spirit of Christ—if Christ is "in" him "the hope of glory," "dwelling in" him by faith and knowledge—then his congregations and converts will partake of the life and likeness of Christ through and by his ministrations, and will be "built up" in all truth and salvation.

GENTLENESS, PATIENCE.

The minister for Christ must be gentle and patient:—"But we were gentle among you, even as a nurse cherisheth her children."—1 Thess. 2: 7. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."—2 Cor. 12: 12. David said of God, "Thy gentleness hath made me great." No quality of our Savior was or is more prominent than his gentleness and patience. No minister for Christ can be successful without them. These, coupled with wisdom, are indispensable, and will go very far in qualifying the servant of Christ for the all important work of winning and saving souls. When the Lord's servants are guided by these, they, his "fishers," will not bang the bushes

nor beat the waters when casting the gospel net; nor will they, when they are his "hunters," either impatiently, wilfully, or imprudently, offend, frighten, or drive away the game. The successful fisherman is wise and patient and cautious, careful and faithful. And this is equally true of the "hunter." The priesthood would do well always to consider these scriptural figures, learn their full import, and then profit by putting them into practice.

"GIVE NONE OFFENSE."

Nothing hinders the success of ministers to a greater degree, at home and abroad, than recklessness, or heedlessness, of both peoples opinions and views, sentiments and feelings. If they would pause, consider well, and then do by others as they wish others to do by them, they would never needlessly offend any mortal. Jesus has pronounced a "woe" upon those who are guilty of offending without justifiable cause. Jesus knew the weakness and blindness and sensitiveness of mankind, and hence he warned his disciples to beware and offend none: "Offenses must needs come, but woe unto them by whom they come;" and the Lord "is no respecter of persons."

Paul counselled the Saints to "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I please *all men in all things*, not seeking mine own profit, but the profit of many, that they may be saved."—1 Cor. 10: 32, 33. "Giving no offense in anything, that *the ministry* be not blamed."—2 Cor. 6: 3.

OF CONTENTION.

In keeping with this the Lord commanded David Whitmer and Oliver Cowdery through Joseph the Seer in June, 1829, saying: "Contend against no church, save it be the church of the devil;" (D. C. 16: 4); and this we understand does not refer to "the churches of men," as such, but to all kinds of sin and iniquity, wherever found, sin being the transgression of God's revealed and known law. The Lord, when reproving "the church in Smyrna," calls certain wicked ones among them "the synagogue of Satan," and thus may all the wilfully wicked be called "the church of the Devil." When the minister for Christ reasons with mankind, in or out of the church, "of righteousness, temperance, and judgment to come," as did Paul before Felix, they, like Felix, will see the force and application thereof, and like him, conscience smitten, they will "tremble" without being personally pointed out and accused and condemned by the minister. "For God sent not his Son into the world to *condemn* the world; but that the world through him might be saved;" (John 3: 17). And the wise, faithful minister will do nothing to in any way prevent or hinder the salvation of souls, but seek rather to win and save all mankind so far as lies in his power.

God has not sent his ministry to ridicule, contend against, nor tear down the churches and institutions of men, but to preach the gospel of salvation, build up the church and kingdom of God in its beauty, purity

and saving power call the attention of all men to it, and invite, exhort, guide and *persuade* souls into it, neither to attempt to shame, scare, buy or drive them in; but, like the "Good Shepherd," go before and *lead* them into "green pastures, by the side of still waters."

THE MINISTER'S SPEECH

Should be sound and plain and pure, easy to be understood by all for whom he ministers; and it should be also attractive, engaging, and soul-winning. It should be from the heart as well as from the brain; in love as well as in knowledge; with grace and with wisdom. Ezekiel, sent of the Lord to minister for Israel, was "unto them as a very lovely song of one that hath a pleasant voice." And when Christ appeared to the Nephites, (Book of Nephi 5: 2), his voice, which they heard, "was not a *harsh* voice, neither was it a *loud* voice; nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear to the centre, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn."

O, how much to be desired is that Christ like "voice!" What attractiveness; what conviction; what marvelous power lies therein! Shall not the Lord's servant earnestly seek that his voice be not "harsh," nor needlessly, unpleasantly "loud!"

The Lord has been careful and good to instruct, that in "the school of the prophets" the teacher shall so speak that "the congregation in the house may hear his words carefully and distinctly, *not with loud speech*."—D. C. 85: 39. Is it not wisdom, and essential, that the ministry profit by these facts, studiously putting these principles into thorough practice? And shall they not study and strive patiently to become most effective and acceptable in all their ministrations before God and all men?

Christ's ministers are his "ambassadors," his "shepherds," his "watchmen," and are called to be "saviors of men." How important their mission! How great and holy is the work entrusted to their care! How weighty the responsibility resting upon them! May heaven inspire their hearts and lives so that they can render a joyful account of their stewardship in time and in eternity.

BLOODY ASSAULT.

A STATEMENT has been going the rounds of the papers since June 27th to the effect that the "Latter Day Saints near Glen Easton, West Virginia, had a row in which some were killed and others wounded." In the *Wheeling Daily Register* of the 28th ult., we have an account stating that, "a man named Sam Chambers," also "Ab. and Harvey Courtright," assaulted Tom, Joe, Jasper and Leroy Waite with stones, knives, and pistols, that "Harvey Courtright and Tom and Leroy Waite were pronounced by the doctor who was summoned to be fatally injured;" "old man Harris, at whose house the fight oc-

curred, . . . could not stand the shock, as he was very feeble, and he died on Saturday last from the effects of the excitement;" also that "the two Courtright boys suddenly disappeared, and their whereabouts are unknown." We await further information.

EDITORIAL ITEMS.

WE are authorized by the Building Committee of the Independence, Missouri, branch, now erecting their church, to request the loan of six thousand dollars, to be used in the construction and finishing of their house. They prefer to secure this loan from members of the church if possible. Ample security will be given, and a rate not to exceed eight per cent will be paid for its use. They wish the loan for three years, or longer if desired, with privilege to pay as subscriptions are paid in on their lists in sums of sufficient amount. Who will respond? If one can not, several may join and do it.

Bro. J. A. Stromberg wishes the readers of the HERALD to know that he was lately at Rock Port, California, had sought to preach in a logging camp, but met with poor success in his efforts.

Bro. C. J. Hunt, of Deloit, Iowa, has two excellent articles defensive of the church, in the *Register*, a paper published by G. W. Baer, at Manilla, Iowa, in the issues for May 31st and June 14, in review of a Rev. L. Alfred, who had written and read before a missionary meeting in the Presbyterian church in Manilla, an article called "Religious History of the Mormons." Bro. Hunt writes clearly and makes a straight defense against Mr. Alfred's repetition of the "old, old Spaulding story," Howe and Hurlbut misrepresentations. It is comforting to know that wherever men now assail the faith, there is a faithful follower of Christ to offer a defense for the truth.

Among the many letters received, which want of space forbids publishing, we mention one from William Williams, of Argentine, Kansas, dated July 11th.

By recent letter from Bro. C. E. Aldrich, of Waldport, Benton county, Oregon, we learn that brethren Holt and Lander had labored in that region of late with good results. Two persons had been added to the Saints there by baptism, others were believing, a branch named Drift Creek had been organized, C. E. Aldrich president, and brethren Holt and Lander had gone on to Sweet Home to engage further in preaching the kingdom of God.

Letters are acknowledged from Brn. S. W. Wheaton, Chase, Michigan; George E. McConley, Sterling, Colorado, and Sr. Josephine Wood of Fremont, Nebraska, formerly of Dunlap, Iowa. The latter says: "There are eleven families of Saints here. We have a Sunday School and this is the first time I have had such privileges of our own church for twenty-two years. We have a church of our own, and rejoice in the society of the Saints. Our conference was held here, closing July 1st. We had a peaceful and joyous time."

President Joseph Smith left the sanctuary the 11th inst., for St. Joseph and Independence, Missouri; Bro. E. W. Tullidge preceding him on the 10th.

Bro. Elias N. Webster, of Boston, Massachusetts, wrote us very cheerily July 3d. He had been visiting different places and doing what he could to encourage those needing aid and sympathy in their spiritual welfare. Bro. Webster mentions the work of Bro. Kelly as being of excellent effect.

EXTRACTS FROM LETTERS.

Bro. Hyrum O. Smith, writing from DeWitt, Nebraska, July 5th, sends us a digest of the debate at Wilber, between Rev. Pressen and Bro. H. C. Bronson, June 25th-29th, which for want of room and its partial character we omit, with the mention that Bro. Smith confirms Bro. Bronson's statement that the truth and the cause did not suffer in the discussion. Bro. Smith says at the close of the letter:

"I preached Saturday evening in the tent, to a small congregation of Saints; then came here and am now at Bro. John O. Savage's; preached at the school house here last Sunday, at 11 a. m., and 8:30 p. m.; also Monday night, at 8:30 p. m.; and will preach at the same place next Sunday, at 11 a. m. and 8:30 p. m.; then on to Fairbury, Jefferson county, and will probably stay there until the meeting at McKaig's Grove, July 20th. I feel well in the work and God is blessing me."

Bro. John R. Evans wrote from Brigham City, Utah, July 5th:

"I arrived here June 29th, and have visited all that I can at present. I have been treated very kindly by all; and have been talking every day since the first night, of the difference between us and the church here. The feeling is quite bitter with some against us. I think that by a continued effort many will see the true condition of things here. I have felt well in visiting and talking with them. I intend to go north from here as far as Malad."

A letter from Bro. S. C. Good, dated Chicago, July 10th, says:

"Our conference was a perfect success in every respect, much good being done. Three were baptized. Others are near the door."

QUESTIONS AND ANSWERS.

Ques.—Are we to understand under the present rule that the decision of an Elders' Court finding a member guilty of crime is to be voted upon by the branch, or is not the recommendation, if any is made by the court, to be voted upon only?

Ans.—The finding of the Court is not the matter put to vote; that, whatever it is, is a fact stated by competent authority, and is to be accepted by the branch. If the Court recommends any action, which they may do, the vote of the branch will be upon that recommendation. If they make no recommendation, then the branch will determine upon its own consideration and motion what their action shall be. For instance; if the verdict of the court is that the member who has been tried is guilty of the matter charged against him; and recommend that he should be suspended until restitution, or confession is made, or that he should be disfellowshipped, the vote of the branch would be "Shall he be so punished as recommended?" and not, "Is he guilty?" If the verdict is that the member is guilty, and no form of action is recommended, then the question before the branch is "What

shall be the action of the branch in punishing this offender?" And not "Is he guilty?" "Shall the penalty be reprimand, public censure, suspension, or disfellowshipping?" In case the transgression is one for which the law prescribes but one penalty, expulsion from the church, then there is but one question; "Shall he be cast out?" "The law says he shall what say you?"

There is no reason why this question should not be understood; it is very plain in the Book of Rules.

The following hymn was sent to us by Sr. Mary E. Hulmes. It was sung in tongues to the tune of "Sweet Afton," at the Sacrament meeting of the Pittsburg, Pennsylvania, branch on July 1st, by Elder Ephraim Thomas:

"How great a salvation
The Lord has in store,
For them that will fear Him
And love him much more,
Their names are recorded
In heaven on high,
With Christ the Messiah
Whose coming is nigh.

The faithful shall flourish
Abounding in grace,
Uniting their forces
To welcome His face;
When peace like a river
Flows over the land,
Enabling the righteous
For ever to stand."

The City of Zion
By prophets foretold,
Must come to remembrance
With Zion of old;
No troubles nor trials,
No manner of sin
Committed by mortals,
Can enter therein.

The Saints of past ages
And latter days too,
Will rest a long season
When harvest is through;
For such of His children
That seek to abide,
The earth and its fulness
The Lord will provide.

The following clipping from the Chicago *Mail* of the 7th inst., explains itself:

"Yes, I'm a saint," said S. C. Good, a painter and paperhanger at 263 West Indiana street. Mr. Good is apparently quite an intelligent gentleman, and was very serious. He is a man of medium stature, bright-eyed, energetic, and has a comfortable home. He belongs to the sect of Latter Day Saints, and his solitary wife was standing over the steaming-hot vessels on a red-hot stove in a room behind the store when a reporter for the *Mail* put in an appearance.

It is not generally known, and indeed few outside of those directly concerned are aware that that there is a branch of the Mormon church, numbering about eighty members, in Chicago. They belong to the northern district of Illinois, which comprises all the northern counties, and are quite strong, in view of the disadvantages and prejudices under which they have labored. The churches are called "branches" by the Latter Day Saints. They are ministered to by what are termed elders, who receive no salary. According to the scriptures they are forbidden to have either "scrip or purse." The seat of the church is at Lamon, Iowa. They recognize no authority from Salt Lake City. * * * *

"I want you to make a special note right here," said Mr. Good. "We are not polygamists. We are the original Latter Day Saints, and it was never contemplated by Joseph Smith that a multiplicity of wives should obtain as one of the tenets of the faith. When the original Joseph Smith, the founder of the church, was killed at Carthage—a most deplorable circumstance for the saints—the church fell into the hands of Brigham Young. He it was who incorporated the polygamous idea. Young was one of the twelve apostles, and Smith had not a little trouble with him. He seemed to be desirous of authority, and did usurp authority after Smith's death. But not until eight years after that event was the polygamous idea put into practice, contrary to the church rulings. Assuming the reins of government, he gathered his followers round him and started from Nauvoo for Salt Lake. The Smith family did not accompany him. They continued in the original belief, which is literally according to the King James version of the scriptures. We desire to add nothing to and take nothing from them. Of course we have what we call the Book of Mormon. That was revealed to Joseph Smith by an angel. He was told that certain plates were hidden in a mountain near Elmira, N. Y. These he obtained and from them the book was written. This we claim is a history of the people who inhabited this country thousands of years ago, a remnant of which are the Indians. It does not differ in all salient points from the bible. In point of fact, it is more explicit in some particulars."

This was rather startling and provoked the reporter's inquiry.

"One point," said Mr. Good, "expressly bears upon the marital relation. 'A man shall have but one wife, and concubines he shall have none, for the Lord God delighteth in the chastity of women.' The bible is not as clear upon this point, you will observe, as the much abused Book of Mormon. With this work we can completely down these polygamist Mormons, but with your bible you could not stand before them a minute. The Book of Mormon, however has been practically set aside by the Salt Lake alleged Saints since Brigham Young took charge of the church."

THE GERMAN EMPEROR.—The death of the German Emperor brings prominently before the public Crown Prince William, the present Emperor. He is nearly thirty years old, fairly educated, not particularly bright, but supposed to have some military aptitude. He is supposed to differ from his father in his political ideas, and lacks his father's Christian integrity. His left arm is withered, and he is troubled with abscesses in one of his ears, so that he will not bring to the throne a very stalwart body. I character he seems to be brusque, overbearing and selfish, untrue to his wife, and lacking in filial affection for his father. It is even thought that he would gladly have had his father debarred from the throne, on the ground of an incurable disease. William may be a better man than he is credited with being, but if he is not, the outlook for the German empire is not bright.

MADAME DISS DEBARR, the New York spiritualist that created a sensation by producing spirit pictures, is now on trial for fraud. The prosecution have demonstrated in court her process by also producing spirit pictures on canvass. It is a simple trick when it is understood.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God who loveth all his works,
Has left his Hope with all!"

"A CUP OF COLD WATER."

The Lord of the harvest walked forth one day,
Where the fields were white with the ripening wheat,
Where those he had sent in the early morn
Were reaping the grain in the noonday heat.
He had chosen a place for each faithful one,
And bidden them work till the day was done.

Apart from the others, with troubled voice,
Spoke one who had gathered no golden grain:
"The Master has given no work to me,
And my coming hither has been in vain;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home."

He heard the complaint, and he called her name:
"Dear child, why standest thou idle here?
Go fill thy cup from the hillside stream,
And bring to those who are toiling near;
I will bless thy labor, and it shall be
Kept in remembrance as done for me."

'Twas a little service, but grateful hearts
Thanked God for the water so cold and clear;
And some who were fainting with thirst and heat
Went forth with new strength to the work so dear;
And many a weary soul looked up,
Received and cheered by the little cup.

Dear Lord, I have looked with an envious heart
On those who were reaping the golden grain;
I have thought in thy work I had no part,
And mourned that my life was lived in vain;
But now Thou hast opened my eyes to see
That Thou hast some little work for me.

If only this labor of love be mine—
To gladden the heart of some toiling Saint,
To whisper some words that shall cheer the weak,
Do something to comfort the worn and faint—
Though small be the service, I will not grieve,
Content just a cup of cold water to give.

And when the Lord of the harvest shall come,
And the laborers home from the field shall call,
He will not look for my gathered sheaves,
But his loving words on my ear will fall:
"Thou gavest a cup of cold water to me,
A heavenly home thy reward shall be."

—The Christian Giver.

EXTRACTS FROM LETTERS.

Sister Kate M. Barnett, Taylor Ridge, Illinois, writes:—"Being greatly afflicted I desire an interest in the prayers of the Saints and I wish to say to the sisters that their letters have greatly cheered, encouraged and strengthened me. I am the mother of twelve living children, and two the Lord called home in infancy. Some of them are far separated from me, and as my affliction is of long standing and my strength fast failing me, I have little hope of ever seeing them again in this life, but I pray God to guide them into all truth. I thank God for the kind and faithful husband and children he has given me who never seem to tire or grow weary with serving me. May God help me to say at all times, Thy will be done.

Dear Sister:—The elder who baptized me requested me to write to the Home Column nearly six months ago, but I have deferred until I feel that I am doing wrong to put it off longer. I am only a child in the gospel; not yet two years since the Spirit witnessed with my spirit that I was God's and he was mine. Oh, the blessed assurance! I can not tell you what a happy little

one I am; but Jesus knows, and owns me, and "my cup runneth over." I can repeat the 23d Psalm, and feel, as I believe, each word. May God help me to be always humble, is what I most desire. My birthday is past again since I sent an offering; but I must pay for my paper before I can send money for anything else. I intend to send one tenth of all the money I have to the Home Column, or spend it to buy publications to lend to others to read. I think if I had a few copies of the "Voice of Warning" I could lend them. I have one that is loaned, and another party is waiting for it. Pray for me, that I may always be faithful.

Your sister, JANE.

MARSHALLTOWN, IOWA, June 25th.

Sister Frances:—I am seated to express my thoughts upon the Prayer League, not having the privilege of hearing the gospel preached. The idea of the League pleases me. I feel my unworthiness. As Sister Eleanor says, "All must be able to pray from the heart the Lord's prayer in each particular." My heart's desire is to attain to this high state of perfection, so as to be able to forgive as I would be forgiven, to love my neighbor as myself, which means strict obedience of the golden rule; "do unto others as you would have others do unto you." In the temporal affairs of life we have to patiently and persistently keep trying to gain a degree of perfection. It is just so in the spiritual. We grow in grace and all feel our weakness. If "in unity there is strength," why not unitedly strive to overcome and conquer self?

Yours in hope of victory,

LOU BERRY.

July 3d.

Dear Sister Frances:—Virginia's letter in *Herald* for June 30th, surprised me. The admonitions, thoughts and suggestions are very good and timely,—only one idea strikes me singularly. She says she is not willing to promise to pray more than once a month in full spirit of faith, for general purposes. Does it require more faith than to pray for a particular purpose? Shall we not enter into our closet for secret devotion oftener than this? Shall we not pray in our family oftener? or in prayer and testimony meeting? How can we promise an effusion of faith even then? How are we to live close to the commandments without praying, and praying often. Daniel prayed three times a day. Amulek, in Book of Mormon, taught the people to pray at morn, noon and night; to pray over flocks, over crops, and constantly. Now I should think the more we prayed—if in the proper spirit—the more faith we would enjoy. "The just shall live by faith." Does this fit us for prayer only once a month? How are we to get a special degree of faith even then? I own I can not understand why we should not pray every day. I may be like the old axiom says: "Fools rush in where angels fear to tread," but, before seeing the letter referred to, I had innocently and perhaps ignorantly, set apart a certain hour every forenoon and afternoon for secret prayer; and in my own mind became one of the proposed Prayer League. Herewith I send my name as one, if it succeeds. And I do wish sister Eleanor would write again, and more explicitly, on the subject about which there seems to be such a diversity of opinion. I may be mistaken in my conception of the idea—

the fulfillment, and object of the Prayer League. I do hope she will write again, soon. I look upon the Prayer League, or the original thought of it, as a divine inspiration, and am anxious to gain a proper understanding of the subject. I hope we will hear from many more of the sisters, and get near a unity of thought in the matter.

Your sister, VIVE VALE.

KINGSLEY, IOWA, June 2d.

My Dear Sisters:—I have just been reading the letters in the Home Column, and feel so glad to say that I am working to be a "soldier in the army of the Lord." I am but fifteen years old, but feel that I have a work to do as well as the rest, for my blessed Redeemer. I love to go to Sunday School and prayer-meeting, to "read and sing of our heavenly King," and to try to do what is right. My prayer is that we may all overcome the trials and temptations of this life. Let us all "pray for one another." How I hope we will all prove faithful and meet on that beautiful shore where parting will be unknown. I have seen the day that I would rather dance than to serve God, but the Lord has changed my heart and brought me into that straight and narrow path that leads to "Life eternal." How I wish every one would come in the unity of the faith and be baptized before it is too late. Pray for me, dear sisters, that I may meet you all at Jesus' feet, then

"Let us all weave in the warp of our lives here below,
Threads that are pure as the driven snow;
That when the last shuttle through the fabric is run,
The great Master Weaver will say, 'Well done.'"

DUTIE JORDAN.

GUILFORD, MO., May 31st.

Dear Sisters: The thought has been passing through my mind to-day, as it often has before, "Have I done all I can for the cause of Christ?" I can not spend my time preaching; but is that all there is to do? I believe not. We are required to give one-tenth part of all that we have, more than our living. I feel thankful that the Lord has given me faith enough to obey this law; but we are also given to understand that we should do much of our own free will; so let us not be afraid to trust the Lord with a little of our means, for what have we got of our own that the Lord has not given us; and when we leave this earth what can we take with us? I ask that you will pray for me, that I may have wisdom to raise my children aright before the Lord. There are a good many Saints around here, but we are much scattered, and have no church building of our own. There is a Union Church about eight miles from here, and we have meeting there every fourth Sabbath; the other Sabbaths we hold meetings from house to house.

Your sister in Christ,

MARTENA NELSON.

SIGEL, Mich., June 7th.

Sister Frances:—Taking up the *Herald* this morning I saw the piece on prayer. I am a true believer in prayer, for I have had my prayers answered many times, although I am one of the weakest of God's children. I have been in the church a little over two years, and I praise God for the light and knowledge it gives me of his ways. When I look back and see the way the Lord has led me I feel to praise his name. I was a member of the Baptist church for a few

years. I told them they did not preach what the apostles did. I used to wonder why, but I now see. How could they preach without being sent? Often did I pray for the Lord to send some one to preach the gospel, and I often arose from my knees satisfied that he would, in his own time. Dear sister, though I never saw you in the flesh, yet we are one in spirit, and can rejoice together in the glorious gospel of the Son of God. Let us rejoice together that the Lord saw fit in his wisdom to give us hearing, ears and understanding hearts to obey his truth. We have our share of persecution here, but let us be glad and put on the whole armor of Christ, bearing the cross and doing our duty in the love and fear of God; watching and waiting till he comes.

Yours in the one faith,

JANE MORGAN.

BLLENHEIM, Ont., June 11th.

Dear Readers of the Home Column:—Our district conference has just closed, and a very enjoyable time was realized. The Lord was with us and blessed us with His Spirit, even with the gifts of the gospel, which is very encouraging. It makes my heart rejoice to know that our heavenly Father owns us as His people. I think it is our duty to do all we can for the furtherance of this work which we are engaged in. The saints in this part of the vineyard seem to be striving to live as becometh Saints. Though we are few in number still our meetings are kept up and enjoyed by all. Ever praying for the welfare of Zion, your sister in Christ,

SARAH JANE BUCKE.

OXFORD, Kan., June 16th.

Dear Home Column:—My heart has been made to rejoice since I wrote last by my dear one's obeying the gospel. About thirteen in all have joined this branch since last fall. Some are quite young to take up the cross, but my prayers are that they will stand firm and may ever be found faithful. It stands us in hand to be watching and waiting with our lamps trimmed and burning. Sisters, pray for my dear mamma, that she may get well. She is in very poor health this summer. She has the heart disease.

Your sister,

MAMIE ZENOR.

HOME COLUMN MISSIONARY FUND.

Sr. Mary A. Boyd, Sterling, Col.....	\$2 00
Sr. Mollie A. McConley, Sterling, Col.....	1 00
Sr. Minerva Thomas, Mt. Vernon, Ore.....	1 00
Sr. Lottie Granger, Quincy, Ill.....	85
Sr. Ann Danielson, Leland, Ill.....	55
Sr. Margaret Stanley, Streator, Ill.....	50
Sr. E. L. Randall, Petersburg, Neb.....	30
Bro. N. A. Boyd and wife, Hill City, Kans..	50

LAMONI, Iowa, July 12th.

Send all money to David Dancer, Box 82.

A JEWISH rabbi from the Spanish and Portuguese congregation of New York, opened the Senate with prayer on Tuesday last, April 24th. He followed the Jewish custom, and wore his hat while praying. This is the second time in the history of the government that a Jew has offered prayer in the Senate.

NOTICE.

During the last General Conference two groups were photographed: one of the "Twelve," and one of the "Seventy." Learning that quite a number of the Saints want these Pictures, we will furnish them as follows; They are 5x8, but mounted on 8x10 cards. On plain white cards, 30 cts each; on gilt edge cream or maroon cards, 50 cts. Any number post paid. Address orders to

WELLS, BROS.,
Box 92, Bozeman, Montana Territory.

Correspondence.

WILKESVILLE, Ohio, June 24th.

Bro. Joseph and Blair:—The work is moving on in this part of the vineyard. Elder James Moler came and preached two discourses a short distance north of Wilkesville to a small but very attentive audience. Having to leave and attend to some other labor Elder Devore came and took charge and continued several nights, the congregations increasing in number. Bro. Devore had good liberty. He spared no pains in explaining the truth of the gospel as taught by Christ and his apostles, which Paul says is the power of God to all them that believe. They want preaching there as soon as convenient. The seed sown there will spring up and grow if properly cared for. An old gentleman said on his way home that now he was satisfied that there was something for a man to do before he departed this life. He was convinced of that in two sermons. He has heard many different faiths but he could not believe their teachings. I can still say that the work is true and I love it. I want to continue to the end and be more faithful. It is God's work and I know it.

Your brother,

R. H. ERVIN.

ECKERTY, Ind., July 6th.

Editor Herald:—Will you please enter these few lines in your columns. We are taking the good old *Herald* and every brother and sister should take it.

Yours,

C. A. ROBERTSON.

GREENVILLE, Pa., June 23d.

Dear Herald: I crave a part of your space to correct an item of "Ye Editor" in your issue of June 23d, respecting the labors of the writer, who is made to say he is preaching every Sunday in the vicinity of Conneautville, Pennsylvania. I did not intend to convey that idea, as my appointments there are for the first Sunday in each month, at 10.30 a.m. and 7 p.m., for preaching, and 2 p.m. for Saints' meeting. There is a good interest at Tyler and Crocker school-houses, where some considerable labor has been done by Bro. R. S. Salyards, myself and others, and if some "good elder" could stay there for two or three weeks and preach every evening, there would soon be an ingathering. The Lord has said there are those who will unite with us and He will do a great work there; that the people shall be astonished at His power. Many comforting promises have been made the Saints if they are humble and faithful. I am glad to say they are striving to live consistently, and thus let their light shine, that others may be led to the truth. They are trying to carry out the law of the gospel in tithing, and do it gladly and cheerfully. They will surely reap the reward. Their great desire, prayers and earnest efforts are that others may obey the gospel and rejoice as they, in the hope and evidence of eternal life. Circumstances prevent my going there more than once a month at present. It is twenty-five miles from here, but I hope to be able to meet with the Saints there more frequently before next winter, through the completion of the railroad on which the writer is employed.

Bro. Leonard S. Holman, priest, and W. Del. Corey, teacher, are active in their efforts to spread

the work, distributing tracts and other pamphlets. They are doing good.

I very much wish brethren Scott or Brown could reach that part soon. I wrote Bro. Brown at Beaver Falls, after receiving a postal from him, to go to Conneautville; but my letter was returned uncalled for. I am engaged about every Sunday except one each month, which I give to my family, as I consider their salvation as necessary and precious as that of other families. When I am away my wife takes up the work and tries to instruct them in their duties and obligations as Saints. When not at Conneautville my labors are divided between Sharon and Hubbard. There are nine Saints at the former place, and six or seven at the latter, all members of the Church Hill branch, to which place they go three Sundays in the month. The fourth Sunday meeting is held at Hubbard. They are all alive in the work and have good meetings.

Bro. David Jones, jun., at Sharon, Bro. Richardson at Hubbard, and Bro. David Strachan at Youngstown, Ohio, are especially active in talking up the gospel, and prospects are good for others obeying shortly.

I am acting the part of a general missionary in this section of the district, trying to fill an opening where I can do good. I am often blessed with all the liberty I could desire. Occasionally it is restrained, but I try not to murmur at such times, knowing the work is the Lord's, and that he is able to care for it, and if I do the best I can, he will not let it suffer through my honest efforts to magnify my calling, no matter how poor they may seem to me.

It was the great pleasure of self and wife to spend Saturday and Sunday, June 16th and 17th, with the Saints at Kirtland, as guests of brother and sister G. T. Griffiths. Sunday morning we met with the Saints in Sunday School at ten a.m.; Sr. W. H. Kelley in charge. Had a very pleasant and instructive session. The sisters there are worthy of all praise for their persistence in keeping up the school; often under discouraging circumstances. They are doing nobly, and will reap their reward in due time. They are said to have the largest attendance of any school around there. At eleven o'clock I was privileged to occupy the stand with excellent liberty, and I trust to the edification of the audience, which was quite good in numbers and attention. I am informed that the elders universally have good liberty in preaching in the Temple; thus the Lord witnesses to the consecration of that Sanctuary of the Most High. At three o'clock Saints' meeting was held. The Spirit was with us, and we were greatly refreshed. There should be an elder placed there in charge, at least during the summer months. I know of no place in the world where more good can be done, and is done when the elders happen to be there, than at the Temple. Visitors come there daily from all over the States, as the register will show, and are astonished at what they see and hear, going away with prejudice removed and straightway become witnesses to the worthiness of the Saints to recognition as a moral, upright people. Mr. J. R. Packard, one of the prominent and influential citizens of this place, was with his wife a visitor there last week. He is a personal friend of Editor Merrill of the *Willoughby Independent*, I think it is. He expressed himself as much pleased, and said the people all around that country spoke

highly of our people, and that the Latter Day Saints were as moral, honest and industrious as any other people. He spoke very pleasantly of Brn. W. H. and E. L. Kelley whom he met there. The sisters Kelley and Sr. Griffiths are often called upon to conduct visitors through the Temple, when the brethren are away on their missions, sometimes having to leave their washtubs to do so. It seems to me this should not be required of them. Woman's organization is not suited for climbing up those stairs so often as is required. It is hard work for a strong young man to go up and down them four and six times per day as they often have to do, and it is too hard for the sisters to do, and have their house work to do besides; yet they will not neglect an opportunity to do good. These remarks are voluntary on my part, and suggested by what I saw and heard. I earnestly hope that the next General Conference will appoint some elder in charge there during the summer months especially, and have meetings held regularly. People will attend services for miles around and from all parts of the world, thus an incalculable amount of good can be done in removing prejudice and opening doors for the elders in every field through this work at Kirtland alone. I think we can promise to find the elder appointed there sufficient work to do in this district in the winter, or after the season closes at Kirtland, so that he will not get rusty or lonesome. Just try us in these matters.

We missed brother and sister Salyards, but we have plenty of sympathy in that feeling; others there and throughout the district share in it and regret the necessity for their removal.

Bro. James Brown, president of the district advised me by postal from Beaver Falls, Pennsylvania, early in May, that he had not yet baptized any more there, and did not know whether those spoken of by Bro. Hodge would obey before he left or not. I have not heard from him since. Bro. David Strachan of Youngstown, Ohio, went to Washingtonville, Ohio, the last Sunday in May to baptize some there, they having sent for him for that purpose. I have not heard from him since and do not know how many there were. I believe the work is onward throughout the district, though much hindered by the removal of some of our most acceptable laborers. The missionaries appointed here have not yet reached this field so far as I am informed at present writing. They are much needed since Brn. Kelley Griffiths and Salyards are taken from us.

W. H. GARRETT.

Elders of Pittsburg and Kirtland district, please take notice. By reason of removal of Bro. R. S. Salyards the district records are now in my possession until another secretary is appointed. Please send me promptly notice of all additions and changes.

W. H. GARRETT, *Ass't Sec'y.*

MAYETTA, Kan., Jul. 9th.

Bro. Joseph:—I have preached here four times, and yesterday baptized five of those deceived by L. D. Hickey who led them to believe that he was an elder of the Church of Jesus Christ of Latter Day Saints. I go to-day twelve miles to Avoca where I am informed there are several honest ones in the same condition. The Lord has blessed us greatly; praise his holy name.

In bonds,

E. C. BRAND.

BOSTON, Mass., July 5th.

Dear Saints:—We had Bro. Parsons with us (Sabbath) June 24th, who was greatly blessed while presenting the "peaceable things of the kingdom," and exhorting us to a diligent observance of that that proceedeth out of the mouth of God, and I feel sure his work was not in vain. The following Wednesday evening we enjoyed greatly the presence of brethren W. H. Kelley, E. C. Briggs, F. M. Sheehy, and Bro. Robinson, colaborer with Bro. Parsons, who have left the west with their companions for Nova Scotia. I fully believe these four are workers together with God for the building up of Zion, and the deliverance from sin, priestcraft, and man's traditions, those willing to accept light and truth through God's appointed means. They left with the prayers and sympathy of the Boston Saints; and as we bid them good-bye, on the steamer that was to take them to their field of labor, and watched its departure, we felt the force of the words of the poet, "Here we meet to part again." I am satisfied their dear companion will find work to do, and their willing hands will cheerfully respond to all demands made upon them.

Many things I could write of, but wisdom admonishes me to leave it to wiser heads and abler pens than mine. I greatly rejoiced to welcome Bro. E. C. Briggs back again. Although his stay here will not be of long duration, I feel satisfied it will be fraught with good. I, with many others, was very much taken aback when we saw his labors were not to be continued in this district this year; but we believe it will be the means of bringing about a better understanding of the right, authority, and specific work of an apostle in this the Church of our Lord and Savior Jesus Christ.

Bro. W. H. Kelley spoke twice last Sabbath, July 1st; and although it makes the heart sad to see so few out to hear the words of truth and wisdom in this large city, I believe they were appreciated by those who listened to them, and I pray we may treasure them up in our hearts and be enabled to impart them to others.

The work is onward, brethren, although Satan with all his legions is trying to stop its progress. It will roll forth in the face of all opposition, but shall I be able to keep up with its steady march? Shall I be able to stand the trials that every day grow thicker around me? Shall I be sufficiently wise to build my structure with such material that will stand the test that is to try every man's work of what sort it is? What am I working for? Is it for ambition, praise of man, or self gratification? God forbid; for all this will perish with the using. I with you, my dear brothers and sisters, have set out for a celestial salvation in the kingdom of my Father. Nothing short of this will ever satisfy me, or you, dear Saints. What is this reward? "Eye hath not seen, ear hath not heard; neither hath it entered into the heart of man the things God hath prepared for them that love him;" but thanks to his holy name He has revealed unto us by his Spirit glimpses of that glorious state, and although we look through a glass darkly now, we have received sufficient as an earnest of our expectation; eternal life with all that implies; the society of the pure and the good of all ages, with the acme of patient endurance, peaceful resignation under the bitterest trials and persecutions, triumphant and crowned as the Prince of Peace; and under his "glorious banner of peace," a thousand glad

years reign. And after the final struggle of Satan, his host, and those he has deceived, the full and complete destruction of his armies and power; then comes the grand transformation scene, the Holy City descending from God out of heaven the home of the Great and Holy One and the Lamb, with the pure in heart, "And there shall in no wise enter into it anything that defileth; neither whatsoever worketh abomination or maketh a lie but they which are written in the Lamb's book of life." Again, those who have taken the Holy Spirit for their guide and have not been deceived; and those who have followed the Lamb whithersoever he goeth. Then, dear Saints, we are to purify ourselves even as he is pure, before we can be clad with the robes clean and white, which is the "righteousness of the Saints," or enter those pearly gates, or be permitted to partake of the fruit of the tree of life, or abide the presence of Him who sitteth upon the throne.

R. BULLARD.

OLIVET, Dak., June 22d.

Editors Herald: I started for this field on the 8th of the month from Crescent, Iowa, where I left my family. Stopped awhile at Richland, the battle ground of Bro. Wight. My effort there was rather weak. My mind has been darkened, and it was almost impossible for me to throw it off; but with God's help the mist of darkness that Satan has thrown around my path is being removed. If he could only get me to falter and turn back, his purpose would be accomplished; but with God's help I will press on till the darkness turns to perfect day.

I arrived here the 19th, and am stopping with Bro. Patten, a nephew of Captain Patten of Missouri fame. Here I met Bro. Hogaboom, and I must say that my heart was filled with joy to meet many of the Saints. We are holding forth in a school-house, and also in Olivet in the Christian Church. They have been very kind to us, for which we feel thankful. The field is a new one. Inconveniences and difficulties will have to be met and endured, and the seed sown with a lavish hand before reaping can be done." "Sow ye beside all waters," is the injunction of Scripture, and is applicable to this as well as other fields. If God will give us strength we will sow and leave the result with him. Will probably go to Charles Mix county after I am through here. There is a branch of Saints in the Territory, but they are a long ways north of this. We are about one hundred miles north of Sioux City. The country is new and thinly settled. My address at present is Olivet, Dakota.

Your brother and fellow laborer,

EDWARD E. WHEELER.

CRAWFORD, Neb., June 30th.

Editors Herald:—It almost occurs to me that my thoughts are too insignificant to either appear in print, or to be delivered orally; but why should God demand of me what I am not capable of performing. Have I a legal excuse? Can I say, with Moses, I am slow of speech? Can I bury the talent given me of God, and he never demand it again? No. "O, then my soul stretch every nerve." I can do all things through Christ, which strengtheneth me. Phil. 4:13. But O, that little grain of mustard seed; yes that little seed. O! ye rivers, mountains, vallies, nations, flames, things present and things

to come, bow in humble submission to this seed. *Ye will, ye must*, for this is the decree of our eternal, unchangeable God. How our thoughts multiply and the field expands while the Spirit dictates. O, why can we not always enjoy that hallowed influence, so meek, so pure; the soul would fain say, Let us build here three tabernacles—but no, not yet; first drink of the cup that I (Jesus) drank of, and be baptized with the baptism wherewith I was baptized.

We are now twelve members, prospects for more; are unorganized as yet; preaching every Sunday, prayer meeting every Thursday eve; enjoy a degree of the Spirit. I have baptized five and confirmed them; blessed five children; administered to the sick with some good results; attended several funerals; united in marriage four couples among whom are Bro. Andrew Atwood, of Charter Oak, Iowa, to Mrs. Hattie McHenry.

In bonds,

D. W. SHIRK.

GALIEN, Michigan, June 28th.

Editors Herald:—A prospectus of the situation of the work in the mission comprising Michigan and Northern Indiana, indicates that one of our greatest needs is laborers. We are trying, however, to be reconciled to the circumstances governing, and conjointly with force appointed to the field, endeavoring to move forward in response to the urgent calls for labor. The cause is onward. We feel at a loss, to a degree, without the supervision of Bro. W. H. Kelley, whose counsels in the work we have been used to so long. We trust not to be forgotten in his prayers, with those of the Saints, for our success.

On the 2d and 3d instants I was in attendance at the conference of the Northern Michigan district, of which Bro. Cornish wrote briefly. It was well attended. The business was done considerably and with a degree of unanimity seldom excelled. The Saints seemed hopeful and the elders and other officer's reports indicated labor done, and were very encouraging. I do not now remember the names of all the officers attending, but there was quite a number, and I hope they continue as ardent and hopeful as when at conference. I preached six evenings in seven while at Hersey and Chase, during and after the conference; something I had not done before for over three years. I felt thankful for the ability to do so. I believe I preached the first sermon at Chase some five years ago, and now there is a branch of seventeen members including some old members; among them our aged brother and sister Silas Wheaton, Bro. Rufus Wheaton and wife, and brother and sister Burzeley, all of whom are standing for the cause with others who have lately embraced the gospel.

Northern Michigan is an open door for the promulgation of the gospel restored, and the laborers seem to be striving to be equal to the urgency of the demands for labor. A goodly number have been baptized in their district since the General Conference.

The conference of the Southern Michigan and Northern Indiana district convened on the 16th instant, continuing till noon of the 18th, and notwithstanding the busy season with the farmers, a goodly number of the brethren and sisters made it convenient to attend. The weather was excessively warm throughout the session but all took hold with a vim and conference was a success. As in the conference above referred to,

the business was done in unity and the Spirit's influence like a white winged messenger of peace hovered over all the meetings, imparting joy and gladness to the hearts of all present. At 9 a. m. on Sunday, the 17th, a large audience assembled at the beautiful little river where, in its pure waters, with the rays of the sun blazing down, they witnessed the immersion of ten precious souls into Jesus the Savior. Among them Bro. and sister Cannon, of Syracuse, Indiana, who had read and investigated themselves into the faith and are firm. Some of the Coldwater Saints seemed almost overjoyed when some of their children came forward for baptism, so like the little lambs of the flock pressing their way into the fold of the Good Shepherd. At 10:30 a well filled house listened to a remarkably able discourse belivered by Elder E. L. Kelley, on "Laying up treasures in heaven." It was flush with the Spirit's power, and the justice of the Lord's way of acceptance of alms, offerings and tithes for the sustaining of his work among men was presented in graphic and wonderful contrast with the evangelical arrangements of modern times, for getting money to push religious claims.

The illustrations were apt and the Saints and even the friends felt to rejoice to see that the justice of the principle attested its divinity.

Some men, not members of any church, have said to me: "Joseph Smith's financial system is the best system in the world;" evidently not realizing that it antedates Joseph's time as far back at least as Abraham, who obeyed the gospel, (Gal. 3:8), and traveled and preached it, (Ps. 105:13-16), and walked in the steps of gospel faith, (Gen. 14:18-20), giving "tithes of all;" obeying God's "laws" he became "heir of the world" to come, just as we "who also walk in the steps of that faith of our father Abraham, which he had," become heirs with him, of the world to come (Rom. 4:13). Strange! The rays of revealed light refuse to reflect light as it relates to his gospel system save through the mediums appointed of God—the prophets. But why wonder? it is not mists or clouds, or even dark waters, or earth, that reflect the light of the physical heavens, but their suns, moons and stars! But these thoughts, like the sermon, are carrying me away. I must leave the field of diversion, and hasten back to the conference. The preaching was done by brethren James A. Carpenter, E. L. Kelley and L. Scott, while I supplemented their efforts on Sunday p.m., by the appointment of Bishop Blakeslee, who presided, and offered timely suggestions at proper intervals. Brethren James Horton of Williams-ton, and H. Rathbun of Lansing, were present to aid in the work of the conference, and gave encouraging reports, and are deeply interested in the progress of the work. The power of God was manifested in the administering to a number of sick and afflicted, and words of cheering promise were indited by the Holy Ghost.

The Saints met at nine a. m. on Monday. The conference business concluded, those baptized were confirmed by Brn. Kelley and Rathbun, Carpenter and Scott, after which I, assisted by Bishop Blakeslee, ordained Bro. James A. Carpenter to the office of a Seventy, as provided by the General Conference. Should any one be inclined to question the propriety of our inviting the Bishop to aid in the ordination, let them consult section 117, paragraph 3, and 104:8-10, Doc-

trine and Covenants. After these administrations, the remainder of the meeting was occupied by the Saints, in hearing strong testimonies to the divinity of the work; offering spirited exhortations, and in the enjoyment of the gospel gifts. All felt thankful, refreshed, and renewed for the conflict. And now, following the conclusion of the conference, comes the news that on the 25th inst., five more were baptized by Brn. Bradford Corless and Rathbun, who remained at Coldwater, after the conference, to labor there for a season.

The Saints at Coldwater have concluded to build a house of worship. This a move in the right direction, we believe, and quite a number of their friends in that vicinity favor the movement, and are offering substantial encouragement. It may be that the Saints there have, like David of old, had thoughts on this topic, suggested, 2 Sam. 7:1-3, and, should any who may read these lines—Saints or friends—feel like offering encouragement to the enterprise, they will kindly forward the same to Bro. Dudley Lock, or Bro. Jacob Thomas, the authorized solicitors, who will gladly give credit for the same in a book kept by them for that purpose.

The general outlook for the work in our mission is encouraging, and we hope to move along unitedly, and trust to have the prayers of the Saints for the success of our efforts.

Your brother in gospel bonds,

C. SCOTT.

ST. PAUL, Neb., June 26th.

Dear Herald: I must send my love to you and thanks for the pay you bring me each week. May God bless those that help thee and fill thee with truth. The more I read it the closer it binds me to my God. You are all the elder we have. I have not heard a sermon for nearly six years. There are no Saints near here. I pray that the day may come when I can hear the word again in truth, for I know it to be the true and living work of God, and I live in hope of eternal life. May God give grace to withstand those trials of life. I do pray that the time may speedily come when all may know of its truth.

Pray for me.

ELIZA SHERWOOD.

REHOBOTH, Mass., June 25th.

Bro. Dancer: When I subscribed for the *Herald* last March, I spoke of having it sent to Georgiaville, Rhode Island, until further notice; and now I have felt for a long time that it was the Lord's will that I should move into the town of Rehoboth, where I was born and reared until married. The Lord saw fit to remove, for some purpose, a kind and affectionate husband from me. Shortly after his death I became acquainted with the Latter Day Saints, and about a year after that I joined the church. That was, I think, three years ago last January. Many have been the beautiful visions and dreams, and many have been the trials and persecution from my own dear friends, those that I love. But I have found the Lord to be a great helper in every time of need. In him will I put my trust, although at times I feel very weak and undeserving of his blessings. I feel lonely here with none of the Saints to speak to; but I know that it is the Lord's will that I should be placed here, that the gospel should be preached in this part of the vineyard. By his help I shall try to do all I can

to have a way opened for his servants to come and speak to the people. The first night I slept in my house I was led to pray as I never was before, and in my dream I saw a beautiful, plain, snow-white meeting-house, with silver lights in all the windows. It was lifted above all others, and seemed to be in the air, and all others were beneath it. I felt to rejoice that the Lord had not forgotten his people, and that there would be a branch raised up here in his own good time. I desire an interest in the prayers of all the Saints that I may be faithful, and be worthy to be the means of bringing some into the kingdom.

ARDELIA M. CLARK.

KANSAS CITY, Mo., July 7th.

Dear Herald:—The Saints here are constantly striving to show to the world that to be a Saint is to be Christ-like in every particular, for we are aware that the eyes of all are upon us, watching us at every step. For this reason we have need to watch and pray at all times. We have a small church at 1914 Troost Avenue. I put this in because I have found several Saints that could not find our branch; so if there are any brethren in the city, or any that know of any in the city will confer a favor by letting them know, or write me giving me their address. We can get a little better hearing both in public and private than we could before. There seems to be a spirit of enquiry abroad. Some are reading the Voice of Warning, others have bought the Book of Mormon and are reading it. We trust it will be the means of an ingathering before long. The Kansas City Evening News, kindly sent us word that if we would send them items of our preaching, and subject and items of the sermon they would insert it free of charge. This a chance the Saints have not had the opportunity of before. So, any of the district authorities visiting this branch with the intention of speaking will please notify Bro. A. Allen, at the above address, in time to have it inserted in the Saturday evening paper.

Trusting this may be the means of some at least finding their way into the kingdom, I remain
Yours in gospel bonds,

HENRY SPARLING.

HOEL Y' MYNVDD,

Southern Down, Wales,

June 24th, 1888.

Pres. Joseph Smith; Dear Brother:—Just a line, while sending the enclosed for *Herald*, to say that the prospects for Wales are brighter than ever. People are beginning to understand us. I am preaching to hundreds every Sunday here, in the open air, and better listeners I never had. I move from here next week, and am sorry for that, for the people are thirsting for the pure gospel. I have labored hard here; the result will be known when our Master counteth up his jewels. I ask an interest in your faith and prayers, that wherever I may sojourn here, in time, I may not only leave behind me an honorable name, but a work begun which will grow by the grace of God, to the salvation of many souls, the glory of God, and the advance of his cause and kingdom upon earth. I am not ashamed of the gospel of Christ, for I know it to be the power of God unto salvation. I am not ashamed of the name of Latter Day Saint; for I know the church is the Church of Jesus Christ, and the

saints therein who are faithful are those who shall reign with him when he cometh with those dear ones who have gone before, washed in the blood of lamb.

God bless you, Bro. Joseph, in your work, is ever my humble prayer. With love, from

GEORGE COPE.

LONE ROCK, Mo., June 28th.

Bro. Joseph and William:—I am glad I am a Latter Day Saint; and I give some of the reasons why I still hold to the doctrine, as taught by them. First, Because I know what they teach is true; for God has given me knowledge of the same. Second, Through obedience to the gospel I have been healed of a disease had from childhood. Third, By partaking of the oil which has been consecrated by them, I have been relieved of pain. Thus it has been done by the power of God; and to God be all the glory.

I love this glorious latter day work; for it brings me hours of comfort and relief. I may become a castaway and desert from this glorious truth which has been commissioned from heaven by an angel; but should I, yet my testimony will still remain with God. My desire is that I may so live that when He comes I may be ready to meet Him. I confess that I may do things which are contrary to His will; thanks be to God, we have an advocate with the Father.

Yours in the one faith,

EDWARD E. MARSHALL.

SANTA CLARA, Dak., June 4th.

Dear Herald:—We are not dead nor sleeping, but are trying to keep the gospel banner unfurled, and with the help of God we will continue the battle against sin and priestcraft until we hear the voice of our Master saying, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

We are gaining ground step by step. The Saints here are somewhat scattered, and for that reason we meet only every two weeks. We are holding meetings in the Mitchell school-house, about four miles west of Newark. Some of us have to go fourteen miles to meeting, or twenty-eight miles the round trip.

I am well pleased with the action of our late General Conference by their course in organizing other quorums. I wish to say to the brethren of the Second Quorum of Priests—not as an official member, but as a brother in the quorum—that inasmuch as we are now organized in a quorum, let us strive to gain a name that all the Saints may be proud of, and put our shoulder to the wheel and make a united effort for the advancement of God's truth. We have each a duty to perform and should stand as "valiant soldiers in the army of the Lord," not shrink from any duty, but improve every talent, and great will be our reward.

I am much pleased with all our church publications, and believe it the duty of all the Saints to do all in their power to secure for them a larger circulation. It seems to me that all the Saints who do not take, or at least read our church literature, are "way behind the times." I think it also the duty of all those interested in this great latter day work to help Bro. H. P. Brown in his effort to keep the *Expositor* alive. I believe it is doing a noble work for the advance of the "restored gospel." Help him, brothers and sisters, with your money as well as your prayers—the

cost is only one dollar per year, and with this as with the rest of our publications, "you get the worth of your money," not only once but many times.

I hope Bro. Elvin will continue his articles on the "Nephite Records," for as Bro. Elvin says, "The burden of defense is fast falling upon the young men, inexperienced in the church history." Being one of these "young men" just about to cross over the twenty line, I desire to be an able defender of the truth, and just such articles as that of Bro. Elvin's will, with God's help, prepare me for the battle field. I have the promise of great things if I am faithful. Pray for me, brothers and sisters, that I may prove true to my covenant and work a great work for our Master.

If any of the traveling ministry come to this part of the Lord's vineyard, just drop me a line stating what day you will arrive, and we will meet you at any of the following stations: Britten, Burch, Claremont, or Hecla. We are just about the same distance from all the above named stations. My postoffice is Santa Clara, Brown county, Dakota. In regard to "Autumn Leaves," I believe the Saints, both old and young, appreciate Sr. Walker's efforts to give the church, especially the youth, a monthly magazine. One reason that leads me to this conclusion is the rapidity with which the reprinted edition was called for. Long may it live to feed hungry souls with nourishing food, even to leading many into the kingdom of God.

Yours in gospel bonds,

E. DAY BENNETT.

SANTA ANA, Cal, July 1st.

Bro. Joseph:—I am receiving letters from isolated Saints in different states and territories, all wanting information about Missouri, and wanting to know why some of the elders have not said something about going there before. As a rule all that have written to me are men worth from two to five thousand dollars; some of them living in cities and working by the day for some one who is getting the benefit of their labors. The elders have advised the Saints to go to the "regions round about," and buy them homes; those who are able to do so, and improve them, making a home and place they need not be ashamed of; but in going to Missouri we must remember that we must have a living; that it takes money to buy land; and work the same as elsewhere to build up good homes. If we believe that we are to go there some time to build up homes, why not now, as well as any other time? Why not go there when land can be bought cheap and work for ourselves on farms, as well as have our money in a house and lot and work for some one by the day; giving them the profit of our labors?

As for myself I am going, because I see that land in the best parts of Missouri will not stay as low as it now is. I will give my reason. I find that the moneyed men from the east are sending money to nearly all parts of that state, to loan on real estate security. Kansas is mortgaged heavily as a state, and many of the farmers are obliged to sell for what they can get, in order to get something more than what their places are mortgaged for. The same where we bought, in Vernon county; the land we bought was all under mortgage; so the parties were obliged to sell, and I find most of the land the same way. When this land goes into the hands

of those eastern capitalists it can not be got as low as it can now. There are plenty of Saints who are able to buy large farms there that are waiting for what? Why not secure what land we can; it will pay interest on the money. Buy and lease it to others, and in that way there are many poor Saints who are struggling hard for a living that could be helped and we be keeping the commandments of God to "gather unto the regions round about." I know of one place close to where we bought of four thousand acres, all in one field, all fenced, plenty of timber, water, good buildings, mostly in crop, that can be bought for twelve and one half dollars an acre.

I have been acquainted with farming and farming lands all my life, and I never saw better than I found in Vernon county. It is also a good stock country.

We will have a branch of the Saints there this fall, if nothing happens more than we know of. Bro. Goff will go in July, in order to build; but I will not go till fall. We want the Saints who are ready to go there and that have the means to buy land, to come and settle with us. But don't come and grumble and say: "If it had not been for Bro. Thompson I would not have been here." Come on your own judgment.

I have written as I see this, and the best I can for the best interest of the Saints. I have no land to sell there, nor am I paid for giving my views. No one got me to go there, so if I am disappointed, I will blame myself. I expect to make a living there as well as here, and I do not look for any more blessing there than I would get here if equally deserving. If we go that way we will not be disappointed.

Your brother,
A. W. THOMPSON.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

"THE LIGHT OF MESSIAH."

A BOOK bearing the above title has recently been placed in my hands. From an examination of its contents I learn that it purports to be the revealings of Spiritualism, but all the religions of the earth are in a sense recognized, and the Reorganized Church is placed in advance of all other churches, yet only as a link between other churches and a higher order called the "Order of Messiah," and after that comes the kingdom. So the church is all right in its place, but it is simply an ante-chamber to this higher order of things, as no one can enter "The Order of Messiah" without having first become a member of the church. "Joseph Smith, of Lamoni," is recognized as the rightful president of the church, and the church organization is all right, but in "The Order of Messiah," which is higher, and partakes of a military nature, are three Generals: 1st, "The General in Chief," to the world. 2d, "The General to the Jews." 3d, "The third General in rank is the Church General." "The General to the Jews" is to have his headquarters at Jerusalem, and "the Church General." "The General to the Jews" is to have his head quarters at Jerusalem,

and "the Church General" will have headquarters at Independence, Missouri. After these follow other order of offices which I will not take space to mention.

The claim is made that Jesus Christ has "materialized" and revealed "The Order of Messiah" to this first General or messenger, and Joseph is called upon to accept it with the promise that it shall not interfere with the church. Here is the message:

"Therefore, Joseph, receive the Order of Messiah from God. It will not substitute the church, nor change the church nor annihilate the mission of the church. Have no prejudice against the Order, because Zion's counsellors shall be messengers of the Order. All are elders of the church organization, so nothing in the church will be interfered with, and they shall stand by the President's side and be messengers of the Order, and counsellors between the church and the Order, which shall have its own degrees given to it."—page 322.

Neither must the church direct the Order as will be seen by the following:—"Not any orders can be issued by the church to the Order of Messiah, but the Order receives it only by and through its own General, acting as church counsellor and third General of the Order."—p. 322.

The General in Chief over the whole world is said to be Dr. Poulson, a Spiritualistic Medium, of Oakland, California, through whom these manifestations come; but I have been unable to learn definitely from the book whether Dr. Poulson or some one else is this General. The second General, or General to the Jews, is to be David H. Smith, of whom it is said:—"David is in my hands and I will restore him unto health and strength to do my work, if he will listen to the voice of the Spirit, and receive him even as he shall receive this work. Amen."—p. 362.

Again: "The General for the Jews, my Messenger David, the second General of the Order, shall be represented by a vicar until he in person can arrive at his headquarters at Jerusalem."—p. 361.

The third General most interests us, as he is the General of the church, and as we have seen by quotation from p. 322 controls the "Order of Messiah." His name is John Parson, of Oakland, California. Of him it is said:—"The third General of the Order, the General to all the churches of Christianity, and the Church of Saints, my Messenger John, my apostle to the church at Utah, shall receive his endowment in the work by doing my will, and the power to conquer hindrances by, if he receives me in the Spirit in great meekness, as Moses did, then the spirit and power of Moses shall abide with him.

"He shall deliver the elect of my children from bondage, and into the gospel of freedom, and direct their way to Missouri, Iowa, Arkansas, Kansas, and Nebraska. This work which he shall superintend as the messenger in my Spirit and by my Father's blessing, shall he be assisted in by a host of faithful messengers called by the spirit of prophecy and revelation unto my work. . . . I will lead him into a new and

happy future, as I wish to all my servants, that he may settle in peace and content at Independence, Missouri, and build himself a house and a home of rest and comfort, when he returns from his work and his mission to the scattered messengers and the Saints of the church."—p. 361.

He is to be an independent counsellor to the President of the church as we learn from the following: "The third general or church general has not necessarily to be a councillor, nor to be one of the two councillors to the President of the church, as he officiates *independently as a counsellor* from the Order to the President, if he should be in a hostile relation to the order from social disorder in the church."—p. 348.

Unless this relation exists the order or union is not perfect. "However in the true and intimate relation between the Order and the church, the spirit is one with the Order in the same unity of the Messiah, and can only be fully expressed in its true union by the third general of the Order being the counsellor to the president, and at times the right or left hand counsellor in the church."—p. 348.

This you see is the only way to bring unity, by the third general controlling the Order independently of the church, and at the same time counseling the president of the church in church affairs. This form of Spiritualism recognizes the church as being of God.

"Remain friendly to the Catholic and Protestant churches, because mine elect are to be found in all of them. The world shall condemn and persecute, but my Father's work shall go to the churches of Christianity, and to the Jews, and to mankind generally."

The Reorganized church is a link between the churches and the Order, upon the same principle as the Order is a link between the combined churches and the kingdom. Pages 7 and 8 of "Preface by the Messiah."

"Who is that youth you discover? He is the son, of the son, of the son, of the son of Joseph the Seer. The fourth link from Joseph, and the seventh of that family that shall preside in the church, or keep the priesthood in the direct line in the church."—p. 117.

"My servant Joseph Smith, of Lamoni, stands in his father's place by birthright as the president of the church," &c. p. 321.

IT ENDORSES MODERN SPIRITUALISM.

"The manifestations of Spiritualism gave to humanity a new influx and a new impulse of spiritual light and harmonial philosophy." (Page 3 of "Preface by the Messiah.") "The reality that materialized spirits appear is a fact given to man as the evidence of the resurrection from the dead."—p. 4.

"The movement of Spiritualism has met with the most hearty endorsement and cooperation of Jesus with the spiritual congress now presiding in the summer land." . . . "He visits Spiritual seances and controls and inspires mediums, and has materialized repeatedly at Terre Haute, Indiana, and other places known well to

the history of Spiritualism, and his ancient apostles, Simon, Peter and John, and others have enlisted in the work of Spiritualism, by that means to convince man and spirits about the Spiritualism in the Scriptures."—pp. 231, 232.

"Love Spiritualism."—p. 375.

ENDORSES JOSEPH MORRIS.

"And in all I gave to Joseph Morris, I gave it him as he was able to receive it from me." "Let no corrections or comments be made on any revelation given to him, but in due time will I reflect more light on them all."—p. 113.

Numerous other men are endorsed, as well as the standard books of the church: "The same can be said about the Old and New Testaments, the Book of Mormon, and the revelations given to my servant Joseph, the Seer and to his son, my servant Joseph, of Lamoni, and in numerous other instances when revelations were given to Joseph Thompson, and my servants Lyman Wight, Sydney Rigdon, Strang and Hedrick, and the Whitmers, and others too numerous to mention; some of them very little known, as Gladden Bishop, Giles and John Livingston, and whoever they may be, down to Joseph, my servant, of Lamoni."—p. 113. I pause to ask who was Joseph Thompson, and in what age did he live?

MOHAMMEDAN RELIGION ENDORSED.

"Zion shall not stand deserted, but the King of Kings shall dwell in the holy mount, and shall be seen among Israel, for your people shall not forever be laid in dust and ashes, but when those who have slain you have filled their cup, shall Moriah again be redeemed and the temple foremost among temples in Canaan shall be seen near the Mosque of Omar."—p. 134.

SWEDENBORG ENDORSED.

"Joseph Smith was truly a prophet sent by my Father to give the infusion of a new light to humanity, as true as Emanuel Swedenborg was my messenger, and I revealed myself to him, and gave him light," &c.—p. 293.

BUDDHA RECEIVES RECOGNITION.

"Blessed be thou before all thy brethren, because the God of Brahma the meek has made thee meek, and caused thy soul to be ground in the dust that it might be polished in its own suffering to be a shining star in the firmament."—p. 295.

I had thought to pursue this subject further and to give some quotations in regard to the degrees and obligations of this Order, but I am admonished that this is enough. I will only say, there are three degrees provided for with ceremonies and obligations connected with each. They are the degrees of the "White Cross," the "Red Cross" and the "Golden Cross" or the "Royal Princes of Messiah."

I have given the above quotations without comment—they need none—they speak for themselves. But in conclusion allow me to say that I have investigated Spiritualism in many forms, and invariably turned from it disgusted with its workings. But this is the most dark, contemptible and

deceptive phase of Spiritualism that I ever met. It is designed to entrap the Saints, and especially those whose testimony will not permit them to be deceived into renouncing the gospel as taught by the church. It teaches that the church is acknowledged of God, and will do its work, so you can accept this without diminishing your faith in that; you can not only be a good Latter Day Saint, but you can go farther. It cunningly claims that "nothing in the church will be interfered with," and yet seeks to fasten upon the church this "third General of the Order" as an independent counsellor to the president of the church; it makes him the General of the Saints as well as other churches, and says: "Now when the Order of Messiah is restored to earth and is in working order, *the church will be taught its duty* and will be kept strictly to it. The Order will be a schoolmaster to the church, and the division will be known between the church and the kingdom to come, which the Order will herald to the church, but the church has to go out into the world and convert the churches, and prepare the way for the Order and the kingdom to come."—pp. 327-8.

Nor is this all, it seeks to fasten upon the church an innumerable company of apostles possessing equal authority with the Twelve Apostles of the church. Here it is:—"Every brother and sister of the gospel of freedom is designated brother messenger or sister messenger. The words messenger and apostle are synonymous, and the Order of Messiah is an Apostolic Order; therefore is the priesthood, and the Spirit of the high priesthood of an apostle by ordination, bestowed on every member of the Order, with the power to officiate, equal in power with the Twelve Apostles of Messiah or the apostles in his church."—p. 352.

This, too, without the voice or consent of the church; for "not any orders can be issued by the church to the Order of Messiah." They act independently of the church, yet presume to officiate in the offices of the church. But "nothing in the church will be interfered with," oh no, it will only be "taught its duty," and "kept strictly to it," by this "schoolmaster," the First Presidency will be encumbered by a counsellor who will not be subject to the church and the apostolic office swarmed by a horde of Spiritualistic Mediums who, while they are beyond the control of the church, act in the same office with the apostles; that's all! No intrusion intended!

I feel called upon to say to the church, and especially the Saints under my charge who may have been contaminated by this influence: In the name of Jesus Christ denounce it as false and deceptive; accept only the pure principles of the gospel taught in the Bible, Book of Mormon and Doctrine and Covenants as the law by which to govern your life. Beware of any man or spirit, which shall propose to teach you more or less than these, for they will lead you to destruction if you heed them. Should any man claiming to be a member of the church, undertake to intro-

duce to you, for your acceptance, either this book, or the system of philosophy it teaches, set him down as an impostor and deceiver, for such indeed he is, and report him immediately to the authorities of the church. Be assured that the highest order, or organization ever delivered to man, by his Creator, is the Church of Christ with its organized quorums and priesthood.

May God preserve the Saints from deception and folly and keep them ever in the glorious light of his gospel.

HEMAN C. SMITH.

CATHOLICISM.—No. VI.

BY ELDER M. T. SHORT.

"THERE is no nation on the face of the earth where the church is less trammelled, and where she has more liberty to carry out her sublime destiny, than in the United States."

Our authoritative spokesman, who is the most dignified prelate between the two oceans, professes to disdain coercion for conversion, and avows that the voluntary murderer, or abetter, is disqualified to serve at the altar. Father McGuire, the Priest of Braidwood, Will county, Illinois, murdered the marshal of the place on Sunday, in the evening, after a three days' drunken debauch. He was not arrested, excommunicated, or reduced to the ranks, but simply given another charge. "She is indeed intolerant of error;" but should one of the faithful slay a man while famishing to obtain bread and meat, he could have the benefit of the clergy on the scaffold, and receive the rites of the church and "extreme unction;" unless he had inadvertently eaten of the meat during Lent, or on Good Friday.

"The Spanish Inquisition was not a purely ecclesiastical institution but a mixed tribunal." Its rigors were "inflicted by laymen, and subordinates, either without the knowledge or in spite of the protests of the Bishops of Rome."

Our scribe then goes to palliating, condoning, and mitigating the whole affair. He denies the enormity, extent, and atrocity of the movement. He thinks Florente, the ex-secretary of the board, was a degraded priest, who from interest and revenge, and to please his royal master, Joseph Bonaparte, the new king of Spain, gave a partial and inflated account of the inquisitorial proceedings. To divert, like an incubating fowl, all for the unwary, as she flutters, and flies away presently; so he judiciously withdraws from the many accusations and trial, the rack and torture, the fire and sword of the "mixed tribunal," and alights upon the intolerant Protestants.

Two negatives make the strongest affirmative in the Greek language; but two wrongs never make a right under the whole heavens.

When Henry the VIII threw off his allegiance he proscribed and persecuted his Catholic subjects. When he wrote against the claims of Martin Luther and the German Reformation, "the Vicar of

Christ" called him a "legitimate prince," and titled him "*Fide Defensor*." The perfidy of the apostate king, or the barbarity of Elizabeth's reign could in no wise help the Moors and Israelites of Spain.

Those two peoples were branded as seditious heretics, even after they had been baptized.

"Islamism and Judaism were proscribed in Spain as criminal."

If the Papal world did not connive at this wholesale confiscation, extirpation and butchery, why did not "His Holiness" excommunicate Isabel and Ferdinand, as were Luther and Henry, by St. Peter's chair. The massacre of the French Hugonots, under the reign of Charles IX., was professedly on the grounds that they were a formidable power, a seditious element animated by treasonable designs against the throne, and the peace and welfare of the whole realm. The crowned head was a "legitimate prince," and a loyal, devoted son of the reigning pontiff and church. The night of St. Bartholomew's carnival of blood, when seventy thousand Protestants were brutally butchered, can not be forgotten, while memory and reason keep step with time and tide. When an envoy bore the news of the fatal episode to Pope Gregory XIII., he ordered a commemorative "*Te Deum*" to be sung; and, "in thanksgiving to God," a medal was ordered to be struck off for an ornament for the French monarch. This royal fiend, of Papal renown, laid the scheme, and ordered the heartless, bloodthirsty, blood-curdling deed that is not only a foul blotch upon the history of fair Europe, but an indelible stain upon the annals of fallen man. Evasions and apologies, absolutions, penances, expurgations, indulgences, pilgrimages, prayers, the sorrow of the laity, the administrations of the clergy; the benediction of the vatican, an ex-cathedra dispensation from "the center of unity," and the temporal and spiritual "treasuries of the church," may be lavished all in vain. No priestly incantation can undo the sad and gloomy night of woe. It would be a monstrosity indeed did not the dissenting children resemble, or possess some of the leading characteristics of their ferocious mother. From her they receive their ailment, animus, insignia, and equipments. This wayward parent is but advertising her own shame when she calumniates a refractory child as follows, viz: "It should not be forgotten that John Calvin burned Michael Servetus at the stake for heresy, and the arch-reformer not only avowed but justified the deed in his own writings, and established in Geneva an Inquisition for the punishment of refractory Christians."

Of the turn of affairs in England, and of the diverse policies of the two daughters of Henry VIII, deceased, our archbishop and cardinal says, "Mary's zeal was exercised in behalf of the religion of her forefathers, and of the faith established in England for nearly a thousand years. Elizabeth's zeal was employed in extending the new creed introduced by her father in a moment of passion, and modified by herself. Surely the coercive enforcement

of a new creed is more odious than the rigorous maintenance of the time-honored faith of a nation.

Of D'Aubigne, the historian of the Reformation, he observes: "That *veracious* author has prudently suppressed or delicately touched Elizabeth's peccadillos." He should be loth to condemn others in the things he not only allows, but persistently practices in his own dear self.

In the ordinance of baptism, "which consists in the pouring of water," there is a plea for its essentiality to remit original sin; hence infant regeneration is asserted. Our first parents transmitted mortality to their offspring; but the second Adam atoned for original sin, and brought life and immortality to light after an infinite plan. Man's thoughts are not sinful from infancy, for "of such is the kingdom of heaven," but "from his youth the imagination of man's heart is evil."

Gospel is manufactured, and words are foisted upon Christ, to wit: Baptism is the essential means established for washing away original sins and the stain consequent thereto. To bolster up the pedo-baptism hobby, recourse is had and reference made to John 3: 3, 5. All sex, ages, and conditions; any one, and every one, or mankind in the most unlimited acceptation is vehemently claimed and persistently urged by our Roman informant. I wonder if he would place such a dogmatic and arbitrary interpretation upon the generic term, "man," as found in the 90th Psalm, to wit: "Thou art God; thou turnest man to destruction and sayest 'Return ye children of men.'" Lydia and house are dragoon-ed into service; but Paul, the apostle, and Silas, the prophet, turned their attention, and address to "the women which resorted thither." "She was baptized and her household," of women, of course, which were doubtless female employees, or clerks. The brethren are thrown in prison and miraculously delivered. The jailor and family are enjoined to believe. The word of the Lord is propounded to them all. "He and all his" were baptized. He, with the little band, returned from without to within his house. All the new converts both rejoiced and believed, as well as the head and guardian of the happy home. "He rejoiced, believing in God with all his house."

But why follow these strained texts, these perverted scriptures, which can only furnish false premises for erroneous and disastrous conclusions.

Thus the mother church wrests the word of God, flies away on the wing of fancy and wanders through the dark and devious, the treacherous and dangerous morass of far-fetched and mythical tradition, as a Peg-a-lantern, a will-with-a-wisp, or a jack-with-the-lantern.

The ranking eminent prelate of fair Columbia, pretends to think that the Anabaptists of Germany, the immersionists of the sixteenth century, are ludicrous, fanatical and impudent for raising their feeble voices against the the thunder tones of all Christendom. He begs the question, the very livery of heaven, even "apostolic antiquity," to still the "feeble" voice of truth

and right that came from over the sea. That "certain sound" has vibrated down the centuries, re-echoed round the world, and with age and travel, strength and power are developed. Read, brother Gibbon, of the trumpet's blast against the walls of Jericho, nor cavil, nor whine,— "What becomes of the Christian Church, if it has erred on so vital a point as baptism during the entire period of its existence?"

Why should you attempt to argue that little children have no inherent right, no natural claim to heaven? You admonish and urge Catholic parents to have their children baptized at the very earliest convenience. You touch the fond mother's heart in a skillful manner, as she seeks the well being of her progeny. "And yet the supernatural blessings of the child are often imperiled without remorse by the criminal postponement of Baptism." The reverend gentleman turns his importunings to the Baptists, begs and implores them to hear the old church and give their offspring the advantage of the doubt.

He censures the Episcopalians in convention assembled at Baltimore, for denying any moral change in regeneration, but he would find it difficult to tell when and how moral change comes in in infant regeneration.

In the Book of Mormon, Moroni, eighth chapter, the baptism of little children is called a "gross error;" "solemn mockery before God," etc; all because they are alive and whole in Christ, need no physician, neither repentance nor baptism, being neither accountable nor capable of committing sins. It is denying the mercy of God, the infinite atonement, the power of the good Lord, and trusting in dead works. "Behold, I say unto you, that he that supposeth that little children need baptism is in the gall of bitterness and in the bonds of iniquity; for he hath neither faith, hope nor charity." Inspiration further saith to all that so believe and teach, practice and enjoin,— "Wo unto such, for they are in danger of death, hell and endless torment." The prophet was instructed from the true source and taught both pointedly and authoritatively.

Immersion is conceded to be a valid mode, but infusion and aspersion are held to be equally so, and the last named form is "the most convenient mode."

"For several centuries after the establishment of Christianity, baptism was usually conferred by immersion, but since the twelfth century the practice of baptism by infusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion."

The more common practice in the Primitive Church is quite good enough for the people of God, this infusion and aspersion innovation and invention to the contrary notwithstanding. The three thousand at the first pentecost; the sick and the delicate; the imprisoned, the seafaring, and the Frigid Zone man, are all presumptuously booked for "the most convenient mode." "The successors of the apostles in the nineteenth century have precisely the

same authority and obligation to confirm as they have to preach, to baptize, or to ordain;" "but the hands of the Episcopal bishops are spiritually paralyzed by the suicidal acts of the reformers." Palsy came to mother's hands a thousand years before the intrepid reformation of the sixteenth century. Hence, while she hopes to receive grace by the imposition of hands, she adroitly disclaims prophecy, gift of tongues, manifestation of miraculous powers, etc.

"Why do not these gifts accompany now the imposition of hands? I answer, because they are no longer needed."

Such daring blasphemers can not be the legitimate successors, therefore we confidently look for them in the restored gospel and accompanying church. The church doctors fain would tell us that tongues and miracles were "suited to the times," but "it is not now expected that they upon whom hands are laid" should be so wrought upon. He may know "he has received the Holy Spirit if he loves his brother;" but Pharisees and rascals, rogues and highwaymen have a bond of union.

Alma Mater calls the Scripture, "The infallible word," and says, "God created the heavens and the earth out of nothing." And the paralytic children and "separated brethren" acquiesce, and advertise the stupid falsehoods. The dissenting children allowed the superannuated maternal ancestor to dose them with Athanasius' views of three persons in the Godhead, but when she wishes them to open wide a gullible portal and swallow the sweet morsel of transubstantiation they will not do that even for relation's sake.

When the emblems for the Lord's supper are blessed by the consecrating priest, they are said to be no longer bread and wine, but only the "form" and "species" of these earthly substances. "The church teaches that Christ is received whole and entire under each *species*, so that whoever communicates under the *form* of bread, or of wine, receives not a mutilated sacrament, or a divided Savior." The element of bread is really "the living flesh of Jesus Christ, which is inseparable from his blood." Pope Gelasius was moved by Manichean sectaries to order "both kinds" for all. "This *law* continued in force for several ages, but towards the thirteenth century, for *various causes* it had gradually grown into disuse with the tacit approval of the church. The Council of Constance, which convened in 1414, established a *law*, the form of bread only "for the laity, or common herd."

On page 29 we are gravely assured,—"Her creed is now identical with what it was in past ages."

Again, 95th page,—*"The doctrinal decrees of the church are irrevocable."*

He avers that one single instance wherein the "Church ceased to teach a doctrine of faith which had been previously held, that would be the death blow to her infallibility." "No pope, or council ever revoked a decree." The church "enforced the use of the cup to expose and reprobate the errors of the manichees;" and, later, "withdrew the cup to condemn the novel-

ties of the Calixtines." We will heartily join the Cardinal,—*"What a strange spectacle to behold the same church teaching diametrically opposite doctrines."* I do sincerely wish he would try his own medicine, and then he could behold himself as he is seen. Try it once, spiritual father. As immersion, although duly acknowledged to be the primitive mode of baptism, was supplanted by infusion or pouring, or aspersion or sprinkling for convenience, so the chalice, or cup is monopolized by the clergy, on the ground that it would be distasteful for so many, or all to communicate from the same vessel. "The convenience" plea is another protest against the use of the wine continually, and throughout all the zones of the earth. The careless and the unconcerned; the impious atheist and the lax libertine bring similar groundless objections against the law of duty and restraint; the rule of obedience and trust; the gospel of purity and salvation.

Gibbon makes Paul, the Apostle, say,—*"The priesthood of the New Law was substituted for that of the Old Law."*

The Levitical priesthood, called also the Aaronic, through Aaron and his grandson Phineas, &c., is called "an everlasting priesthood." See Exodus 40:15, and Numbers 25:13. When Jesus Christ, the messenger of the covenant will appear the second time without sin unto salvation "he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in days of old and as in former years."—Mal. 3:8.

Some have erroneously judged that the priesthood of Christ was for himself exclusively, and alone, whereas "after the similitude of Melchisedec there ariseth another priest," even a "priest forever after the order of Melchisedec," with "unchangeable priesthood." The spirit and letter of the gospel, the external rites and ceremonies, and the internal graces and cooperative power of the Holy Ghost, were doubtless administered under the two grand divisions of the holy priesthood long before the birth of Melchisedec, or the anointing of Aaron, a descendant of Levi. In process of time, by divine permission, the people of God, to discriminate and characterize the prerogatives of the two callings, named the first in rank after Melchisedec, the illustrious king of Salem; and the latter in honor of Levi, the ancestor of the house of Aaron. The "able ministers of the New Testament" have "the ministration of the Spirit." They "ministereth to you the Spirit, and worketh miracles among you."

In Acts sixth, seven deacons are set apart, and ordained to "serve tables," or attend to "this business of a temporal character while the apostles were to pray, preach," &c.

A desperate and fruitless effort is made to fasten the Popish barnacle of "the sacrifice of the mass" upon precedent and authority of apostles. They dig up this living lie from moth-eaten rituals, and

time-anchored liturgies. "Among others, we have the Liturgy of Jerusalem, *ascribed* to the Apostle St. James; the Liturgy of Alexandria, *attributed* to St. Mark, the Evangelist, and the Liturgy of Rome, *referred* to St. Peter." "There are various other Liturgies *accredited* to the apostles, or their immediate successors." "We account for this wonderful uniformity 'at the celebration of the mass' by *supposing* that the doctrine was received by the apostles from the common fountain of Christianity—Jesus Christ himself."

If there was one plain, "thus saith the Lord," "Holy Church would not have to ascribe, attribute, refer, or suppose anything about it; neither would she exhume these old creeds, or seek after the traditions of the fathers." "St. Paul says that Jesus Christ was offered once. How then can we offer him daily? I answer, that he was offered in a bloody manner and it is of this sacrifice that St. Paul speaks."

This is "private interpretation;" which the volume and the Catholic world denies and execrates. The deduction is at war with plain grammar, analogy, logic, reason or fact. Our exalted ecclesiastical dignitary wishes to learn "what better, or more efficacious way can we have of partaking of His merits than by assisting at the sacrifice of the altar?" I answer, through faith, and repentance; by baptism and confirmation; in obedience to God's commandments, and incessant perseverance is full salvation. "With what awe and grateful love should we assist at this sacrifice. The angels were present at Calvary. Angels are present at the mass." Prophecy, tongues, gifts, miraculous powers, and manifestations of the Spirit, by "the imposition of hands," are abrogated, or done away.

Mr. G. cuts the Gordian knot, as he proclaims, in the plenitude of his power, "I answer, they are no longer needed." Still, "angels are present at the mass;" which are "pure spirits *without a body*." How does he know when, or where the heavenly messengers appear if they are so very pure that they are wholly incorporeal and altogether immaterial!

"If the wounds of the martyrs plead so eloquently for us how much more the blood of Jesus shed *daily* upon our altars?" "Behold the Lamb of God," in every drop of consecrated wine, and each particle of the "blest bread," whole and entire, soul and divinity.

Our scribe wields the pen to defend "religious ceremonies," "which the church has ordained."

This "worthy celebration of divine service," even "the ceremonies now accompanying our public worship are, indeed, usually more gorgeous and elaborate than those recorded of our Savior; but it is quite natural that the majesty of ceremonial should keep pace with the growth and development of Christianity."

This "natural" appendage was purloined from Paganism; rigid, rank, and dark; reconstructed, embellished and enlarged to "keep pace" with the riches and despotism of the clergy, and the ignorance and superstition of the priest-ridden laity.

Christians can, and ought to grow, but the system of faith and worship was, is, and will ever abide perfect. The gospel of Paul is the perfect law of James.

The missal, or mass book, contains prayers so be said at mass, which varies not from year to year, and from age to age. These sentiments and forms have remained almost verbatim for a thousand years or more. In the service of the mass the priest advances from the sacristy, stands at the foot of the altar, confesses to God and his Saints, ascends the altar; nine times the divine elemency is invoked; intones the sublime doxology; sings the collects of the day; reads; chants; preaches; recites the Nicene creed; consecrates the eucharist; washes the tips of his fingers; changes the bread and wine into Christ's veritable body and bona fide blood; prays *our Father* et al, partakes, administers, blesses and concludes the whole dry mechanical farce with the opening words of John's record of the gospel.

The grounds for the use of the Latin language are that it was the language of the great empire that swayed the destiny of the world; the vehicle of thought for the early fathers, and thus became the depository of the treasures of sacred literature in the church. It is further urged that it became a dead and fixed tongue, while the doctrine and liturgy are uniform and unchangeable. The jewel of faith is set in a casket that changes not with time and decay, and the aim is to unify the Catholic world.

For lighted tapers upon the altar reference is made to the chandeliers of the old law. "Assuredly that can not be improper in the new dispensation which God sanctioned in the old." Their historical meaning connects with the Catacombs of the eternal city. The symbolic import represents "the light of the world;" as, also, "our light," with the bright and cheerful shining thereof.

To swing censers, burn incense, and adorn altars with brilliant candles, is journeying from "Jerusalem which is above," to "Mount Sinai in Arabia." With equal propriety and authority they could circumcise, keep the feast of the passover, and that of the unleavened bread, the whole ritual of the ceremonial law; every Jewish rite; and "crucify to themselves the Son of God afresh and put him to an open shame." The portions of the Decalogue, or ten commandments, that were not wholly abolished were so radically changed, and infinitely improved, that they are scarcely recognized any more.

Because the tribe of Levi, and especially the house of Aaron, were enjoined to wear distinctive apparel and peculiar attire, as shown in Exodus and Leviticus, "the church also, guided by heaven, prescribes sacred garments for her ministering priests."

Catholics imagine that this Popish regalia is eminently proper and becoming to impress the minister, "while engaged in the sacred mysteries," and remind the congregation of the "sublime functions he is performing." Outlandish inferences are

drawn, as, for instance, the Magi presenting gifts to the infant Redeemer, to give credence and coloring to this forlorn priestcraft, this depraved superstition. The vestments are described in detail, but the color varies, as white for Christmas; red for Pentecost; green from Trinity Sunday to Advent; purple for Lent; and black, in masses for the dead.

Other feasts, and festivals not a few, are sandwiched in with the variegating fabric of the old church.

(To be continued.)

Conference Minutes.

MASSACHUSETTS.

Conference of the above district convened at Fall River, Massachusetts, June 16th, 1888. W. H. Kelley and J. Smith were chosen to preside, and Thomas Whiting and F. M. Sheehy clerks. W. Pucill and S. Smith appointed ushers. G. S. Yerrington, J. N. Ames, M. H. Bond and T. Whiting committee on branch reports, J. Halstead and G. H. Gates committee on auditing. The privileges of the conference were granted to all the visiting brethren. The minutes of the previous conference were then read and approved. Elders present and reported: M. H. Bond, U. W. Greene, E. N. Webster, G. H. Burnham, A. H. Parsons, A. N. Hoxie, G. S. Yerrington, H. H. Robinson, F. M. Sheehy, T. Whiting, J. Smith, W. H. Kelley, C. E. Brown, J. Holt, F. A. Potter and C. A. Combs. By letter: Joseph Woodward, R. Farnsworth, N. R. Nickerson. Priests present and reported: J. Halstead, A. O. Tripp, J. Hoxie, F. Steffe, T. Andrews and G. Fisher. By letter: A. W. Glover and F. L. Sears. Teachers: D. T. Shaw, S. Smith, G. Robly, R. Bullard, R. J. Searle. By letter: W. B. Leland. Deacons: M. Gondolph, T. Boyd, W. Pucill, A. B. Pierce, W. Fenner. J. Smith read his reports as district treasurer and Bishop's agent, which were referred to the auditing committee. The matter of abolishing the office of district president was taken from the table and largely discussed, after which it was indefinitely postponed. Communications were received as follows: Number 1, Attleboro, Massachusetts, June 16th, 1888. To the Saints of the Massachusetts district, Greeting: We the undersigned members of the Reorganized Church of Jesus Christ respectfully request that your honorable body take some definite action relative to the organization of a branch of the church at Attleboro:—John M. Robbins, John Marchington, James T. Shellcross, Thomas B. Robbins, Arthur B. Pierce, Samuel G. Robbins, Lizzie Marchington, Nellie M. Buxton, Lydia A. Robbins, Harriet Bradshaw, and Maria Woolley. No. 2, From Western Maine District:—Whereas, the Massachusetts district conference in its late session indefinitely postponed action in regard to the proposed reunion meetings between Eastern and Western Maine and Massachusetts districts; Therefore, be it resolved, that we, the Western Maine district, in conference assembled, express our decided disapproval of said action as being detrimental to the interest of the work in this state, and respectfully urge a further consideration of said reunion meetings. No. 3, To the Massachusetts district conference: Whereas, action on the report of committee from Massachusetts and Western Maine, on the feasibility of reunion meetings to be held alternately between the districts was indefinitely postponed by the last Massachusetts conference; therefore be it resolved that we, the Saints of Eastern Maine, believing that said meetings will be a benefit to the cause, urge the consideration of said resolution by the next Massachusetts conference, and the practicability of appointing first for Eastern Maine. Adopted at Jonesport, May 13th, 1888, by the Saints of Eastern Maine district. No. 4, Resolved that we think the sustaining of notions that obtain by dreams or other manifestations,

bad policy and dangerous precedent, when enforced as argument. These were all referred to a committee consisting of all the elders of the conference. Branch reports were received from Brockton, New Bedford, Providence, Cranston, Douglas, Dennisport, Little Compton, Fall River, Plainville, Boston. Adjourned until 9 a. m., Monday morning for business. Preaching Sunday morning at 10 a. m. by Elder Wm. H. Kelley; at 2 p. m. by H. H. Robinson and at 7 p. m. by A. H. Parsons. A praise meeting was held early in the morning. Monday morning, business meeting opened by singing and prayer. Minutes of Saturday's session were read. The elders committee reported; the report was acted upon by sections. Sec. 1, With regard to the request of the Attleboro Saints, we recommend that as the matter is already in the hands of the presidents of the mission and district, that we leave it to their wisdom and judgment. Adopted. In relation to communications, Sec's. 2 and 3, We recommend that the conference appoint a committee to act in harmony with the committees of Eastern and Western Maine districts, to bring about such reunion meetings. Adopted. Sec. 3, We recommend that the following substitute for communication (Sec. 4) be adopted by the conference: "That we think the sustaining of opinions by dreams or other manifestations, bad policy and dangerous precedent when enforced as argument." Adopted after a long discussion. A recommendation of the committee in relation to publications in the *Herald*, was laid on the table until the next district conference preceding the General Conference. Frank M. Sheehy, Thomas Whiting, M. H. Bond, Wm. H. Kelley and John Smith, were appointed committee to act with the Eastern and Western Maine committees in the matter of reunion meetings. The auditing committee reported having examined the documents referred to them and found them correct. Report adopted. John Smith was sustained as district president, and Thomas Whiting clerk. Wm. H. Kelley was sustained as missionary in charge. The general authorities of the church were sustained. The thanks of the conference were given to the Saints of the Fall River branch for their kindness and hospitality during conference. Music was rendered by Bro. O. E. Granger, organist, Bro. John Watts and Mr. William Booth, violinists, John Gilbert chorister. The statistical reports was as follows:—Boston 103, Plainville 63, Fall River 116, Little Compton 30, Dennisport 55, Douglas 16, Cranston 21, New Bedford 28, Brockton 30, Providence 172; total 634. District Treasurer's report:—Income with balance, \$14 38; expenditure \$5 28; balance 9.10. Bishop's Agent's report:—Income with balance, \$1101.40; expenditures \$812.32; balance \$289.08. The committee on branch reports did not make any report, so the branch reports were referred to the district clerk. The next conference was ordered to be held in Boston the last Saturday and Sunday in January, 1889 at 2:30 p. m. A vote of thanks was given to Brn. A. H. Parsons and H. H. Robinson for their labors in the district.

KEWANEE.

This district conference was held at Millersburg, Illinois, Saturday and Sunday, June 23d and 24th. Elder J. W. Terry presiding. Minutes of former conference read and approved. Branch reports:—Henderson Grove 45, Buffalo Prairie 67, 4 added by vote; Millesburg 43; Kewanee 75, 3 baptized. M. T. Short reported by letter. John Chisnall, bishop's agent reported:—On hand last report \$9 16, received since \$53 25, total \$62 41. Disbursements \$58, balance \$4 41. The following officers reported:—Priest, Dungee. Elders: D. S. Holmes, E. T. Bryant, John Chisnall, John D. Jones, J. W. Terry, and Teacher Hiram Williams. Of the seventy, Father Adams. The following was adopted:—Whereas, it has come to the knowledge of this conference that Bro. A. W. Strong was ordained to the office of deacon by the officers of the White Eagle branch, while said person was a member of the Buffalo Prairie branch, therefore be it resolved that such action was illegal, and is hereby declared null and void. Resolved that a two days meeting be held at

Henderson Grove the 18th and 19th of August. From an attempt to "revive" the spiritual condition of the Canton Saints, the following passed the house:—Whereas the Canton branch has been for a long time in a semi-disorganized state to the detriment of the work, therefore be it resolved, that the president of this district be requested to go there and reorganize the branch; and if directed by the Spirit, to ordain such officers as may be needed for the welfare of the work in that vicinity, and that he be authorized to take with him such help as he may need. Services: Friday evening preaching by John D. Jones; Saturday evening by John Chisnall; Sunday 9 a. m. prayer meeting, and at 10:30 a. m. preaching by D. S. Holmes; at 2:30 p. m. Saint's meeting, and at 7:30 preaching by J. D. Jones. Four were baptized during the conference and throughout the session the Saints were blessed by the presence of the Holy Spirit. Adjourned to meet at Buffalo Prairie, September 15th and 16th.

WALES.

The quarterly conference of the Eastern district assembled June 10th in the Saints' meeting room, at Cardiff. Elder W. Morris president, Elder George Cope secretary *pro tem*. The conference was called to order at 10:45 a. m. Prayer by Elder D. Meredith. After singing hymn 861 (Saints' Harp) Elder J. R. Gibbs exhorted all present to be faithful ministers for Christ. He was sorry that Elder T. E. Jenkins, president of the mission, was detained at home, owing to the severe illness of his partner in life—his absence causing much regret to all assembled. Reports from branches were received as follows: Cardiff, Elders 2, Priests 2, Teachers 1, Deacon 1, removed by letter 3; total at present 14. Elder T. Gould president, Sr. Rhoda Bevan clerk. Aberaman, Heniriad 4, Offeriad 1, Deacon 1, Wediwarm 1, Aalodan 10, Cyfanswn 16, D. Davies, Llywrys, Rhondda, Heniriad 3, Offeriad 1, Aalodan 9, Cyfanswn 13. P. Price. Llywys. No reports were received from Merthyr, Ogmere and Nantyglo. Moved by Elder G. Cope and seconded by Elder D. Meredith that the branch reports be accepted. Carried. The following elders reported their labors: Thomas Gould, J. Evans, D. Meredith, George Cope, W. Morris and J. R. Gibbs. Priests, T. S. Griffiths F. Bevan and R. Jenkins. Teacher Sydney Bevan. All expressed their determination to live for Christ, to spend and be spent in his service. Some of them had been serving him for thirty, forty and forty-five years, and still they desired to end their days in his service; for to whom should they look, or where should they go, Christ was eternal life to them. Elders D. Meredith and John Evans reported their labors at Ogmere, they having been appointed to visit that place. Elder D. Meredith moved that the next conference be held at Merthyr, September 9th, 1888, which was adopted. Bro. T. S. Griffiths moved that the minutes of this conference be sent to the Saints' Herald, and that the next conference should be announced therein. Seconded by T. Gould and carried. The morning session was then brought to a close with prayer by G. Cope. At two p. m. divine service was held in a large room in Crockherbtown, and powerful sermons were preached by Elders D. Meredith, J. R. Gibbs and George Cope, to attentive audiences and again at half-past six p. m. in the same room. Preaching by Elders Thomas Gould and George Cope. Elder J. R. Gibbs at the close delivered an earnest appeal to those present to obey the gospel of the Lamb of God, and become united with his own recognized people on earth. Adjourned to meet at Merthyr, September 9th, 1888, to transact the business of the district. All persons holding office who are not able to attend in person should send their reports by letter, addressed to Elder T. E. Jenkins, 15 Broad street, Dowlais, on or before September 8th.

Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnau at Wasanaeth Eglwys Iesu Grist, Ad-oleiddedig Sant y Dydd Diweddaf." There are 393 hymns in Welsh and 33 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

Miscellaneous.

THIRD QUORUM OF ELDERS.

We make another appeal to you, and again ask that those whose names follow will please send on a postal card, or otherwise, their full address; we wish to hasten the completion of the circular letter. Through the kindness of Bro. H. A. Stebbins we have a complete list of the quorum. You need not send your reports until March 1st, 1889. We wish the address of the following members: William, Alden, Nathaniel Booth, Joseph Burnett, James Cazier, John Chapman, Christian Christianson, John R. Evans, Charles S. Frazier, Ruel Frost, Ira A. Goff, Edgar Harrington, William Hawkins, George Hawley, Reuben C. Hendricks, Reuben Hoyer, William R. Huscroft, Andrew Jacobson, Ralph Jenkins, Charles Kemish, Jonathan McKee, Ole Madison, J. E. Malcom, Z. S. Martin, Columbus Miller, Robert R. Montgomery, George Mottashed, George W. Nutall, Barton S. Parker, Madison Powlson, John Sayer, S. I. Smith, T. J. Smith J. Steel, John B. Swain, Garrett Walling, Benjamin G. Watson, James A. Wedlock, W. W. Whiting, Daniel M. Williams and Robert Young. Brethren please give this your attention by return mail; we are anxious to do the work assigned us. We are as ever, your servants for the truth.

J. T. KINNEMAN,

Stewartsville, Missouri.

J. M. TERRY,

St. Joseph, Missouri. No. 623 Messanie Street.

BORN.

THOMAS.—At Samaria, Oneida county, Idaho, April 28th, 1888, to Mr. William R. and Ellen Thomas, a son. Blessed June 28th, 1888, by Elder R. M. Elvin, and named Edward.

DIED.

FLOWER.—At Independence, Missouri, June 15th, 1888, aged 44 years, Thomas Flower. He united with the church in 1873; was baptized by Bro. William Gittings. In 1874 he received an injury while laboring in a coal mine at Pinkneyville, Illinois, from which he never recovered. For over thirteen years he was helpless; both of his limbs being paralyzed. He was administered to at times and almost always felt blessed. He bore his misfortune patiently, and his faith was firm in the gospel. He passed away with a full assurance of a glorious resurrection of the just. Funeral sermon at the church by Elder F. C. Warnky from Rev. 14: 13. The following is an extract from a newspaper, the Democrat: "The devotion of Mrs. Flower and daughters to the husband and father during these long years of his affliction has been all that could be shown by a wife and daughters. They not only loved to supply him with the comforts of life, but did all in their power to keep him surrounded with an atmosphere of sunshine. His slightest wish was gratified as far as possible, and the family seemed to find more companionship in his company than in the most inviting pleasures of the world. Such devotion will not go without its reward."

HAY.—Near Hearne, Texas, February 15th, 1888, Oscar, youngest child of Bro. S. C. and Sr. Sally Hay, aged 2 years and six months. Almost without warning came the fell destroyer and laid icy hands upon this lovely budding plant, and bade its warm, young heart be still. He has gone; the little voice is hushed, the little hands are folded and the little feet are at rest.

THOMAS.—At Malad City, Oneida county, Idaho, June 25th, 1888, of old age, Sr. Mary Thomas; aged 81 years, 4 months and 12 days. She accepted the gospel in Wales, her native land, and came to Utah in 1853; was baptized into the Reorganization by Elder W. W. Thomas, May 26th, 1866. She leaves two brothers, seven children, forty-two grand-children and forty-two great-grand-children. There was a large attendance at the funeral; nearly every county officer was present at the service in the chapel. Sermon by Elder R. M. Elvin, from 2 Tim. 3: 10, assisted by John Lewis. The long cortege that followed the body to the last resting place on the lonely mountain side, was strong

testimony to the esteem the people of Malad held for the departed. A mother in Israel has gone to the abode of the just.

FOSTER.—At Independence, Missouri, July 3d, 1888, of whooping cough, Emily C. daughter of Mr. and Mrs. Foster, grand-daughter of Elder George Hayward, aged 1 year, 7 months and 8 days. Funeral services by F. C. Warnky.

"Fold her, O Father, in thine arms,

And let her henceforth be
A messenger of love between
Our human hearts and thee."

HARRIS.—At his residence near Glen Easton, West Virginia, June 17th, 1888, our much loved brother, Elder Aaron Harris, passed away, in his 68th year. He had been a member of the Reorganized Church of Jesus Christ for nearly twenty-two years, and has always been a faithful servant of the Lord. He was president of the Fairview branch. While we mourn his loss it is not as those that have no hope. His sickness was of only two days duration, yet his sufferings were great. He died in strong faith, and we feel that our loss is his great gain.

HAMPTON.—At Livermore, California, June 8th. Sr. Irena Hampton; aged 30 years, 5 months and 3 days. She leaves a husband and five little children to mourn their loss. She was a patient wife, a loving mother, and earned the respect of all her neighbors, who deeply feel her departure.

ROBERTSON.—At Independence, Missouri June 29th, 1888, of paralysis of the brain, Henry J. Robertson, husband of Sr. Lizzie Robertson; aged 45 years, 8 months and 29 days. For several weeks his sickness lasted, much of which time he was unconscious. He was buried from the the house of Elder Joseph Luff, his brother-in-law, on the 30th of June. Elder F. G. Pitt conducted the services.

PAYTON.—Near Decatur, Nebraska, June 20th, 1888, of puerperal fever, after an illness of fifteen days, Mary E., wife of Mr. G. W. Payton, aged 40 years, 7 months and 33 days. She was baptized at Preparation, Monona county, Iowa, March 26th, 1865, by Asa Walden. She leaves a husband and ten children, three brothers and two sisters, and a large circle of sympathizing friends to mourn their loss. Services at the grave, in charge of Rev. Queen, of the Baptist Church.

LIVINGSTON.—At Buffalo Prairie, Illinois, May 11th, 1888, of black diphtheria, Floyd, son of John W. and Maggie Livingston, aged 1 year, 1 month, and 11 days. May 13th, Mary Ellen, daughter of above, aged 5 years, 5 months and 22 days. May 16th, David O., son of above, aged 3 years and 7 months. Funeral sermon June 17th, at Latter Day Saints chapel by Elder D. S. Holmes. Text Isaiah 16: 26, 27. These were all the children our friends had, and all died in one short week of the same disease.

CLUTE.—At St. Louis, Missouri, July 4th, 1888, Mr. George F. Clute. He was born at Castle, Wyoming county, N. Y., December 12th, 1866. He was suddenly called away by heart disease. Mr. Clute had been sleeping a few moments, and was called by his mother to view the fire-works which he had expressed a desire to see. Passing out upon the roof from the upper rooms he fell twice in quick succession, stating that he had a strange feeling, and all was over. He was not connected with any church. His widowed mother said of him: "Not one hour of grief or pain did he cause me in life, aside from that occasioned by his sickness." The burial took place on the 5th. Mrs. Clute's sadness is sore, though surrounded by many friends. Funeral services and sermon by R. Etzenhouser.

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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE. HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, THEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Flora Scott

Vol. 35.—Whole No. 793.

Lamoni, Iowa, July 28, 1888.

No. 30.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the paper a success.

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Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, July 28, 1888.

"AN ADULTEROUS GENERATION."

"Domestic infelicity, divorces, marital irregularities and infidelities, elopements of married men with other men's wives, separations, and so-called affinities have become so common that they have almost ceased to attract observation, or at most only furnish material for a day's gossip and wonder. Now and then, however, one of these scandals appears so outrageous in its circumstances and so aggravated in its meanness, viciousness, and moral degradation that it becomes a matter of more than passing moment and calls for prompt and sweeping denunciation."

On reading the above which we take from the Chicago *Tribune* of late date, we are reminded that the late president William Marks, in 1859, stated that just prior to the death of Joseph Smith the Seer, he (Marks) heard a most striking and woeful prophecy delivered in Nauvoo, in which it was said that the time was near when "the spirit of adultery" would go forth like a flood, many in the church would be corrupted and fall thereby, that the world would receive it largely, and that its ruinous defilements would abound in all quarters.

That this had a shocking fulfillment in Nauvoo and elsewhere among some of those professing to be Saints, from about the time this prophecy was delivered, is too apparent to now need proof with those acquainted with the history of the church and since. And that it has had, and is having a terrible and sweeping fulfillment outside the Church of Christ is seen in the "free-love" agitations, and similar movements that have blinded and destroyed their millions in the past fifty years, and that are now engulfing their numberless victims from nearly all grades and departments of society.

Paul, in 2 Timothy 3:6-9, clearly fore-shadows how this great evil would ensnare some of the Saints "in the last days," for he says:

"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning and never able to come to a knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was."—2 Tim. 3:6-9.

Moroni predicts this same state of things among professed Saints in the last days, when he says: "O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God?"—Book of Mormon 4:4.

Among the chief and most effective means for polluting the individual, and the Church of God, is this adulterous spirit. If permitted, it pollutes the heart in its desires, and then the very fountain is corrupt, the "chamber of imagery" is defiled, and evil deeds follow when convenient occasion is presented.

The grossness of this evil, and also the danger of it, is seen in the strong and sharp denunciation of it by the Almighty:

"And he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out."—D. C. 42:7.

This is further confirmed in these piteous words:

"And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear; wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in the lake that burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection."—D. C. 63:5.

That much, very much, of the blindness and vileness found among professed Saints have arisen from the withering, ruinous sin of adultery and its like, is beyond question. When the heart and soul is defiled by desire or deed in this direction, the Spirit of God is grieved, the powers of heaven withdraw from the individual, and unless he or she repents they go down to ruin and to woe. But when the heart is kept pure, the light of God will enter the soul and make it "all glorious within," its pathway will lie "beside the still waters," and "upon the high places of earth." "Blessed are the pure in heart, for they shall see God."

In this "adulterous generation" the strictest care should be taken to keep the

innermost springs of the soul free and untainted from all impurity of flesh and spirit. "Abstain from all appearance of evil."

The clipping at the head of this article does not exaggerate in its statement of the evils it condemns. All who are conversant with the news of the day are aware that adulterous, lecherous, "fleshly lusts" are sweeping through the world like a deadly sirocco, and that vast numbers are falling beneath its polluting power. The Saints, and the young, should carefully, persistently cultivate the saving graces of genuine Christianity and enjoy that "beauty of holiness" found alone in the blessed gospel of Christ. Therein is safety; therein is joy and gladness, for they are "profitable unto all things, having promise of the life that now is, and of that which is to come."

HAND-BOOK ON PRIESTHOOD.

Who will compile for general church use a hand-book on the various and distinctive offices in the church, defining their respective grades, authority, privileges, powers and ministrations, taking their facts from the standard books of the church and church history? We have no hesitancy in predicting that a faithful work of the kind here indicated would go very far in imparting essential knowledge on that subject, promote unity largely among the ministry and membership, and aid greatly in securing needed uniformity in sentiment, teaching, and administration. That such a work would meet with ready sale goes without saying. Shall we soon have such a work? Who will undertake it?

EXTRACTS FROM LETTERS.

Sr. Sarah Hannaman, recently baptized by Elder Beatty, wrote the 12th instant from Chauncey, Athens county, Ohio, and says:

"Brother Beatty is inspired by the Spirit of truth and seems to have no other purpose than to do good. He labored in the midst of prejudice, but I think that some seed has been sown that will take root in honest hearts."

Bro. J. C. Clapp wrote from John Day, Oregon, the 9th instant, saying he had baptized three estimable ladies there of late and had several more applications. He intends to organize a branch there soon. He says further:

"Weather hot. Satan turns his dogs loose occasionally, but they only growl a little and go back to their kennel. The Lord is with us."

Bro. C. G. Lanphear wrote us from Andover, Alleghany county, N. Y., the 12th instant, sending for publications, and says:

"I am doing what I can in giving the people a knowledge of the gospel and latter day work."

Bro. E. W. Nunley writes from Wheelock, Texas:

"Have been preaching in Hills county, near Peoria, and have baptized four, two heads of families and two ladies. Some opposition had been aroused and for this cause, with the fact that the people desire to hear our claims, I look for a further ingathering soon."

Writing from Senior, Texas, the 10th instant, Bro. I. N. Roberts says:

"I have baptized nine since the first of June. The work is moving on nicely in this mission."

Bro. J. C. Clapp writing from John Day, Oregon, where he has been preaching and baptizing, says in a letter dated July 12th:

"Plenty of work, prospects bright and the Lord is with me."

EDITORIAL ITEMS.

Bro. N. P. Clawson wrote from Salina, Sevier county, Utah, the 7th inst., that Elder S. Borgquist, of Richfield, Utah, had spent considerable time during the past year in the surrounding settlements, talking with the people, distributing *Heralds* and *Banners* and tracts, and had succeeded well in reaching the judgment of many.

Elder S. F. Walker, author of "The Ruins Revisited," leaves to-day for Cincinnati, Ohio, to attend the Exposition. He will be in that city until the close of the Centennial Celebration, and after that will remain for some time in the state of Ohio, holding himself in readiness to respond to calls for ministerial labor. Saints in southern and central Ohio desiring the labors of Bro. Walker can communicate with him, care of the Post Office, Cincinnati, Ohio, until notified through the *Herald* of a change in his address.

In *Herald* of July 7th, page 439 in marriage notice, read "John," instead of "George" Nesbet.

HEALTH HINTS.

HERE are some of the chief rules for patients to observe who are seeking health and healing under that system called Christian Science. Many of them are good, but not new. They have been urged by the best instructors on health topics for centuries past—notably in the present and last centuries. Read and profit by them:

Stop thinking or talking of your own or any other person's beliefs of sickness; also do not listen to any such conversation, and if it can be avoided in no other way absent yourself from any company where it is carried on.

Have no doubts of your final restoration to health, even if the case should be slow to yield. Truth must be victorious, and a doubtful condition of mind on your part but retards your cure. Allow no one to talk to you in a discouraging way about your case, but be loyal to science whatever friends may say or think, and you are sure of reward.

Above all, stop gossiping about the truth or humbug of science or your scientist. Be firmly grounded in the faith that science is true, and do not be blown about by the opinion of others. If troubled by doubts express them to your scientist only, and you will be shown the way out of

them, while other people will but add to your perplexity. You must have the witness in yourself that science is truth, and then the affirmations or denials of mankind will not disturb you; until you do have this witness there is little peace for you. Look within your own soul for answers to all questions in regard to spiritual things, and then act on those answers. Act on your own best thought and not look to others to be led.

Never think or speak slightly of science whether you understand it or not; it is dangerous to you to do so.

Not only never take any medicine, but have no desire to do so; it will hinder your recovery if you do. God is equal to your cure without these man made discoveries.

Be grateful for all improvement, whether it be much or little.

Do not try to conceal anything from your scientist, who holds all his patients' communications confidential. A concealed sin or trouble might be the very thing your scientist needs to cure you.

Keep your thoughts on pleasant things. Think as little as possible of your condition. Forget that troublesome self by lovingly doing for others.

Give no one any but good, kind thoughts. Any feeling of ill will or revenge might prevent your cure.

Have no anxiety about anything. It is a fruitful cause of sickness. Regard it as sinful, since it is doubting that your life is ruled by wisdom and love. "All that is not of faith is sin," and anxiety is far from being faith.

To sum it all up, the more loyal a patient is to science and the greater his faith in God (Good) the quicker will be his release from sin or sickness. Look alone to God for your cure and regard your scientist as but the instrument through which God works. Do not make too much of your scientist, for in that case you depend too much on him and too little on God. Make practical every bit of truth that you know. Help yourself all you can rather than rely on another's realization of truth.

By practicing these rules you will grow strong in truth, and that means to have the physical expression of strength.

Original Poetry.

AN EXHORTATION.

Up and away, thy Savior gone before,
Why dost thou stay, dull soul; behold the door
Is open, and his precepts bid thee rise,
Whose power hath vanquished all thine enemies.

In vain thou say'st, thou'rt buried with thy Savior,
If thou delayest to show by thy behavior
Thou art risen with him; till thou like him shine,
How canst thou say His light is thine?

Open thine eyes, sin-seized soul, and see
What cobweb ties they are that trammel thee;
Not profit, pleasure, honors as thou thinkest,
But loss, pain, shame, at which thou kindly winkest.

All that is good, thy Savior dearly bought
With his heart's blood, and it must then be sought
Where he keeps residence who rose that day;
Linger no longer then, up and away.

WM. KENDRICK.

R. S. Salyards, Lamoni, Decatur county, Iowa.
A. J. Moore, Elkhart, Anderson Co., Texas.
J. W. Gillen, 3129 Caroline street, St. Louis, Missouri.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Duty makes as strong a claim
As if an angel called your name
And all men heard the call."

SISTERS, HAVE YOU HEARD.

WHILE waiting for the names to come in for enrollment in the Prayer League, we have more than once been led to wonder why they came so slowly, and at last have been led to question privately quite a number of the sisters to ascertain whether or not they approved of it. With two exceptions the answer has always been in the affirmative; but various causes have been assigned as the hindering one standing in the way of the names not having been sent before. There is a couplet ringing in our memory to-day, and we transcribe it here:

"Do at once what you're to do,
Time doth pass away."

How swiftly the hours glide by, and the days lengthen into weeks, months and years. The League is to be formed, and next week we will publish the readings and subject for concert of prayer. We have thirty-four names enrolled, and before the close of 1888 we expect to number them by hundreds. Are there no tried and tempted ones; none who are buffeted and sorely afflicted? If there is comfort, hope and strength in unity of purpose and heart, why not join us. Some have written, "We are so situated that it is not possible for us to meet together." To such we say, There is no request made that you should do so. Make your wants known to God *just where you are*. If He meets with you your prayer is heard; and if heard, then the apostle tells us it is answered. Others have written, "We would like to meet together at a stated time." To these we say, Meet, and may God meet with you.

We will give a report next week of the amount paid into the Home Column Missionary Fund since we last notified our readers just how it stood. We would like to tell you that it is being sustained mainly by persistent, self-sacrificing effort which can never be properly estimated by dollars and cents; and to such as have contributed in this way we wish to say, "Jesus is standing over against the treasury," and he is not estimating what is being done as man estimates it. Be faithful just a little longer over the few things, and he will make you ruler over many. Yes, even those who have not cast in a penny, will find that the will has been taken for the deed, and that which they had in their heart to do has in reality been done. Who would not serve such a Master with gladness!

Last week there came to us from a brother in Streator, Illinois, a beautifully wrought spool stand made by the sender, a man seventy-two years old. This he desired should be sold to the highest bidder for the benefit of the Home Column Fund. One party bid \$1.50 for it before it came to our hand; but we expect to get more than that for it before we part with it, and will render our account through the column. God bless the aged hands which wrought the gift, and refresh the memories of the sisters, that when their birthdays come they may not forget their offering. One sister in Colorado, sending one dollar, says, "I have saved a long time to ob-

tain this amount. As a band of Saints we hope for a glorious resurrection, and how can we express our desires better than by good deeds?" To each one of our Home Column Band we say, Press on!

"Keep doing good,
Keep helping needs,
Keep high thy aims,
Keep pure thy deeds."

HOME COLUMN MISSIONARY FUND.

Sr. Mary Despain, Galesburg, Ills.....	\$ 75
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Sr. A. Dayton, Sycamore, Ills.....	1 00
A Sister, Davis City, Iowa.....	1 00
Sr. L. Newman, Lamoni, Iowa.....	1 00
Sr. M. G. Chapman, Livingston, Neb.....	56
A Friend, Eagle Grove, Iowa.....	27
Sr. Elizabeth M. Shupe, Magnolia, Iowa....	56
Sr. Maggie M. Merchant, Magnolia, Iowa..	29
Sr. Gracie Merchant, Magnolia, Iowa.....	07

Send all money to David Dancer, Box 82

LAMONI, IOWA, July 19th.

INDEPENDENCE, MO., June 27th.

Dear Sisters:—The *Herald* is always a welcome visitor in our household, as it comes to us weekly, freighted with glad tidings of great joy, full of encouragement to the despairing and timely warnings to the tempted, while truth is the more made manifest as the opposing powers redouble their efforts to tear it down. For one, I am thankful that the *Herald* is an investigator, not only of our own faith, but of the belief of others and of the false doctrines which the Saints are sure to meet sooner or later, and which, from having seen both sides of the question in the *Herald*, we are in every case prepared to see the superiority of truth over error; and the Saints should be lovers of the truth. Neither need we be astonished if we ourselves are sometimes found in error, or offended if our mistakes are pointed out; for if we could know everything at once, there would be no need for the Lord to add "line upon line" or "precept upon precept," so that we might grow in the knowledge of truth. An investigation of our doctrine should not end with baptism; nor must we suppose that we have nothing more to learn after we have been duly confirmed a member of this latter day work. The very term, "latter day work," signifies something to do, something to be learned, a work to be accomplished; not merely for this life only, but for eternity. If it were only for this life, then we might make the requirements of fashion, or the dictates of those who follow after the pleasures of this life, an excuse for never attempting to do anything for the Master's cause; but "the law of the Lord is perfect, converting the soul," and "search the scriptures," are declarations more binding upon us than any of the world's requirements.

And, sisters, how much better opportunities we have of searching the scriptures that we may know the way of life, than many of our mothers and grandmothers had, if we avail ourselves of them. For instance, while they had to manufacture their own cloth and do the sewing for their families by hand, we have not only the cloth ready made for us, but our good sewing machines, which greatly lessens the labor of sewing, particularly if we are mindful of the requirement "Let all thy garments be plain."

I have read with interest what has been written in the *Herald* upon the subject of dress, and I find we do not see this matter alike; for while some think the above quotation has reference to

the unnecessary adornment of our clothing, and that we should not so adorn them, and have brought forth, as they claim, abundant proof from the Bible, Book of Mormon and Doctrine and Covenant, of the correctness of such belief, there are yet others who seem to think that if it has any reference to the adorning or trimming, it means that we should so adorn. But I believe the latter have failed to give us scriptural proof of their belief. Now, as unity of faith upon this question, as upon all others, is what we should desire, an exchange of our views on the subject, if given in the spirit of love, may be of advantage as it may point out the errors as well as the truths. Now upon the 144th page of Doctrine and Covenants we read: "And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands; and let all things be done in cleanliness before me." Evidently the law-giver meant something when he gave this law, but what it is we must try to find out.

Now, if there can be no connection between the pride of our hearts and the manner of garments we wear, why are they both connected in the above quotation, as some think that if our hearts are right it is no matter how we are dressed; but if our hearts are right will we not comply with any requirement of the Lord as soon as possible after we understand it? And again, if he meant we were to wear only the cheapest kind of clothing, could he not have said so? I do not know that the Scriptures forbid any who are able to wear a silk dress or a suit of broad-cloth, but I do read that the suit or the dress shall be made plain. Well, says one, why don't you read the rest of it, "And their beauty, the beauty of the work of thine own hands." Now don't that mean you should beautify your clothes? You can not keep that part of this law unless you adorn them. Very well; as this is a law to the church, if the sisters can not keep it without putting on some kind of lace or ruffles or embroidery or fringe or jet ornaments, neither can the brethren. "Oh, how absurd," says some one. "No one thinks of trimming the gentlemen's clothes; it is not the fashion." But we were not discussing the fashion and the brethren. Elders especially, ought not to be slaves to fashion, but should set the example of keeping the law; so if "let their beauty" means to beautify by trimming, ought not our elders to put the law into practice? And then we must try to find out what is meant by making them plain. A good many, if you ask their opinion upon this question, will say, "Oh I don't think it means that we should not trim our clothes;" but if they see a dress made wholly without trimming, will say, "Why that dress is made perfectly plain," or, "How plain Mrs. so and so is dressed," or "I have made my new dress with a plain skirt." And if one asks how is that, the answer will be, "Without trimming of any kind." Some believe it has reference to adorning, but say we should not go to extremes, but trim your garments a little. Now, sisters, if the Lord says Thou shalt not lie, does he mean that we shall not lie at all, or that we may lie a little, just enough to make a good story? The good book says, "Be not deceived. God is not mocked;" also, "Why is it that ye receive not the preaching of him whom God hath sent? if ye receive not this in your hearts ye receive not me."

Now, sisters, or brethren either, if I am mis-

taken upon this question, I sincerely hope some one will be kind enough to point out the errors, and so far as my own personal taste and love for the beautiful is concerned, it would please me, if I knew that the Lord did not require us to make our garments without trimming; but if clothes that are so adorned are plain, then surely clothes that are not trimmed, are plain too, and I don't think the Lord would have said, "Let all thy garments be plain," if it was impossible to make them otherwise. It does not say there should be very much beauty about them, but as I understand it, that we should try to make them as nicely as we can, and still make them plain. I know this would require some sacrifice of our own natural minds and tastes, but some have even been required to sacrifice their lives for the work's sake; and I have wondered if in this day any of us would sacrifice the work for the sake of dress. The Lord forbid! There have been many quotations bearing upon this subject, made in the *Herald* within the last two years, and I remember reading a printed sermon of Bro. T. W. Smith's years ago, long before I united with this church, in which he said (as near as I can remember) that if the church was ever wrecked, the rock of fashion was one upon which it would be wrecked. And, sisters, if so be that this is a rock of evil, a stumbling-block, or hindrance of the progress of the good ship of Zion, may there not be something required of us to help remove this rock of offense; and, if we have not heeded this requirement of the Master as we ought, is it not time that we set ourselves to understand and to obey? Will it be any better to keep putting it off? If we are not strong enough to renounce the ways of the world in this respect, will our children in the future be likely to be any stronger than we are? And, as the wise and foolish are to grow up together until the coming of our Lord, it will hardly do for the wise to say, Well, when the whole church adopts such a mode of apparel, then we will, because the foolish may want to wait till all the world obeys that law; but we will each one have to stand or fall for ourselves. "What will the record be?" In all these things let us have charity one for another, and guard against a spirit of envy, jealousy, or hatred.

With prayers for the welfare of Zion and all the honest in heart, I close.

Your sister in the one faith,

E. L. ANDERSON.

FORSTER, Australia.

Dear Sisters of the Home Column:—I feel it a duty to write a few lines to you. The *Herald* is a welcome visitor, both edifying and instructing us in the ways of wisdom. I am trying to serve the Lord to the best of my ability. If we ask the Lord for strength and are sincere in heart, he will aid us in all good things.

I can never doubt the great latter day work. I am sure it is of the Lord. When I read the testimony of the brothers and sisters, my heart overflows with gratitude to God that he thinks us worthy to send his servants here to show us the light of the gospel. My prayer is that we may hold fast the rod of iron that we may be heirs of his kingdom, and that if we live till Christ comes our lamps may be trimmed and burning.

Brother and sister Burton are in our branch at the present, for the last time. They will soon

start for home, and it will be hard to say good-bye to them, as they have won the love of all the Saints here. May the Lord bless them in all their works of love; and if we never meet again on earth, may we meet in Zion with all the redeemed. We will soon be looking for brother and sister Smith; they can do a good work here.

Your sister in the gospel,

M. A.

Dear Sister Frances:—We are now in Forster, the "rest haven" of Australia. How glad we were to meet the dear Saints in this place again. I do not think I could have been much more pleased if it had been our own home we had got back to instead of here; and I do not know what more our own people could do to manifest their love and respect for us, and their joy at seeing us again, than these Saints here have done. And now as I look out from my window on the pleasant and familiar surroundings, and know that ere long I must bid it all adieu, and part from these kind loving friends who have been Saints indeed to us, the tears dim my eyes; but this I know, neither time nor distance can ever erase this bright spot of earth from my memory, and I thank my God that he gave us the privilege of coming to this distant land where we have made many friends. The sorrow it cost us was only for a season; but the memory of kind and loving friends will be with us the rest of our lives; and even if we have merited no reward in the great "beyond," the years have been well spent; for we have the love and the prayers of many more now than when we came here, and that will continually add to the joy of our lives here in this world, and is well worth a little suffering to obtain. I can now realize more fully that God has made of one blood all the families of the earth, and full as near akin to those who a few years ago I looked upon as "strangers and foreigners," as to those of my own native land. All over the world the great brotherhood extends, and Christ is the Savior of the world! All are alike to him, and all would be alike to us if we but knew as he knows; thanks be to his precious name, we are learning, and with increasing knowledge, comes with increasing force the command, "Go ye into all the world and preach the gospel." Our experience does but strengthen the desire to help carry the glad tidings to every member of the one great family—yes, the glad tidings that our "elder brother" is soon to come to execute the Father's "will" concerning this portion of his great estate. Who will perform the legal part that is required of them as children, that they may claim their portion as heirs to the vast possession, that when the inheritance is divided they may have a dwelling place which will abide forever?

The Saints of Forster are seeking diligently to secure their portion in the great will and testament. They are united and happy. May God still continue to bless them, and help them to put forth every effort to obtain a rich inheritance that fadeth not away.

SISTER EMMA.

NOTICE.

During the last General Conference two groups were Photographed: one of the "Twelve," and one of the "Seventy." Learning that quite a number of the Saints want these Pictures, we will furnish them as follows; They are 5x8, but mounted on 8x10 cards. On plain white cards, 30 cts each; on gilt edge cream or maroon cards, 50 cts. Any number post paid. Address orders to

WELLS, BROS.,
Box 92, Bozeman, Montana Territory.

Correspondence.

GALENA, Indiana, July 14th.

Bro. Joseph and William:—I have just returned from Byrnsville, Harrison county. Our meetings closed there on the 11th inst., and two more were baptized on the 10th, making ten we have baptized at that place, and many more are near the kingdom. Two of their Reverends put in an appearance last Sunday. One was of the sanctified class who said he was saved and saved now. He was beyond the power of Satan to tempt him. He thanked God he prayed three times a day. Old Pharisaical doctrine revamped. While we believe that sanctification is a bible doctrine we deny their application of the term. Aaron was sanctified to the priest's office by command of the Lord through Moses, yet he was Aaron after his sanctification, as he was before, subject to the same general laws of nature that other men are. Therefore we are forced to the conclusion that it was not the material of the thing or person that was changed, but its use. Aaron was the same. So was the offering and the animals after sanctification as they were before in point of material substance. It was not the substance of the thing or person that was changed, it was its use. It follows as a logical consequence that the term sanctification means no more nor less than "to set apart from a common to a sacred use." Everything that could be said against us and the work, has been said, but old ship Zion is still out on the ocean sailing and her colors unfurled.

Yours in the conflict,

M. R. SCOTT.

SOUTH RAWDON, N. S., July 4th.

Brethren Joseph and Blair:—A great many of the Saints asked me to write them when I got through; it is impossible to do this otherwise at present than through the Herald. After the General Conference, having received this appointment, I set about arranging my affairs to come directly here. Passing through Kansas, I had the pleasure of preaching a number of times, and baptizing eight, and blessing a number of children, and administering to the sick. The power of God accompanied the administrations. Leaving Kansas I stopped four days at Independence, Missouri; a profitable call for me, and enjoyed very much. Thence to Chicago, where I met with the Saints once, and visited relatives seven days. While there I visited brother and sister Muetze, who are quite feeble in body, but strong in the faith of our Lord. May God's fostering hand be over them. Thence to Providence, Rhode Island, where I enjoyed the hospitality of brother and sister Bond. Met with the Saints in prayer service at 10:30 a.m., where comforting words were spoken to me concerning my labors here. Thank God for the gospel and its gifts. I spoke to the Saints twice, and on Wednesday went to Attleboro and spoke to the Saints and friends at 7:30 p.m. in Bro. Bradshaw's house with fair liberty. Bro. Coombs came up from Plainville and took me home with them after preaching. I preached for them in their chapel and enjoyed myself immensely at both places. Returned to Providence, thence to Fall River, Massachusetts, by boat, preaching for them two Sabbaths. Thence to Little Compton, Rhode Island, where we spent four evenings talking

gospel to the Saints and friends. While there I made my home with Bro. Joseph Pierce, and my visit was made pleasant by himself and wife, who has since been called away by death. It was a shock to me when the news came; but our acquaintance with her, although short, gives us a full assurance that if we are faithful till death we will meet her again. May the fostering hand of a loving Father ever shadow the bereaved husband, our beloved brother, and give consolation and comfort. Thence we returned to Fall River for the district conference, which convened June 16th. We had a very pleasant session in some respect, and I trust it was profitable to all. We were detained after conference by Bro. Kelley, who had requested us at Independence to stop over until after this conference. We knew not why his request was so urgent until after conference when it began to dawn upon our benighted minds. We left Fall River for Boston, June 23d, Bro. and Sr. Robinson stopping at Brockton over Sabbath, he to preach for them. We arrived at Bro. Steffe's and preached twice on the Sabbath in their hall. Enjoyed our stay in Boston very much, as Bro. and Sr. Steffe did every thing to make us happy; God bless them. Bro. Briggs, Kelley and Sheehy came to Boston on Tuesday and saw us take shipping on the "New Brunswick" for this country, with smiles all over their faces and prayers for our safety in crossing the deep, and success in this field. We shook hands and bade them all good bye, with the assurance that if we met no more on this stage of action, we will meet where parting is not known, if faithful. It is cheering to know that you are remembered by your brethren while far away. After three hundred miles ride on the deep blue sea, we arrived at Annapolis, making one stop at Digby, sixteen miles west of Annapolis. We stopped in the river Annapolis opposite Digby, where a tug came out with a flat boat to take in the passengers and freight. This is called a river but it is an arm of the sea. Where we entered this river the mountains are on each side. The captain said they were nearly seven hundred feet high, covered with beach, pines, hemlock, fir, junipers, and other kinds too numerous to mention. At Annapolis we took train at 1:30 p.m., June 29th, for Hansport, Bro. and Sr. Robinson stopping off at Kentville, where Bro. Newcomb met them and took them over the hills and dales to his place ten miles. We arrived at Hansport at 7 p.m., and Bro. Holmes J. Davison met us at the depot with team and took us out to his place two miles away. We stopped one night, he having made arrangements for me to preach at this place, so we said good bye and took train for Elerhouse where we expected some one would meet us; but alas no one there only strangers and it raining as though everybody was at home, while we were in a strange country with but a few pennies and twelve miles from where we were wanted the next day and it 7 p.m. The cause was the lack of Bro. Dimock getting the mail to meet us. We squandered our pennies for a rig to carry us out through the rain. We took them by surprise at Bro. Dimock's as they knew nothing of our coming that day. Sabbath afternoon as it stopped raining Bro. Dimock called in a few of his neighbors, and as I was in the act of commencing meeting in stepped brother Wood and lady on the hunt of us. They had met at chapel at 11 a.m., expected

hat I would be there sure. After preaching Bro. Dimock brought us to Chapel, where I spoke to thirty-three interested hearers. We are here and what we will accomplish the Lord only knows, but this we do know, we want to do what we do in harmony with his mind.

Some I suppose would like to know if we got sea-sick. Mattie, my wife, did not, but the rest of us felt rather queer. No one can understand it till they have been there. I was near enough sea-sick to satisfy me that it is a very unpleasant feeling. The above will be our address, as we expect to make this our headquarters. Say to the Saints who have been in the habit of writing us and sending stamps for reply, we can not use them; they are no good here. A two cent United States stamp will bring a letter here, but it takes a three cent Canadian stamp to carry a letter from here. Some have written us putting five cents United States stamp on their letter when there is no need of doing so on common letters. Greenbacks are good, but silver is only worth eighty cents on the dollar. We are stopping with brother Wood at present, and think we will locate in this place. We will start a Sabbath School and prayer-meetings along with our preaching. The brethren have been waiting for us to come before starting their prayer-meeting and Sabbath School again. More anon.

In everlasting bonds, we are yours,

A. H. PARSONS.

NATHAN, Ark., July 14th.

Brethren:—The "world do move," and so do the "preachers." I have got them warmed up to fever heat, and they have become very restive. Something must be done or their idols will tumble—they will tumble sure. I am "billed" for a debate with a Campbellite preacher on the 25th instant, and also one with a—well I know no name for him—on the 8th proximo. I am sowing the seed, and I hope that some falls on good ground. Prospects are good. In bonds,

A. J. CATO.

COURTLAND, Ill., July 7th.

Beloved Bro. Joseph:—To accommodate my brother and family, living ten miles distant, we hold our preaching services at half past one o'clock, then prayer and testimony meeting immediately after. After listening to a sermon from our worthy Bro. C. D. Carter, text, John 3: 5, where the Spirit of the Master was vividly present with the speaker during his discourse. After our usual fifteen minutes intermission we had our prayer and testimony meeting, also sacrament, of which all partook. We always, or nearly always have good meetings, especially in our prayer and testimony meetings and we think that God's Spirit is with us. But let me not forget to tell you of the great and in some respects strange manifestations of the power of God at our recent district conference held in Chicago. While Bro. T. Hougas was speaking in tongues, or rather interpreting the same, there was an audible voice heard just in front, and above, and a little to the right of Bro. Hougas, pronouncing the words of Bro. H., or rather Bro. Thomas pronouncing the words of this voice. For the voice seemed to lead in about the same degree as the voice that leads in singing leads others engaged in song service; yet the voice pronounced plainly and distinctly the words that Bro. H. did in his interpretation. The writer was not privileged to

be there, and only knows this from the testimony of Bro. Carter, Bro. Louis Strack and his sister Fidelity. This voice was heard by Bro. Good, Bro. Vickery and others. Bro. H. told my sister that it was the voice of revelation.

In Acts, 2: 3, on the day of Pentecost, we are told that there were seen cloven tongues as of fire. Had the Saints at conference had their spiritual eyes opened might they not have seen what was seen on the day of Pentecost as well as being permitted to listen to a voice (or voices) uttered by such tongues? It has greatly strengthened the faith of those who went from here. Two more have given their names for baptism in our branch.

W. R. CALHOON.

DERBY, Mississippi, July 9th.

Bro. Joseph Smith:—There are no Saints in this part that we know of but myself, wife and father and mother. We are still trying to hold the faith that was once delivered to the Saints. We have not heard the gospel since '84, then by Bro. R. J. Anthony. We go to hear other denominations but it does not satisfy those that are hungry for the pure milk of the word. At this place we have come together and built a neat little chapel 32 by 20 feet which will be free to all denominations that preach and believe in Christ Jesus. We have our Sunday School regularly every Sunday. A Methodist is to preach regularly for us and by chance a Baptist now and then. Are there any of our elders that could come this way and stay a few days? There has not been any preaching in this part by them. This place is handy, as we live within three hundred yards of the New Orleans and North-eastern Railroad at McClure switch. The people here are generally very good people, that investigate the truth as honest souls do everywhere. I wish to also state that I have sold all but one Voice of Warning that I received from Bro. Peters. I will remit to him in a short time.

Your brother in Christ,

JOHN W. F. LIVINGS.

DES MOINES, Iowa, July 10th.

Brother Joseph:—For the last two months and a half I have been laboring in the Des Moines district as best I could, to advance the work so dear to every Saints' heart. My health has been very poor, as I have been suffering with the asthma. I am now satisfied that for some reason the climate here does not agree with my lungs. I have spoken in some nine or ten different places in the district. In some localities there is a very good interest, while in others I am sorry to say the hindering cause has been the unwise conduct of the Saints. I think, however, that a brighter day is now near for the district. There are many places presenting calls for labor that can not be supplied at present. Some of the local elders are doing all they can. Bro. Thompsen of Angus is alive and sounding the alarm. Although he is a day laborer, he has bought him a horse and goes out from there fifteen miles to preach the word, and is doing good. Are there not other elders in the district that can follow his noble example? Bro. W. C. Nirk spends most all of his time in laboring as president of the district. Brn. Shimel and Stam are also alive in the cause, and doing what they can. Bro. Roth has been spending most all his time this summer in the Eastern Iowa district.

I will say to the Saints of the Eastern Iowa district, that I will try to visit them at their next conference if possible, and assist them in whatever we shall find necessary to be done. I would say to the Saints of the Eastern Iowa district that the conference of the Des Moines district will meet September 1st at 10 a. m., and as this will be during the fair here and all can come on reduced rates, that we would be glad to see any of them at our conference. I especially request all the priesthood of the Des Moines district to be present at our conference that we may get a better understanding of the work and be prepared to carry it on. Any one desiring to write me can address me at Rhodes, Iowa.

As ever for the truth,

W. T. BOZARTH.

FRAZEE CITY, Minn., July 11th.

Brn. Joseph and Blair:—I came here last week to hold a few meetings, but on Sunday the Methodist preacher, Mr. Sharp, forbade any of his congregation going out to hear me. Two of the trustees of the M. E. Church were willing that I should preach in the church, but the third one, Mr. Rice, talked with the minister about it, and the preacher Sharp said as long as he had charge of the pulpit I should not have it. He told the people we had another book that took the place of the Bible. Sister Albertson, the only member of our faith in this city, asked permission to speak at the close of the speech of Mr. Sharp. He said, "No" The members of the M. E. Church felt very much hurt over Mr. Sharp's folly, because sister Albertson is dearly loved by the members of other churches in this place, and some have said that if there is a good christian in the world sister Albertson is one.

I leave on the morrow for Luce, and so on to the town of Maine to attend our conference. Brother Alexander H. Smith passed through here yesterday for Girard. I have been holding meetings here in the school house.

Yours truly,

J. C. FOSS.

WEIR, Kans., July 10th.

Bro. Joseph Smith:—Upon my return from Parsons where I last wrote you, I found a request from Bro. Joseph Luff awaiting me to visit Arcadia, thirty miles north-east. I did so, preaching in a hall a few times with small attendance. Then went on the street and preached two and three times a day. Hundreds in attendance at times, interest increasing daily. Many admitted their belief, some of them prominent citizens. Some of the ministers were sorely displeased; I offered to give way at any time for them to talk, but they did not. One "Christian" minister however invited me to affirm the "Laying on of hands" and spiritual gifts as necessary now as in apostolic times. He affirming "the Bible as an all sufficient means in the hands of God to save sinners." Arrangements are made for eight evenings upon the above, beginning August 13th.

I am to preach a few times there before that. A Baptist minister also told me publicly at the close that he wanted to get hold of me after that upon the respective claims of identity between our church and the New Testament church. I told him to be sure not to forget it when I returned. Have stirred up the Seventh-day friends south of me since that. They are told by their

neighbors that they must either defend their cause or give it up. The prominent Spiritist Lecturer, Mr. B. Whitney, who held two debates with Bro. Evan Davis near here, this last spring, came with his buggy Saturday, June 30th, and took me to my appointment six miles away and brought me home. He has heard us a great deal, admits Joseph the Seer to have been one of the greatest prophets that ever lived, and says that he realizes the power of some of our elders, and that when the Saints gather to Zion he is going with them. He is far more reasonable than many of the "Orthodox." John Groves, an old man from Parsons, Kansas, brother of Sr. Kirkwood, of St. Louis, hearing the voice of the good shepherd on the streets of that city, (as taught by his unworthy servant), followed to this place last week and was baptized. I shall try and visit him soon, when others will follow the Master. This week I go twenty miles southwest to assist the brethren there; can not reach all the places where preaching is wanted, and never was more blessed in speaking, yet oh, how hard to get people to act!

Yours in the one faith,

D. S. CRAWLEY.

A. White of Independence, Missouri, and D. E. Tucker of Cedar Springs, Missouri, elders of the Church of Jesus Christ, are holding services at the Liberty school house, and also at the (Foster) Brown school house. We have just learned that on the evening of the 20th inst., while the good people of that neighborhood assembled at said house to hear from the word of God as delivered by the aforesaid elders, and as they were sowing the good seed of the Kingdom of God, and the people were receiving it in good, honest hearts, it so displeased Satan that he placed his imps and servants of sin on either side of the house, and armed them with rotten eggs, saying, "Fear not to cast them in through the windows from both sides of the building, for I have had many a battle with the servants of God to put down the truth, and have found rotten eggs to be the best weapon I could use, for I have tried lying and sophistry, cunning craftiness and vain philosophy and doctrines of men, yes I have used all such weapons in the hands of pious divines and wise men of the world, but have lost many a battle." Hearing this, these servants, being true to their father, the devil, at once commenced throwing the eggs, breaking window glasses and soiling clothing, floor, walls etc., and, true to their master's word, they ran as soon as the ammunition gave out. Now the good people beholding this became much affrighted and said unto the parsons, "From whence cometh the shower of eggs?" The Parsons said, "An enemy has done this." Then the people said, "Will ye that we go and bring the enemy up?" but they answered, "Nay, lest while ye gather up the egg sowers ye profane the neighborhood. Let all live together in peace until the harvest, when God will say to the reapers, gather ye together first the good people of the place into safety, then I will burn the egg sowers up."

CLINTON, Mo., July 11th.

Bro. Joseph:—I enclose the above slip from a paper giving some of the true inwardness of what eggs are good for "down south." The boys worked faithfully and were in keeping with

the line of duty trying a new field, which made the devil mad. I spoke twice the Sunday before at same house and the "old fellow" showed his teeth and made us a promise of fight. I spiked two of their guns and left Brn. A. White and Tucker to hold the fort. The brethren will go there later in season when eggs are fresher.

It will take something more than ticks, bed-bugs, eggs, etc., to keep them from hunting up the honest in heart who are scattered all through this spacious field. The *Herald* said I baptized two at Rich Hill. I did not, but A. White did.

We have had to do battle at Taborville of late, and ten have been baptized, Bro. Curtis and I doing the labor mostly at that place. The Christian church sent for Elder Rutter who occupied near a week before our appointment telling the people what he called true Mormonism.

"Let them pitch into me! I have had nineteen public discussions and I am at home," was one of his outbursts. Well I didn't scare, but gave them the gospel of Christ on Saturday night. Bro. Curtis followed Sunday at eleven o'clock, when the elder could not stand it longer and called the house to order, announced services at three p. m., at which time he would annihilate the two gentlemen. He wanted it understood that he did not fear to let any man speak after him and would not do like these men! Good fortune was in our favor once. We met at the hour, and had wind and bombast been argument we would have been badly left. He spoke in tongues—yes four times—and dared us to interpret that. A good M. E. lady present gave me the interpretation of one of them, as she fully understood the situation, being present at his meetings during the week while he drummed for the dimes. And the poor fellow had to call for a new pair of pants—even if it was Sunday—and they had to be forthcoming! Well the interpretation: "Where the pot boils the strongest, there I will stay the longest." Gracious! It was as an electric shock when I gave her interpretation to the public that night while answering the elder. Foe and friend admitted it a center shot.

Bro Curtis and I, while in prayer before night service, pleaded to God for assistance, and I especially asked him that I might be able to examine the argument in a calm and mild way so the honest in heart might not be turned from the faith. I had the answer through the Spirit, "I will be with you."

Scarcely had I been on the floor five minutes when it seemed that a pillar of light burst in on me, and I rustled the old gentleman for an hour and one-half without gloves. He made a faint opposition for about five minutes and my answer carried conviction to the hearts of many. One married lady of their faith gave her name for baptism, and the second one expressed her hopeful desire. I announced baptism for the next meeting and both were baptized. When through speaking for the confirmation, another lady of the Christian church stepped in the stand giving me her hand, and while tears trickled down her cheeks asked that I would pray for her. It was a wonderful meeting to us. I yet feel to praise God for such a marvelous remembrance of his servant's needs.

Brethren Curtis, Lloyd, Tucker, A. White and Luff are all in the field. Bro. Luff was invited by the W. C. T. U., to speak on temperance on celebration of the Fourth at Lowry City. The

day came—Luff very unwell, yet he made a rousing speech which was lauded by nearly every one present.

This speech, with the late victory at Independence fresh in their minds, placed the Saints in the front ranks (where every Saint should be), of the temperance movement. I visited Independence next day after election, and while moving among the crowd heard the following: "Had it not been for the d—d Mormons, we would have carried it." "You may say what you please about the Latter Day Saints, but had it not been for them, we would have been badly left." Colonel Jones in his speech, warmly commented upon the loyalty of the Saints at Independence. The minister of the south M. E. Church, (who spoke at the time of the laying of the corner stone of the Saints' chapel during General Conference), said when referring to the Saints as a temperance people, "Wish I could say as much of my people—but we are getting there."

We hope that sunshine may come to Zion's children, although we see dark spots and are sometimes disappointed in the lives of some.

I attended our quarterly conference at Independence, held on last of June and first of July. Business passed quietly, yet we did not see eye to eye in everything. The writer was sustained as district president for the next six months, and the laborers of district are requested to report to him for work, under direction of missionary in charge.

To-morrow I start for Eldorado Springs and Vernon county to hold grove meeting and to meet Elder Roberson of the Christian Church, who is reported hot for a debate. I have never met the gentleman although he has been very busy showing up what the Saints believe (?) and is reported of no small ability.

Fourth Sunday will be at Taberville; fifth Sunday at Brick [school-house? Ed.] north of Osceola; first Sunday in August at Bear Creek school-house. Saints in vicinity please notice. Elder Price, my old opponent of August 1886, is still on the travel with his canvas of hobgoblin pictures. Lately he covered one of Bro. Curtis' appointments and tried to force the people to hear him. He got there a few minutes before Brn. Curtis and Lloyd, and had his large canvas containing the profiles of the women of Utah whom he claimed were the wives of "old Joe Smith." Bro. Luff and I had heard of his intentions, and Luff put in an appearance unknown to Price and the congregation—taking a back seat while agreement was being made between Price and Curtis how the hours should be spent. Price was allowed one hour to say his piece, and when through Elder Luff arose and asked the privilege to answer the gentleman, as Elder Curtis was billed to preach there next day. It was granted provided Luff's character was vouched for, as Elder Price wanted a man of good character to meet him!! Character being established Luff let loose with his cannon and shot to the astonishment of both Price and congregation.

Luff was acquainted with the character of those women Price had so notably referred to on his canvas. Before the fight commenced Price said he was ready to stay there until next day at eleven o'clock, but alas! one hour had scarcely passed when he entered complaint of too hot weather. Luff told him he now was ready to stay till eleven o'clock to-morrow. Price said he had been sunstruck once. "So have I," said

Luff. At this juncture a new Campbellite minister took the stand and went off "half-cocked" on "Old Joe" and the Spaulding Romance. But Bro. Luff needed no hour's time to spike his gun of "know it all." Price and his friends were so discomfited that the meeting broke up in a kind of uproar. When will people learn that the truth will not down at "the refuge of lies," though breasted and hurled by some so-called Reverend Divine. By the help of the Lord we will try and move as the work demands.

Yours in bonds,

I. N. WHITE.

SOUTH ARM, Mich., July 13th.

Bro. Joseph:—I have been here since the last of February, preaching Sundays, and the Lord has blessed my labors. There has been a great deal of prejudice against us here, but it is giving away some, and those that were so much against us are beginning to think that there is something in it, as I have baptized twenty-one, and some of those have been very rough with drinking and gambling but now they rejoice in the gospel of Christ, and there are more to be baptized soon. The preacher that came to my meeting and spoke against our cause and against your father has been taken with some disease in one of his feet and had to have it taken off. Bro. Cornish was here with me for a few days and done some good preaching for as which helped us. We hope he will come again soon. I hope the time will soon come when I can go out and labor for the Master all the time. One blessing I had since I came here was the pleasure of baptizing my sister and her husband. He was considered a very hard man because he was a gambler; but now is very firm in the cause we love. Desiring the prayers of the Saints, I remain,

Your brother in Christ,

WM. DAVIS.

DELHAVEN, N. S., July 6th.

Bro. Joseph:—We left home May 9th for our fields of labor, stopping on our way at different places, casting in our mites, Met Bro. and Sr. Parsons at Providence, Rhode Island, and by request of Bro. W. H. Kelley we remained in the Massachusetts district until June 27th laboring at different places and was kindly received by all. Attended the Fall River conference and had a pleasant time while there. During conference three were baptized and the Saints were encouraged to continue in the good work. From there went to Boston, stopping at Brockton, and preached twice to the little band of faithful Saints. We met with brethren Briggs, Kelley and Sheehy at Boston. They came down with us to the vessel on the morning of the 28th, and we bade farewell to the Saints of America.

Landing in Nova Scotia the next day about 12 m., after riding fifty miles out in the country by rail, and ten miles by buggy, we were comfortably sheltered at the home of Bro. R. W. Newcomb about 7 p. m., while Bro. and Sr. Parsons went twenty-five miles further on to Bro. H. J. Davison's. We like the country very much so far. I think some good will be done. Last Monday I had the pleasure of baptizing the mother of Sr. Burton. She is now seventy years of age. Have commenced preaching and have made some friends.

In gospel bonds,

H. H. ROBINSON.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

A GLANCE AT JEWISH HISTORY.—No. 1.

BY ELDER WILLIAM KENDRICK.

In submitting the following we may assert that the history of the chosen people is calculated to teach us some important lessons. Prominent on its pages and written in characters so plain that he who runs may read, is the solemn truth that "man at his best estate is altogether vanity."

The utter inability of fallen man to stand before God in righteousness, is here depicted in lively colors; because if ever any people could have maintained a position of integrity, it must have been the seed of Abraham. Separated as they were to God in power and in mercy, and furnished with the law from His own mouth, "to them were committed the oracles of God;" yet we have seen, that so far from being better than neighboring nations, the name of God was "blasphemed through them among the Gentiles;" and notwithstanding long-suffering, entreaty, and warning, they sank lower and lower in guilt, until at length, Jehovah was compelled to interpose in wrath "for his Holy Name's sake, that it should not be polluted among the heathen." The fall and dispersion of Israel show us the "exceeding sinfulness of sin." (Rom. 7: 13). "The way of the transgressor is hard." All the dealings of God with the nation has been marked by the fullest grace and love, this His word repeatedly declares. Again and again is the backsliding nation reminded of the unmerited favor with which Jehovah had regarded them and their fathers; and many and tender are the yearnings with which, even in the days of their deep transgressions, He still looked upon them. God had truly loved Israel; and yet, such a tribulation, so intense and of so long continuance, had never before fallen upon them since the foundation of the world.

How are these facts consistent with each other? Is God changeable? Far be it from Him! He is "the same yesterday, to-day, and forever." In Him there is "no variableness nor shadow of turning." Yea, the very preservation of the seed of Jacob is declared to be because He changeth not. How abominable then must sin be in the pure and holy eyes of Jehovah, when it has brought down so severe a visitation upon the people whom He had chosen; whom He had separated to Himself; whom He had distinguished with so wondrous tokens of his regard, and whom He declares that He had loved "with an everlasting love." But the history of the people of Israel is pregnant with solemn

warning to us. The Holy Spirit himself uses it for our admonition: "Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee.

The Jewish nation was, in "severity," broken off from the manifested favor of God, that the Gentile nation might be, in goodness, "grafted in." Dare we say that we have "continued in his goodness;" that we have walked in faithfulness to the grace of God so as to magnify before the world that blessed name by which we are called? O, surely there is much need of that humbleness and fear that the inspired Apostle recommends, lest judgment should begin at the house of God. "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and his ways past finding out! For who hath known the mind of the Lord; or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things, to whom be honor, glory, and praise forever. Amen."

INTRODUCTION.

The people of Israel must ever be regarded with an interest unrivalled by that which attaches to any other of the nations of the earth.

Where else shall we look for a people who can not only trace back their lineage with certainty to a single ancestor, but, can also point to historical records of their fortunes, detailing with indubitable truth, with inimitable pathos, and with minute particularity, their lights and shadows, their glories and their sorrows, during a period which stretches away into an antiquity of nearly four thousand years.

What picture of national history could ever display lights so bright, or shadows so deep and dark as this? No people ever stood on such a pinnacle of moral elevation! None ever fell into such an abyss of crime! No nation ever possessed such true grandeur. None ever groaned in such depths of misery. But there is one feature that strongly distinguishes the Jewish history and throws it out in broad relief from every other, it is not so much the history of man's actions, as the history of God's dealings with man. Indeed this might truly be said of all earthly transactions, that the hand of God is in them all, permitting, overruling, guiding in His ever watchful providence: "The Most High ruleth in the kingdoms of men;—He doeth according to His will . . . among the inhabitants of the earth."—Dan. 4: 32-35.

This providential acting is not what we prominently see in the records of the Hebrew nation, but, the direct interference of Jehovah in person. The history of the seed of Abraham is a history of miracle, and that not in the way of rare and startling exception, but, in its true and proper character. The absence of miracle was the deviation from the rule; the nation was cradled in miracle, their independent existence was effected amidst the most stupendous supernatural plagues upon their oppressors, and by mighty signs and wonders on their behalf. They marched

through a divided sea; God himself descended in the darkness and thick cloud, "with the sound of a trumpet and a voice of words, to give them the fiery law;" the cleft rock assuaged their thirst.

When Egypt's King God's chosen tribe pursued,
In crystal walls, the admiring waters stood.
When through the desert wild they took their way,
The rocks relented and poured forth a sea.
What limit can Almighty goodness know,
When seas can harden and when rocks can flow?

They fed upon the bread of heaven, while their forty years wandering in the wilderness was guided by the Pillar of Cloud by day and of fire by night. Jordan rolled back his waters to give them entrance into the promised land, and the sun arrested his course to help them to subdue it. But, not to recall the numberless instances of Divine interposition scattered through the sacred records, we will mention but these two permanent ones, the oracular responses by Urim and Thummim in the High Priest's breast-plate; and above all, the constant indwelling of the Shechinah or Visible Glory, first in the tabernacle, and then in the temple until the Babylonish Captivity. It is true that in the latter periods of their history this intermingling of the Divine with the human was less marked than in the eras of their glory. Their incorrigible rebellion and idolatry, alienated more and more their gracious God and King, and compelled Him to hide His face from them. Yet this was slowly done: The glory of God lingered as loth to depart from the Holy House. (See Ezek. 4:18, 19; 11:23). Some of the darkest of their days witnessed glorious manifestations of divine power, and that in an oppressor's land. Even the guilt of princes and people afforded occasion for the exercise of a miraculous and extraordinary ministry; and the awful denunciations of inspired prophets were so many proofs of the omniscience as well as of the long suffering mercy of God.

The solemn warnings, the affectionate remonstrances, and the tender appeals of these divinely inspired addresses, while they showed the deep sin of Israel, most touchingly declared the grace of God, and his loving reluctance to break off his familiar communication with them. Nor was this light of prophecy a transient meteor-glare, but was protracted through many centuries at least and resembled the shining of the Morning Star, which increases in brightness when the other stars are waning, and fades only at the approach of the rising sun. For it does not certainly appear that the gift of prophecy was entirely taken from the Jewish nation until the coming of the Lord himself, (Luke 1:67; 2:26-36), when their mission merged into the superior mission of the Son of God.

Before we enter on that great tribulation it will be needful to briefly glance at the eventful history of Israel, from the beginning, that we may discern the causes that produced, and the circumstances that led to their awful fall. The discovery of the former is not a difficult one to be made if we search for it, not by the light of philosophy but by the light of the word of God, and in a humble and teachable spirit. "Now will I sing to my well beloved a

song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein, and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes. And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up, and break down the wall thereof, and it shall be trodden down. And I will lay it waste; it shall not be pruned nor digged, but there shall come up briars and thorns. I will also command the clouds that they rain no more upon it, for the vineyard of the Lord of Host is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry."—Isa 5: 1-7.

"There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower and let it out to husbandmen and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen that they might receive the fruit of it. And the husbandmen took his servants and beat one and killed another, and stoned another. Again he sent other servants more than the first, and they did unto them likewise. But last of all he sent unto them his Son, saying, They will reverence my Son. But when the husbandmen saw the Son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him and cast him out of the vineyard and slew him. When the Lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season."—Matt. 22: 33-41.

From these beautiful parables, and many similar passages in the Holy Scriptures, we learn what was one prominent object. (See Deut. 7: 7, 8; Ezek. 20: 9). There are many other objects, such as the display of God's sovereignty in grace. A testimony to the nations. The preservation of true religion in the earth, and in particular, the selection through which the Messiah should come, together with the announcement of his person and work in types and prophecies.

In the purposes of God, in selecting one among the families of mankind, and separating it in so remarkable a manner from all others, was the proving of man's obedience to God under the best possible circumstances. He had dealt with an apostate world in righteous judgment, "bringing in the flood upon the world of

the ungodly." But this visitation, terrible as it was, had failed to produce any fruit in the reformation of man, and we soon find the post-deluvian world rising up in haughty defiance of God, relapsing into gross idolatry and practicing the most abominable iniquity. The wisdom and mercy of God now adopts another mode of trial, instead of again sweeping off the guilty race as incorrigible, he passes by the bulk of mankind, leaving them to pursue their own course unchecked, (See Acts 14:16,) and selecting one man enters into high and solemn covenant with him and with his posterity in him.

Cradled in the severe school of Egyptian bondage the seed of Abraham are at length brought out by a signal deliverance; their Almighty Savior revealing himself to them as a friend in the destruction of their tyrants. Then bringing them into the solitude of the Arabian wilderness He puts a mighty barrier between them and all other people, by condescending to become Himself their Legislator, Leader and King; "hedging them round about" with a polity, a religion and a law most elaborate in its ordinances—moral and ceremonial—all eminently tending both to their well-being and to their national distinctness and isolation from all the families of mankind surrounding them. A land which was "the glory of all lands" had been given them by the covenant made with their great ancestor; and Jehovah engaged, by promise, to lead them to it, and to put them into peaceable possession of it, subduing and rooting out before them the tribes who then held it, by His own Almighty power, He further covenanted to maintain them in this their inheritance, to bless it with an abundant fertility, to protect them from every enemy, and to crown them with all imaginable prosperity, and all this in perpetuity—on condition of their holy obedience to the righteous and wholesome laws which he had set before them."—Lev. 26: 3-12: "If ye walk in my statutes, and keep my commandments and do them, then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full and dwell in your land safely; and I will give you peace in the land, and none shall make you afraid, and I will rid evil beasts out of the land, neither shall the sword go through your land, and ye shall chase your enemies, and they shall fall before you by the sword, and five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword, for I will have respect unto you, and make you fruitful and multiply you, and establish my covenant with you: and ye shall eat old store, and bring forth the old because of the new, and I will set my tabernacle among you, my soul shall not abhor you, and I will walk among you, and will be your God, and ye shall be my people."—Deut. 28: 1-3, 18: "And it shall come to pass, if thou shalt hearken dil

igently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God, will set that on high above all nations of the earth, and all these blessings shalt come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God; blessed shalt thou be in the city, and blessed shalt thou be in the field, blessed shalt be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep; blessed shalt be thy basket and thy store; blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies which shall rise up against thee to be smitten before thy face, they shall come out against thee one way, and flee before thee seven ways. The Lord shalt command the blessing upon thee in thy store-houses, and in all that thou setteth thine hand unto; and He shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself, as he has sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways, and all the people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee, and the Lord shall make thee plentiful in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee, the Lord shall open unto thee his good treasure, the heavens to give thee rain unto thy land in his season, and to bless all the work of thine hand, and thou shalt lend unto many nations, and thou shalt not borrow, and the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of the Lord thy God, which I command thee this day to observe and to do them."

Moreover, that nothing might be wanting to give a sanction to this solemn law and covenant, and that the utmost certainty might be secured to its promises and threatenings, the whole transaction was effected amidst the most awfully sublime and terrible manifestations of the divine presence in the sight of the whole people:—

"And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God. And they stood at the nether part of the mount, and Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire. And the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake and God answered him by a voice, and the Lord came down upon mount Sinai, on the top of the mount; and the Lord called Moses up to

the top of the mount, and Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish."—Ex. 19: 16-21.

Besides all this, Jehovah engaged to dwell among them, and to have a sanctuary in which He would take up His residence in the midst of them, in a personal and visible manner. Thus, then, did the trial of man proceed under the most favorable circumstances for eliciting his obedience; nor can we imagine any additional assistance which could have been afforded him, which would at the same time have left him the exercise of his free responsibility. The touching inquiry remains without an answer: "What could have been done more to my vineyard, that I have not done in it?" And how did this highly favored people stand in the probation? Did they show that man, if opportunity presented, and circumstances were propitious, could, "of his own natural strength, do good works, pleasant and acceptable to God?" and that there remained yet in him, notwithstanding the fall, a power and a will to render a faithful obedience? Alas! they utterly and miserably failed. All the wondrous exhibitions of grace and goodness with which they had been distinguished, only brought out into sterner prominence that solemn truth, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way; there is none that doeth good, no, not one, they are together become unprofitable."—Rom. 3: 10-12.

Even while Moses was yet on the mount receiving the details of the law from the mouth of God, and while, "in the sight of the children of Israel, the glory of the Lord was like devouring fire on the top of the mount," they fell into the grossest idolatry, and made and worshipped a golden calf; and this transaction was but a fair type and sample of their whole subsequent history. The covenant indeed was annulled thereby, as far as it had been made contingent on their obedience; and God might justly have given them over at once to the penalties of the law which they had despised and broken. But his thoughts are not as our thoughts; he brought them into the promised land, and through the slow lapse of fifteen centuries his long-suffering mercy protracted the trial, with the same undeviating result: "Their heart was not right with Him, neither were steadfast in His covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned He His anger away, and did not stir up all his wrath."—Ps. 78: 37, 38.

To enter into an examination of this long period, would be foreign to our purpose. It is, as we have said, a picture full of lights and shadows. The faithlessness and ingratitude of man are constantly contrasted with the mercy and goodness of God. Whenever national chastisements produced (though but in feeble measure and partial extent) a return to Him, they

were exchanged for victory, peace, and prosperity. He hastened to show that judgment was his strange work, and that he delighted in mercy. But affront after affront was put upon the majesty of Jehovah. His Kingship was rejected; His ordinances were despised; His Sabbaths were profaned; the foul rites of Baal and the bloody worship of Moloch were openly adopted as the religion of the majority. Justice and judgment fled away; the land was defiled with blood; and abominable iniquities abounded. The defection of ten of the twelve tribes, to form a separate kingdom with a state idolatry, followed soon by their utter desolation and ruin by the Assyrians who took them away into a captivity from which they never returned, produced no permanent reformation or repentance in the remnant that was left. The tribes of Benjamin and Judah, that still adhered to the house of David, waxed worse and worse; nor could the reign of one pious king, the zealous Josiah, prevail to do more than defer, for a little while, the evil day that was hastening also upon them. 2 Chron. 36: 14-20:—"Moreover all the chief of the priests and the people transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the King of the Chaldees, who slew their young men by the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or him that stooped for age; he gave them all into his hand; and all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and his princes. All these he brought to Babylon, and they burnt the house of God, and brake down the wall of Jerusalem and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia."

Thus was fulfilled a part of the evil threatened in that memorable exhibition of the blessings of obedience, and the curse of disobedience, a portion of the promises of which we have already quoted. Deut. 23: 36:—"The Lord shall bring thee and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other Gods, wood and stone."

But darker predictions of the same prophecy yet remained to be accomplished: severe as was the chastisement of the Babylonish Captivity; it was light compared to what was future. The cup of Judah's iniquity as well as that of his misery, was not yet full. At the end of the predicted period of seventy years, free per-

mission and protection were afforded to the captive Jews to return home and rebuild their metropolis and temple. A comparatively small number, probably not exceeding one hundred thousand in all availed themselves of the opportunity and became the nucleus of the Jewish nation in its now dependent condition. For a few centuries longer, a precarious political existence was to be granted to them; but with the exception of a brief and solitary interval, during which the valor of the Maccabees wrested a fitful independence from the Seleucidaen kings,—they sustained but the humble position of a provincial appendage, to one or another of the great Empires around them; tributary,—alternately to Persia, Macedonia, Egypt, Syria, and Rome.

The moral character of the nation, far from being improved by the chastisements of God, evidently proceeded from bad to worse. In one respect, indeed, there was an apparent change for the better; they never again fell into gross open idolatry; but the evidence of the prophet Malachi suffices to show Jehovah's righteous estimate of their moral condition: A haughty contempt of His ordinances had grown up, and horrible crimes were prevalent among them. Sorcery, adultery, false swearing, oppression and murder, afford the dark hues with which the portraiture of that guilty age is dyed; that the priests, who should have been fountains of knowledge, and examples of holiness to the people, were eminently selfish and covetous, and took the foremost place in apostasy from God, and in atheistic hostility to him. And thus all were fast preparing the way for that "curse," which already darkly brooded over the nation, and with the threatening of which the canon of Jewish Scripture so ominously closes. About this time two religious parties, or sects, sprang up, which gradually assuming more distinctness, at length came to embrace the great body of the people. The Sadducees, (the free-thinkers of their day), rejected the authority of the greater part of the word of God, avowing a bold scepticism on those subjects which sense could not discern, in particular any futurity of either happiness or misery, or of reward or punishment. This infidelity, so palatable to the sensual and the luxurious, was adopted chiefly by the wealthy and high born; while the doctrine and practice of the Pharisees carried captive the bulk of the common people. These affected the highest veneration for the law, insisting on a scrupulous observance of its minutest forms, to which indeed, they had added such a mountain of traditional rites and observances, for all of which they claimed an authority fully equal, if not superior to that of the written word, that their inculcations became an interminable succession of "heavy burdens, and grievous to be borne."

But this religion was wholly a thing of outside show. The assumption of extreme sanctity was a cloak of hypocrisy and iniquity. While they paid tithes upon mint, anise, and cummin, they had not the slightest regard to judgment, mercy or faith.

They made long prayers in the public streets, but devoured the inheritance of the widow and the fatherless. They suborned witnesses to take away innocent blood, but had conscientious scruples about putting the price of it into the treasury. They made clean the outside of the cup and platter, but within they were full of extortion and excess; they were like whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness; blind leaders of the blind, no marvel that both fell into the ditch; such was the once renowned Jewish nation; such the degenerate descendants of those to whom it was promised that the observance of their righteous statutes and judgments should be their wisdom and their understanding in the sight of the nations, and should elicit from them the admiring observation, "surely this great nation is a wise and understanding people."—Deut. 4: 6.

A few, indeed, were "weeping in secret places," for the overflowings of ungodliness around them, and these are known to God and precious in his sight; but their number was far too small and their influence too inconsiderable to throw any sensible light into the moral darkness that was thickening about them.

With all this besotted ignorance of true righteousness there existed the greatest pride and arrogance. They looked down on all other nations as dogs, unclean beasts, impure Gentiles; but had the greatest conceit of their own holiness. They boasted of the favor of God, and considered it as but their rightful due, on account of their descent from Abraham and their observance of the law. "The temple of the Lord, are we," was their favorite boast; but when He came, the blessed one who was the Lord of the temple, to whom the law with its priesthood and its sacrifices, its ordinances, festivals, and ceremonies pointed, whom kings and prophets had spoken of and desired to see—they could discern "no form or comeliness in Him, no beauty that they should desire Him." The rejection of the meek and lowly Son of Man filled up the iniquity of Israel. "Full of grace and truth," He came unto His own, but His own received Him not: "Full of grace and truth," the glorious Word was made flesh, dwelt among them, but the proud, bitter, and worldly spirit that reigned in them had no sympathy with Him. He went about doing good, healing their sicknesses and carrying their sorrows; but with the suicidal fury of a maniac they trampled upon His love and outraged His power, attributing both to the energy of Beelzebub. He would have healed the Daughter of Zion, but she would not be healed. "How often would He have gathered her children together, even as a hen gathereth her brood under her wings, but she would not." And what remained, but that with weeping eyes and a bleeding heart, with a love that many waters could not quench, the rejected King and Lord should pronounce the ruin which He saw to be now inevitable; "And when he was come near, he beheld the city, and wept over it, saying, If thou

hadst known, even thou, at least in this thy day, the things that belong to thy peace; but now they are hid from thine eyes; for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and hem thee in on every side, and shall lay thee even with the ground, and thy children with thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation."—Luke 19: 41-44. But even yet there was long-suffering with God; the door of mercy was not immediately closed; the sin was consummated, that guilty deed at which the sun shrank back aghast, and the course of nature was convulsed, the crime of crimes was accomplished; man imbrued his hands in the blood of the Son of God, and killed the Prince of Life. The doom was self-pronounced, "His blood be upon us, and upon our children," but its execution yet lingered; a glorious exhibition was to be given of that truth, "Where sin abounded grace did not much more abound," and the risen Jesus, sending forth his disciples upon their blessed errand of preaching repentance and baptism for the remission of sins, in his name, expressly commanded them to begin at Jerusalem. Well did they perform their work!

Animated by the Holy Ghost, "With great power gave the apostles witness of the resurrection of the Lord Jesus;" and the burden of their testimony was this: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree; Him hath God exalted with his right hand, to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins."

Amidst scorn, reproach, in stonings and deaths, in hunger and thirst, in cold and nakedness, did the disciples of the crucified and risen Lord pursue their untiring labor of love, preaching peace and forgiveness through that precious blood which Israel's guilty hands had shed. Nor was their mission without success; though they might complain that all day long they stretched out their hands unto a disobedient and gainsaying people, and though the national desolation could not be averted, yet a goodly "election of grace" was found; many of the Jews believed the message of eternal life.

But the nation, with its rulers, was incorrigible; their zeal for the law took the form of the bitterest hostility to, and persecution of, their Christian brethren; and and the very last incident which the sacred historian has recorded of Jerusalem is strikingly and mournfully characteristic of the moral corruption of the time. More than forty of the Jews, with the full concurrence of the chief priests and elders bound themselves under a great curse, that they would neither eat nor drink till they had assassinated Paul. (Acts 3: 12). Thus, if we bring the light of the blessed word of God to bear upon the history of this people, we can not fail to discover what was the cause of their deplorable overthrow. "Righteousness exalteth a nation, but sin is a reproach of any people;" and in Israel we behold

the deepest sin, accompanied by the highest aggravations, that had ever yet been witnessed in this world. The corruptions of the heathen vile as they were, could, by no means be compared with the criminality of Israel; "The times of [their] ignorance God winked at," but it is an established principle in His dealings with His creatures, and one which it behooves us to remember, that to whomsoever much is given, of the same shall much be required; "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities." (Amos 3:2.) The sceptre had not entirely departed from Judah when Shiloh came. Enfeebled it had long been; alternating with apparent extinctions, like the dying flame of a lamp, and had been waning ever since the Babylonish Captivity. With Herod the Great the independence of Judea may be said to have expired; and though his son Archelaus "did reign in the room of his father Herod," he was no more than a puppet in the hands of Rome. Soon the shadow of his authority was taken away, and Judea became ostensibly a Roman province. Caponius, the first procurator, entered upon his government in the very year that the Lord Jesus, coming to the temple when twelve years old may be said, in some sense to have begun "His Father's business," and manifested himself to Israel. The presence of a Roman governor and Roman soldiers, with their idolatrous standards, and their haughty contempt of the Jewish "superstition," as well as the exaction of tribute and taxes, could not but deeply wound a people no less haughty than their masters. Collisions were frequent as each party grew more and more intolerant of the other. Frequent insults to the temple worship provoked the wild resistance of the populace, and these tumults were made the occasions of wide and indiscriminating slaughter. The brutal Emperor Caligula blasphemously proclaimed himself a God, and issued orders for the erection of a colossal statue of him in the temple of Jerusalem. The Jews were in despair, and the prefect of Syria to whom the execution of the imperial order was assigned, ventured with unwonted humanity to incur the heavy responsibility of writing to Caligula, deprecating his purpose.

The Emperor was furious; but his timely death prevented the consummation of the blasphemy, and saved the considerate prefect.

A rapid succession of vile governors, each almost more flagitious than his predecessor, brought the Jewish people to the verge of despair. Their rule instead of being exercised for the well-being of the governed, had but one object—the enriching of themselves by all possible means. Early in the reign of Tiberius, Syria and Judea, worn out with their burdens, had prayed for a reduction of the taxes; "yet it was not the revenue that lay so heavy on the back, but the gratuities, confiscations, and plunder; the commander of troops could drive a whole town to contribution by a threat of billeting his men on

the citizens. The unjust judge could condemn and execute one who refused a loan, or gifts, or if need were a thousand; the aid of the police or military must be bought, and no public transaction could advance without a bribe at every step." The bonds of society were loosed; hosts of robbers infested the whole country, plundering with impunity; and bands of professed murderers abounded in the city, chiefly at the festivals, where they mingled among the multitude, and, with daggers carried under their garments, slew their enemies. "The first man so slain was Jonathan, the High Priest, after whose death many were slain every day, while the fear men were in of the like fate, was more afflicting than the calamity itself. While everybody expected death every hour, as men do in war, so men were obliged to look before them, and to take notice of their enemies at a great distance; nor if their friends were coming to them durst they trust them any longer: yet in the midst of their suspicion and caution, they would be slain."—See Josephus, Wars, b. 2, c. 13. The Priesthood partook of the common lawlessness of the time. A quarrel arising between the chief priests and the principal of the common people, each party assembled a multitude of partisans, carrying on a civil war in the streets of Jerusalem. The High Priests also would forcibly seize in the threshing-floors the tithes that were by right due to the inferior priests and Levites, many of whom, having no other support, were starved to death. A remarkable sign of the times was the number of false Christs and impostors who, preaching the unlawfulness of acknowledging the heathen dominion, gathered great multitudes after them, only to fall by the Roman sword. Some of these are noticed in the Acts of the Apostles; and their appearance had been long before predicted by the Lord, in conference with the unbelieving Jews, and in that memorable discourse with His disciples on the Mount of Olives, to which we shall have much occasion to refer, he said:

"I am come in my Father's name and ye receive me not; if another shall come in his own name, him ye will receive. (John 5:43). "Many shall come in my name, saying, I am Christ, and shall deceive many."—Matt. 24:5.

The last and vilest of the Roman procurators of Judea was Gessius Florus, an execrable wretch. The rapacities of former governors, great and severe as they were, seemed like the deeds of honest men when compared with the administration of this man. They had preserved some little regard to decency by cloaking over their extortions; as though he had been sent to punish condemned malefactors, he omitted no sort of rapine or of vexation. He, indeed, thought it a petty offence to exact money from individuals, so he spoiled whole cities and ruined entire corporations of men at once, and did almost publicly proclaim it all the country over, that they had liberty to turn robbers provided only that he might go shares with them in the booty. Under such government

whole districts and towns were brought to speedy desolation, the people abandoning their country in despair to flee into foreign lands. Thus every aspect of public affairs presented omens of a terrible convulsion. Tyranny and license unchecked in the governors; exasperation and defiance in the governed; frightful crime pervading all; all the ties of social order loosened; sanguinary collisions between the people and the soldiery; all told but too surely of the approaching storm. The bolder and more turbulent spirits saw it coming, and hailed it with eager hope, as a deliverance from the hated yoke of the Gentiles. The timid and the helpless saw it too, and felt their hearts sink within them as they anticipated its desolations, and we doubt not that a few were found, who, while justifying the fierce anger of the Most High God, could yet say, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the daughter of my people."

To be continued.

CATHOLICISM.—No. VII.

BY ELDER M. T. SHORT.

THE venerable pontiff, like Isaac of old as he heard the voice of Jacob but thought he felt the hands of Esau, will say to the Ritualistic church,—"I feel the garments of the Priest, but I hear the voice of the parson." Poor Episcopalianism!

The confessional, and the accompanying tribunal of penance, are taken up, labored at length, and exculpated from various standpoints.

Our eccentric, unique, mercurial cardinal commands the rare faculty of making "the worst enemies of the church admit that no spot or wrinkle had yet deformed her fair visage in this, the golden age of her existence." Ancient heretics, oriental schismatics, Protestant apostates, doctors of morals and savants of faith are ransacked, and garbled to favor the glorious confessional and give credence and feasibility to the penitential tribunal and canon.

If auricular confession is of human origin, Mother submits that it would be a "monstrous exotic engrafted on the fruitful tree of the church." The declaration is that Christendom could not retire to sleep without a knowledge of this tenet and awake believing the dogma, neither could the practice be introduced by degrees, while the church fathers, "those intrepid High Priests," were "defending, with sleepless eye, the outskirts of the city of God." "It is a doctrine, moreover, hard to flesh and blood, and which no human power, even if it had the will, could be able to impose on the human race." The yoke of the meek and lowly one is easy "on flesh and blood," but heathenism, whether found under a Hindoo idol, at the feet of Buaah, or within the pales of the church and at the foot of a cross, are alike reprehensible and detestible.

The book of Common Prayers, quotes largely from and borrows much of the Pontifical. The English bishops

listen to and recommend the confession of the sick, but the same observance for those in good health is pernicious. They throw themselves open to every damaging criticism, and unjoint their harness to the Roman lance. Orthodoxy in a given diocese, or condition, is heterodoxy in another jurisdiction or state of the body. "Practical Catholics" are not enfeebled by the confessional, nor are they "chained, or starved in their consciences." "Has the absolution they received whetted their appetite for more sin? Are they monsters of immorality? I think that an enlightened Protestant public will render a contrary verdict."

Drunkenness, vulgarity, profanity, licentiousness and murder can all be confessed in secret, and shielded too often, and absolved too readily. That there are many devout and punctilious devotees of the Latin rite no fair minded person will call in question. That the institution is hoary with great age, interspersed amid the latitudes and longitudes of the groaning earth, interwoven and interlocked into a dominant puissant organization; always blending but never ending is not a subject for cavil or doubt.

Romanists believe, teach and practice baptism for the remission of original sin, and "penance for the forgiveness of sins committed after baptism." Through the mediation, intercession and advocacy of the priest, and the penitential obedience of the subject, any and all sins are duly canceled. They say, however, that "Jesus Christ is the only mediator of redemption." St. Paul, on the other hand, teaches,— "For there is one God and *one mediator* between God and men, the man Christ Jesus."

Jesus gave himself "a ransom for all," therefore buying indulgences, paying for, or otherwise obtaining penance, and praying souls out of purgatory for hire, and all such is not admissible. The mediator of the new covenant ever liveth "to make intercession for us;" "to appear in the presence of God for us;" to stand at "the right hand of God," as "an advocate with the Father," for "he is the propitiation of our sins," so "God hath reconciled us to himself by Jesus Christ."

The wine and milk of salvation are free, and the power of redemptive love is without money, or price.

"But if to love their priest, to reverence his sacred character, to obey *his voice* as the voice of God; if to be willing to make *any sacrifice* for their spiritual father; if, *I say*, you call this slavery, then our Catholic people are slaves indeed; and, what is more, they are content with their chains."

If I believed, for a moment, that the above was the universal, and willing sentiment of the body politic, instead of the base subterfuge of false teachers, blind guides, hireling priests, and avaricious pastors, I would say in the language of Isaiah, "The whole head is sick and the whole heart faint. From the sole of the foot even unto the *head* there is no soundness in it, but wounds, and bruises, and putrifying sores; they have not been closed,

neither bound up, neither mollified with ointment."

"This, 'the *GOLDEN AGE*' of the church," is lucidly, graphically, and pointedly portrayed by Micah, the prophet, to wit: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, 'Is not the Lord among us?' none evil can come upon us."

"It pleased God, by the foolishness of preaching to save them that believe;" but, says Gibbon, "My experience is, that the confessional is the most powerful lever ever erected by a merciful God." "In sermons, we fire at random but the confession is a *dead shot*."

The longstanding sinner with guilt, shame, remorse and confusion, glides "into the little mercy seat," "no one ever learns what transpires there."

"The revelations of the confessional are a *sealed book*. But in a *few moments* spent there, a resurrection occurs more miraculous than raising Lazarus from the tomb, it is the resurrection of a soul, that had long laid worm-eaten from the grave of sin." "I was lost and am found, having been dead I am come to life again."

Lest the reader does not readily call to mind the Rev. John Spaulding's ideas of indulgences we will hear the advanced views of the most Rev. James Cardinal Gibbon upon the point. He thinks it originally signified *favor, remission or forgiveness*. It now means unbridled passion, or license to sin. "An indulgence is simply a remission in whole, or in part, through the superabundant merits of Jesus Christ and his Saints, of the temporal punishment *due to God* on account of sin after the guilt and eternal punishment had been remitted."

I have heard of "cheating the devil out of his due," but this bankrupt system seeks to rob the Almighty. God, through his dear Son, by the gospel, and according to the ordinances contained therein, can alone forgive and remit all sins.

"The church having power to remit the greater obstacle, which is sin, has power also to remove the smaller obstacle which is the temporal punishment *due* on account of it."

Public, private, or canonical penance *is* imposed, or inflicted; or mitigated, or withheld, and forgiven, according to the temper, disposition, notice, and judgment of the one behind the Papal throne. A perverted, usurping, polluted priesthood refers to, applies, and uses many beautiful texts of the true, to bolster the immense power, that is trembling, and sinking with ponderous rottenness. The modern publican, or Roman tax gatherer, takes "a mild and merciful *payment* of a temporal debt due to God."

"The General Council of Nice, and other synods authorized the bishops;" but holy Trent says, because Tetzal, the Dominican monk, got defeated by Luther, I decree "all wicked traffic should be abolished."

We append the learned prelate's quotations upon the qualification, jurisdiction,

authority, prerogative, and power of the holy priesthood. Mankind would do well to study them carefully, and prayerfully, and let them have due weight and prominence where they belong. 11 Cor. 5:20; John 20:21; Matt. 28:19, 20; Mark 16:15; Matt. 10:14, 15; Luke 10:16; John 15:15; 1 Cor. 4:1; James 5:14; 1 Cor. 4:15; Rev. 21:2; Eph. 4:11, 12; Ps. 147:20; Matt. 19:27-29; Luke 10:18-20; 1 Peter 4:17; 1 Cor. 4:7; 3:6, 7; Mal. 2:7; Isa. 52:11; Matt. 16:19; 18:18; 1 Peter 2:5, 9; Heb. 5:7; 7:12; 1 Cor. 7:17.

He calls those undergoing a rigid theological training, "young Levites," howbeit Aaron and his *sons*, "the sons of Levi," are to minister before the Lord Most High forever. This brings us to consider, more especially, the celibacy of the clergy, to say nothing of monks and monasteries, nuns and nunneries, and "the sisters of charity," and similar orders.

Gibbon makes St. Paul say, in 1 Tim. 4:12; "Be thou an example to the faithful . . . in charity in faith in chastity." The word "chastity" is rendered "purity;" in our versions to guard, guide, and protect the faithful soldiers, and good gospel armor-bearers from the fate and folly of Rome; viz: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking *lies* in hypocrisy, having their consciences seared as with a hot iron. *Forbidding to marry and commanding to abstain from meats*, which God hath created to be received with thanksgiving of them which believe and know the truth."

Again, "A *bishop* must be sober, just, holy, *continent*;" which last word is translated "temperate," to harmonize and agree with the right and privilege of being "the husband of one wife," as also elders, deacons, &c. See Titus and Timothy.

Romanists would have us to believe that St. Peter had no commerce with his wife after his call to the ministry, because he said, "Behold we have forsaken all and followed thee." His following after Christ was only a temporary suspension of their fishing and not a complete abandonment of all earthly things. Jesus entered into Peter's house where he beheld the wife and mother-in-law. When our blessed Master said to the holy apostles "he that loveth son or daughter more than me is not worthy of me," there is not the most remote intention that he wished to alienate parental affection, or interfere with domestic tranquility, and conjugal love. There is only one Scriptural ground for separation, or divorce; and, unhappily, the call to the priesthood is not the cause. The gifted apostle to the Gentiles says, "to avoid fornication let every man have his own wife and every woman her own husband."

"Although celibacy is not enforced by our Savior, it is, however, commended so strongly by him and his apostles, both by word and example that the church felt it her duty to enforce it as a law."

Dear shades of the immaculate Lamb of God, what have and will they do in thy name! Without understanding "her thor-

ough organization" and "the far-seeing wisdom of her chief pastors," "I believe, under God, the church has no tower of strength more potent than the celibacy of her clergy." Corrupt, and apostate Mormonism says "polygamy is the chain cable of the church," and essential to exalt into celestial and immortal glory. Our continent father Gibbon says, "Mormonism, unhappily so prevalent in the United States, is at variance with the plain teachings of the gospel, and is consequently condemned by the Catholic Church."

When embezzlers, defaulters, rogues, and rascals fall out honest men get their just dues. Mother says that the sacred holy institution of matrimony is an inviolable, irrevocable, indissoluble sacrament; but candidates to the episcopal office were not allowed, if widowers, to contract nuptials a second time, otherwise "they were obliged to live separate from their wives;" still "the highest degree of holiness is attainable in conjugal love;" but "of all the gems that adorned the priestly diadem none is so precious and indispensable as the jewels of chastity."

The criminal passion of Henry VIII, the licentious founder of the the English Church does not sanctify, ennoble and authorize celibacy. The Landgrave of Hesse, the bigamist, seated between his two wives, partaking of the sacrament from the hands of Martin Luther and Philip Melancthon, does not deify a virginal priesthood. The infidelity of Napoleon at the hymenial altar, cuts no figure with, nor has no bearing upon the vows of "poverty, chastity, and monastic obedience."

If God had ever enjoined anything of the kind we would have to submit to the inevitable; but, since "marriage is honorable in all, and the bed undefiled" we "will not fear what man can do," remembering that all whoremongers, adulterers, and the lascivious will God judge.

A decade of centuries after our dear Lord was crucified, ignorance and superstition, indolence and vice, squalid poverty and priestly tyranny gained the ascendancy.

Multifarious and multiform evils settled down on a benighted age, and a gloomy, forlorn, God-forsaken people. While all branches of learning, science and arts, morality and religion sank to the very lowest level, the nadir of human misery and woe, Romanism arose to the acme, or zenith of her fame and glory. Licentiousness and debauchery took hold of the supreme pastors and co-ordinate bishops, exalted prelates and subordinate priests, the whole clergy and the entire laity, according to the Right Rev. Joseph Reeves, and other authoritative papal historians. The transalpine communicants held that the chair was infallible, while the cisalpines vested the great power in the council.

Others say popes and bishops alone have authority to interpret the sacred Scriptures. Her own annalists acknowledge that the church may err in discipline, and many of the reigning pontiffs have been sadly mistaken, and actually led wicked, vicious lives.

Bellarmino, according to the statement

of Bishop Hugh in a written debate with Breckenridge, owns up that the mother church persecuted the Waldenses and heretics, and "Holy Trent" connived at the work.

To those who bled and died from the hands of the dominant church, odds is the difference whether their taking off was under the head of doctrine, discipline, or opinion, Jewish hypocrites claimed to sit in Moses' seat, but the tiara, or triple crown adorns the brow of the occupant of St. Peter's chair and would-be successor. Little lying and petty thieving can be expurgated through auricular confession and the mediation of the priest. Under such rulings, doctrines and laws, the levee is broken and flood is irresistible. God does not look upon sin with the least degree of allowance, and all liars have their part in the lake, the "mother of harlots" and all confederates to the contrary.

Indulgences were first given to the crusaders, then to recruiting officers, after to heretic extirpators, finally to the donors to St. Peter's Cathedral, and eventually to all the loyal and liberal, faithful and true. Like a revolving snow ball it has gathered weight and size with the rolling years, but as the former bursts and wastes away so will the latter come to naught. When the Right Rev. John Milner D. D. gets his lance between the harness of formidable sectarian dissenters, drives the poniard to the very hilt and sheathes the dagger in the quivering heart, it by no means sanctifies, identifies, and maintains the exalted claims of the holy apostolic Catholic Church. He ingeniously entitles his work, "The end of Religious Controversy."

Rev. Rice, of Cincinnati, Ohio, delivered a series of lectures on "Romanism and Christianity." These addresses were corrected, revised, and enlarged, and lo, they made quite a volume. The learned divine made many close and damaging criticisms, derived from the rulings of councils, the voice of the early fathers, the decrees of the papal throne, the creeds of the church and the annals of the civilian hierarchs, and the middle class, or plebeian laity. But when the Five Points of Calvinism, under the cognomen of Presbyterian, is substituted for the Kingdom of God, the "dissenting" brother is as deep in the mud as the venerable prelate is in the treacherous mire.

John Huss has been termed "The Morning Star of the Reformation;" and for his piety, zeal, energy, devotion, and activity he was burned at the stake, as also Jerome of Prague

The mother church has often maltreated and slaughtered her "dissenting brethren;" and the alienated insubordinate children have cruelly retaliated, as seen during the reign and under the penal code of Queen Elizabeth, as well as elsewhere and at other times. This domestic quarrel, this family wrangle, this Christian butchery is a fearful comment on the spirit of the "mother of harlots," with her degenerate, sanguinary, apostate brood.

To follow out every item of faith and doctrine, to chronicle all their adverse and reverse rulings, to note their fluctuating and ever varying laws and by-laws, in

minute detail, to restate the enactments of councils, to probe "the dunghill of Roman decretals," to notice shrines, tombs, relics, vestiges; to recount their diversified, olden, elaborate, voluminous history; and to re-echo the stentorian bellowing of papal bulls would be an herculean task indeed, quite foreign to our aim and design.

Chrysostom, "the silver mouth," and other ancient fathers and church doctors extolled the miraculous power of the monks, while Boussett, Milner and others proclaim the miraculous attestation of the church in all ages. The consecrating priest, through prayer and blessing, turns the bread and wine into the veritable body and blood of Christ, and presto! that is a miracle (?) The sacrament is administered on an average of five hundred million times annually, all requiring the yearly benefit, while the devout partake almost daily. In each, or either specie, or kind, the Lamb of God is actually present, whole and entire, soul and divinity, body and blood; hence the miracle working church manufactures and receives a half a billion Christs per annum, and she could drive a better business still in that line if she could reclaim her "separated brethren," and evangelize the pagan world.

Our dear Lord said false prophets and pseudo Christs would appear; but this sacrifice of the mass and the elevation of the host is a hateful travesty on common sense and a burlesque on the gospel and doctrine of our crucified and risen Savior. Surely, the wholesale apostasy called loudly and aright for the great restitution.

If the Latter Day Saint's faith does not save mankind the race will sink into the night of skepticism, or the blackness of Atheism. Praying that this child of my mind may be directed by the Invisible and thereby many precious souls be reclaimed from error, delusion and death, to truth and salvation, I am still the humble co-laborer of the Just.

[Concluded.]

Conference Minutes.

NEVADA.

This district conference convened at Genoa, Nevada, June 30th. There being but few present, it was thought best to postpone the business, and the time was spent in testimony and prayer. July 1st conference was called to order at ten a. m. by president Thomas Millard. Meeting opened by singing, and prayer by Elder A. B. Johns. Elder Millard offered his resignation as district president, which was accepted. Elder Heman C. Smith was chosen president *pro tem.*, and Elder David I. Jones secretary *pro tem.* After remarks by the president, there being no branch reports present, reports of officers were called for: A. B. Johns of the seventy, Thomas Millard and D. I. Jones of the elders, and John Walker of the teachers, reported. Bishop's Agent, A. B. Johns, reported having received \$43.25, paid to Bishop Blakeslee \$43.25. Upon motion Elders Johns and Millard were appointed to travel and preach throughout the district. Elder David I. Jones was chosen president of district, A. D. Johns was sustained as secretary and A. B. Johns as Bishop's Agent. Elder Heman C. Smith preached on the law of tithing, which was well received; and in the evening preached in Court-house. Adjourned to meet in Jack's Valley, October 7th.

INDEPENDENCE.

This district conference convened at 10 a. m. June 30th, at the Saints' Chapel, Independence, Missouri. President I. N. White in charge, Samuel Crum, Secretary. Minutes of last conference read and approved. Branch reports:—Rich Hill, 42, 7 baptized. First Kansas City, 36, 2 baptized, 1 received. Clinton 55. Eldorado Springs, 47, no changes. Independence 607, 21 received, 17 baptized, 4 removed by letter, 1 expelled, 3 died. Armstrong, 100, 4 baptized, 3 received, 2 removed, 1 died. Holden, 21, no changes. Elders Report:—Emsley Curtis, by letter, (baptized 2), C. St. Clair, B. Myers, F. G. Pitt, J. W. Brackenbury, A. White, (baptized 5), F. C. Warnky, (baptized 9), S. Crum, T. E. Lloyd, J. Curtis, W. S. Loar, I. N. White. Priests:—D. F. Winn (baptized 2), Brn. Herring-ton and May preached together, J. Vickery (baptized 2). Teachers:—Brn. Smutze and Burnham. Request from Kansas City branch was read, asking that David F. Winn be ordained to the office of an elder, was laid over until afternoon session. Kansas City request read the second time and was referred to a committee of three, consisting of F. G. Pitt, A. White and W. S. Loar. Election of officers was called for, resulting in choice of I. N. White, president; A. White, vice-president, and S. Crum, clerk. Resolved, that when we adjourn, we do so to meet at Independence, Missouri, October 6th, at ten a. m. Resolved, that the ministry in the district labor under the direction of the president, and that this resolution be in force until rescinded. Resolved, that all the ministry of the district who are ready to labor report to the president of the district, and that he be requested to assign them their respective labors as wisdom may direct. Committee on representation was not ready to re-report, and was continued. Committee on Kansas City branch request reported. Report adopted and committee discharged. The request was referred to the district president and missionary in charge. Bishop's agent, A. White, reported: On hand last report \$654.94; Collections for three months ending July 1st \$353.32; total \$1,008.26; expenditures during the quarter \$571.70; balance \$436.56. Balance on hand in notes \$416.33. Report adopted. Minutes of the conference read and accepted. Preaching by A. White, F. C. Warnky and I. N. White. Sacrament meeting in charge of Brn. Pitt and Brackenbury.

CENTRAL KANSAS.

This conference met at Centralia, Kansas, June 23d, D. Munns president, J. Buckley clerk. Branch reports: Netawaka referred back for correction. Centralia 22; A. Dodd president, Frank Weise clerk. Scranton 30; 1 died; J. B. Jarvis president, W. Chapman clerk. Good intent 25; D. Munns president, D. Munns clerk. Fanning 34; W. Gurwell president, G. Gurwell clerk. Elders D. Munns, D. Williams, W. Hopkins, H. Parker, J. Buckley, A. Dodd, H. R. Harder, E. Keeler in person, H. Green, J. B. Jarvis, P. Adamson, W. Gurwell by letter. Priests J. McDougal in person, W. Cairns by letter. Saturday evening preaching by E. Keeler; Sunday forenoon E. C. Brand; afternoon at 2:30 Saints' meeting; evening preaching by H. R. Harder. Adjourned to meet at Scranton, three months from hence.

FREMONT.

This district conference convened according to previous appointment, Henry Kemp, district president, in the chair. M. W. Gaylord was chosen secretary *pro tem*. Minutes of last conference not present. Keystone, Shenandoah, Elm Creek, Farm Creek, Union, and Plum Creek branches reported. Presidents of branches reported: Henry Hershey, by letter, D. Hougas, S. S. Wilcox and William Schick in person. Reports of elders: George Kemp, M. W. Gaylord and Henry Kemp reported in person. The latter reported the work to be in a prosperous condition throughout the district. Resolved that all the elders and priests labor in the district as circumstances permit. Henry Kemp was sustained as president and W. C. Matthews as secre-

tary of the district until the next conference. Adjourned to meet at Shenandoah, Iowa, the first Saturday before the full moon in October. Preaching by Pres. W. W. Blair and Henry Kemp. Two social meetings were also held, in which the Holy Spirit was abundantly bestowed. Balance of time spent in preaching, after which conference adjourned as per resolution above.

ST. LOUIS.

This district conference convened in the Hall, No. 1302 North Broadway, St. Louis, Missouri, June 30th, James Whitehead president, John S. Parrish clerk. Branch reports: St. Louis 185; 2 died. Cheltenham 30; 3 removed. Birkner and Boon Creek no changes. The other branches failed to report. Elders W. O. Thomas, W. T. Kyte, R. Etzenhouser and Priest J. G. Cole reported. Sunday morning, preaching by Elder James Whitehead. Afternoon session, district officers were elected as follows: C. J. Peat president, W. Jaques vice-president, J. G. Smith clerk. Officers present: 1 high priest, 8 elders, 4 priests and 2 teachers. On motion all the authorities of the church were sustained, including Elders Gillen and Etzenhouser as missionaries in this district. Bishop's agent's report, N. N. Cook agent: Balance on hand last report \$98.85, sale of Gravois church \$104.30, tithing and offerings \$78.60; total \$281.75. Expended \$144.40; balance on hand \$137.35. Report audited and found correct. Sr. Nellie Crowson who had been baptized this forenoon by R. Etzenhouser was then confirmed by Elders Whitehead and Etzenhouser. The Lord's supper was administered to the Saints, and a season had of testimony and singing. Evening session, a funeral sermon was preached by Elder R. Etzenhouser on the death of Bro. Robert Wilson and the child of Sr. Lizzie Townsend. Adjourned to meet in the Saint's meeting house, St. Louis, Missouri, Sunday morning, October 4th, at ten o'clock.

MICHIGAN AND INDIANA.

Conference convened July 16th, at the Fowler School-house, Branch county, Michigan, at 10:30 a. m. Bro. G. A. Blakeslee was chosen to preside. D. B. Teeters secretary, L. Fay assistant, L. Scott chorister, and Brn. Starr and Hiram Corless ushers. The forenoon was spent in prayer and testimony. At 2:30 p. m., the minutes of last conference were read and approved. Report of branches: Hartford 17; 2 removed by letter 1 died. Marcellus 15; 4 received by baptism. Coldwater 66. Hopkins 14; 4 removed. Clear lake, present 70; 8 removed by letter, 2 died. Galien 91; 7 received by letter, 5 by baptism, 1 removed by letter, 1 by death. Knox, organized February, 1888, with 12 members, now has 15. Maumee branch was organized Marc', 1888, with 15 members. Bishop's agent's report read and a committee of three appointed by the president to audit same. Elders reports: C. Scott had labored in a number of places. There are more calls that can be filled by the few laborers in the district. Leonard Scott had labored almost continually since conference, baptized 3. H. Rathbun had labored all his circumstances would permit. Elder Horton is doing all he can, also E. L. Kelley, B. Corless, James Carpenter and Bro. Alcott, also priests George Corless, Jonathan Emerich, and Kiefer, and teacher D. B. Teeters. All gave encouraging reports of their respective localities. Prospects bright for the future. Bro. C. Scott was sustained president of the district, W. Lockerby bishop's agent, and D. B. Teeters secretary. Bro. Hiram Rathbun was sustained as missionary in the district. The general authorities of the church were sustained in righteousness. At 8 p. m., Bro. J. A. Carpenter preached to a large and attentive audience. June 17th, at 9 a. m., Bro. C. Scott baptized ten. At 10:30 a. m., preaching by E. L. Kelley to a packed congregation. At 2:30 p. m., preaching by C. Scott, and at 8 p. m. by Leonard Scott to large and attentive audiences. At 9 a. m., the 18th, the minutes of conference were read. Committee on Bishop's agent's report find his report correct, with a balance of 2.83 due agent. Committee on two-days' meeting report it advis-

able to hold meetings at Galien, Marcellus and Coldwater' Michigan, and Paulding, Ohio; the time to be arranged by the president and local authorities. A vote of thanks was tendered the Coldwater Saints for their hospitality, after which the ten persons baptized were confirmed by G. A. Blakeslee, E. L. Kelley, C. Scott, L. Scott, and J. A. Carpenter. One child was blessed by G. A. Blakeslee. J. A. Carpenter was ordained a Seventy by C. Scott and G. A. Blakeslee. Five were administered to for sickness. Conference adjourned to meet at Clear Lake, on call of president. The preaching throughout was good, the attendance large, the gifts of the Spirit were manifested in tongues and prophecy, and the Saints edified and strengthened in the faith of the gospel.

Miscellaneous.

NOTICES.

Having been appointed to labor in the Southern Nebraska district, I take this way of saying to all the scattered Saints in the district, and especially in the western part, that I would like to correspond with them, for by that means I can become better acquainted with the needs of the mission, and can perhaps do more good than I could otherwise. Therefore, I would like to have any one who feels an interest in the work, and thinks there is an opportunity in their vicinity for preaching, to address me or Bro. Levi Anthony, at Wilber, Saline county, Nebraska.

HYRUM O. SMITH.

FAIRBURY, Nebraska, July 13th.

To the Saints in the Rocky Mountain mission: For a better and more thorough prosecution of the work, I have appointed Elder J. C. Clapp to take charge of the work in Montana, Elder J. H. Condit in Idaho, Elder Peter Anderson to take special oversight of the Scandinavian interests of the mission, and Elder R. M. Elvin in charge of the work in Utah. Elder John R. Evans will labor under the direction of Bro. Elvin in Utah and the authorities in Idaho as the interests of the work may demand. I expect to return to the field early in September, and until that time let all the Saints in Utah pay their tithes and offerings to R. M. Elvin, who will receipt for all moneys paid in.

May peace and love prevail,

R. J. ANTHONY.

Some one has my Church History. I hope the one that has it will send it to me, for I need it. It is a bad thing for traveling elders to loan their books. Address, A. J. CATO, Nathan, Pike county, Arkansas.

CONFERENCE NOTICES.

A conference of the Eastern Iowa district will be held at the Newcastle School-house, near Fulton, Jackson county, Iowa, commencing Saturday, September 22d, at ten o'clock. A general attendance on the part of members in the district is hoped for. Go by railway to Maquoketa on Friday 21st, where you will be met by Bro. John Heide. Should any wish to go before Friday they should write Bro. Heide, stating what day they will reach Maquoketa, and he will meet them. We expect Elder Roth, and perhaps, Elder Bozarth to be with us. All will be welcome. JEROME RUBY, *Pres. of Dist.*

The Southern California district conference will convene at Newport branch, near Santa Ana, California, Friday, October 19th, 1888, at ten a. m., holding over Monday, 22d. All Sunday Schools are expected to hold a reunion on Saturday, 20th, in tent adjoining the church. Recitations and instructions will be given for the benefit of the schools. Those having them in charge desire to raise them to a high standard of excellence, and claim the aid of old and young Saints for it. Come one and come all, bringing the Spirit and enjoy a feast. President Heman C. Smith and Elder J. F. Burton will be present. D. S. MILLS, *Dist. Pres.*

The conference of the Des Moines district will meet at Des Moines, Iowa, September 1st, at ten a. m. I hereby request all the priesthood to meet on Friday, August 31st, at the above named place at two p. m., to counsel together and thus reach a better understanding in the law and usages of the church; and also to discuss such other questions as shall be of interest to us. We hope that Bro. J. R. Lambert can be with us at that time.

W. T. BOZARTH,

Missionary in charge of Des Moines and Eastern Iowa Districts.

Conference of the South-east Ohio and West Virginia district will convene at Limerick, Jackson county, Ohio, beginning September 8th, 1888 at ten a. m. We expect a ten days' meeting by request of Bro. Griffiths who is expected to be present, also Brn. Briggs, Spinger, L. Scott, and as many more as can come are invited. We desire a general attendance of the Saints of this district. All that come on the C. W. and B. road, east or west, come to Byer; those coming on the Portsmouth branch come to Jackson. All coming on the O. S. road, come to Cove. All coming write to me a week or more ahead, stating where you will come to that we may know where to send teams. All come on Friday and come filled with the Spirit of God, that we may have a good time.

T. J. BEATTY, *Dist. Pres.*

CAMP MEETING.

The Fremont and adjoining districts will hold a camp meeting near the residence of John Leeka, at Plum Hollow, Fremont county, Iowa, commencing August 17th, and continues over Sunday, August 26th. President Joseph Smith and other prominent elders are expected to be in attendance. All who can are requested to come prepared to camp out. Those coming by rail will be met at the depot at McPaul on the K. C. St. J. & C. B. R. R., on the 16th, 17th and 18th, and taken to the camp ground free of charge. There will be hay on the ground at ten cents a feed for a span of horses, and corn and oats at lowest cash price. A cordial invitation is extended to all by order of committee.

WM. LEEKA.

BORN.

DAVISON.—At Lockhartville, Kings county, Nova Scotia, April 28th, 1888, to Holmes J. and Katie Davison, a daughter, named Nina Lawrence.

DIED.

GILMORE.—In St. Joseph, Missouri, June 30th, 1888, Albert Lloyd, child of Mr. Albert and Sr. Fannie Gilmore. The funeral services were held at the DeKalb branch church, two and one half miles north of Stewartville, Missouri, where the dear child was laid to rest. Little Lloyd was 1 year, 2 months and 14 days old. "Of such is the kingdom of heaven," was the text used by J. M. Terry for the occasion.

WILSON.—On June 21st, 1888, at Washington, Missouri, Bro. Robert Wilson, of quick consumption, after an illness of some weeks. He was born December 23d, 1854, at Newcastle-on-Tyne, England. A lonely wife, and two small sons, with other relatives mourn his departure. Funeral services by R. Etzenhouser.

BURJES.—At Lakeland, Hants county, Nova Scotia, June 8th, 1888, Eliza A., wife of Elder John C. Burjes, aged 46 years. Sr. Burjes was one of the first to accept the doctrines of the Church of Jesus Christ in Nova Scotia, being baptized by Elder Joseph Burton, February 18th, 1833. She lived a faithful and consistent life, accepting the cold shoulder and persecution with meekness and Christian forbearance; also setting her sisters a noble example in performing her part in social matters. She suffered a long painful illness of about six months under difficult circumstances without murmuring, and passed to her reward strong in the faith. Funeral attended by a large number of the inhabitants of the country. Sermon by H. J. Davison. "If in this life only we have hope in Christ we are of all men most miserable."

REED.—At her home, Alamosa, Colorado, April 6th, 1886, of black vomit, sister Sarah J., wife of brother E. R. Reed, aged 33 years 6 months and six days. She was a most excellent woman, wife, mother and Christian. She leaves a husband and four children, one a nursing babe. She embraced the gospel about the year 1878-9 under the preaching of one Robert Edge, a very mysterious man to some, but not to us who met him. She afterwards with many others attached herself to the Utah Mormon Church and with others emigrated to Colorado, and there seeing the evils of Brighamism, she became disgusted therewith, and when Bro. W. W. Blair came there preaching the gospel in its fulness, she was baptized and confirmed by him January 14th, 1884, at Mannassa, Colorado. She lived and died a devoted Christian. Her sickness was severe but brief, and she died happy. Her last words were, "I am going home! I am going home!"

"Dearest Sarah, thou hast left us,
And thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal.
Now she's gone, we'd not recall her
From a paradise of bliss;
Where no evil can befall her,
To a changing world like this.
Fare thee well, thou fond companion,
Dear, dear spirit, fare thee well;
He who lent thee hath recalled thee
Back with him and his to dwell."

STANDARD.—At Montrose, Iowa, June 2d, 1888, Ethel, infant daughter of James and Sr. Carlita Standard, aged 2 years and 3 months. Funeral services by Rev. William Lambert.

Oh! how early she is resting,
How soon tired her tender feet;
Oh! how soon we saw her drooping,
Like a flower 'neath noonday heat.
Jewel crushed in our home casket,
Rosebud severed from the stem,
Fair bright gem by angels gathered,
For the Savior's diadem.
Yet grieve not, we have not lost her,
She has only gone before,
Gone up to that brighter dwelling,
Where death ne'er can blight her more.
Ere she'd known one sin or sorrow,
Ere she'd learned that earth was cold,
Angels bore her o'er the river,
Safely to her Father's fold.
Now bereft, when we've done sailing
Life's dark stormy ocean o'er,
We shall have a joyous meeting
With our darling gone before;
Little Ethel's hands will lead us
O'er death's river safe to shore,
She shall open heaven's portals,
Darling Ethel gone before.

SHAW.—At New Bedford, Massachusetts, July 11th, 1888, Bro. Thomas W. B. Shaw, aged 36 years, 3 months and 23 days, after much suffering, which he bore with patience, being afflicted with Bright's disease of the kidneys. He leaves a wife and three children to mourn the loss of a loving husband and kind father. Services conducted by Elder John Smith. At the time of his death one of his children was taken sick with the scarlet fever. Services in respect to his memory were held by the branch Sunday evening, July 15th, at which a number of his friends gathered.

ADDRESSES.

Thomas W. Smith, Forster, New South Wales, Australia, till further notice.

THE PULSE IN HEALTH AND DISEASE.

Every person should know how to ascertain the state of the pulse in health, then, by comparing it with what it is when he is ailing, so that he may have some idea of the urgency of his case. Parents should know the healthy pulse of each child, since now and then a person is born with a peculiarly slow or fast pulse, and the very case in hand may be of such peculiarity. An infant's pulse is 140, child of seven about 80, and from twenty to sixty years it is 70 beats a minute, declining to 60 at four-score. A healthful grown person beats 70 times a minute, declining to 60 at four-score. At sixty if the pulse always exceeds 70, there is disease; the machine working itself out; there is a fever or inflammation somewhere, and the body is feeding on itself, as in consumption, when the pulse is quick.—*Sel.*

GREAT MEN'S SONS AT A DIS- ADVANTAGE.

Sons of great men seem to remind us in these days chiefly that they can not climb to fame upon their fathers' greatness. It is a somewhat curious fact that outside of a few families, such as that of Adams, there is a sort of hereditary bar to public succession. Perhaps it is as well illustrated by the fortunes thus far of Robert Lincoln as by those of any other man. Mr. Lincoln is not only the son of his father, but he is a really able man. He has shown himself such in his profession. He showed himself such in the cabinet to which he was called. And yet the name of Robert Lincoln is one unfamiliar to the politics of the day, and his ability is neither properly measured nor appreciated.

The first reason, of course, is that such men have applied to them an altogether different standard from that in ordinary use. It is not asked if they are abler or wiser than their associates, but if they are wise and able as their fathers or uncles. To require of a young man that he should display the qualities of a Lincoln or Grant in maturity, and placed in the forcing atmosphere of a great crisis, is to depreciate him in advance. He is not a weakling because he can not carry the giant's armor, yet that is the test set for him.

It is one of the consolations of mediocrity to believe that the world is run by favoritism. To bear an illustrious name is, therefore, to become a target of a certain species of envy. And if any scion of a house still honored rises to greatness, he will have achieved it. He will not be born to it or find it thrust upon him, but he must be very great indeed to overcome the disadvantages of standing in the shadow of the colossal dead.—*Sel.*

DISCOURAGED FARMERS.

When crops are short, as they are in many sections of the country on account of drought, farmers are apt to become discouraged and feel that their business is subject to more contingencies than any other; that they are more exposed to losses than men in any other lines of business, and that these are in a great measure such as they can not prevent by skill and forethought.

While this may seem to be the case in some instances, they should remember that they have a great advantage over the man in mercantile pursuits, who sees his receipts curtailed by hard times, during which his stock depreciates in value by changes in styles, competition due to the constant improvements being made in all kinds of articles for use that render stock held some time less saleable, etc. These reduce the value of what he has, and at the same time he can not curtail his expenses correspondingly as the farmer can. He must pay cash for what he needs to support his family,—food, clothing and other necessary expenses.

The farmer raises so large a share of his living that he is enabled, when there is a year of poor crops, to live without spending much, and he can more readily bring his expenses within his income. Where diversified farming is followed, he can depend on having something to sell every year, and he is relieved from much of the care and anxiety that so often wear out men in other lines of business before they have reached the prime of life. A well-worked farm increases in value, and by careful management a farmer may depend on not only making a comfortable living, but accumulating something as the result of his labor.—*Sel.*

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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Flora Scott

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Lamoni, Iowa, August 4, 1888.

No. 31.

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Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

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Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, August 4, 1888.

EDITOR IN INDEPENDENCE.

WE have been on a flying visit to Independence, Missouri, where we found the Saints feeling excellently well regarding the result of the late election. We confess to a feeling of great relief from apprehension and distress when walking the streets of the city "beautiful for situation" during our visit, in the reflection that we were safe from the intrusions of drunkenness, that the streets were free from that noisy and noisome rabble which usually congregates around the places where intoxicants are guzzled; and we well remembered the places on the south side of the square, where at all our former visits, the senses of seeing, hearing and smelling were assailed by the noisome fumes from stale beer, bad whisky and worse tobacco in passing, and the sidewalk made slippery with filth from mouths made filthy by tobacco and drink, while oaths, dirty speech and ribald song, shocked the ear, and beer and slouch and drunken lurch offended the eye. Now the sidewalks were clean and the way unobstructed. True, the doors were closed, and the business which was once done in those now vacant rooms had sought more congenial climes. We heard that the Mormons and the Red Ribbon folks had "killed the town." That it was a "dead town." How had the Mormons and the Red Ribbon folks killed the town? It is true that they had by their ballots smothered the spirits out of the incorporated city—of course, when the spirits are out of a body it must be dead, and the spirits were out of Independence and—it was dead. But we assure the brethren abroad that it is a beautiful corpse, and if it be dead, it can be said in the language of a brother who helped to kill it with his vote: "If it does kill the town we will have the satisfaction of giving it a sober burial." It is true that the city has lost that particular business—drunkard making. The men who for years have been paying their money over the bar

across which they received "Rum, Ruin and Rags," no longer congregate around and within those closed doors, but are elsewhere, and many of them are regaining the soberness which is the normal condition of man, as God created him. An instance or two: a man, the son of a member of the church, himself not a member, was heard to say a day or two after the election; "Well, there will be one astonished woman in the country to-night." "How's that?" remarked a bystander. "Why, when I go home to-night, I shall go home sober; a thing I have not done in ten years before; my wife will be astonished to see me come home sober." Another, a man living near the city, and whose habit was known to be to come to town and remain until drunk, and sometimes to be helped home, was noticed to come into the place, go to the store where he purchased his goods, make his purchases, load up his goods and go home without delay. So notorious was the habits of the man, so well was he known, that this incident was noticed and at once told.

What is the lesson? Here are two men who have helped materially to foster the sale of liquor in the city of Independence; who have been aided to sobriety and steady habits by voting the dram shop out of their way. What the saloon man has had of their earnings will now most likely go into the larder, the wardrobes, the parlors and sitting rooms of those homes to which these men used to go drunk, but now go sober. We venture the remark that if these two families could be heard they would thank God that the (Mormons) Latter Day Saints and Red Ribbon folks had killed the town.

The fight was clearly the home against the saloon, and as in most conflicts somebody gets worsted, we are righteously and tremendously glad that in the contest at Independence the home won.

While in the city we learned that among others baptized into the church was Sr. W. E. McLellen, the widow of the late Dr. W. E. McLellen, who, on request, renewed her covenant in baptism, Bro. F. G. Pitt officiating.

EDITORIAL ITEMS.

MENTION has been made in HERALD concerning trouble and fighting among the Saints and outsiders near Glen Easton, West Virginia, in which some of the Saints were severely, and Bro. Harris, president of branch, an old man, died of the excitement and shock. A letter from Bro. Gomer T. Griffith in this issue will give all necessary particulars. It also appears from an article on the subject published in the *Wheeling Register*, June

28th, that our people were not in the fault.

Bro. T. A. Hougas furnished us the programme of the Commencement Exercises of the Western Normal College, located at Shenandoah, Fremont county, Iowa, beginning the 22d ult., and inviting us to attend on that occasion. Prominent among those taking an active part in the exercises we see with pleasure the names of a number of promising young Latter Day Saints. When will the members of our church own and operate Colleges and Universities of their own? There is no reason why they may not have one within the next year if they will unitedly, promptly work to that end. The Western Normal is said to be a fine institution, conducted on liberal principles, and having a rapidly increasing patronage. Its beginnings were small, but from the first it has grown steadily upward and outward, paying fair dividends on investments, and to accomodate growing demands the College is to be still further enlarged at an early time. Iowa is moving well to the front in furnishing good educational facilities for her rapidly increasing population, and the Saints should seek to keep fully abreast of the foremost in this goodly procession.

Bro. Edward W. Tullidge, author of "The Life of Joseph the Prophet," "History of Salt Lake City" and the publisher of the "Western Galaxy," of Salt Lake City, Utah, visited Lamoni for a few days, when with the senior editor he went to Independence, Missouri, whence after a week's sojourn among the dwellers there he would leave on Monday, July 24th for Denver and his home. He expressed himself pleased with his stay with the Saints.

Bro. J. R. Badham, of Los Angeles, California, suggests that it would be a wise and good thing if some one in every branch of the church would, by himself, or by the appointment of the branch, take notice of and keep a record of the notable spiritual manifestations, healings, providential interferences, special providences, dreams and other things worth saving, that they may from time to time be compiled and published, thus forming a handbook of reference for the use of the church and to preserve the evidences of our time in favor of the divinity of the work as vouchsafed by the Spirit. We think it a good suggestion, and in connection advise that care and wise discrimination should be used not to cumber the record with what is not pertinent to the plain relation of the event as it transpires. There is a world of worth in the statement of the man who was healed of his blindness:—"A man that is called Jesus made clay and

anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed; and I received sight."

The Saints of Western Pennsylvania and eastern Ohio, especially in and about Pittsburg are growing anxious to have Bro. E. C. Briggs' presence and labors among them. Will Bro. Briggs please correspond with Bro. Frank Criley, No. 116 Federal street, Allegheny City, Pennsylvania, as soon as convenient, and send his address, that matters appertaining to the mission may be sent him.

Bro. E. T. Atwell Jr., of St. Paul, Nebraska, writing under date of July 10th, mentions with satisfaction the reception he met from the people while endeavoring to call attention to the latter day work, in a series of lectures. He also mentions the wishes of the people of that vicinity to hear more of our doctrine, and earnestly desires some of the ministry to come over and preach to them.

"I go for universal liberty to every soul of man—civil, religious, and political."—Joseph Smith, in *Times and Seasons*, March 15th, 1842.

To show that we did not mistake the meaning of Elder Hickey's letters and the positions assumed by those to whom he and we had reference, we give the readers of the HERALD a letter received by us dated July—1888. All we have to say in regard to what he chooses to call "witnesses and testimony" to what Mr. Strang did is this. We had in a letter written to another, referred to persons accepting the Reorganization upon premises and evidences created by themselves. This we wrote in general terms, and may have referred to Mr. Hickey as one who accounted for his position in his own way. We certainly have disbelieved and do now disbelieve what these men allege, and place no faith in what they accept in regard to what Mr. Strang did, no matter whether they were created by these men, or by others, they are not evidences to us. It is an easy thing to "dare" another to assert this or that in the name of Jesus Christ, but such challenge is not proof, nor argument. Jesus Christ has not certified to us in favor of what is alleged to have given Mr. Strang his authority to succeed Joseph Smith and do what is claimed for him; but the Spirit has testified to us of that which makes it improper for us to accept such statements, claims and evidences, therefore we reject them as not being for us, or necessary to the existence and life of the church.

MUSCOTAH, July, 1888.

Editors Herald:—In publishing my letters I think you done well—as they appear about as we sent them. Your notes on Mr. Strang and myself will be questioned as to the propriety. But if you can stand it we can. When we left Nauvoo to preach the vision Joseph had on the hill of the Temple, we were then branded by Brighamites as not accredited, &c., &c. But we have lived and seen good in the land, and by the same rules of logic, purpose to move on and try and endure the rest of life's journey. Before I would renounce James—Joseph's letter; Book of the

Law,—I would see every Josephite farther in hell than they are out. Yes, publish it, O ye elders, priests and deacons, that we do identify James J. Strang, and endorse his general teachings and intend to. Ye editors can publish us as not credited, forever. But I challenge you again to publish that the witnesses or testimony that have been given concerning Strang's setting you into the presidency and patriarchate, was all of my creation. Say it if you dare; in the name of Jesus Christ. Then will cries go up to God that he may remove the lying prophet, and send one—mighty, &c.—holding the sceptre as did James.

Truly and sincerely,

L. D. HICKEY.

UTAH CHURCH PROPERTY.

THE following will serve to explain the condition under which Marshal Dyer, Receiver, appointed by the government to take charge of the property of the Utah Mormon church, has taken possession of certain properties belonging to the polygamic church. The action of the government in a case of this kind can only be justified by the plea of great necessity, and is a very serious question whether there was in this particular case any necessity for so extremely harsh and doubtful remedy. It will hardly be enough to plead in the courts, that such action is justifiable "because the people are Mormons." Courts are cold blooded creatures and prejudices are as a rule excluded. Mormons, Latter Day Saints, Protestants, Catholics and Jews are, or should be alike, before the tribunals of justice.

"THE CHURCH PROPERTY.

There has been considerable interest recently in the church property suit. Some people have wrong ideas regarding what has been done in the temporary surrender that has been made. The following explanatory article from the *Deseret News* treats the matter clearly and in a manner that should satisfy the people generally.

"The surrender of property to the United States Marshal, acting as receiver in the suits instituted against the Church of Jesus Christ of Latter Day Saints under the Edmunds-Tucker act, has caused much comment and some inquiries. Many people wonder why this has been permitted, and there is some misunderstanding of the facts and the situation.

"We do not know any who candidly endorse the theory or the practice of the confiscation of property belonging to any ecclesiastical body in America. It is looked upon throughout the United States as a stretch of governmental authority, as harsh and unnecessary treatment of an unpopular people, and as a precedent dangerous to religious liberty. Even the most virulent anti-Mormons hesitate to approve of such high-handed proceedings.

"But the law, rushed through congress in excitement, is on the statute book of the nation and it is the duty of the Attorney General to proceed under it. The court here appointed a Receiver and it became his duty to take possession of such property as the Church held at and after the passage of the law, March 3d, 1887.

"Previous to that date considerable real and personal property which the Church had held at different times had been disposed of and convey-

ed to purchasers, or to the Stake and Ward corporations organized under the general territorial statute. The law of Congress providing for the institution of suits for the forfeiture of Church realty here, above the value of \$50,000, especially exempted from escheat buildings used exclusively for the worship of God, and the grounds adjacent, also parsonages and burial grounds connected therewith; and the law of 1862 provided that property acquired by the Church before that date should not be interfered with.

"Further, the law did not provide for nor contemplate the forfeiture of any personal property of the Church. But it aimed to dissolve the Church corporation and authorize the winding up of its property affairs conformably to law. This has been construed into the right to take possession of personal property as well as real estate, pending the settlement of the affairs of the corporation in the Supreme Courts of the Territory.

"That the law, severe and unjust and as we view it, unconstitutional as it is, has been greatly exceeded in its administration, the people here do not doubt for a moment. But there has been no disposition to resist except in that legal manner which is the right of every citizen and every corporation. The officers appointed to proceed against the Church have considered it their duty to endeavor to gain possession, not only of the property held by the Church at the time of the passage of the Edmunds-Tucker Act, but of that which it had previously held and disposed of, and also personal property which they claim was conveyed improperly.

"There has been considerable litigation, and much more has been imminent. It became desirable that this should be curtailed and measures should be adopted to carry the case up to the Supreme Court of the United States as soon as possible. To stop vexatious litigation and expedite the appeal, the attorneys for the Church consented to a surrender for the time being of the property which has already been enumerated in the columns of this paper.

"The Latter Day Saints should understand that this is no surrender of any right, no admission that the government or its officers has any legal claim to any portion of the property involved, no actual forfeiture of a building, or a foot of land. The Receiver holds it until the matter is finally adjudicated by a court of competent jurisdiction. He is in custody of this property for the court, and, legally, as much for the interest of the Church as of the Government.

"The arrangement entered into will have the good effect of quieting the titles held to different portions of real estate by individuals who honestly acquired them, the Church having placed in the Receiver's hands the proceeds of the sale, instead of the property sold. We have no doubt that this arrangement will be approved by the Attorney General, and when the Government authorities at Washington have ratified the agreement the case will go on for trial and judicial decree, and then to the highest court of the country, where it is hoped and believed justice will be done and the validity of the law will be fully tested.

"Meanwhile the Saints need not take any trouble over this temporary surrender of property. Every right will be contended for, firmly and peaceably. Whatever may be the result, the

Church itself will not be affected in principle, in doctrine, in power, in authority, or in spirit. And those who have faith in its divine origin and mission will continue to discharge every duty in relation to it, having confidence that He who organized and has sustained it, will cause all things to work together for its good and for the ultimate triumph of its righteous cause."

BRANCH MEMBERSHIP.

A BROTHER asks if persons baptized by a missionary are to be considered members of the nearest branch to them. No; unless he baptizes by the request or consent of the presiding officers of that branch.

All persons not baptized within the limits of a branch and by the authority of its presiding officers, should be received by vote of a branch on certificate of baptism or other competent, reliable testimony. The rule of the church is that scattered members, when residing convenient to any branch, should unite with it.

THE New Albany, Indiana, *Ledger* has the following concerning the efforts of the brethren at Byrnnville:

"Byrnnville, Harrison county, is stirred up from centre to circumference over the successful religious revival recently held there by the Church of the Latter Day Saints, an anti-polygamous branch of the Mormon church. A great many persons embraced the faith during the revival and the discussions that have followed the work of the revivalist keep the inhabitants of the village excited from early morn till dewy eve."

The *Greenville Herald* notes the effort thus:

"The Mormon or Latter Day Saints revival of religion which was recently held at Byrnnville was a very successful meeting and the members seem to be strong in their faith, as they are having regular meetings with several new accessions to the church. If the work increases in the future as it has in the past, Byrnnville will be a modern Salt Lake City."

GIVE ALL MEN THEIR DUE.

A STORY has been extensively circulated through the press of the country, beginning at Chicago, to the effect that Elizabeth T. Rutter, originally a native of England, had been badly treated on her way to Utah by Mormon elders, and that on her getting away from Utah to Chicago, on her way to England, again she was almost starved, and that a relative had been murdered in Utah; all told to injure the Utah Mormons. The story is evidently false, and like hundreds of a sinister character has been told with the similar motive, to injure the Mormons in Utah. We give below a repetition of the story as lately published by the *Ogden, Utah, Standard*, and from the *Herald* of August 12th, 1886:

"On Sunday afternoon a reporter of the *Standard* came across the true history of the Chicago story which was telegraphed all over the country in relation to Mrs. Rutter. The whole story, as we stated, is untrue from beginning to end, except that such a woman has been here. The following from the *Ogden Herald*, of August 12th, 1886,

gives the story of her husband's death, which she now calls a Mormon murder.

"Thomas C. Rutter, of West Weber, went hunting cows last evening, taking with him a trusted horse. Time went rapidly by, the cows came home, but Rutter did not return. Becoming alarmed at his long absence, the neighbors went to seek for him, but all their efforts were of no avail, and after midnight they returned home. Early this morning they succeeded in finding his tracks. He had crossed the river with his horse, and in his search, followed the river some distance, when coming to a place where some willows overhung the banks, the horse was evidently crowded off the bank, and rider and horse both fell into the water. The anxious searchers found the dead body of the unfortunate man a short distance down the river, at a spot directly between West Weber and Plain City. The horse was not drowned. Mr. Rutter was a middle aged man, who has been in this country only two years. He has a wife and two children in West Weber and one in England. The news of the sad occurrence has nearly crazed his wife who is of a weak and nervous disposition."

From the *Ogden Herald* of the 14th of August, 1886, it is learned that Rutter was in the employ of J. B. Alvord, of West Weber. The body was recovered by Hyrum Hogge, William Telford and Wheatly Gibson. It was found in an upright position in a pool about seven feet deep and about twelve feet from the bank. It was conjectured that he was thrown off in riding through the willows as he was not an expert horseman.

The following is the verdict of the jury impaneled before the justice of the peace:

WEST WEBER PRECINCT,
Weber county, Utah,
August 12th, 1886.

The undersigned on their oaths do say that Thomas Rutter, whose body is now lying dead before them, came to his death accidentally by drowning in Weber River on the 11th day of August, 1886.

JURORS: { GEORGE JAMESON,
WHEATLY GIBSON,
JAMES HOGGE.

J. B. ALVORD, *Justice of the Peace.*

At the express wish and earnest solicitation of his parents her son, John Thomas Rutter came to Utah in 1883 with Chas. H. Greenwell, of this city, with whom this young man staid perfectly content until 1883, when his father came to Utah. The father obtained work on the farm of J. B. Alvord where he was treated with all the courtesy that any one could ask for. Later on the young man came to Ogden and worked in Scovill's broom factory. In the fall of 1887 the young man's grandfather sent for him to come to England on a visit and he is now in England. Only a short time ago Mrs. Rutter was around trying to raise means to get him out here again as he is anxious to come. Shortly after the death of Mr. Rutter a daughter of his, who is now married and said to be living in this city, received a severe burning by the explosion of a lamp. She was tenderly cared for by Mrs. A. Greenwell, her expense being paid by Ogden City. Mrs. Rutter and her daughter came to Utah about two months before the death of Mr. Rutter.

Mrs. Rutter had no occasion to go to Chicago to faint for bread, as she had all she desired here. As far as can be learned from reliable witnesses she was treated with kindness and wanted nothing.

She expressed herself a few weeks ago to Mr. Greenwell that she wished to go back to England on a visit, but that she would soon return. She was also as anxious to get her son out here again as he is desirous to return. Her story of indignities by the elders, her being defrauded of her husband's means, the assertion that her son was prevented from returning, the substitution and retention of letters, are self-evident lies manufactured either by the Associate Press or stated by Mrs. Rutter when she knew they were untrue.

QUESTIONS AND ANSWERS.

Ques.—When will the thirteenth chapter of Zechariah be fulfilled?

Ans.—At and after the second coming of Christ.

Q.—What is meant in "Letters of O. Cowdery," page 18, where it reads, "And the honest have been led by the designing till there are none to be found who are practicing the ordinances of the gospel as they were anciently delivered."

A.—It means that none administered baptism, laying on of hands for various purposes, the Lord's supper, washing the feet of the ministry, etc., as taught and practiced in the times of Christ and the apostles. While some sects administered them partly and imperfectly, none did fully and rightly.

Q.—Does God punish people for their sins by sending afflictions upon them?

A.—Yes; read Genesis 3:14, 19. Leviticus 26:14-43; Jer. 31:28; 2 Thess. 1:9; Heb. 10:29, etc., etc.

Q.—Is it wrong to use the word "Bless God," in bearing testimony or praying?

A.—No; if the intention is to thank, praise, or extol him. See Deut. 8:10; Ps. 103:12, 20, 21, 22; 135:19; James 3:9, etc., etc.

Q.—What sort of bread should the Saints use for Sacrament?

A.—Any kind that is clean, wholesome, and made by the Saints.

BRO. D. S. MILLS, in a breezy letter from Santa Ana, California, July 9th, says:

"The reaction of the land boom is being seriously felt, and is threatening the ruin of thousands; and will if it lasts a few months. Southern California is full of idle men, many of whom are destitute here in July, but what must be their condition next winter. Suffering and crime will follow. Our people are not of this class, though all will feel the damaging pressure. In the face of these facts the supervisors of this county have allowed the lying shyster crew to draw from the county funds two hundred and fifty dollars per month, to boom immigration from the east here. It is worse than highway robbery; but so things go; and the end is not yet, but by and by."

The inflated prices of real estate ruling at Kansas City and Independence, Missouri, the last two years, have had the effect to largely discourage the migration thither of a very desirable class of people, that of the fairly forehanded laboring man. It will be found impracticable to build a prosperous city of rich men alone. Laborers are necessary, and true wisdom would dictate that unless there are opportunities for settlement at reasonable prices

for desirable locations, laboring men will not, can not come in. Some parts of California practically put out the placard "No poor wanted here," intending to build up settlements of wealthy people alone. Such policy could be but disastrous; and the fate of the boom in Southern California is the natural and inevitable result of the bursting of the bubble of inflation, and will befall all other places similarly boomed. It is a wonder that otherwise sensible men will permit themselves to be carried away by the breath of speculation. The wise man said, "He that maketh haste to be rich, shall not be innocent."

The opportunities to become rich afforded to men by speculations in real estate, are frequently opportunities to legally rob the poor; and there is a way to steal which a man may employ and he be absolved of crime by the courts; but which will harden his heart, permit covetous desires to come in, and eventually make him defraud his fellow men with little compunction of conscience. We are not sure but what it was some such thought as this that led to the saying: "How hardly shall a rich man enter into heaven." "The love of money is the root of all evil," wrote the good man. How carefully then ought the Saint to guard the portals of his heart lest the love of money, the desire to be rich, lead him into the ways of doing evil and wrong to his fellow man.

DIVINITY OF CHRIST.

A BROTHER desires to know what are the chief lines of proof by which to sustain the divinity of Christ and his mission; and in reply we suggest the following as among the very best:

1.—His personal coming as to race, family, place, manner, time, parentage, priesthood, ministrations, manner of persecution, death, burial, resurrection and ascension, all in fulfilment of authentic prophecies, and of the expectations and desires of ancient nations.

2.—The matchless excellence of his moral code as delivered by Himself and his first ministers.

3.—The superior fitness and adaptability of His doctrines in respect to the moral, spiritual, intellectual, social, and physiological nature and needs of man, for both this life and that to come.

4.—The exact fulfilment of His numerous prophecies and promises according to their expressed or implied conditions.

5.—The strong and exalted impress His doctrines have made upon all departments of society.

6.—The spiritual, supernatural evidences given in confirmation of His doctrines.

7.—The intelligent, unselfish zeal of His first ministers and followers.

8.—The testimony of the Book of Mormon.

9.—The evidences furnished by the Doctrine and Covenants.

10.—The testimony of Christ's people in these latter days as based upon their personal experiences.

Whoever will studiously compare with

the Bible prophecies the statements of history found in Maccabees, Josephus, Rollin, Gibbon, D' Aubigne, Mosheim, etc., etc., will find an abundant amount of evidence in support of those prophecies, and therefore proof of the divinity of Christ.

Horne's Introduction, Nelson on Infidelity, Barnes on the Prophecies, and Newton on the Prophecies, are good works for those who would thoroughly search the evidences of Christ's divinity.

EXTRACTS FROM LETTERS.

Bro. H. L. Holt wrote July 18th, from Scio, Oregon:

"I am holding meetings and have been using the Christian meeting house, (so called), until last evening they came and told me I could not speak there again, giving as their reason, that they did not believe as I did. I told them that was certainly a fact, for if they did they would be with me. There was an appointment out for the evening, which of course I could not fill, but some of the business men took the matter up and secured the City Hall, where I am to hold forth this evening. I think the "Fulness of the Gentiles" has about "come in" on this coast. The people have no use for the word of God as taught by us—or by any one else."

Bro. J. J. Cornish wrote from Bay Port, Michigan, the 23d ult.:

"We had a grand time here yesterday. We were greatly blessed by the Master. Our cause is onward all through these parts."

Bro. George T. Bullard, of Bowraville, recently wrote Bro. Stebbins:

"The work in Australia is progressing favorably. Bro. J. F. Burton paid us a short visit a few weeks ago, and added one more to the "fold." Others are much interested, are investigating, and I think will unite ere long. Bro. Burton intends sailing for California July 11th next. He has been faithful to his calling and mission here, and his amiable wife has been a great help, likewise sister Addie, their daughter. We have not yet seen Bro. T. W. Smith and Sr. Helen, but expect to before long. They are about leaving Victoria now for New South Wales, to attend a conference at Forster, June 30th."

Bro. Thomas Taylor wrote from Birmingham, England, the 12th ult., renewing for *Heralds* and ordering other church publications, and adds:

"The work is still moving steadily onward, and all are trying to do their best to help forward its progress. Peace and unity prevail among the Saints generally."

Bro. James Bannister wrote from Vanessa, Ontario, July 17th, ordering three copies of "Joseph the Seer," and said:

"Elder Evans is preaching to full congregations at Waterford, and is having a good time. Since Goliath was slain, he has baptized twelve, and we think he will be the means of bringing more to the knowledge of the truth and organize a branch there."

WE commend the following to such of our readers as are so foolish as to be in the habit of employing drugs, chloroform, chloral, morphine and opium. There can be but one end to the opium, or morphine habit; it ends in loss of self-control, self-respect and a miserable death.

DRUGS AND INSOMNIA.—I have recently met with several cases of insomnia due to over taxation of the American nervous system, and have been requested to prescribe some drug that should be effective to produce sleep and be at the same time harmless. No such drug exists! There is

not one medicine capable of quieting to sleep voluntary life that has been working ten hours at high pressure, except it be more or less poisonous. Consumption of chloral, bromine in some form, or opium, has increased in this country to an incredible extent, is still growing, and a large number of Americans go to bed every night more or less under the influence of poison. Sleep thus produced is not restful nor restorative, and nature sternly exacts her penalties for violated law, more severe in these cases than in most others. Digestion suffers first—one is rarely hungry for breakfast, and loss of morning appetite is a certain sign of ill health. Increasing nervousness follows, until days become burdens and poisoned nights the only comfortable parts of life.—*Dr. William F. Hutchinson, in American Magazine.*

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"In the selfishness that seeks rather to be waited upon than to wait, rather to take than to give, we lose that which would be the very crown of our life."

WHO WILL RESPOND?

LONG before this number of the *Herald* reaches its thousands of readers, many, we feel well assured, will be anxiously looking for its coming, and among this number will be some who will turn first of all to the Home Column; for their thoughts will be upon the Prayer League, and its final inauguration. It is with mingled feelings of love, joy and gratitude to God that we give place to the article of Sister Eleanor; and when we tell the sisters (as she told us in a private note) that the memory texts which accompany this issue were given to her in answer to prayer, she being directed to them without any previous knowledge of what they were, we feel sure that many for whose names we have been watching and waiting, will hesitate no longer to send them in. We would not have one send her name who has not duly weighed the matter and resolved to abide faithful; but we hope to have them come up by tens, fifties and hundreds, until they shall number thousands. It is for the young as well as for the middle aged and the old; and while we shall rejoice at every name, our joy will be greater when the young step forward to join our band.

We give below the full text of the memory verses for the first week in August, in order that all may see at a glance the harmony and beauty of the thoughts; and will also take occasion to say that it is intended these texts as they are designated from time to time, shall be committed to memory, as an aid in producing the frame of mind in which we would approach the Deity. A vacuum is abhorred by the mind as cordially as it is by all nature. Cultivate noble thoughts, and there will be no place for the ignoble. If the heart is pure it is utterly impossible for the actions to be bad; and if the Prayer League will obey the mind of the Spirit as designated to them in these memory texts, the blessing of God will be with them.

"They helped every one his neighbor; and ever one said to his brother, Be of good courage."—Isa. 41:6.

"These are the things that ye shall do: Speak every man the truth to his neighbor; execute the judgment of truth and peace in your gates; and

let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord."—Zech. 8:16, 17.

We can not close without asking the careful and prayerful attention of the sisters to the first subject of prayer as given this week.

Since January 21st there has been sent to the Home Column Fund \$349. This is well; but sisters, I am assured that we can do more, and when our Prayer League is fully active we shall see these offerings increase.

TO THE PRAYER LEAGUE.

Dear Sisters:—I will now try to explain, in answer to enquiries. Some of the sisters desire to have their meetings together at stated times. I see no objection to such a course being pursued; but think it better to have no rule about that, for the reason that there are many isolated and invalid members who would feel debarred, and we want all who desire to be a *helper* in Zion's cause to take part with us.

We subjoin a form and subjects, as a beginning. As woman's work extends, many things will suggest themselves, and changes can be effected at any time by the majority signifying assent. The sick, or those desiring special remembrance, should send requests to editor of the Column. We think that to make the time weekly will at present be more acceptable to the greater number. Of course the time indicated will vary in different localities. Each should use their own local time or the nearest convenient hour to the one appointed. The Scripture selections are intended as memory texts, to help us in our efforts for the better life.

We propose the appointment of ten o'clock, August 9th; and thereafter the same hour once a week.

Memory texts; 6 verses from 41st Isaiah; also Zech. 8:16, 17.

Subjects for prayer: This League; that we may be blessed with a spiritual endowment that will prepare our hearts and our minds for the proper accomplishment of woman's work in the home, the Sunday School, the press—wherever our help is needed in Zion's redemption and prepare us to enter when further doors of usefulness are opened to us.

ELEANOR.

HOME COLUMN MISSIONARY FUND.

Sr. Hannah Richmond, Wellsville, Kan... \$1 00
 Sr. Lou Berry, Marshalltown, Iowa..... 1 00
 Sr. Sadie Bullard, mother and sister, Wray, Colo..... 1 00
 Sr. E. B. Edson, Blaine, Iowa..... 10 00
 Sr. L. A. Hartwell, Lamoni, Iowa..... 1 00
 Sr. Ann T. Williams, Weston, Iowa..... 1 00
 Sr. Christina Ryan, Council Bluffs, Iowa... 50
 A Sister, Mo..... 25
 A Sister, Iowa..... 50
 Send all money to David Dancer, Box 82, LAMONI, IOWA, July 26th.

MONTOUR, Iowa, June 15th.

Dear Sister Frances:—I want to write and tell you that I love this everlasting gospel, for I know it is true. I live away from the Saints, but Brn. Roth, Nirk, and Shimel have preached here several times. I want any elders who see this, and can come and preach, to come, and I will give them a home while they are here. I think much good could be done in this place.

MARY J. RENNEL.

We insert the following by special request.

EMERSON, Iowa, July 15th.

Mrs. M. Willeby, Dear Sister in the one Faith:—Will you come to the camp-meeting this fall? I will go, and I would like to see you there; as it has been many years since we saw each other, it would be a happy meeting for me.

MARY P. DAVIS.

FORSTER, Australia, June 6th.

Sister Frances:—I have just read your article, "That they all may be one," in the Home Column, together with the article treating on Mothers' Prayer-meetings, and am pleased that the subject has found its way into the Column. All suggestions on that subject by wise Christian mothers and sisters too, will, I am sure, be most gladly received by the mothers here in Forster, who have started just such a meeting, that they may be aided, and ultimately grow into a more perfect organization. As yet there is no real organization, only a few verbal rules. They meet in each others houses alternately; and the sister in whose house the meeting is, leads the meeting, selects the hymns and makes the opening prayer. Only on rare occasions are any testimonies given; the time is given wholly to prayer, with the exception of a hymn for opening and closing. As yet no chapter has been read, though they have often talked over the matter; but I hope by the aid of the sisters abroad they may engraft all that is necessary to make this method of helping one another both lasting and beneficial, and that she who leads may make a portion of the word of God her study and present it to the mothers for consideration and as a leading thought through the week. The meetings are only in their infancy, but the starting of them bespeaks the working of the Spirit in the heart and a willingness to do what they can.

Since I have been among them I have, by invitation, lead the meetings, and although I can not hear the prayers as I would desire, I can feel the spirit of the meetings and believe each one feels benefited by their coming together, and are brought nearer to God; that with a broken and contrite spirit they make known their desires and plead with the Father for help by the aid of his Holy Spirit, to train up their children in righteousness, and fit them for the duties of life.

The suggestions you made in that article were the same that I made here about two weeks ago to the mothers assembled in their meeting; and thus we see the same Spirit that is actuating the working mothers and sisters in the land of Zion, is also leading us in this far off land in the self-same line of thought and action. It is pleasing to us all to know that we are in the same line, though far behind; for by reason of the experimental knowledge in spiritual things and the degree of wisdom attained by many there—having had greater privileges than those here—they can comprehend the Spirit's workings more fully, not only to drink in its happifying influence that thrills the soul and fills the whole being with light, and with a power, sometimes, that scarcely can be repressed, but are able to set forth its teachings for a help and a strength to others, and to impart its power and so move others to action. The suggestions were: To be united in their prayer for definite objects. Not anything that they might choose to ask for, but whatever was their

heart's desire before God, to make it a special request from time to time when they met, and if it was not contrary to the will of God, he would surely grant their request; and to note these answers to prayer, that their faith might thus be strengthened.

And let me here say to the dear sisters, everywhere, that I believe we often deprive ourselves of much faith and trust, and rob God, the Eternal Father, of much honor and glory that is due to him, by failing to watch when we pray, or to seek that we may find. Jesus said, "Ask and it shall be given, seek and ye shall find." Find what? Find what we ask for! For it will surely be given, when it is right in the Lord's time for us to receive. Do we not often ask our heavenly Father for the needful things or the blessings we desire, and not receiving them at once, let it slip from our minds. After a time we receive—in an indirect way perhaps—and fail to recognize the answer of our prayers; but in many instances accept it as a piece of good fortune. God often answers prayer direct, and often through the voice, or the pen of another. So let us seek that we may find the answer to our prayers in whatever way God may be pleased to send.

The mothers here have prayed for the Lord to instruct them in carrying on their meetings; and now comes an answer, through the medium they so much love—the Home Column. This not only testifies that the Lord has heard their prayers, but that he works by means, in his appointed ways.

The Home Column was, as Sister Eleanor says, instituted for a means of instructing mothers, and I feel grateful to her for reminding its patrons of that fact; and if the mothers and sisters keep this object in view, I can only repeat your words, Sister Frances, "No limit could be put to the good that could be done." Much desired knowledge would be received, and many would read in black and white the answers to their prayers. But O, how glad I am that such seekers are not depending on me only as a medium or messenger to convey the given intelligence, or I fear they might often seek in vain, or wait and pray much longer than did Daniel of old for the interpretation of his dream, while the "Prince of Persia" was hindering the angel from taking the message. How often I feel prompted to write, when some subject will come to me with almost as much force and distinctness as the breeze through the open window; but I allow other duties to hinder until the time passes or the interest dies out. Who shall say these influences are not sent of God in answer to some one's prayers? And if I fail to be an obedient messenger, what then? Shall the one who prayed fail to receive their answer? Oh, no! I may hinder for a time, but another will be chosen, who will respond, and I will lose the blessing of being the Lord's messenger. Are there any others like me in this respect? I fear there are many; and so the burden falls on the few. How different things might be if all the promptings of the good Spirit found a ready response. But, oh! the cares and duties of this life, that which pertains to the body only, how they crowd about us and for the time and attention that so many feel they would gladly devote to the benefit of the soul; but they are crowded on all sides—cumbered with many cares—and when the gentle Spirit pleads with them to "come

forth for a little season into 'green pastures, by still waters' and refresh their souls," the answer too often is, "Go thy thy way for this time; at a more convenient season I will hearken;" and the grieved Spirit turns away. SISTER EMMA.

MARSHALLTOWN, Iowa, July 18th.

Dear Sister Frances:—Inclosed you will find one dollar I send as an offering. Permit me to relate a dream, and the circumstances connected therewith. I have been laying aside pennies for some time for the Home Column Missionary Fund, but thought I would not send them until they became a dollar, but they grew so slowly I became almost discouraged. Saturday night of last week I was dreaming these waking thoughts. I seemed to be sitting by a table, when my mother, who died in September of 1884, stood by my side. She looked so natural, seemed so kind and pleasant, that it all appeared very real to me. I began telling her what I had thought about sending an offering, and said perhaps I had better send what I had and not wait any longer. She said she wanted to make an offering, but had nothing to do it with; could not I send something for her? I said I did not know but I could. I further said, "I can make it a dollar, and send half a dollar for you and half a dollar for me." She said, "I wish you would send a half dollar for me." I replied, "All right; guess I will." The next day I kept thinking I never heard of an offering being made for the dead, so I made it a subject of prayer, to know if the dream had any significance to teach me my duty, and if I sent an offering should I send it in her name. The following night I was disturbed, and on awaking an audible voice seemed to pronounce very plainly and distinctly the word, Spiritualism. That satisfied me instantly. I send the offering in my own name. I rejoice to know that my petitions are answered, that I am found worthy—and pray that I may continue so until the end. Yours in hope,
LOU BERRY.

CLEARWATER, Neb., July 5th.

Dear Sister Frances:—To-night as I sat reading the *Herald*, first "The Good Name of the Lamoni Saints," and then in our much loved Home Column, "Straight Paths," and "Stepping Stones and Stumbling Blocks," it stirred up afresh thoughts I so often have. Am I a stumbling block? How well I know that our deeds and words have an influence like the waves when "the pebble is dropped in the water," and yet how little thought I give it compared with its importance. How pure our every word or act should be; for it is like the downy seed of the thistle, when once it has gone out to the world it can never be gathered back, but will have a telling effect for good or for evil.

How often we ask the question, "Am I my brother's keeper?" and try to excuse ourselves from responsibility when we know the influences of our every day lives are helping to mould other lives. And, right here has always been a hard problem for me to solve. To what extent can we show Christian charity to sinners outside the fold and not be a stumbling stone to some within? If our religion is the pure principles of the gospel of Christ, does it teach us to turn a cold shoulder to the poor sinner whom the world says to boycott, and grasp with warmth the proffered hand of the perhaps greater sinner, but whom

custom says we must recognize? How will our record stand in the day when we are to be judged for the "deeds done in the body?"

We have been a constant reader of the *Herald* since 1870 (excepting about eighteen months), and it has become one of the family. Much as we have always prized it, it seems to grow better all the time, and the Home Column has been one of the notable improvements. How the eyes of the little ones sparkle when the *Hope* comes, and is it not nearly as eagerly watched for and coned by us older children. What more could we ask for *Autumn Leaves*? It would seem nothing, unless it was more original matter. We know there are brains enough in the church of Christ coupled with the Spirit promised, to cope with anything the world can produce; and what a depth those articles do have that come from the pens of our earnest workers! I am glad that our people, as a rule, are a temperance people, and that their record at the ballot box bears them witness; but our young need our careful watchcare, for it is a painful sight to see our young people being drawn into the giddy whirlpool of the pleasures of the world, of which tobacco and intoxicating drink form no small share.

I see Bro. Hyde's name is endearingly mentioned by a sister who never knew him, only as his earnest, encouraging words were borne by the *Herald* to her and others; and I am glad that his name is not buried with the poor emaciated body of the patient sufferer. Those of us who knew him for years, know that he was not a stumbling stone. He was one of God's noble men; and if it can truthfully be said of me, as it is of him wherever he was known, "The world is better for his having lived;" I think I can trust my heavenly Father for my reward; but the flesh is weak, and I feel the need of the prayers of the Saints.

Your sister,

EMMA X. GAMET.

Correspondence.

ELLINGTON, Minn., July 14th.

Bro. Joseph:—I have been in this part of the State about two weeks, laboring for the spread of the truth. I have two appointments out for tomorrow at two different places. I am having good congregations and good attention, and the outlook is better than ever before for good to be done here. It does me good to read in the *Herald* how the Master is aiding his servants in other fields. I can say that the Lord is truly with us in Minnesota. So I have had far greater liberty and freedom in presenting the word than ever before. I never have felt as well in my life as when standing in defense of the truth. My faith is firm and unshaken in this work. I know that it is divine; therefore it must stand. Men and devils may assail it, but its foundation is sure, and it will stand when the systems of men shall have been uprooted and brought to naught. Yes, the gospel of the Son of God is true and will save all those that obey it who endure in faith to the end.

There is a blind man here investigating our faith, and he seems pleased with it so far. He says that he shall give it an honest investigation, and is willing to receive it if he finds it to be true. He is a member of the Disciple Church and has preached for them a year. He is quite

well informed in the Scriptures; and seems to be honest in his search after truth. I think he will obey ere long.

I have been at Brownsdale where Bro. Graves lives, and preached two sermons. Those that came out to hear were pleased with what was said, and I think if a proper effort could be made there, some would receive the truth. If I can I shall try it again this fall when evenings are longer. Let me say here that if there are any Saints in southern Minnesota south of St. Paul that would like to have some preaching where they live, if they will write me, I will try and visit them. My address is, Lake Crystal, Blue Earth county, Minnesota. Ever praying for the spread of the truth; and that the shackles of sin may be broken from men, I remain for truth and right. E. A. STEDMAN.

HANLEY, Staffordshire Potteries, Eng.

Dear *Herald*:—I have often thought of bearing my testimony through the medium of your pages, which are always filled with good news from different parts of the globe, and with wise and pithy instructions from the editors which cause my soul to rejoice in the latter day work, which is a marvelous work and a wonder, and the more I meditate upon it the stronger becomes my faith. I am glad that I ever accepted the new faith, as some call it; it is new to all who receive it, but thank God it is nearly two thousand years old. This town in which I live was once a stronghold for our faith, so I am told, but the most of the older members have gone to different parts of the world, leaving but a few and some of them are spiritually dead. But thank God a few stick to the truth, and in spite of satanic power we have a room to worship in and a sixteen guinea harmonium. I often wonder how men who call themselves Saints, after seeing the power of God in the healing of the sick and seeing the lame made to walk, can remain idle. "Watch and pray lest ye enter into temptation," is a good motto, and may the Saints everywhere remember this because Satan always finds idle hands something to do, if its only stopping us from doing or taking part in the meetings because Bro. A. or Sr. C. has got a mote in their eye. May God help us to read and ponder the first verses of the seventh chapter of Matthew. If we do this we shall certainly rejoice through such a sublime principle being carried out to the letter and by the Spirit. I thank God that I ever heard a Latter Day Saint, for it has put new life in me, and although I am only twenty-six years old and but four in the work, I fear none of my own calibre, and some whose ability exceeds mine have to take second place on the principles of the gospel. I don't talk for victory, but for truth. This is a proof to me that God helps them that help themselves, and they that seek shall find. I married very young, and through sin and wickedness I got into debt, and as I am a Saint by name I am trying to be a Saint in principle and am, little by little, paying my honest debts. I have been told that I could get out of paying them, but I replied, "That is not paying them." I have a desire to do good both in public and in private, but how can I or anyone with the truth in their hearts, do good in public capacity when debts are unpaid.

The *Herald* being my school-master, I am trying to do as it tells me and am thankful for such

teachings. I am going to follow it as long as it follows Christ, because it explains the principles of truth and justice to the satisfaction of all Saints, and I am trying to live so that my name may be in the Lamb's Book of Life, and that I may not bring reproach on the church. It has enough to do to battle for truth.

Trusting my humble effort to write to the *Herald* will find a small portion allotted to it, is the desire of your humble brother for truth,

THOMAS TREVOR.

PLATTE VALLEY, Neb., July 21st.

Editors Herald:—I closed the last of seven preaching meetings last night in the above named branch, beginning on the 15th instant, besides three confirmation meetings, being assisted by brethren N. Brown and E. Bolson. Nine adults were added by baptism and although everybody was crowded with work the meetings were well attended. The readiness of old members to welcome the newly adopted ones into Christ's fold was indeed inspiring; nor were they slow to reciprocate. The heavens were propitious, and all testify to having had a glorious time.

The gospel ties are strong indeed,
Those who possess from fear are freed.
That fear that does in bondage hold,
Joys thus produced can not be told.

By due perseverance and godly zeal the Saints here can make themselves a name for good, and bring honor to the cause. He whom we delight to sustain as our leader, under Christ, said years ago: "We want to make the name of Latter Day Saint honorable." Let us see to it, abiding by and in Christ's ways, patiently waiting for the salvation that such a procedure guarantees. We look for good gospel results the present conference year in Nebraska.

In bonds,

JAS. CAFFALL.

BROWN CITY, Michigan, July 14th.

Bro. Joseph:—I am laboring in my mission as best I can. On May 31st I left home to attend district conference at Hersey, Osceola county, June 2d. We had a good time, the Lord being with us. Met with brethren Blakeslee, Scott and Rathbun from Southern Michigan district.

From Hersey I returned to Lapeer county where I held some meetings with good interest manifested. June 14th I started for Coldwater to attend conference, by request of Bro. C. Scott, president of the mission. The good Spirit was with us and prevailed during our entire session. Ten were baptized on Sunday. On Monday we met to finish business and hold a social meeting. A good time was enjoyed in which the gifts were manifested; in fact it was the best conference I have attended for a long time. The preaching was good, especially the sermon delivered by E. L. Kelley. On the 20th I returned home, and on the 22d went to Deerfield, Lapeer county, where I held some meetings, a good interest being manifested; thence to Five Lakes, holding meetings there for a few days. From there I returned home and remained over Sunday, holding meetings in our branch. On July 4th I received a letter from C. Scott requesting me to go to Lansing to aid Bro. H. Rathbun in that city. He had hired a hall and announced the same in the papers of that place to commence July 6th. I arrived there on the 7th, and in the evening found Bro. Rathbun at work with

a small but interested gathering of people. On Sunday I preached to them three times with good liberty. I remained there until the 10th and with Bro. Rathbun visited those that were interested and found a number that seemed to be very near the kingdom. Since I returned home I received a card from Bro. Rathbun stating that he had baptized two. I enjoyed myself very much while at Lansing. Bro. Rathbun has a nice family, a son and three daughters at home, and they did much to make it pleasant for me. Bro. Rathbun is a faithful worker in the cause. I returned to Five Lakes and held three meetings. The brethren there are building a church. I helped them some in getting out lumber. They intend to have it so they can hold conference there next October. From there I returned home where I am now. Expect to leave to-morrow for a new opening.

Yours in bonds,

J. A. CARPENTER.

We add the following clipping from the *Republican* of Lansing, Michigan, dated 17th, sent us by Bro. Rathbun.

"The recent meeting of the Latter Day Saints in this city was fairly attended and was quite successful. Two citizens of Lansing accepted the belief and were baptized by the Elder."

CORNWALLIS, W. Va., July 21st.

Bro. Dancer:—I am among the hills of West Virginia; have been since the 29th ult., and find plenty to do. I need help in order to fill the new openings. I am having a contest with a Rev. Disciple by the name of Varner. We have it night about. The assemblies are large and seem to be interested in the combat; how long it may continue is not known to me. I am challenged by another of the same order to discuss the Divinity of the Book of Mormon, debate to begin August 7th. The Saints here are doing well and are not daunted by the roarings of these little Goliaths of Ritchie county. Numbers are believing the doctrine as we present it. Have delivered fifty-seven discourses since General Conference. Am feeling well in the work.

In gospel bonds,

L. R. DEVORE.

GRANT, Michigan, July 16th.

Brother Joseph:—As officers in this district we are doing our best, so far as I can hear, and now and then we baptize some into the church. Last week four were baptized at Bay Port and to-day five were baptized in this part. Others are believing, who we think will soon obey.

I am now in that part of the country where the people live who attended the debate I held with Mr. Sims, of Bay City. And I rejoice to-day to know that although at that time (last winter) a large majority was against us—their voice and vote was against us—but now it is changing fast. Some of these now say: "Mr. Cornish proved his his points." "He acted like a gentleman, but we were not at that time men enough to give him his just dues." Others say, "the words, 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people,' (Rev. 14:6), has rang in my ears ever since."

That quotation, with Isaiah chapter 29, and several others, were taken to the priest for an ex-

planation, and he has had a hard time to make them see that the old "Mother Church" is the only one that is right. They now think there is more for them to receive. But I must give the priest (Father Cribbs, who was the chairman at the debate) credit for this saying: "Elder Cornish acted like a gentleman, and gave the Scripture for all he said, whilst Mr. Sims abused him shamefully and used words which, if he used in a barroom, he would be kicked out."

As soon as possible I shall preach around that part. They shall hear the story of the "angel flying," the prophet's mission, Book of Mormon, &c.

My experience has taught me that when those things are preached faithfully to the world, under the guidance of the Spirit of God, that there is indeed a ring with them, the sound of which lasts—and at death it follows them. The honest, hearing, will obey and be gathered.

We have a little trouble in Bay Port, otherwise the work is moving fairly on. Since the April Conference I have not baptized many; some others have, and we rejoice.

Yours,

J. J. CORNISH.

LOCKHARTVILLE, N. S., July 15th.

Dear Herald:—A realizing sense of the shortness of time that is allotted us here for usefulness, and the opportunities for doing good so frequently allowed to pass by unimproved, comes over me occasionally and causes me to wonder why I am not doing more to roll on this grand latter day work. There are many things though about the work that causes any one who thinks to wonder. "A marvelous work and a wonder," Isaiah called it, and not only is it wonderful in itself but it brings to light wonderful things; things that never would have been known otherwise, especially in human nature. Perhaps the most wonderful thing concerning its working is in the fact that the light shineth in darkness and the darkness comprehendeth it not. Strange that light should shine in darkness and not be comprehended by it; nevertheless true, inasmuch that the children of light may walk by its influence in plain straight paths that can not be discovered in darkness although the traveler may cross and recross them a hundred times in his meanderings. The "children" can also comprehend the benighted traveler's condition and see his position and explain things to him that would be worth his life to know. But being in darkness can not understand or comprehend that there can be light shining around him, consequently will not be guided. I live in a community where the inhabitants are professed Bible believers and mostly members of churches,—good, friendly, peaceable, and intelligent people,—yet in our daily conversation not a word of the hope which should be so precious to the Christian, is ever heard, unless it is adroitly brought out by myself and then dismissed as soon as possible. Now the Bible tells them that God's word will judge at the last day, and that the "books shall be opened" and men shall be judged according to that which is written therein. One would think that to be conversant with the word by which we are to be judged would be our chief aim, but strange to say, let me "open the book" and how quickly my sociable, offhanded friend will freeze over, and what a relief when it is closed up and laid away. Yet they can not see that we know

their religion can not stand the test here, and how can they expect it to stand the test hereafter? We read in the book from first to last of Christ coming to reign upon the earth, and we call attention to the matter, read it, and explain it to them, and some will even accept it as "quite an idea," and go right on in their old way, without making any preparation for his coming, which is to take place so soon. It is sad to see our best friends, those we love most in a worldly point of view—treating the matter so carelessly and with so much indifference—when it seems of such vital importance to us. Some of your readers will be glad to learn that my mother after so many years of struggle between a sense of duty and the fear of the world has decided by being baptized by Bro. H. H. Robinson, who has been with us but a few days. I have had the pleasure of meeting Bro. and Sr. Parsons only as yet. I have not heard him preach or speak, but but if faces are any guide or index to the heart or mind, we are all right for help and from all accounts Bro. and Sr. Robinson are also "just what we want." (Thanks, Bro. Briggs, thanks). They have begun work already, and will no doubt have success. Many will believe, some will obey, and the work will go forward.

In bonds,

H. J. DAVISON.

BUTTE CITY, Mont., July 18th.

Dear Herald:—Several months ago I was taken sick, and continued to grow worse and worse, until finally I became so weak I was of very little use to myself, and had given up that there was any relief for me this side of the tomb. Human aid had proved to be in vain. At length I concluded to call for the elders to pray for me; so I sent for Bro. John E. and Gomer Reese, who laid hands on me and prayed for me, and the Lord blessed me with health and strength and I have continued to grow stronger, and am now able to do my own work. All this the Lord did for me, and I thank him for it. Ever praying for the prosperity of his kingdom, I remain your sister in gospel bonds,

FRANCES P. REESE.

CLITHERALL, Minn., July 19th.

Bro. Joseph:—Our conference is over. We had a very good one. Much of the Spirit was present. Bro. Alonzo Whiting was called and ordained to the office of elder, under the hands of A. H. Smith, J. C. Foss and T. J. Martin. Several children were blessed; among them were two little buds presented by two ladies not of the church, who asked if we blessed children whose parents did not belong to the church. I answered, yes. If people had such faith in us as elders, to bring the little ones along and we would do as Jesus did, bless the little children. Bro. Alexander preached a powerful sermon in the evening, the rain was falling very heavy; and as I offered the closing prayer, I felt to ask God to stop the rain so the people could go home dry. One old man as he started to go out of the tent said, "We've got to go home in a rain storm to-night." We all left the tent, but not in rain, for it held up all at once. All the Saints went home feeling amply paid for attending that conference.

Our tent is a nice one, and is now pitched in Battle Lake. Last night Bro. Smith spoke on the existence of a living God the maker of all things,

to sixty-five persons, most of whom seemed to be very interested. We hold over Sunday, may be longer, if the interest continues good. O how my heart rejoices to hear the good news from Independence, Missouri, that a grand victory has been won by the men and women of good, wise judgment. In voting to close the saloons—I wish I had been there to help them—they had my prayers all the while.

Yours truly,

J. C. FOSS.

SILVER HILL, Ark.

Bro. Joseph Smith:—I came here last December and commenced labor under A. J. Cato. We labored at several points, opening up new places at Walnut Springs and Bog Springs. Bro. Cato taught me to great advantage and I learned many things concerning the work; but he left in the spring and went into Pike county. I continued to labor at several new places, at Wright Chapel, Africa, and Walnut Springs. The Campbellites made war on us. Bro. A. J. Cato and Rev. Bradley, a young Clark Braden, will commence a discussion before the fifth Sunday in July, at Walnut Springs. I am going to labor the rest of my days in the cause. I never received one dollar from the church funds; but God will not let his laborer suffer for anything. I ask the members everywhere to pray for me. Hoping that I will prove a workman that need not be ashamed and hold out faithful. Bro. A. J. Cato is a great helper in the cause. The branch is in tolerable good condition but could be better. Manchester branch is very cold in the cause. There is no one to labor in this field but Bro. Cato and Bro. Davis, and the latter does not do much, but does the best he can.

J. D. ERWIN.

WHEELING, W. Va., July 14th.

Bro. Joseph:—I presume that intelligence of the affray which occurred at Glen Easton, West Virginia, some few weeks since, has reached you ere this. The particulars of the affair so far as we have been able to glean them, are as follows: While the Saint's Sabbath School was in session, a young man by the name of Ab Courtwright and some of his associates were on the outside tossing stones through the window, hitting some inside the school-house, and creating confusion. At this juncture Bro. Joseph Wayt went out and reproved the young men for their bad demeanor. This so enraged young Courtwright, that while Bro. Wayt was locking the door, he threw a stone, striking Bro. Wayt on the back of the head. For this offense Bro. Wayt had him arrested the next day. No more depredations were committed until Wednesday night. The Saints met at Bro. Harris' house for prayer service, when two of the Courtwright's and some other roughs, gathered on the road near the house. A young man by the name of Frank Wayt (not a member of the church), and Ab. Courtwright engaged in fighting. During the progress of this combat, Harvey Courtwright rushed upon Thomas Wayt, (a brother in the church), and stabbed him with a shoe-knife in the side. Bro. Thomas did not precipitate the onslaught at all, but was entirely innocent. From this a general fight ensued, in which knives, stones and clubs were freely used. As a consequence a great many were beaten and bruised. For a long time it was thought that

Bro. Wayt would die, but we are pleased to note that he is recovering slowly. The unfortunate affair had such a fearful effect on Bro. Harris, that he took sick and died within three days. Bro. Harris had presided for upwards of twenty years over the branch at that place. He was a noble brother and a genuine Latter Day Saint. The encounter did not arise from a bitter or acrimonious spirit against the Saints, (for they are highly esteemed through that country), but partially from a discussion and a grudge existing between the Courtwright's and some of the Wayt's, of long time standing.

A DREAM.

Early this morning, (July 14th, 1888), I dreamed that General Conference was in session, and a goodly number of the leading men of the church were present. On the floor of a large room I saw a pair of shoes. I also saw a brother step into the shoes and attempt to walk with them on, but he could not make a success of it, as every time he moved, the shoes fell off, as they were much too large for him. Others stood near who seemed to be anxious to try them on. They were all given to understand that the shoes did not belong to them, but to Joseph Smith.

Your brother,

G. T. GRIFFITHS.

LANSING, Michigan, July.

Dear Herald:—This is a hard place to work as yet. The wall of prejudice is so thick and high that nothing but the battering power of God overcomes, and that inch by inch, even after the truth has been declared again and again. We had a good turnout at Webberville. Baptists, Methodists, Free Methodists, Stand Alones, Salvation Armyists and the well behaved sinner. What the result will be the good Lord only knows. We hope for the better and so trust. We left the Saints this morning both cheerful and hopeful. We found our sick daughter who recently obeyed the gospel very weak but cheerful and buoyant in spirit. Please ask the Saints at Lamoni to remember her in their prayers. Hoping soon to be able to make a better report, I am your brother in the kingdom and the patience of the Saints,

HIRAM RATHBUN.

NEBRASKA CITY, Neb., July 24th.

Bro. Joseph:—I returned here last night from the conference of this district, held near Wabash, Cass county, in a beautiful grove. Had a good time. Met brethren Caffall and R. J. Anthony there. I expect to go to Bennett, Lancaster county, next Saturday, and remain perhaps all next week. Bro. Hyrum O. Smith will be here to-day and remain over Sunday.

Yours in bonds,

H. C. BRONSON.

FOUNTAIN GREEN, Ill., July 1st.

Brethren Joseph and Blair:—I have just returned from a visit to Burlington, Iowa, where I met with the Saints twice; heard two good discourses; they are firm in this latter day work. On my return I saw Solomon Myson, who told me that Bro. Thomas Wellington stayed about three weeks, and they took turn about preaching, and it had a good effect on the people, they have become very much interested in the gospel; one was baptized and there are several more he thinks will come forward soon. They are very

anxious for Bro. Thomas to come back. Solomon is preaching every Sunday evening to large congregations of very interested listeners. The people turn out beyond his expectation and the house is crowded every night. They are surprised and wonder if "any good can come out of Nazareth."

CATHARINE SALISBURY.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

A GLANCE AT JEWISH HISTORY.—No. 2.

BY ELDER WILLIAM KENDRICK.

THE REVOLT, A. D. 66.

Now was fast drawing on those "days of vengeance" when all things which were written must be fulfilled. The cruel oppressions of Florus, who seems to have been animated by a malice scarcely less than diabolical, were goading the Jews to madness. The presence of Cestius Gallus at Jerusalem at the Passover, enabled the assembled people, to the number of three millions, to appeal to him as the Prefect of Syria against the tyrant. But Cestius was a kindred spirit and gave them no redress; and Florus pursued his tyranny unchecked, omitting no opportunity to provoke the unhappy populace to revolt, that he might seize their treasures, without any fear of them accusing him to Cæsar.

It was in Caesarea that the long-smouldering fire burst out into a flame. Though a century had not elapsed since its foundation, it had already grown up a large and populous city, eminent for wealth and magnificence. The two races who inhabited it, the Jews and Syro-Greeks, continually contended for superiority. They were pretty equally balanced; the Jews were the more wealthy and numerous, but the Greeks had the sympathy of the Roman soldiery, who were mostly levied from the province. Feuds and tumults increased in frequency and virulence; the principal streets often ran with the blood of the citizens. An appeal to the Emperor, on the recall of Felix, had resulted in the pre-eminence being assigned to the Greeks, and the humiliation of the Jews. This decree obtained by bribery, did not heal the breach; and the Greeks grew daily more insolent, the Jews more desperate and revengeful.

About this time a Greek who owned the land on which the Jewish synagogue was built, wantonly began to erect workshops and other buildings against it, to annoy the worshipers. Certain leading men of the Jews, having no other resource, offered Florus a gratuity of eight talents (£3600 sterling) on condition of his interference. He received the bribe, and immediately removed to a distance, leaving the disputants to settle the matter as they thought proper. A coarse insult offered to the Jews on the following Sabbath brought on a battle, in which they were beaten; they then retired from the city

with their sacred books. A deputation sent to complain to Florus, delicately hinted the obligation of the eight talents, when the shameless villain threw them into prison. Intelligence of this infamous transaction deeply stirred the city of Jerusalem, but the Governor, bent on driving the wretched people to rebellion, seized the occasion of their indignation to demand seventeen talents (£7650) from the temple treasury, on the pretense of the Emperor's necessities. The city was in an uproar; the people ran about with outcries, some calling wildly upon Cæsar for help against Florus, while others in bitter sarcasm ran about with a basket, loudly soliciting alms "for the poor beggar." Secretly gratified at the opportunity which the sedition afforded, Florus instantly led his whole force upon the city. The irritation, however, had subsided, and the poor oppressed people hoped by a submissive bearing and by a friendly salutation to the army, to disarm the tyrant's resentment. Vain hope! Having let loose his brutal soldiers upon a portion of the city called the upper market, with license for plunder and massacre, three thousand six hundred persons, including women and innocent babes, were slain on that day. Many of these were scourged and crucified. This tragical event, the sad prelude of bloodier days to come, which must be considered as the actual commencement of the Jewish war, happened on the 16th day of the month Iyar, answering to our April or May, in the year 66 of the christian era.

On the following day the pathetic lamentations for the dead were mingled with imprecations upon Florus, from the agonized multitude assembling on the scene of massacre; but the elders with the chief priests, dreading worse evil, besought the populace to refrain from provoking one who had the power to do them further injury; thus they quietly dispersed.

The wicked Governor's appetite for blood and plunder was, however, but whetted, not slaked, by the tragedy of the preceding day, and with fatal subtlety he laid another snare for the poor doomed sons of Israel. Two cohorts from Cesarea were advancing towards Jerusalem, and the people were commanded to go out of the city, and meet them with congratulations and shouts of welcome. It was a hard task, but the entreaties and persuasions of the priests succeeded in repressing the natural aversion of the people to so degrading an humiliation; and so, quietly and meekly, the injured Jews marched out to salute the approaching soldiers, little dreaming of the cruel snare that had been set for their feet, for Florus had sent out secret orders to the soldiers to meet their advances with contemptuous silence, and if this insult should provoke them to any expression of disapprobation, to fall upon them without mercy. All occurred as the plotter of so vile a scheme could have wished. Some of the fiery Jewish youth, stung by the cold contempt of the soldiery, broke out into audible murmurs against the oppressor. The troops instantly turned upon them and struck them down with their staves, and as they fled the cavalry

dashed among them, trampling down the unresisting crowd with savage barbarity. Unarmed and unprepared for war the defenseless multitude thronged back into the city, but the tardy passage of the city gate ill-suited the eagerness of the flying hosts, and great numbers were crushed and suffocated to death, both there and in the narrow streets; the savage army all the while availing themselves of the panic to increase the slaughter. Through the suburb of Bezetha the living stream poured along, pursuers and pursued, till it became evident that the object of the former was to push on and obtain possession at the same time of the glorious Temple and the strong fortress of Antonia. To aid them in this attempt, Florus himself made a sally from the palace, but by this time the city was in arms. The people crowded into the streets, blocking up the way of his troops, while others mounting upon the tops of their houses cast down upon them showers of stones and darts. Thus baffled, the governor retreated to the palace; the objects of the desired possession of the Antonia being evidently the easy access to the Temple, to which the fortress was attached. The people sat upon the cloisters or porticoes which connected them, and by destroying these, cut off the communication. All hope of securing the sacred treasure by this means being destroyed Florus retired from the city, leaving only one cohort as a garrison.

Accounts of these transactions were sent to the prefect, Cestius, by both parties, colored, we may well suppose, according to the views and prejudices of each. The petition of the Jews, however, was supported by the intercession of Bernice, the patriotic sister of King Agrippa. The Roman Emperor sent one of his Tribunes to examine the affair on the spot, who meeting on his way with Agrippa, they entered the city together.

The peaceful and respectful demeanor of the Jews satisfied the Tribune that their exasperation was not against the Roman dominion, but against Florus, and having exhorted the people to maintain their loyalty, he offered up his devotions in the outer court of the Temple, as a Gentile might lawfully do, and returned to Cestius. But the keen discernment of Agrippa saw that disaffection deep and strong existed; and, therefore, calling the multitude together, he addressed them in an admirable specimen of argumentative oratory, filled with the most cogent appeals to their hopes, fears, and affections; beseeching them, even with tears, not to bring the desolations of war upon their families, their country, their beautiful city, and the Holy house. For awhile his efforts seemed crowned with success; moved by the tears of the King and his sister, the people began to rebuild the cloisters, and to collect the deficient tribute, but, in an evil hour, Agrippa passed the precarious limits of popular tolerance by advising them to submit again to the hateful Florus. The abhorred name roused the sleeping passions of the populace to fury, and with insane blindness the multitude turned against their kind and powerful friend,

driving him out of the city with insulting language, and at length even with stones. In sorrow and anger, and not unreasonably so at such a return for his kindness, the King retired into his own kingdom of Chalcis, leaving the proud city to its irremediable doom.

As yet, however, the breach was not irreparable. The Jews had indeed drawn the sword, but they had not yet thrown away the scabbard. But about the time of the departure of Agrippa, some of the more impatient fiery spirits, proceeded to extremities which Rome could not forgive. On the summit of a precipitous hill near the Dead Sea stood the small but strong and important fortress of Masada, which had been greatly strengthened by Herod the Great. Into this stronghold a party of Jewish warriors obtained admission by stratagem, and put the Roman garrison to the sword; at the same time, the leaders of the war party in the metropolis hurled defiance at Rome, by refusing any longer to sacrifice for the Emperor, or to receive his customary offerings to the Temple. This was chiefly owing to the advice of Eleazar the son of the High Priest, and himself the governor of the Temple, a young man more intrepid in action than wise in counsel.

The pacific part of the inhabitants foresaw with alarm the consequences of this determination, and spared no efforts to prove that the practice of antiquity, as well as the law itself had permitted the sacrificial intercession for foreigners, and had freely received their votive offerings; indeed, they had reason and truth on their side, for the very existence of the Court of the Gentiles was a silent witness of such admission, while the dedicatory prayer of their great King, who had built the first Temple, distinctly avowed it. (See 2 Chron. 6:32, 33): "Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house; then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger called to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name." It is not to be supposed that the Roman Emperors idolatrous heathen as they were, understood or appreciated the worship of Jehovah. With them the mention of the imperial name in the public sacrifices and liturgies would be regarded as merely a state compliment; and the presentation to him whom they would suppose to be one of the common herd of divinities, one of "the gods many and lords many," to whom the fertile fancy of man had attributed local patronage,—as a piece of state policy. Nor can we imagine that the turbulent priesthood of the degenerate Hebrew nation was actuated by any zeal for the holiness of Jehovah in denying to the unclean Gentiles a part in his worship. The one party would receive it as the other fully intended it, as a public affront to Rome,

and a renunciation of its allegiance. So perfectly was this understood at Jerusalem, that even while the pacific party was arguing the loyalty of the acts now forbidden, its opponents, impatient of the argument, forsook the Temple and its service to prepare for war.

In all forms of public commotion, the people will be found to separate themselves into two parties; the one eager to push forward the contemplated changes, the other willing to maintain existing conditions. Hope is most prominent in the one, fear in the other. In the former party the young, the bold, the excitable, the dissolute, the needy; those who have little to lose, everything to gain by change, take their place. To the latter shrink the old, the timid, the sedate, the wealthy, who have everything to lose with no prospect of gain. Each party misunderstands the other, condemns it as selfish and destitute of patriotism, and exalts its own principles. The leaders of the considerate party saw that all was well nigh lost, and as a last resource, sent an embassy to Florus, and another to Agrippa, beseeching them to come at once with an overwhelming force and cut off the sedition in the germ, before it should spread and involve the whole province in common ruin. Right glad was Florus to hear how well his satanic plots were working. From his retirement he watched with grim delight his prey taken in the toils, and would not lift a finger to prevent a consummation which he so heartily desired. On the other hand the candid and noble-minded Agrippa, a firm believer of the prophets, (Acts. 26: 27), and therefore a true friend to Israel, forgetting the affront so lately put upon him, and earnestly desirous to preserve the city and the temple, despatched without delay three thousand cavalry with the master of his horse, and the general of his army, to maintain, if still possible, the peace of Jerusalem. But peace unhappy Jerusalem was to know no more for centuries. Forgetful of her ancient name (Heb. 7: 2) when he who was both King of Righteousness and King of Peace ruled over her, she rejected the Prince of Peace, and now the olive-bearing dove had left her for long, long ages; "not even yet passed away." And yet we know there was even then a goodly band of gentle ones, the true lovers of peace, within her devoted walls, who could with true hearts, while with boding fears, sing as their fathers had done, the beautiful song of degrees. * * *

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companion's sake, I will now say, Peace be within thee. Because of the Lord our God I will seek thy good."—Psalms 122.

It is sad to turn from these gentle breathings to the grim realities enacting in the streets of unhappy Salem. Civil war now raged. The principal inhabitants with the High Priest, encouraged by the addition of Agrippa's reinforcement, seized on the upper city, Zion, while the insurgents, under Eleazar took possession of the lower city and the temple. Each party strove to dislodge the other, mutually contending with sling-stones and javelins. For seven days the conflict was maintained in the streets with perpetual slaughter, without any decisive superiority. At length a great number of the assassins from the lower city and suburbs joining the insurgents, the increase of strength and daring was presently manifested. Assembling in great force, they made a vigorous assault upon the upper city, which they at length carried. The royal troops fled, and the victorious party with suicidal hands set fire to the house of the High Priest, the palaces of Agrippa and Bernice, and the office of the public archives. This last was burned to gain the countenance of that large portion of the needy population who were in debt, for in this place were kept the creditors bonds, with other records.

The principal men of the vanquished concealed themselves in cellars and vaults, including the High Priest, and many of the troops fled to the upper palace, within the strong gates of which they might still defy their enemies, or wearied with bloodshed, at length retired to their own quarters.

The strong fortress or Antonia was garrisoned by the single cohort left by Florus, the feebleness of which emboldened the insurgents to besiege it, which they did with such success that in two days they effected an entrance, slaying the soldiers, and setting fire to the citadel.

This important conquest occurred on the 16th of Ab, answering probably to the beginning of August. They immediately marched on the upper palace, where the remnant of Agrippa's army had intrenched themselves, and dividing themselves into four companies, attempted to take it by assault. However, being repulsed by the archers from the battlements, they contented themselves with a strict blockade.

While things were in this condition there suddenly appeared before the walls of Jerusalem a new adventurer, Judas of Galilee, who "in the days of the taxing had drawn much people away after him," had been slain long ago with his two sons, but his doctrine, that the Hebrew people should be subject to none but God, had become increasingly popular. One son named Menahem would yet recall the memory of a vigorous but cruel Israelitish king, himself a successful insurgent. This man gathered around him a band of desperate men at Masada, broke open the splendid armory of Herod, and thus accoutred his body-guard whom he led to Jerusalem.

The insurgents threw open the gates with rapture, and King Manahem, (for he had assumed the royal state and title) took the command of the city by acclamation.

He ordered the siege of the palace to be pressed with vigor, but the want of machines and implements of assault, and the showers of missiles from above, still delayed the capture. By means of a mine however, he fired a tower and overthrew it; and this led to a capitulation, by which the Jews and Agrippa's men were permitted to retire. As no terms were granted to the few Romans, they were compelled to flee for safety to the strong tower built by Herod on the wall that overlooked the Tyropean. But the popularity of Menahem was short-lived. The sanguinary tyranny which he began to practice turned the hearts of his new subjects against him; and Eleazar, who could ill brook the loss of the authority which he had hitherto wielded, artfully inflamed their resentment. They fell upon him as he was worshiping with royal pomp in the temple; and though he found a momentary refuge in an obscure part of the city, the populace dragged him forth and slew him and most of his subordinate chiefs with great barbarity.

The death of Menahem did not prevent or slacken the prosecution of the siege. The handful of Roman soldiers imprisoned in the tower saw that resistance was hopeless and agreed to surrender. The conditions, confirmed by solemn oath on the part of the Jews, were, that the lives of the garrison should be spared, but that they should deliver up their arms. On the faith of this treaty the Romans marched out. No affront was offered till they had laid down their arms; but as soon as this had been completed, the Jewish multitude fell upon them with an indiscriminate slaughter. They attempted no resistance nor asked for mercy, but reproached the perfidy of their murderers. They were slain to a man, with the exception of the general, Melitius, who agreed to submit to circumcision and was spared. As if to enhance the wickedness of this horrible deed, it was perpetrated on the Sabbath day. By an awfully retributive coincidence, on the same day that this tragedy was perpetrated at Jerusalem, one equally wicked was enacted at Cæsarea, where the Greeks, suddenly rising, slew in one hour about twenty thousand of the Jewish inhabitants, completely extirpating the devoted race from that city, for the few that fled were waylaid by the wicked Florus, and sent to the galleys.

This dreadful massacre roused the whole nation, and henceforward slaughter to the uttermost of their power was the object of each hostile party, and was executed wherever they met. The Jews felt that every man's hand was against them, and turned their hand against every man. In revenge for the barbarities at Cæsarea they fell without mercy upon the Syrian cities of Philadelphia, Sebonitis, Gerasa, Pella, Scythopolis, Gadara, and Hippos, which they laid waste; burned some cities of Gaulonitis; attacked the Tyrian city Kedasa, (or Samaria), and Ashkelon they burned to the ground. Anthedon and Gaza suffered a like fate. The demolition of these cities, more or less complete, with the devastation of the surrounding ham-

lets, was accompanied by tremendous slaughter. Nor were the Syrians idle or passive; every city was inhabited largely by Jews, and these were massacred, in self-defense as well as in revenge. Every city presented the appearance of two hostile camps, in which the security of one lay in the utter destruction of the other. Horror, fear, exasperation, and thirst for blood, inflamed more and more by its gratification, filled the whole province. The burning ulcer soon spread; more distant cities where Jews were found (for they were at this time widely scattered), partook of the raging madness. In Alexandria, the second city of the empire, no less than fifty thousand Jews perished in one dreadful tumult. As Judea was now at open war with Rome, the prefect of Syria, Cestius Gallus, who had the military command of the province, could no longer remain inactive. Indeed it is a proof of his incapacity that he allowed the revolt to attain such a head before attempting to quell it; unless like the base and implacable Florus, he too desired to see the nation irrevocably committed to a policy hostile to Rome. At length however he set out from Antioch, at the head of about twenty thousand troops, partly Romans, and partly auxiliaries; the latter supplied by King Agrippa, Antiochus, and the Tetrarch Sohemus, of whom the first and the last accompanied the Prefect on his march.

The troops were divided nearly as follows:—

ROMANS.	HORSE.	FOOT.
The twelfth Legion		4 200
Selected men		2,000
Six cohorts		2,500
Four troops	1,200	
ALLIES.		
From Antiochus	2,000	3,000
From Agrippa	2,000	2,000
Under Sohemus	1,300	2,700
Total	6,500	16,400

This army was swelled on its march by the accession of irregular bodies of volunteers out of the Syrian cities, whose hatred to the Jews and desire for plunder stood in the place of skill and discipline. Zebulon, a strong city on the southern border of Galilee, was the first to meet the Roman General's vengeance. The inhabitants had fled at his approach to the neighboring mountains, but abundance of plunder was left to the rapacity of the soldiery. Its numerous public edifices, which were built in a style of unusual magnificence, were burned to the ground; but the watchful Jews, observing that the greediness of the Syrians for pillage had induced them to fall behind the army, seized the opportunity of falling upon them, and cut them off to the number of two thousand.

Cestius continued his onward march to Cæsarea, whence he sent a portion of his army to the seaport town of Joppa and another detachment to the province of Galilee. Both parties were successful in accomplishing their missions with fire and sword, while a third troop ravaged the neighborhood of Cæsarea with unsparing ferocity. Thence again the stern Roman pursued his way. Antipatris and Lydda offered no resistance to his onward march,

for all the males were assembled at Jerusalem to keep the fast of Tabernacles, which took place about the beginning of October. Ascending the long winding path of Beth-horon, where the rough rock had anciently been cut into steps to facilitate the ascent, the army at length pitched their camp at Gibeon, within sight of the "mountains" that were "round about Jerusalem," and here from his craggy eminence, the Roman eagle looked down upon the quarry at his feet, bleeding at every pore from self-inflicted wounds, and anticipating an easy prey, already gloating in the death struggle of his victim.

The spot on which the Roman army lay encamped was one of singularly romantic beauty. The town of Gibeon was situated about five miles north by west from Jerusalem on the summit of a single oblong hill which rose abruptly with steep precipitous sides, from the bosom of a large plain or basin, surrounded on the west and south by mountains. The smiling plains at the foot of this rocky eminence were of more than common fertility, as they are to this day, spread over with waving cornfields and orchards of pistachios, figs and pomegranates, and groves of the graceful olive.

The terraced sides of the hills were covered with trailing vines of great luxuriance from which the purple clusters had just been gathered; for Israel was keeping (sadly indeed), the feast of ingathering.

Behind, a little to the north of the setting sun, was the pass of Beth-horon, winding along the extremity of a sort of promontory that jutted out between two deep vallies issuing from the mountain. But this was not only a scene of ancient renown, for here it was that the signal victory was obtained over the confederate Amorite Kings, when Joshua led Israel's forefathers into the goodly land. And it was on yonder ascent that the invincible captain stood, when, looking back and seeing the sun's last ray about to leave the summit of Gibeon, he in mighty faith arrested the descending orb of day, and completed the destruction of his enemies.

But let us read the record from God's own word of inspiration (See Josh. 10: 1-14),—whether it was the memories of the glorious past that came thronging upon the inhabitants of Jerusalem, when they heard that the Roman army was at Gibeon, or whether their mournful minds were intent upon the gloomy present,—they seized their arms, and, though it was the Sabbath day, (probably "the last day, that great day of the feast"), poured out by countless thousands from the gates, and fell with irresistible fury upon the hostile camp.

Horse and man gave way before that living tide; onward it rushed right through the host; and but for the timely charge of a troop of light cavalry, who had wheeled round to the rear, a good account would Israel have rendered that day of his proud foes. As it was, upwards of five hundred Romans were slain in this encounter, while the Jews effected their return to the city with a loss of only twenty-two men. But the valiant Simon,

the son of Gioras, a leader of whom we shall hear much hereafter, with a little band still hung upon the Roman rear as the army retreated to Beth-horon, cutting off the stragglers and capturing the beasts of burden, many of which he brought into the city. Cestius, as if panic-stricken at the valor of the enemies whom he had come to besiege, remained inactive in this mountain camp for three whole days, while the Jews kept an unceasing watch upon him from the surrounding heights and from the towers of the city.

During this brief respite, Agrippa made one more effort to mediate between the conflicting parties. He sent two persons of note, entreating the Jews to lay down their arms, and, offering them in the name of Cestius, a full forgiveness for all the past. A large party among the citizens were very willing to accept these favorable terms. This the Insurgents were aware of, and at once cut short the matter by attacking the ambassadors, one of whom they instantly killed and wounded the other.

In the midst of the tumults and disturbances that rent the city on this fresh collision, the Roman general seized the opportunity to take up a position nearer to the walls, and encamped upon the hill Scopus, about three-quarters of a mile distant on the north.

Three days he remained there, as he had done at Beth-horon, apparently in hope that the peace-party might prevail, and a bloodless possession be given him of the city; but the daring and insolence of the turbulent faction gave them an advantage over superior numbers, and no embassy issued from the gates desiring conditions of peace.

On the last day of the month *Tisri*, (probably the middle of October), Cestius issued orders for the attack. The insurgents, looking down from the walls, beheld with consternation the strict discipline, compact order, and military array of the Roman army, as it marched sternly onwards; and abandoning the walls, which in this quarter were weaker than in any other, retired to better fortified positions in the interior of the city, and into the Temple, which was of itself a mighty fortress.

The large and loose-built suburb of Bezetha, thus undefended was easily taken. The army passing through it, set it on fire, and proceeded through the lower city, even to the walls of Zion, pitching their camp against the Royal Palace, without meeting any resistance.

Had the Roman General been a man of vigor and decision, he might by a rapid assault have easily forced his way into the upper city at this time, and thus finished the war at a blow. However feebler counsels prevailed in the camp: many of the chief officers, (if Josephus was rightly informed), having been bribed by Florus, gave their opinions against such a course, and Cestius, perhaps with little reluctance, gave up the attempt. We can discern, however, in this imbecility, the operation of one wiser than Florus. "There are many devices in a man's heart; but the counsel of the Lord, that shall stand."

He at whose secret bidding the Princes of Zoan were fools, the wise counsellors of Pharaoh became brutish, who turned the counsel of Abithophel into foolishness, now manifestly curbed the military wisdom and energy of Rome. "The blast of the terrible ones" was turned aside for a little, that it might return with tenfold power and sweep away as with a tempest's violence, the doomed children of Judah from off the land.

Meanwhile a secret plot was laid by the pacific party to open the gates to Cestius, of which they apprised him by a messenger; but irresolute as usual, and distrustful, he hesitated, and lost the opportunity; for the scheme was at length discovered by the vigilant insurgents, and its principal abettors were thrown headlong from the battlements. For five days more the Romans made feeble and desultory attacks, which were easily repulsed from the battlements. At length Cestius drew off his force and attempted to take the Temple. From the Porticoes the Jews defended their Holy House with the most determined resolution; nor could all the efforts of the enemy bring them up to the Temple wall, and at last the showers of arrows and javelins which the Jews poured down incessantly upon them compelled them to retire. But they made another attempt under the protection of a testudo, a defence formed by each soldier holding his shield above his head, those of the second rank overlapping the edges of the first, and so on. Under the cover thus formed from which the darts fell harmless, they at length approached so nigh as to undermine the wall, and brought fire to the gate of the Temple. This seems to have been the very moment of time and this the identical action alluded to by the Lord Jesus, in those memorable words, (Matt. 24:15-21), "When ye therefore see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand), then let them that be in Judea flee into the mountains. Let him which is on the housetop not come down to take anything out of his house. Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

For at this moment, alone as yet, had the army with its idol-standards been brought into actual contact with the Holy House; and it is remarkable that this contact was only momentary; for at that very crisis, without any perceptible reason, when an hour or two might have made him undisputed lord of the city, Cestius suddenly drew off his army and retired without the walls.

This action of the Roman general was so utterly unaccountable, that the Jewish historian who records it is lost in admiration at it, and is constrained to acknowledge the immediate interference of God.

To us with the New Testament in our hands, the retreat of Cestius is not at all unaccountable; and if we feel lost in admiration, it is not at the folly of the Roman, but at the gracious and tender care of Him who had promised his disciples in immediate reference to these circumstances, that "there shall not a hair of your head perish." And at the divine prescience, which could foresee and predict, with minute accuracy the acts of men so long before. It is recorded by Eusebius, that the Christians residing in Jerusalem did avail themselves of the signal of which the Lord's prophecy had forewarned them, by retiring from the city on the retreat of Cestius, some of them to the mountains of Perea, beyond Jordan, and others to the fastnesses of Lebanon.

When we consider the large number of Christian Jews, whom we know from inspired testimony were resident in the city, amounting to many myriads, (Acts 21:20), and remember the jealousy of the insurgent party within the walls, it is difficult to imagine how they could have effected a retirement at any other time. So vast a host could not have stolen out unperceived by those within, and so isolated is the position of Jerusalem, so overlooked by a besieging army, that they could not have made good their retreat, in the face of the Romans, even if once outside the walls. But the retreat of Cestius towards the seas we shall presently narrate, followed by the whole multitude of the warriors in Jerusalem, most marvellously opened a sudden and brief way of escape in the opposite direction towards Jordan, such as in all probability never occurred before or afterwards. The necessity of an instant seizure of the opportunity is strongly enforced in the warning, and this implies that it would be as transient as sudden. And with respect to the other concurrent circumstances to be desired and prayed for, the season of the year and the day of the week, we would observe that the former was about the end of October, while the latter was Wednesday.

The day of the week I thus deduce from Josephus:—The day of the assault upon Cestius at Gibeon was the Sabbath. He was driven to Beth-horn, where he laid three days, that is (in current time, by which the Hebrews computed) till Tuesday morning. On Tuesday he pitched at Scopus, where he lay three days, that is till Friday morning; on this day, the 30th of Tisri, he took the lower city and besieged the palace, which siege lasted five days. This brings us to Tuesday evening. Wednesday was the day of the assault on the temple, and as I believe, the day foretold by the Lord. I may add that from Wednesday to the following Saturday, the 8th of Marchesvan, the Jews were in hot pursuit of the flying foe as far as Antipatris.

But let us pursue the fortunes of the panic stricken Romans. Their sudden retirement from the temple lighted up the waning courage of the Jews; the mouth of every street poured forth a motley host each animated with a single desire to kill a Gentile. The hindmost ranks of the

retreating army were sensibly thinned before they could regain the encampment at Scopas, where they passed the night. The next day saw the proud Roman army still retreating before the elated and now innumerable Jews, who, perfectly acquainted with all the by-roads and short cuts, had an immense advantage in pursuit, falling upon the enemy in flank as well as behind. The crest-fallen Romans, unused to retreat, dared not turn upon their foes, for they knew that the multitude was immense, and being heavy armed, and knowing that their only safety consisted in keeping their ranks unbroken, continued their slow and sullen march. The assailants on the other hand, lightly armed, accustomed to the precipitous paths, and excited to the highest pitch, flew about the flanks and rear, making immense slaughter, almost with impunity. Multitudes of dead were strewn along the roads, including many officers of distinction, and it was not without great difficulty and the loss of many men, and a great part of the baggage, that the troops at length gained their former encampment at Gibeon. Here distressed but irresolute, Cestius spent two more inactive days; at length seeing the whole country roused, and the surrounding hills swarming with Jews in the greatest enthusiasm, he issued orders for full retreat. To reduce his incumbrances, he determined to sacrifice his beasts of burden, and to slay all except such as carried the missiles and machines of war which he hoped to preserve. Thus his army entered upon the defiles and gorges that led to Beth-horn, once more to be the scene of splendid victory to the Jews.

An army retreating through the mountain passes of a hostile country is always in imminent peril, and so were the Romans here. The precipices on each side of the narrow gorges were covered with Jews who hurled down great stones upon the ranks, while multitudes thronged around the mouths of the passes, discharging at the troops showers of arrows as they emerged. Where the narrow path wound round a steep and craggy cliff, multitudes were pushed down into the ravines below; and what added to the despair of the Romans, was the complete impunity of their assailants; they were quite out of the reach of their darts and unapproachable. Their distress was so great that the iron-clad and iron-hearted legions of Rome at length burst out into wild cries and groans. The retreat was a complete rout and but for the timely fall of night, under cover of which the broken remnants of the legions escaped to Beth-horon, the entire Roman army would have been cut to pieces on that eventful day.

When morning dawned the eager Jews who had snatched a hasty repose, saw with pleasure the Romans encamped on an eminence, strong indeed and well fortified, but environed with daring assailants. Several of the well known standards, the Imperial eagles, with a concourse of officers, on a still higher peak, intimated the position of the general's tent. The guard was mounted as usual in a camp, and every-

thing indicated that there the Roman army were resolved to await the attack of their foes; but no sooner was the assault made than it was discovered that the camp contained but a single cohort, or four hundred men, so artfully arranged as to appear much more numerous. Cestius himself had determined to make use of the hours of darkness to obtain an advantage in his flight; and thus by travelling all night, his army was about thirty furlongs in advance of their pursuers. The four hundred heroes, however, by the sacrifice of whom he covered his degraded laurels, were slain to a man; swept off their rocky citadel by the arrows and sling-stones of the Jews.

The advantage which the general had gained saved him from being actually overtaken, though the Jews pursued him as far as Antipatris; but the whole military array including the valuable battering engines, catapults, scaling ladders, and other apparatus used in the sieges of those times were scattered on the road, and fell into the hands of the Jews. With these trophies, and with incalculable booty, the heroic and victorious defenders of the daughter of Zion returned to their beloved city, singing some of those noble hymns of praise with which victory had been wont to be celebrated in happier days:

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is mount Zion; on the sides of the north, the city of the great king. God is known in her palaces for a refuge, for lo, the kings were assembled, they passed by together. They saw it, and so they marveled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts; in the city of our God: God will establish it forever. Selah. We have thought of thy loving kindness, O God, in the midst of thy temple. According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death."—Psalm 48.

The elated Hebrews might well believe that the ancient glory had not yet departed; they might reasonably exult in the thought that God had again visited his people. For they had plucked the prey out of the very teeth of Rome, out of the "iron teeth" "of that beast," which was "dreadful and terrible and strong exceedingly; which devoured and break in pieces, and stamped the residue with the feet of it." (See Daniel 7:7). The Roman object had not sustained so calamitous a reverse since the overthrow of Crassus, (more than a hundred years before), as had been in-

flicted upon it by a host of half armed citizens and peasants of Judea, without discipline, without military experience, without engines of war, without generals, but animated by an inextinguishable love for their country, and hatred to the enemy. Yet this little gleam of success, brilliant as it was, having accomplished a specific purpose, was but a phase of that irreversible decree of desolation, which had gone forth from the Lord of Hosts against his city, and people, and proved, indeed, by its effects upon them and their enemies, a ten-fold aggravation of their inevitable ruin.

To be continued.

TWO VISIONS.

Dear Herald:—In writing this account, the following passage of Scripture comes to mind: "For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned." 1 Cor. 2:11, 14. For some time I have thought to write of some visions for the readers of the *Herald*, which I had several months before being baptized, but have refrained through fear of being accused of gorging myself with unwholesome food before retiring; and that such was the cause of the visions. But when I call to mind the above passage of Scripture, I can safely compare my accusers with those whom Paul alluded to.

About the middle of November, 1885, the first one was seen. After retiring and meditating as is my custom, it did not seem to be over fifteen minutes until I opened my eyes and saw, suspended just above my face, what appeared to be a new pint cup filled and hanging over with the loveliest flowers of different shades and hues that my eyes ever beheld. As I looked it began to ascend towards heaven through a bright open space through the clouds, until it got so high that it lost its shape and then turned into a bright and shining star; very bright to behold. Then the vision passed from me, and I was gazing at the ceiling.

The next occurred on the evening of the 25th of November, 1885. After retiring and meditating as usual, I opened my eyes and arose in a sitting posture and saw the head and shoulders, or bust form of a personage whom I took to be Christ, suspended just above and at the foot of the bed, surrounded by clouds. I extended both my hands towards him and said, O, Christ, the Master, is it thou? And immediately he vanished and I beheld nothing but the ceiling.

Now, Saints, no tongue can tell the joy and consolation that these things give me. They strengthen and encourage me in the cause which I have espoused. These visions and a few spiritual dreams, and also the many testimonies of the Saints are as strengthening cordials to my hungry and weary soul. Paul says:—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not

after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.—Romans 8: 1-7. Therefore let us as Saints judge all things by the Spirit of hope that is in us.

WILSON L. GORTON.

MISTAKES OF INGERSOLL, AS SEEN BY A SKEPTIC.

THE Colonel's first great mistake is that he speaks much, having only "that little philosophy which inclineth a man's mind to atheism."—Bacon.

"Depth of philosophy bringeth men's minds about to religion."—Bacon.

His second great mistake is, that he hopes to elevate mankind by destroying that which has elevated and sustains our estate.

His third mistake is, that he thinks the mistakes of Moses are much more hurtful to mankind than those of Ingersoll.

Let us for argument's sake admit that the Colonel is correct, and that "man has no preeminence above the beast; that as the one dieth, so dieth the other, all go to one place." Supposing no man had ever believed in God, and future rewards and punishments. Pray tell us what would have induced or impelled him to seek anything higher than the gratification of his beastly desires and appetites? Hence he could never have risen above the level of the beast.

I do not know that the estate of civilized man is, in the aggregate, any more happy than that of the savage; nevertheless I am heartily thankful that my few years have been allotted me in the very zenith of, perhaps, the greatest height of civilization any race upon this earth has ever known. And I feel truly grateful to God, or nature, for the means which have brought about this end, which I have no doubt has been, for the most part, "the foolishness of preaching" the mistakes of Moses and Christ.

I believe that "all is vanity;" but of all the vanities or shadows ever pursued by man, christianity appears to me to be the most elevating, and at the same time attractive. Although christianity has ceased to be a reality to me, I am very thankful that such is not the case with the masses of less thoughtful, innocent, confiding people who constitute the bone and sinew of our nation. I have experienced the greatest extremes that man can experience, both in religion and irreligion, in hope and in doubt, and as I closely scan the

whole I don't see that I can give my fellow mortals any better advice than that they faithfully perform all things that Christ has commanded. I have no doubt civilization will again decline, nevertheless, I prize it too highly to see the propriety of rushing the hosts of heaven down to hell in the manner Col. Ingersoll is doing.

PHILOS.

Selections.

THE RISING TIDE OF CRIME.

UNDER the above caption the *Atlanta Constitution* publishes what appears to be a well-considered article upon the general moral condition of the country, principally made up of statements furnished by George R. Stetson, a statistical writer of some reputation.

The tendency of civilized society to turn children too exclusively over to the schools for their mental and moral education is reprobated, in view of the fact that undue attention is apt to be given to the intellect's development, to the loss of considerations of much higher moment. There are occasionally found schools where the home idea is sought to be maintained, and where religiously concerned committees strive to strengthen the hands of the teachers, and to mingle freely and interestedly with the scholars. Such institutions, however, are not common.

The diversity in the penal laws of the various States is looked upon as a serious misfortune, tending to keep a large floating population of criminals moving from State to State, and swarming where the administration of the laws is most lax or the penalties the least severe. A class of professional criminals is growing up amongst us, a vast brotherhood who delight in daring and dangerous enterprises which the sensational literature of crimes, abounding everywhere, does much to stimulate and to supply with recruits.

To the question whether crime is actually on the increase, an affirmative answer is given in adducing statements of a Boston publication, the *International Record of Charities and Corrections*. In no land, it is stated, is the increase so great as in the United States. In 1850 there were nearly 7,000 prisoners in the prisons of the United States, but in 1880 the number had risen to 59,000. How greatly this increase exceeded the increase of population will better appear when we state that while in the year 1850 one in every 3,000 people was in prison, in 1880 the proportion was as one to 837.

During the last seven years the ratio has certainly not receded. From statistics furnished by the *Chicago Tribune* the beginning of this year, it appears that the number of suicides in the United States for the past year was 1,387, while the number reported in 1886 was 914 and in 1881, 605. In other words, in six years the number had more than doubled. The number of murders is given as 2,335 in 1887, and 1,265 for 1881. On the other hand, the executions were less last year than they were six years ago, while the

lynchings had increased from 90 in 1881 to 123 in 1887.

While the increase of crime in Europe is perhaps somewhat less than it is in this country, many of their criminals taking refuge over here, yet in Saxony, Bavaria and Wurtemberg there has been a rapid augmentation. Thus, in Saxony, the number of criminals has increased a hundred per cent. in seven years, while the growth of the population has been but seven per cent. In Bavaria and Wurtemberg there has been a large increase of offenses against chastity.

In seeking for the causes of these evil conditions, the article quoted says: "We have already mentioned the abolition of family government, and the imperfect training of the schools. To these must be added the spread of agnosticism, the increasing luxury and materialistic tendency of modern thought, the weakening of the marriage relation, intemperance, unjust laws and the unreasonable administration of the law." Back of some of these, however, is the overthrow of the Christian Sabbath, the evil of "Sunday papers," the spread of the literature of crime and of very unhealthy fiction, secret societies, the theatre. The conclusion of G. R. Stetson we may very well adopt, while it is gratifying to find it earnestly endorsed by the daily paper, mentioned at the beginning of this article, which publishes the essay:

"The great tide of materialism, skepticism and moral turpitude, rising in Germany, has swept over and nearly submerged France, invaded England, crossed the broad Atlantic, and is now surging at our doors, sapping our life-blood and threatening to engulf the continent. Its presence is felt in the enfeebled morality of the whole community. How to stem this advancing tide is not a question for ministers and moralists alone, but for every practical man and woman in the land. It is a question of moral life or death, of crime or honesty, of security or insecurity of property, of honor, of the virtue of our sons and daughters, of our wives and mothers, of the sanctity of the family and the home."—*Josiah W. Leeds*.

TO REBUILD JERUSALEM.

DR. SIVARTHA, a well-to-do resident of this city, left Chicago July 5th for England, where he expects to spend some months in organizing an extensive movement for a resettlement of Palestine. In both England and America this movement has already excited widespread interest. A number of families in this city are preparing to leave in the autumn, and Sivarta expects a large colony to leave England for Palestine next spring. These people are earnest, religious, and practical in their plans. They don't expect that the settlement and restoration of Palestine will be brought about by anything that looks outwardly like a miracle. It must be guided by political sagacity and business judgment, both pervaded by a deep religious impulse.

Captain Condor, who made the elabo-

rate official survey of Palestine, says it may easily become the rival of the most fruitful parts of Southern Italy. With a territory as large as Great Britain, and with every variety of climate to choose from, it presents an inviting field to the emigrants. As soon as a sufficient number of Anglo-Saxon people are there to form a nucleus of a new nation, it is expected the European Powers will unite to declare Palestine an independent nation. The Jews proper, according to the expectation, will only form about one-sixth of the new population. The larger element will be English and Americans. Dr. Sivartha has already laid out extensive and careful plans for the rebuilding of Jerusalem and its temples, public buildings, gates and walls in harmony with the prophetic descriptions of the Bible. These plans and those for the works of external improvement throughout the country have been examined and approved by competent architects and civil engineers. The prophecies referred to by Dr. Sivartha are in the Old Testament, and others are in the New Testament—the 21st of Revelations. The doctor firmly believes these prophecies are to be literally fulfilled, saying that the language is such that it is impossible to attach any other than a literal meaning to it.

According to his idea the new Jerusalem is to be a center of learning, of political influence and a religious capital. It never was a commercial metropolis, he says, and he does not expect it to become one when rebuilt. The new city is to be walled entirely because Dr. Sivartha believes in setting a definite limit to the growth of the city. When asked if he thought guaranties could be secured from the nations in Europe that have acted in concert on the Eastern question, the doctor said: "The question is one that has already been discussed by European statesmen, and the disposal of Palestine so far has been a difficult problem because the population there now for eighteen hundred years has not been accustomed to self-government. The native population lay the blame of their misery on the shoulders of their rulers, and are only too anxious for some foreign occupation of the country. They express their preference for the English, who, they hope, will give them new institutions. Ten years ago, just before the Boylan [Berlin?] treaty, and at that time of course the question was up for discussion, the statesmen expressed themselves freely that Palestine ought to be made a neutral nation like Switzerland or Belgium, and therefore under the guaranty of the great Powers to secure its immunity from war. It is situated in such a place as to make this almost a political necessity. It really occupies the great triangle between Europe, Asia and Africa, and any final triumph of modern civilization in Western Asia must inevitably settle the question of the neutral independence of Palestine.

"In England and the United States a great many men and women of wealth have interested themselves in this enterprise, and the plans meet their approval.

I have made it a long study," said Dr. Sivartha, "not only to develop all Palestine, but all the great Euphrates valley which is capable of sustaining one hundred million people and of again being a great center of the world's activities."

"Don't you think that you will probably find in this a strong ally in Russia? That is, don't you believe that the tendency of religious thought and of political development, slow as it may be in Russia, is toward the restoration of what we may call the old Scriptural countries to their ancient glory?"

"Most certainly. That is the tendency of all the real growth in Russia, and that growth will eventually determine all the political movements of the empire. At first Russia may oppose us because she may not see the tendency of what we are doing there, which would certainly lead to the opening of the Bosphorous, giving Russia free access to the seas and commerce of the world. To secure the independence of Palestine and to rebuild Jerusalem is a great undertaking; but in ten years I hope to announce to my friends in Chicago that Palestine is independent and that work in Jerusalem has made great progress."

Conference Minutes.

DECATUR.

Conference convened at Davis City, Iowa, June 23d, 1888. As H. A. Stebbins, the president of the district, was absent, J. R. Lambert was chosen president *pro tem*. F. M. Weld, clerk. Branch reports: Lamoni, 600; 4 baptized, 15 received, 10 removed, 2 died. Lucas, 207; 3 baptized, 8 removed, 1 died, 1 marriage, 1 ordination. Little River, 105; 2 received, 2 removed, 2 died. Davis City, 60; no change. Greenville, 33; 2 removed. Centerville, 18; 1 baptized. Allendale, 55; 1 died. Lone Rock not reported. Elders Lambert, Bartlett, Shippy, Ackerley, Turpen, Abbott, McDuffett, Baggerly, Anderson, Reese, C. H. Jones, O. J. Bailey, and M. V. B. Smith reported; also Priests Lovell, Fowler, Sparks and J. M. Brown, and Teachers A. K. Anderson, John Harp and C. M. Hinkle. Elder Frank Izatt and Priest T. W. Williams reported by letter. A matter between Bro. Sparks and the Davis City branch was referred to Elders Anderson, Banta, Turpen, Shippy and Thomas for examination. Subsequently they recommended that the action of the branch be sustained, and it was done. By letter H. A. Stebbins stated that neither health nor time will any longer permit him to attend to his office duties, do the other work that is necessary for the support of his family, and attempt to do the ministry labor that is needed, especially as his health has failed much under these combined duties, therefore he asked to be released from his charge over the district, and that another be appointed. As only four months remain till the annual election, and as, in accordance with his prior election, he has an appointment from the First Presidency, ratified by the General Conference, it was unanimously resolved that we ask him to retain his place till the end of the year, performing only so much labor as he may be able to do. Saturday evening preaching by M. M. Turpen, Sunday morning by J. R. Lambert, afternoon by O. B. Thomas, and evening by C. H. Jones. They were assisted by brethren Baggerly, Shippy, Cochran and Campbell. Adjourned to meet at Pleasanton, the district president to appoint the day and date, and give notice in the *Herald*.

A. J. Moore, Elkhardt, Anderson Co., Texas.
J. W. Gillen, 3129 Caroline street, St. Louis, Missouri.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Miscellaneous.

NOTICES.

There will be a reunion meeting lasting from seven to ten days at Limerick, Jackson county, Ohio, commencing Monday, September 11th. We have desired to confer with Bro. E. C. Briggs and solicit special co-operation in this matter, but so far have not been able to ascertain his whereabouts. Our reasons for selecting the above locality is that it is convenient to the Virginia and West Virginia missions, and that the missionaries and Saints can the more conveniently attend. We believe that an effort in this direction will give the work in those parts a new and increased interest, and also give us great prestige as we anticipate a large gathering. District officials and many Saints have been consulted in reference to the propriety of the above proceedings, and all heartily endorse the movement, and express themselves as being of the opinion that great good will thereby accrue to the cause. Bro. E. C. Briggs is expected and urged to be present, as three ordinations to the Seventy are now pending and wisdom suggests that these ordinations be attended to at the district conference preceeding these meetings. The Saints desire very much to have the Bishop or his counsellor, E. L. Kelley, present. Brethren B. V. Springer, Leonard Scott, L. R. Devore, James Moler, Thomas Matthews and Bro. Goodrich of the ministry are expected to be present. Come one, come all. Let us have a glorious time.

G. T. GRIFFITHS,
T. J. BEATTY, *Pres. Dist.*

The following members of the branch at Burlington, Iowa, are absent and their residence is unknown, namely, Johan G. Silzle, Anna M. Maddox (formerly Webster), Thaddeus Hasner, George S. Lewis and Esdras R. Wheatly. Unless they soon report themselves by letter their names will be dropped by the branch and placed upon the Scattering Record of the church by the General Church Secretary and Recorder. By order of the branch, H. D. ENNIS, *Clerk*.
BURLINGTON, Iowa, July 16th, 1888.

In addition to the appointments made some time ago, and published in the *Herald*, the Saints whom it may concern will please acquiesce in the following: Bro. Duncan Campbell, of Pleasanton, Iowa, has been duly appointed to take charge of the field known as the Decatur district. Whatever you wish to communicate to the missionary in charge, send to Elder Duncan Campbell, Pleasanton, Decatur county, Iowa, enclosing stamp for reply.

JOSEPH R. LAMBERT,
In charge of Iowa and Missouri mission.

BORN.

PEAK.—At Crescent, Iowa, June 20th, 1888, to Bro. Warren and Sr. Melle E. Peak, two daughters. Blessed July 16th, 1888, by Elders J. T. and E. A. Davis, and named Edna Malinda and Maudie Catharine.

MARRIED.

HUGHS—EBELING.—At Benwood, West Virginia, May 31st, 1888, by Elder G. T. Griffiths, Mr. John Hughs and Sr. Rachel Ebeling. After the ceremony a number of Saints and friends met at the house of the bride to celebrate the happy event, and a good time was had.

HARDY—EATON.—At Green's Landing, Maine, June 3d, 1888, by Elder U. W. Greene, Bro. George E. Hardy and Sr. Rose L. Eaton, both of Deer Isle.

FERGUSON—RITTER.—At the house of Bro. Lyman Fisher, Shenandoah, Iowa, June 20th, 1888, Bro. Oscar L. Ferguson to Miss Mary Ritter. Mr. L. B. Wickersham, Minister of the Methodist Episcopal Church officiated.

DIED.

JOHNSON.—At Reese, Tuscola county, Michigan, July 1st, 1888, Bro. John C. Johnson. He was born July 2d, 1830. United with the church in 1877. He passed away peacefully. Having no relatives the branch laid him respectfully away in his resting place.

WOOD.—At Saco, Maine, June 27th, 1888, of neuralgia of the heart, Deacon John Wood, aged 65 years, 11 months, and 12 days. He was baptized by Elder J. C. Foss, November 13th, 1881. His wife and four children mourn his loss.

SMITH.—At Jonesport, Maine, April 17th, 1888, after a lingering illness, Sr. Sarah E. Smith, aged 44 years, 1 month and 16 days. She was baptized in 1877. A loving mother, and a faithful Saint, active in church duties and Sabbath School. Her loss is greatly felt by the branch. She died firm in the hope of a glorious resurrection, committing her two boys to the care of that Father who had always been her protection in life. Funeral sermon by Elder U. W. Greene.

ANDERSON.—At Nebraska City, Nebraska, July 11th, 1888, Bro. John Anderson. He was born in Sweden, May 12th, 1825, and emigrated to this country in 1862, and became a member of the Reorganized Church in 1876. Funeral services from the Saints Chapel conducted by Elder H. C. Bronson.

BURNS.—On May 30th, the infant son of Bro. John and Sr. Julia Burns, of Machias, Maine, aged 4 months and 15 days. Funeral services by Elder John Benner.

KELLEY.—At his residence, Jonesport, Maine, July 8th, 1888, Captain Darius Kelley, husband of Sr. Lydia Kelley, aged 55 years. Death followed a lingering illness which prevented him from obeying the gospel as he desired to do. Funeral services in the Congregational Church; services by Elder John Benner.

GREENE.—At Green's Landing, Maine, April 24th 1888, Sr. Kate Greene, aged 39 years. For six months she was a great sufferer, yet very patient, receiving much comfort through prayer. She fell asleep reconciled to the will of the Lord. Funeral sermon by Rev. Mr. Collins, of the Baptist Church.

CONFERENCE NOTICES.

Conference of the Western Maine district will convene with the Brooksville branch at the Sargentville school-house, August 11th and 12th, commencing at two o'clock on the 11th, according to resolution at last conference. All officials in the district are expected to report.

WM. G. PERT, *Pres. Dist.*

TWO DAY MEETING.

A two days' meeting will be held in the Juniata branch, Tuscola county, Michigan, August 25th and 26th. The Saints from the different branches are cordially invited to attend. A number of the traveling ministry are expected to be present, including Elder J. J. Cornish, J. A. Carpenter, Levi Phelps, E. Delong and others.

RICHARD HARTNELL,
Branch President.

WHY AMERICANS HAVE BRIGHT'S DISEASE.

AN Albany physician says Americans suffer more generally from Bright's disease and nervous complaints than any other people because they sit down so persistently at their work. While Englishmen, Germans, Frenchmen walk and exercise, an American business man will go to his office, take his seat in his chair, and sit there all day without giving any relief to the tension of the muscles of the back. The result is that these muscles surrounding the kidneys become soft and flabby. They lose their vitality. The kidneys themselves soon become weak and debilitated. If business men would walk more, and stand instead of sitting at their desks, their health would be much improved.

INTEMPERANCE—by which I mean the use of ardent spirits in any manner as a beverage, and tobacco in all its forms as a luxury, are evils of such enormity that they may be said to embrace all others; they are certainly unlike all others; they wound wherever man is vulnerable.

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NOTICE.

During the last General Conference two groups were Photographed: one of the "Twelve," and one of the "Seventy." Learning that quite a number of the Saints want these Pictures, we will furnish them as follows: They are 5x8, but mounted on 8x10 cards. On plain white cards, 30 cts each; on gilt edge cream or maroon cards, 50 cts. Any number post paid. Address orders to WELLS, BROS., Box 92, Bozeman, Montana Territory.

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This is the notorious "Manuscript Found" written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief ground work and material from which to write the Book of Mormon.

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This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife. He shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

CONCUBINES

"We believe that one man should have one wife, and one woman but one husband: except in case of death when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

FicralScott

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Lamoni, Iowa, August 11, 1888.

No. 32.

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The Saints' Herald.

JOSEPH SMITH EDITOR.
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, August 4, 1888.

"EARLY DAYS OF MORMONISM."

We have just concluded a careful reading of this last work against the Latter Day Saints, and feel inclined to make thereon a few comments.

The book contains 275 pages, 16 mo., written by J. H. Kennedy, editor of the Magazine of Western History, Cleveland, Ohio.

Of course, Mr. Kennedy would have his readers think him thoroughly unbiased in judgment and eminently just and honest in his methods, statements and conclusions. Nevertheless, from the first he wheels squarely into the ruts left by Howe, Tucker, Hyde, Beadle, Ford, and others of their kind, giving occasional reference to or quotations from Hepworth Dixon, Smucker, Steinhouse, Burton, and others far more unprejudiced, honest and competent than the former class; yet throughout his book, from beginning to end, there runs a manifest vein of antipathy, spleen, and sectarian bias. This is seen in the readiness and relish with which he quotes and endorses the statements and arguments of open and avowed enemies of the Latter Day Saints, and in the shadows of doubt and distrust he struggles to cast over the statements and doings of the Saints and those who have treated them favorably, seeming to ignore the fact that the Saints and their immediate friends are the most competent witnesses in respect to their own affairs.

And yet we have to thank him for many valuable items which, with all fair-minded people, will go far to prove that Joseph Smith, his colleagues and the Saints, were and are a far different and a better people than their enemies have painted them.

Mr. Kennedy assumes that "Mormonism"—meaning the system of religion founded and builded by Joseph Smith and his fellows—was a fraud from first to last, and yet he does not explain how it happens that that system in its doctrines,

ceremonies and organization is identical with the teachings of the Bible, that it came forth in the TIME, and in the *manner* predicted in the Bible, and that its hundreds of thousands of adherents, in all quarters of the world, assert and maintain that it is approved and confirmed of God to them by His Spirit and power as was the religion of the Bible anciently to those who obeyed it. Neither does he explain how that from the very first, where the Saints have had "an open field and a fair fight," they have not only maintained their system of religion against the combined talent of the learned world, but, amidst poverty and hosts of bitter enemies they have convinced and converted their tens and hundreds of thousands, and many of them from the ranks of the "orthodox" churches.

JOSEPH AN IDLER.

Mr. Kennedy, like almost all anti-Mormon writers, charges the Smith family when in the state of New York, with "lazy lounging * * * on the part of father and sons;" and, quoting another, says that "Joseph" [the Seer] was "unanimously voted the laziest and most worthless of the generation." And yet these same writers assert that the Smiths honey-combed the hills of New York and Pennsylvania digging for silver mines and hidden treasures! Besides this, Mr. Kennedy, on page 44 of his book, informs us that this same Joseph had a house, and a farm, on "the north bank of the Susquehanna, [river], two miles west of the Twin river. * * * The house is one story high, and with its kitchen, is about twenty-four by fourteen feet. At present [1833] it is occupied by ex-Sheriff McCune, who was born in the room in which the Book of Mormon was transcribed. Mr. McCune's father bought the house and farm from Joe Smith." Here, then, we find Joseph Smith owned in 1827-8, a "house" and "farm." This was when he was but twenty-two or twenty-three years of age. Does not Mr. Kennedy perceive that this one fact utterly disproves the charge that Joseph Smith, in his younger days, was an idle, indolent, thriftless man. We thank Mr. Kennedy for this item of testimony he furnishes, for with it we refute the charge he so often repeats, that Joseph, in his early manhood, was a lazy, shiftless idler; for no young man aged twenty-three, in those hard times, could have procured "a house and farm" unless industrious, frugal and persevering.

It was the good fortune of the writer to meet, in Galien, Michigan, in 1860, Mr. Ezra Thayer, who personally knew Joseph Smith (the father of Joseph the Seer) and his family. In a lengthy, searching con-

versation we learned that Mr. Joseph Smith, and his sons Hyrum and Joseph, worked a great deal for Mr. Thayer (who was a contractor, and builder of mills, dams, bridges, etc., etc.), prior to 1827, in the vicinity of where the Saints resided. He stated that father Smith was a steady, religious man, and that his sons were quite as orderly and industrious as the average young men of those times. To my inquiry as to whether father Joseph Smith was intemperate, he said he was not; but that, as was common among all classes in those times, he occasionally drank strong drink.

David Whitmer said to the writer, in September, 1885, that from his personal knowledge of Joseph Smith, the Seer, in the times when the Book of Mormon was being translated, and after, he knew him to be a steady, prayerful, exemplary young man.

But if we would have the most conclusive evidence against the false and foolish stories that Joseph Smith was lazy and thriftless, it is found in the marvelous activities, the ceaseless work he did from at least 1827 up to the time of his tragic death. He translated the Book of Mormon, a book of five hundred and fifty pages, (and made the chief support of his family), from September 1827 to June 1829; he preached the gospel, and on the 6th of April, 1830, he organized the church. He continued to support his family, to preach the word and administer its ordinances, preside over and discipline the church, and as early as December, 1830, he began the translation, correction and revision of the Bible. In January, 1831, he with his family moved a distance of over two hundred and fifty miles, to Kirtland, Ohio, where, and in its vicinity, he preached the gospel, sent ministers abroad to preach it, and in June, 1831, he and others started for Independence, Missouri, going by steamer to St. Louis, and thence, with others, walked about three hundred miles, to Independence. August 2d Sidney Rigdon dedicated the land of Zion for the gathering of the Saints; on the 3d, Joseph selected and dedicated the spot on which the temple of the Lord will be built in this generation; organized a conference of the church on the 4th; and on the 9th he "with ten elders left Independence landing, for Kirtland, going down the river in sixteen canoes." Leaving the river route the 14th, he with O. Cowdery and S. Rigdon went by land to St. Louis, and thence by stage to Kirtland, arriving there August 27th. September 12th he moved his family to the town of Hiram, thirty miles south-east of Kirtland, where he recommenced the translation of the Bible, Sidney Rigdon acting as his scribe. In

November the Book of Commandments was compiled and dedicated, preparatory to its being sent to Independence to be printed. On the 25th of March, 1832, he and Sidney Rigdon were mobbed nigh unto death. April 2d, 1832, Joseph and others started for Missouri, via Steubenville, Ohio, and St. Louis, Missouri, reaching Independence the 24th instant. May 6th, he and Brn. Rigdon and Whitney started by stage for St. Louis, thence by steamer to New Albany, Indiana, and thence to Kirtland. He now again took up the work of translating the Bible, and in the fall made a trip to Albany, New York, and Boston, returning November 6th, 1832. The winter following he spent in translating the Bible, and in ministerial labors. The spring and summer of 1833 was spent in preaching the word, organizing and disciplining the priesthood more fully, and in taking preliminary steps to build a temple and houses of learning.

And now to sum up his future and rapidly increasing labors, we have but to remind the reader that all his time was thenceforward fully taken up in ceaseless toils, cares, perplexities and bitter persecutions, up to the time of his brutal assassination in Carthage jail, June 27th, 1844. His life was one of marvelous activities from the very first. One has but to read the history of the church to learn that Joseph Smith, from his earliest years, was one of earth's greatest workers, both with hand and brain. This is made patent in the accomplished facts of his life-work, and only prejudiced, splenetic, bigoted, or grossly blinded persons will say to the contrary. The press, the pulpit and the forum may for a time exaggerate, color and otherwise pervert the facts of history to suit their morbid tastes and biased judgments; but, thank God, they can not annihilate time nor its just records. These latter will speak, and they must be heard.

MORAL CHARACTER.

While Mr. Kennedy does not say as much against the personal character of Joseph as some others have done, yet he seems to regard that kind of argument as just and essential. There never has been a reformer and benefactor of society in any of its important departments, from the times of Christ till the present, but what his personal character has been slandered, his motives impugned, and his work misrepresented. Persecution under its various forms, has poured forth its blind and blinding floods to hinder and destroy these men, their reputation and their work. Of Jesus the bigoted Pharisees said, "He hath a devil and is mad;" "he casteth out devils by Beelzebub, the prince of devils;" "he is a gluttonous man and a wine bibber;" "he maketh himself a king;" "he hath spoken blasphemy;" "he is guilty of death;" and to degrade and insult him, "they spit in his face and buffeted him; and others smote him." These were their chief arguments in answer to the wonderful claims, the marvelous doctrines, the spotless life, and the beneficent works of Jesus of Nazareth. But considerate people then, and since, have learned to

judge of men, their teachings and their works, on the authentic testimony furnished by the men themselves, or by their intimate friends and associates, and not on the incompetent and partial testimonies of their enemies, or of persons having no personal knowledge of the things they affirm. To assail the personal character of an individual in order to destroy his work as a teacher and reformer has ever been the dirty work of the devil and his emissaries. And to assail the dead in this manner, is viler than to assail the living, for the dead can not defend themselves here—except by the authentic record of their works.

RIGDON AND BOOK OF MORMON.

My Kennedy assumes that Sidney Rigdon secretly connived with Joseph Smith in getting up the Book of Mormon. All the facts furnished by Joseph Smith, Sidney Rigdon, P. P. Pratt, O. Cowdery, David Whitmer, Emma Smith, Catherine Salisbury, and hosts of others who *knew* that Sidney Rigdon never met Joseph Smith till in December 1830, many months after the Book of Mormon was published to the world, are denied by Mr. Kennedy, and his kind, and the surmisings, theorizings and guess-work of rabid anti-Mormons are endorsed in their stead! What, in the court of justice, would the judgment and opinion of such men be worth? Nothing—simply nothing—for they set aside the testimony of competent witnesses, and accept in its stead the unsupported theories of those having no knowledge of facts vital to the case in question.

"MANUSCRIPT FOUND."

Mr. Kennedy adopts the oft-exploded theory, and the now self-evident falsehood, that the book of Mormon was based and builded on the "Manuscript Found" written by Rev. Spaulding in 1805-12. If he had examined that manuscript, which may now be found in the Library at Oberlin College, Ohio, or may be obtained in print at the Herald Office, Lamoni, Iowa, he might have seen that Mr. Spaulding had neither the brains, the scholarship, the general information, the religion, nor the morals requisite in writing the Book of Mormon, nor anything to at all compare with it. In the providence of God we have, in Spaulding's "Manuscript," the exact measure of the man who wrote it. We weigh him in his own balances and find him utterly wanting in those qualifications essential in writing the Book of Mormon.

MUNCHAUSENS.

Not to be behind others, Mr. Kennedy furnishes, among other self-evident yarns, the oft-repeated charge that Joseph Smith, in order to prove the divinity of his prophetic claims, attempted to walk on the water! He locates the scene of this attempt in New York, (many others locate it in Ohio, on the shores of Lake Erie, others locating it at Nauvoo, in Illinois, at Kirtland or elsewhere), and the time "in the twilight of a certain evening." This kind of definiteness (?) as to time, place, etc., marks the most of all anti-Mormon testimony, and is a fair index of its worthlessness. Mr. Kennedy states that

"the unbelieving boys of the village kept close watch and saw one of his [Joseph Smith's] adherents construct a bridge of boards just beneath the surface of the pond. When the accomplice had gone, the urchins removed the outer plank; and when the time of the exhibition came and Smith went down, he swam ashore, and said to his followers, "Woe be unto ye of little faith! Your faith would not hold me up."—page 120.

Here Joseph Smith is charged with such foolishness as would disgrace a natural-born idiot! A five-year-old child would foresee at once that such a clumsy fraud would deceive no one, for all persons anywhere near would discover the fraud on the merest glance. Joseph Smith, if not inspired of God as he and his adherents claim, was one of the keenest, shrewdest, craftiest, and most far-seeing men of this or any other age, judging him by the works he did as found in his authentic writings and the records of the church he founded, and yet his opposers and traducers peddle the yarn that he tried to walk on the water, putting planks under the water on which to accomplish it! Bah! Where is the sense of these would-be wise ones? And is this the kind of men who seek to criticise and crush Joseph the Seer and the work he did? Verily, "Hath not God made foolish the wisdom of this world?"

JOSEPH'S GOOD CHARACTER.

But Mr. Kennedy's book is not wholly void of merit. Quoting from the Painesville (Ohio) *Telegraph* of February 1st, 1831, he informs us that Sidney Rigdon, on his return from visiting Joseph Smith down at his home near Palmyra, New York, in 1830, "commenced a long detail [to his, Rigdon's, inquirers] of his researches after the character of Joseph Smith," and "declared that even his enemies had nothing to say against his character;" and that where Joseph "had been tried as a disturber of the peace," "a transcript from the dockets of two magistrates," "testified that he was *honorably acquitted*." This agrees with the testimony of Joseph and the early Saints, also with that of Judge Reed, late of Burlington, Iowa, who was connected with the vexatious suits mentioned; and yet Mr. Kennedy will have it that Joseph in those days was a wicked, worthless fellow.

MIRACLES.

On page 121 of Mr. Kennedy's book, he says as follows:

"The chief claim for the possession of miraculous power put forward by Smith, and the one most often and effectually quoted by the Mormon missionaries in the days in which it occurred, is the remarkable cure of Mrs. Johnson, of Hiram. The case is well authenticated, and those who seek to explain it away will be compelled to base themselves upon mesmeric influence or the unconscious nervous co-operation of the lady affected, rather than in cunning upon the part of Smith. It seems to have been simply a case where his audacity was rewarded with an accident of fortune it by no means deserved.

When Ezra Booth and Symonds Ryder were investigating Mormonism, and the latter had not yet fully committed himself thereto, they determined to put Smith's claims to a crucial test. Their neighbor, Mrs. Johnson, had been unable

to use her right arm for six years, because of a stroke of paralysis. Accompanied by this lady, and a physician, the two orthodox ministers set out for Kirtland, and made a call upon Smith. Nothing was said to him concerning the main purpose of their visit, but a discussion was opened as to the truth of the new doctrine that had created such turmoil in their midst. Smith held his own with unusual eloquence. In the course of the conversation Ryder asked him if it was true that he pretended to the performance of miracles.

'I can not work miracles,' was the response, 'but I believe that God, working through me, can do so.'

At a signal from one of the party, Mrs. Johnson stood before him. Said Mr. Ryder, 'Here is Mrs. Johnson with a lame arm; has God given any power to men now upon earth to cure her?'

Smith must have felt that it was the moment to try the soul of any man not grounded in a perfect knowledge as to the power at his command, but to the eyes of those present he betrayed no fear. A calm assurance upheld him. Moving backward a few steps he looked intently into the eyes of the lady, as if to get her under his mental control.

Then he moved to her side, and taking hold of her palsied hand, said in a deep and solemn tone, "Woman, in the name of the Lord Jesus Christ, I command thee to be whole!" With no further word or look, he abruptly turned and left the room. The hand that he had lifted did not fall. The lady attempted to move it, and found that it was once more under her control. Upon her return home she discovered that she could use it equally with the other, and thus it remained until her death, fifteen years later."

To this Mr. Kennedy appends the following footnote:

"From a sermon preached in Hiram, Ohio, on August 3d, 1870, by B. A. Hinsdale, then President of Hiram College, after a narration of the above circumstance: 'The company were awestricken at the infinite presumption of the man, and the calm assurance with which he spoke. The sudden mental and moral shock—I know not how better to explain the well-attested fact—electrified the rheumatic arm. Mrs. Johnson at once lifted it up with ease, and on her return home the next day she was able to do her washing without difficulty or pain.'

Mr. Kennedy sees nothing in this but the "audacity" of Joseph Smith; . . . "an accident of fortune;" and refers the healing to "mesmeric influence or the unconscious, nervous co-operation of the lady affected"—anything but the power of God and "the name of the Lord Jesus Christ." Why not refer the healing of the lame man "at the gate of the temple which is called Beautiful" to the same or similar causes?—"And Peter, fastening his eyes upon him with John, said, Look on us. . . . Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." In both cases the healing was done in the name of Jesus Christ, and by men who claimed to be called and sent by him and to have the utmost confidence in him. All the apparent difference lies in the fact that one healing took place in Jerusalem, anciently, under the administration of Peter, a man claiming to be an apostle of Jesus Christ, while the other took place in Kirtland, in the present century, under the administration of Joseph, a man claiming to be an apostle of Jesus Christ. Peter's claims as a servant of God were questioned, scouted and resisted by unbelievers anciently; and Joseph's have been treated in a similar manner in these latter days.

If the healing of Mrs. Johnson was often cited in the days in which it occurred, as stated by Mr. Kennedy, which is probable, it nevertheless is not mentioned by Joseph Smith in his history of the church. For the facts are, the gifts and manifestations of the Holy Spirit, including miraculous healing, were so abundant in those times, and after, that such a case as that of Mrs. Johnson's would soon cease to be prominently mentioned because succeeded by others of a similar character.

President Hinsdale sees nothing in the forces healing Mrs. Johnson except "the infinite presumption" of Joseph Smith, and "the calm assurance with which he spoke," also "the sudden mental and moral shock" that, he claims, "electrified the rheumatic arm." That kind of "presumption," that "calm assurance," are what blesses the afflicted ones when administered to by men called and sent of God. Peter, and Paul, and John, and others of God's worthies in all times past, ministered with the same kind of "presumption"—the same "calm assurance"—causing the righteous to rejoice, while the people "imagine a vain thing" and deride and oppose. How Mr. Hinsdale's "mental and moral shock" could heal a paralytic we fail to perceive—especially the moral part of it. Paul "said to the spirit"—that actuated the damsel-medium at Philippi, (Acts 16: 16-19), "I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." Was this cure the result of a "sudden mental and moral shock?" And yet the manner of procedure is identical, and in both cases those officiating claimed to act by divine authority.

PROPHECY.

Mr. Kennedy says another sign that helped to convert Ryder and Booth to believe in the prophetic mission of Joseph the Seer, was the fact that Mr. Ryder "saw in a public journal a description of the destruction of Pekin, China, which a Mormon girl had announced by prophecy six weeks before." Why should not this Mormon girl prophesy as well as the "four daughters of Philip?" Besides, God has declared by Joel and Peter that, "in the last days, . . . your sons and daughters shall prophesy."—Acts 2: 17.

This "Mormon girl's" prophecy was a most public, literal, and striking fulfillment of the Lord's promise by Joel and Peter, and all sensible people ought to rejoice therein, glorify God and exhibit a decent respect for those whom God has honored with such blessings.

UNRELIABLE WRITERS.

To show how utterly unreliable are many who seek to set the world right in regard to Mormonism, and to show also how untrustworthy are those whose writings Mr. Kennedy frequently quotes, we give the following samples:

"The caller was afterwards introduced to [Joseph] Smith, and his narration continues: Smith had a round face, and his hair was cut short down on his forehead. The color of his hair was between a deep brown and a dark red."

The facts are, Joseph Smith was a rather long and angular featured man, and his hair was light flaxen colored.

Mr. Kennedy's author further says: "A broad aisle ran through the middle of the temple, [in Kirtland], with a cross aisle in the centre." But the facts are, there was and is no aisle, broad or narrow, in "the middle of the temple;" neither was there nor is there now "a cross aisle in the centre." There were and are aisles at either end of the temple between the pulpits and pews, also two parallel aisles running through the temple, east and west, along side the pulpits, with pews on either side of them. Now, when writers go so wide of the truth as in these descriptions of Joseph and the temple, matters about which there need be no mistake with those who knew the facts, what can we expect of them when they write of matters they know far less about and concerning which they are unmistakably prejudiced and maliciously partial!

THE BLACK-SNAKE.

Mr. Kennedy's "yarn," charging Martin Harris with having offered his naked toes to "a black-snake some five feet in length," in order to demonstrate that he could work miracles, is too trifling to merit further notice. Like all that class of statements, it is made for the evident purpose of casting discredit on the character of Martin Harris and thus invalidate his testimony. Mr. Kennedy and his kind should know that huge black-snakes don't make a business of allowing people to get so near them as to stick their toes under their noses, for they are the most shy, wild, and active of all reptiles.

KIRTLAND BANK.

Mr. Kennedy urges that the founding, the conduct, and the failure of the Kirtland Bank in 1837, are evidences against the character and claims of Joseph Smith, and yet he says Joseph explained its failure, and "declared that the bank itself was victim rather than offender, and charged a defalcation of twenty-five thousand dollars upon Warren Parrish, a clerk of the institution, who had left Kirtland some time before."

Banks don't always prevent their employees from stealing their funds and causing their failure—at least it has been so throughout America up to the present—and the Kirtland Bank suffered as has hosts of others in this respect. The late Wm. Marks told the writer that Joseph Smith took active steps, intending to pay off all the indebtedness of the bank.

Parrish, after leaving Kirtland, united with the Baptists, became a preacher of that denomination, and locating at Rockford, Illinois, died there many years ago.

THE NAUVOO HOUSE.

Mr. Kennedy seeks to cast discredit on the prophetic claims of Joseph because the revelation of January 1841 provides that in the Nauvo House a suite of rooms were to be reserved for Joseph and his house "from generation to generation;" and he quotes what he thinks are the grounds on which this reservation was made from

"An act to incorporate the Nauvoo House Association," which says: "And whereas Joseph Smith has furnished the said association with the ground whereon to erect said house, it is further declared that the said Smith and his heirs shall hold by perpetual succession a suite of rooms in the said house." This, it is true, was the moneyed consideration on which such provision was made; but a glance at the facts in respect to the pressing ministerial duties devolving upon Joseph Smith as the first president of the church, and the further fact that these same duties, including the presiding authority in and over the church, were designed of God to be placed upon "the head of his [Joseph's] posterity after him," and there will be readily seen the chief and first reasons for that suite of rooms being provided, perpetually, for Joseph and his posterity. Joseph's entire time was to be devoted to the interests of the church. He therefore needed to be centrally and conveniently located, and be free, so far as possible, from the cares hindrances, and expense of entertaining his very numerous callers and visitors, for in this way himself and his successor would be far less encumbered in their ministerial duties. The proposed building of that house exhibits the best wisdom when viewed from legitimate standpoints, and only ignorance of the facts, want of reflection, or cunning craftiness will make it appear otherwise. It was most suitable that the First President of the church should thus be provided for, as he thereby would be far less expense to the church, and at the same time could devote more of his attention directly to church work.

In conclusion we note that the most of Mr. Kennedy's information in regard to Nauvoo affairs is gleaned from pronounced anti-Mormon writers, prominent among whom are Dr. J. C. Bennett and Gov. Ford. For the information of all we state that John C. Bennett, notwithstanding his bitter, vile attacks on the character of Joseph Smith, after Joseph's death he sought to unite with various factions claiming to be the church founded by Joseph the Seer, and that in 1860, on learning that "Young Joseph" had taken the presidency of the Reorganized Church, he wrote him from Polk City, Iowa, (where he died many years ago), desiring to become identified with the church. These facts are all the refutation that is needed to show that the writings of said Bennett were utterly unreliable, for if what he wrote of Joseph was true, and Bennett were honest, then he would never seek to unite with the church founded by Joseph. And if Bennett was not honest in his last professions, it is strong presumptive evidence that he was not honest, (and therefore not to be believed), when he wrote against Joseph.

GOVERNOR FORD.

As for Governor Ford, and his history of Illinois, it is patent with those who are posted that he wrote his history largely for the purpose of vindicating his conduct toward Joseph and Hyrum Smith and the Saints in and about Nauvoo. Mr. Ford

did what others similarly situated have done in the past,—seek to excuse, cover up, explain away or palliate their official blunders and badness, casting blame on others when themselves are chiefly at fault. Mr. Kennedy's book is a jumbled mass of truth and error, justness and unfairness, the latter far in excess of the first.

TO OUR PATRONS AND FRIENDS.

Now that the harvest and haying is nearly past, and now that the evenings are lengthening and will afford better opportunities for reading, we ask all to remember our church publications and do what they can to circulate them so far as lies in their power. For, first of all, this is a ready and efficient way to enlighten all classes as to the teachings and aims of the church, thereby removing in a large measure prejudice and a persecutive spirit wherever they exist, and it is also a cheap and potent means of spreading abroad the gospel and items of knowledge allied to it. We therefore hope our readers will use their influence and opportunities to procure subscribers for all our church works, and this at an early time, and thenceforward. The ministry, many of whom are great helpers in this direction, we specially request to help what they can in this work.

To those in arrears for papers, books and pamphlets, we make urgent request that they remit what they owe at their earliest convenience. Please do not delay. The Herald Office has sought and still seeks to furnish its printed matter in the best and cheapest manner practicable. Success has attended this effort in the past, and the outlook is favorable for the future.

We hope to soon issue a Hand-book on priesthood, a carefully prepared Concordance and Synopsis, also the Tune-book now being prepared by Bro. M. H. Forscutt.

BRO. WILLIAM CRICK, who has been one of the Herald Office force since his boyhood leaves the office August first, for Independence, Missouri, where he goes to engage in publishing; he and his brother-in-law, Bro. Joseph Luff, having purchased the plant, fixtures and good will of the *Gazette*. Bro. Crick assumes the control of the paper there, and proposes to make a success of the business, and run a live newspaper. The *Gazette* was founded as a Republican paper, and will be issued in that interest until the present campaign is over, when in the hands of the brethren it will be conducted as a journal independent in politics, and free from party domination, the intention being to conserve the inhabitants of the place, its people and the surrounding country, an advocate of what is worth advocacy, an exponent of the good in community and a foe to the evil.

Bro. Crick, of course, goes into the enterprise as a venture, but he carries with him pluck, good will, and a disposition to strive for recognition and distinction in his chosen field of endeavor. He takes with him the sympathy and extreme good will

of all his Herald Office associates, who only lose their regret for his leaving them in their commendation of his "grip" in entering business for himself. If the knowledge of the good wishes for his success will add to his courage under the difficulties he is almost sure to meet in his efforts, he is assured of much good help, for they have known him long and will be made glad by his completest success, sad if he should fail.

Bro. Crick has been with the office fourteen years, has worked his way up faithfully and will go into his new field of effort with a fair knowledge of the practical printer's art, and will, we feel assured make his way; we extend to him the hand of encouragement.

EDITORIAL ITEMS.

By card from John T. Davis, dated New York, July 27th, we learn that himself and wife, and his son E. A. and wife would take steamer Aurania, of the Cunard line for Liverpool, England, the morning of the 28th. They ask the prayers of the Saints, for they are about entering upon a most important and lengthy mission in Great Britain, principally in Wales. We hope to hear excellent reports of the labors of these brethren in due time. They are ministers approved of God and the Saints who know them. We bespeak for them a hearty reception by the Saints in Europe, and feel assured they will have their ready co-operation.

Bro. R. M. Elvin arrived home the 26th ult. from Salt Lake City, owing to the severe illness of his wife. We are pleased to learn that she is now steadily improving, and it is probable Bro. Elvin will soon return to his mission field, in which he has become deeply interested.

Bro. E. W. Nunley, of Wheelock, Texas, writes us that he expects to visit the Indian Territory soon, and desires to call upon the Saints there and assist them in their efforts to advance the cause of truth, while in the territory. He requests that all the Saints located there will correspond with him at once, to the above address, that he may know where to find them and labor with them. Brethren please take notice.

Bro. Henry Kemp in a letter written at Shenandoah, Iowa, July 25th, reports having excellent audiences at Wheeler's Grove of late and at Keystone, and says the Saints in his district are feeling well. He intended going on to Mill Creek and Hamburg, and thence to Plum Hollow to attend the Camp-meeting commencing August 17th. It is probable there will be a large gathering of Saints and friends and investigators at that meeting, which is likely to continue eight or ten days, and we hope to hear good tidings from it in due time. The camp-grounds and surroundings are excellent, the tent arrangements good, the evenings will be getting cooler and longer, and a week or ten days devoted then to religious services will be abundant in good fruits many ways.

The Prohibition Congressional Convention for the First District of Nebraska met

in Nebraska City, July 26th. Among the delegates from Otoe county, we notice the name of Bro. J. B. Gouldsmith.

Bro. Oscar H. Trescott, Sand Beach, states that the pictures of Joseph and Hyrum Smith, offered to the Saints by Bro. L. R. Devore are well worth the price charged.

Wanted, volume eighteen of *Millennial Star*. Will some one please loan, donate or sell the Herald Office a copy of the above. Our numbers of the *Star* lack volume eighteen to complete them, and we would like to procure said volume. Who will respond and oblige us?

Bro. James H. Tyrrell, writing from Wallaceburg, Ontario, July 29th, suggests that the Saints should endeavor to sell the *HERALD* among their neighbors, in a similar way that the Salvation Army sells the *War Cry*. It may be an excellent thing; and if Bro. Tyrrell will take the time to try the experiment and then give the Saints the benefit of his example and experience it may encourage many to adopt the methods he will suggest to make it a success. Bro. Tyrrell sends us two copies of the *War Cry*, published at Toronto, Canada, which contain some good things, but much that seems to us to be foreign to the real work of making disciples of the Christ. The Salvation Army is in some places doing good in recovering men from evil habits and companionship, but to us it is not the work of the Gospel of Christ. One of the reasons why their publications and those of some other of the different religious denominations are made cheap, is the great help their publishing houses receive from donations, and bequests left for that purpose.

Bro. John A. Currie, jr., of Bandera, Texas, is appointed to labor in the South-Western mission, within the jurisdiction of Bro. I. N. Roberts, the arrangements for this appointment having been made by request of Bro. Roberts and upon consultation with Bro. G. A. Blakeslee, bishop. The Saints of the mission are doing well and it is to be hoped the crops this year will permit them to do as much as they desire toward sustaining the missionary work in their country.

The Nebraska City, Nebraska *News*, thus notices the services of the Saints in that city. Services of July 29th: "There will be preaching at the Latter Day Saints' Church to-night at eight o'clock; also tomorrow at eleven a. m., and at eight p. m. by Elder H. O. Smith, of Logan, Iowa. All are invited to attend."

BRO. JOHN M. TERRY, long a resident of Stewartsville, DeKalb county, Missouri, has removed to St. Joseph, Missouri, to engage in business with Bro. William Lewis, proprietor of the Stewartsville creamery and general jobber in dairy products; and the Stewartsville weekly *News* has this to say of such removal in its issue for July 26th:

"It was with much reluctance that the Latter Day Saints of this place, received the resignation of their beloved pastor, Elder J. M. Terry at the close of their regular social meeting last

Sunday at two o'clock. Letters of removal were granted to him and his family, as they will move to St. Joseph this week. Stewartsville loses some most excellent citizens. They moved to St. Joseph Monday."

HEALTHFUL LOCALITIES.

"EDITOR *HERALD*:—Can you give any information concerning the healthiest counties adjoining, or within one or two hundred miles of Jackson county, in Missouri? Is Vernon county, Missouri, a healthy locality? Please advise for the benefit of some who are looking that way with a view to locate."

Many parts of Missouri, Kansas, Iowa, and Nebraska, within two hundred miles of Jackson county, Missouri, are healthful and inviting, while within those regions are many places where agues and fevers are common, also where there is a lack of pure water for domestic purposes, while in some places the water is poisonous with mineral impregnation. Great care should be given by those who intend making homes in the regions indicated, to locate only where the surroundings are healthful, for good health is quite indispensable to success and happiness.

Everything that is said or written in praise of certain localities should be received with due caution, for the reason that what pleases one person may not please another. Tastes and opinions differ widely at times. What suits one displeases another. What may prove a healthful locality to some, may prove very unhealthful for others. Northern and eastern people, generally, should avoid malarial districts. People from the southern or the middle states may possibly succeed there.

We have heard from what we esteem reliable sources, that south-western Missouri, (including Vernon county), and also south-eastern Kansas, have localities in which agues, fevers, and unwholesome water abounds.

We repeat it, that great care should be taken by the Saints in making their locations lest they settle in the midst of surroundings unfavorable to good sound health.

We have believed, and still believe and advise, that Saints should counsel with the Bishopric rather than others when seeking information as to localities in which to settle. That quorum is composed of men whom the church has the right to suppose are well posted in all temporal concerns, that department having been committed of the Lord to their special care and administration; and it is presumable that God will thoroughly qualify them for their work and make them reliable, wise advisers in all that pertains to the material, temporal interests of the Saints. If they were thus counselled on all these matters touching location, unity would be promoted, mistakes and losses and disappointments avoided, and the work of the Lord be builded in its temporal concerns as God has ordained it should be.

The church, from 1831, had its temporal concerns managed, so far as its direct administrations were concerned, by the Bishops and their counsellors. And this

is what the law of the Lord requires. Hence we have said—and we repeat it—that the Bishops and their counsellors should be, and are, the most competent advisers in the temporal affairs of the church, including locating the Saints. Try them. Whoever intends to locate in the regions heretofore indicated would do well to give the Bishopric a full and definite statement of their case as to occupation, family, means to locate with, physical temperament, and everything else that would inform the Bishopric on points essential in forming correct judgment in the case.

A LATE Sandwich, (Illinois), *Argus* has these friendly words for the Lamoni Saints:

"A writer for the *Evening Post*, Burlington, Iowa, writes of a visit to Lamoni, Iowa, and the Mormons there. He says they are a moral and intellectual people though holding particular views. Well, as many of these moved from Sandwich, we can testify to their being first class citizens, and as to 'particular views,' we have some people here now, not of that faith, who are in the same condition of mind."

EXTRACTS FROM LETTERS.

Bro. W. J. Graves, of Brownsdale, Minnesota, wrote the 24th ult., saying:

"The truth is being made known here, and I think some may accept it. The temperance cause is before the people here, and the saloon must go."

Bro. John A. Currie, Jr., wrote from Bandera, Texas, July 23d:

"We had a grand time at the Reunion. During it and since thirteen have been baptized, nine into the Medina City and four into the Bandera branch; Bro. Roberts baptized eight, Bro. Currie five. The Lord was surely with us. Our little branch has increased from ten to forty, in about nineteen months. Last Sunday Bro. L. L. Wight was ordained elder, Bro. T. J. Sheppard and Bro. E. B. Bennett teachers of the Medina City branch."

Bro. Alexander H. Smith, of his work in Minnesota, writes July 27th:

"Brethren Short, Pender, and Wildermuth all seem alive and to be doing a good work. Bro. J. C. Foss is also moving, all alive. I hold forth at Girard on the 28th two meetings."

The following clipping is from the *Star-News*, of Minneapolis, Minnesota:

GREAT VICTORY FOR PROHIBITION.

UNIQUE AND EXCITING SCENES AT INDEPENDENCE, MO.

After the most exciting local option fight ever known in Missouri the Prohibitionists of Independence, county seat of this county and the oldest town in Missouri, won a great victory yesterday, carrying the election by over two hundred majority and ending the sale of liquor for four years. Women were everywhere at the polls, at the lunch stands, and on street corners, wearing silk badges, and with "dry" ballots in their hands. Girls stood at the polls, and at every voting place was a banner on which was inscribed "Temperance Beaux or None At All." Free dinners were served at the balloting places. Hundreds of children carried banners through the streets and about the voting precincts. Some of these were inscribed: "Sow Whisky Ballots and Reap

Drunken Boys"; "Young Men, Keep Your Record Clean—J. B. Gough"; "Rum, Revenue, and Rags"; "Rum Ruins the Reason"; "Vote as You Pray"; "For God, Home, and Native Land"; "We Can't Vote, But We Can Suffer," were carried by the women in a parade and occupied a prominent place at each ward. Many of the best people of the town were interested in the contest and it was no infrequent sight to see young girls with horse and phaeton covered with streamers bringing in young gentlemen to vote for local option. In the First ward, where there was a large colored population, it was expected there would be a large "wet" majority, but both sides worked hard and the "dry" gained a great victory. It was here the fight centered and where the women stood all day, even though the weather was unpleasant. The Mormon Church, which has over one hundred voters, voted unanimously in favor of Prohibition. The temperance people had a grand celebration at night.

QUESTIONS AND ANSWERS.

Ques.—Did those disobedient spirits to whom Christ preached (I Peter 3: 19, 20; 4: 6) hear the gospel preached by Noah, or was it a temporal salvation only that was preached to them by Noah?

Ans.—Peter, in his second epistle, 2: 5, says that God "spared not the old world, but saved Noah, the eighth person, a preacher of righteousness," and Paul tells us, (Rom. 1: 17), that the gospel "is the righteousness of God revealed," which makes it clear that Noah preached the gospel to the ante-diluvians. This matter is made plain also by the Inspired Translation, Gen. 8: 1-8. It follows, then, that persons hearing the gospel preached in this life and failing to obey it, may hear it preached again among "the spirits in prison."

Q.—Is it right for an elder to baptize a person, giving him or her, as the case may be, the privilege to join himself or herself to whatever religious body he or she may prefer?

A.—No. The ministry are sent forth to preach the gospel of Christ—and not the churches of men. When the ministers of Christ's church baptize, they baptize "into the one body"—the church of Christ—and can not authorize those baptized to unite with any other body.

Q.—Is it right for an elder to baptize where there is a small branch and humble place of worship, with the understanding that the persons baptized are under no obligations to join the branch unless they feel so inclined?

A.—The elder should instruct those he baptizes to unite with the nearest, most convenient branch to their fixed residence. If the minister baptizing is a presiding officer of the branch where the baptism occurs, then the person baptized becomes, by his or her baptism, a member of that branch. Such are the rules and usages of the church.

Q.—Is a member of the church, who has once been married and has obtained a divorce on the grounds of adultery, free in the eyes of the divine law? and is he at liberty to marry again?

A.—Yes.

E. C. Brand, care Mrs. Henry Stamford, 712 Q Street, Atchison, Kansas.
Thomas W. Smith, Forster, New South Wales, Australia, till further notice.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.
A. J. Moore, Elkhart, Anderson Co., Texas.
J. W. Gillen, 3129 Caroline street, St Louis, Missouri.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave the law-vaulted past;
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.
—OLIVER WENDELL HOLMES.

MRS. ROLF'S THEORY.

"NELLIE, when you have finished building your house, will you get mamma the spool of white thread on the machine?" said Mrs. Rolf to little four-year-old Nellie, who was just then very intent in building a wonderful house with her building blocks.

One corner of the large family sitting-room was sacred to Nellie's playthings, the only restrictions being order and a reasonable amount of noise. Mrs. Rolf, who, by the way, was often called "cranky" on the subject of training children, preferred this arrangement because it gave her closer scrutiny over her children, and often by her nearness she contributed to their happiness. "I want my children to think of me in their play," she said.

On this particular afternoon Mrs. Jewel, a new neighbor and dear friend, was present; their conversation had not been once interrupted by Nellie, who seemed entirely lost in her occupation. "Yes, mamma," was her answer, in a pre-occupied tone, to her mother's request, but not a moment's slacking of her work.

Five minutes—six minutes past; the house was still incomplete. "She'll need speaking to twice this time, I think," was Mrs. Jewel's mental comment, beginning already to relish the approaching victory in the failure, for once, of Mrs. Rolf's theory, even if it did involve the child a little. Eight minutes gone—"she has forgotten the thread by this time," thought Mrs. Jewel—but no, the house is done, without a word the thread is quickly brought.

"May I go and play with Ponto?" was the request proffered with the thread.

"Yes. Pick up your playthings first though."

"Can I leave the house till papa comes, mamma?"

"Yes," was the answer.

The "corner" in apple-pie order, the child ran for a gay time with Ponto, the large Newfoundland, who liked nothing better than a romp with baby Nell.

"Is that the way you teach your children prompt obedience?" was the question Mrs. Jewel put, with a "now I have you sort of way," as the ladies were left to themselves.

"What way? Have I been disobeyed?" asked Mrs. Rolf, rather surprised.

"No, not exactly disobeyed—Nellie brought you the thread—when she got ready."

"Please be a little more explicit. I see by the ill-concealed smile on your face, you think you have detected a flaw in my theory—just where I don't see."

"Well to be plain. Had it been I who made the request, I should have said, 'Nellie, go and

get me the thread, and I should have expected her to get it at once, without waiting until she finished her house, or dressed her doll, or whatever she was doing."

"But I was not in a hurry for the thread," said Mrs. Rolf.

"I don't think that makes any difference. It seems to me the child should be taught to obey, at once without regard to other matters," persisted Mrs. Jewel.

"Precisely in the same way you would execute the favors asked of you by husband or friends, no matter what you happen to be doing when the request was made?" queried Mrs. Rolf.

"Why—no—not exactly," said Mrs. Jewel, hesitatingly, "but children are different from other people," she added.

"Yes, different in size, and greater sensibilities."

"Don't you think a child should be taught it is their duty to mind their elders, even if it does call them from play?"

"Certainly, just as I expect to wait on my aged grandparents. We all know how much pleasanter the duty becomes if our elders are considerate in their demands, and are not always choosing the most inopportune times to call us from our work."

"But a child has no work, it is only play, and they should not be led to think that important—there's where I think that your theory is weak."

"I see you believe a child should be almost an automaton. Right about face—march! the order of the day."

"Yes, if you must put it that way, if you give a child their own time once, I don't see as they should be blamed if they take it next time," consented Mrs. Jewel reluctantly, feeling the ground was being taken from under her.

"I think I understand now your point of argument. You think by allowing the liberty I did with regard to getting the thread, Nellie should not be blamed if the next time she is asked to run an errand, perhaps in a hurry, she loiters. I will give my view of this matter. I don't wish my child to mind me, simply because I can force her to, neither do I wish to make obedience more unpleasant than necessary, and as to training up to a 'sense of duty,' its the last thing I shall attempt—"

"You don't believe in teaching them obedience as a duty?" interrupted Mrs. Jewel, surprised.

"No, I don't," answered Mrs. Rolf.

"What in the name of common sense do you expect to do?"

"Teach them mutual help should be the chief aim of every one. Oh, I'm not crazy yet, Carrie, and I'm not intending to be governed by children, nor inculcate selfishness in them. I think parents and grown people generally are, as a rule, inconsiderate, not to say tyrannical, in their demands on children. Play, as we call it is of great importance to them oftentimes. The completion of that house was of as much moment to Nellie as the finishing of this dress is to us. The constant and needless interruption of a child's play is disastrous—it makes them uneasy. Too great continuity is seldom a marked fault in a child, they are prone to go from one project to another, finishing nothing. I would inconvenience myself a little before I would disturb a child contentedly playing. Nellie did not care to play in her corner after she once left her work.

The child whose mother is constantly calling it from play, soon learns to avoid being within ear shot of her—"

"That must be the trouble with Mr. South's boys," interrupted Mrs. Jewel.

"I'm not making any personal applications, only telling my views. Again, such a course teaches oppression and intolerance, the big boy will bully the smaller one, the younger sister is a slave to the older, and so on."

"You make a strong case. I never looked at the matter in that light," said Mrs. Jewel.

"Very few ever think of it. I should not have hesitated to have called Nellie from her play had I needed the thread at once. I think she would have obeyed immediately, but 'her house' would not have held any further charm for her."

"Your position seems tenable, but I don't attach so much importance to mere child's play; the other matters are, of course, important," Mrs. Jewel allowed.

"I don't attach much importance to that game of tennis, we were playing at your house yesterday, but I should have rebelled, if Uncle Daniel had insisted on my leaving it to hunt up a paper he would not need until next month, retorted Mrs. Rolf.

"Beaten! I give up," cried Mrs. Jewel.

"I feel deeply on this subject, and wish my children to be affectionate, obedient, to feel it a cross for me to interfere with their plans. If it becomes necessary, I insist on prompt, cheerful obedience. You remember how willingly Ralph left his ball game the other day, a cross to any boy?"

"Yes, and I remember thinking at the time, he was one out of a thousand to go so willingly," answered Mrs. Jewel.

"Ralph knew I disliked to call him from his game, but he realized the necessity, for I explained it to him when I called him, feeling that in that case he had a right to a reason. Consideration for a child's play, ought not, if rightly shown, to make them slow to obey."

"No, it ought not," admitted Mrs. Jewel. "I shall always make my requests more thoughtfully after this. That a child has an undeniable right to some time for its play, I acknowledge."

"The failure to acknowledge this and accord it its right has made many a child combative, and caused many needless punishments in some families I believe," said Mrs. Rolf.

"I think so too. Oh, for the wisdom of Solomon."

"And the loving kindness of Christ," added Mrs. Rolf.

"But here comes 'Nellie,' with papa to exhibit her house, and we must adjourn *sine die*," said Mrs. Jewel, gathering up her work preparing to leave.—*Sel.*

HOME COLUMN MISSIONARY FUND

Ralph and Sarah Hendra, Lucas, Iowa...	\$1 00
Sr. Prescilla Williams, Lucas, Iowa.....	1 00
Sr. Pearle P. Smales, Lucas, Iowa.....	50
Sr. Emma Torrence, Glade, Ohio.....	1 00
Sr. Sarah Thurston, Williams, Iowa.....	25
Sr. Christina Sears, Victor, Mont.....	25
Sr. Ann Lewis, Campus, Ill.....	1 00
Sr. Carrie Lewis, Campus, Ill.....	1 00
Sr. J. Thornton, Montrose, Iowa.....	1 00
Sr. Jennie Krahl, McFall, Mo.....	50

Send all money to David Dancer, Box 82. LAMONT, IOWA, August 2d.

TO THE PRAYER LEAGUE.

Concert of prayer for August 16th. Memory text, Doc. Cov. Sect 117, par. 12. Lest all may not have a copy at hand, I will here insert the text.

"Behold, if my servants and my handmaidens, of the different organizations for good among my people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith."

Subjects for prayer,—missions, missionaries and their families. ELEANOR.

HOPEVILLE, Proton, Ont., July 10th.

Dear Sisters:—I would like to tell you an incident that has taught me a lesson; and as the word of God teaches that he that is warned should warn his neighbor, I wish to give you the benefit of it also. It is about the "law of tithing." When I obeyed the first principles of the gospel I did not believe in tithing. I could not say it was false, but simply I did not know. At that time I intended that if ever I should have anything to tithe, I would lay the matter before God myself, and follow the instructions I received; for if it was an invention of man for a money grab, I was determined never to obey it. But after many doubts and much reading and controversy with both Saints and Sectarians about it, I became a firm believer in it, and I resolved that if ever God should bless me with a portion of this world's goods, however small it might be, I would faithfully obey his law governing such things. I would oft-times picture to myself how happy I would be if ever I was able to show the Lord my faith in this part of his gospel by my works. But for now, my wants were provided for by my parents; and all the money I ever had was a little pocket money now and then, and what I liked to save by the sacrifice of things they wished to give me.

On the second night of last April I dreamed the following dream, which convinced me of my duty in this matter. I dreamed that a man came into the room holding in his hand a long, keen-bladed knife, with which he rushed at me and wounded me so badly that I knew I must bleed to death. I had very little pain, but seemed to be sinking gradually through loss of blood. I then felt I must die; but I was neither glad nor sorry for I thought, "though my hopes for the future of this life must perish, so also shall my trials." And I was sure I would get into the Kingdom of heaven, for I had received the Holy Ghost through obedience to the gospel and I knew I had not sinned against it. But I thought I would like to know how much glory I would have when I got there. I therefore began to examine my past life, that I might form an idea of what I might expect. Three thoughts arose clearly before me; they were, 1st, "I had not been as faithful as I might have been, but there was no use regretting this now." 2nd, "I had not been so kind as I ought to have been, but it was too late now." 3d, "I had had a dollar; and though I had given it to an elder of the church yet I had not paid my tithing on it, and now must I enter into the presence of God with this law forever unobeyed." I almost shuddered at the thought, and arose quickly while my life seemed to be ebbing low, and borrowed ten cents from my brother, and paid my tithing on that dollar.

When I awoke I thought over that dream, and being convinced that it was from God, I obeyed

the instruction and borrowed ten cents from my brother, who instead of lending gave it to me, which I laid away for tithing. And after all my good resolutions, I had a little struggle with pride over the matter, for I thought, "How can I send my name to the bishop's agent with ten cents tithing attached to it; it is so little." Then I said, "I can sign, A sister;" but why? Was it through humility? No! but a lack of it. For why should I be ashamed when it was all the Lord required of me?

Thank you, dear sister Jordan, for your words of cheer, and also for your testimony. It made me glad to know that the Spirit of God was not withheld from his Saints on that occasion. Since then I am feeling much better and have been blessed in many ways, but am still in need of the prayers of the faithful, for I am weak in active faith and my firmness in keeping the commands of Christ is not as great as it ought to be. And I have been shown twice that I shall only be spared through faithfulness and by overcoming in prayer.

With love and gratitude I am your sister,
MAGGIE CAMPBELL.

WILTENBURG, Wis., July 23d.

Dear Sister Frances:—We live in Wisconsin, and are the only family of Saints living around. The Herald is all the preacher we have. I have three little children at home now, and it is my desire to raise them in the nurture and admonition of the Lord. We expect to sell our place and go where there is a branch of the church. We sent for and have just received the pictures of the two martyrs, Joseph and Hyrum. They are beautiful pictures and we are well pleased with them. Any one wishing to, can get them by sending to Bro. Devore, in Ohio. It is my desire to do unto others as I would have others do unto me. Just such measure as we meet out to others shall be measured to us again. Pray for us, that we may live right in the sight of the Lord.

Your sister in Christ,
ANN REW.

St. Louis, July 21st.

Sr. M. Walker:—I suggest that a "Sunday School Superintendents' and teachers' Union" would be a good thing. It would be composed of all the superintendents and teachers of Sunday Schools in the entire church. The officers of the "Union" would be a president, secretary and treasurer; also an executive committee to be composed of one member of the "Union" in each district of the church; or, if such a committee would be unwieldly because too large, then composed of one member of the "Union" in each state, and one member each in Quebec, Ontario, Nova Scotia, New Brunswick, Australia, England and, perhaps, Wales. It might be found necessary to have two members of this committee in such a state as Iowa; and perhaps two in England. The duty of this committee would be to exercise general supervision over the schools in selection of approved books of all kinds; uniform exercises conformable to the teachings of the Doctrine and Covenants, Book of Mormon and Holy Scriptures, &c. Also to see that each school was supplied with competent teachers; and to encourage members of the church, who are qualified, to take hold of Sunday School work; and assist in teaching, etc.

The "Union" could have an annual meeting at the General Conference, where those members of it who attended conference could conduct the annual meeting, the others reporting by letter. This would bring all the teachers and superintendents of the church into communication. They would learn each others' modes of teaching and so render mutual aid.

This is a rough sketch. I merely mention it. It has happened that after a branch had elected a superintendent able to do his or her part in the school, not enough of the members of the branch took sufficient interest in the school to supply it with competent teachers, and I have known the infant class of a Sunday School of the church taught from a common spelling book. Here, again, is an opportunity for the sisters to aid the work of Christ.

Your brother in the gospel,

JOHN S. PARRISH.

GAGETOWN, July 9th.

Dear Sisters:—I think Sr. Eleanor's plan of forming a Prayer League is a good one. For some time I felt the need of having a set time to go in secret prayer to our heavenly Father for strength and guidance.

"Let us shake off the coals from our garments,
And arise in the strength of the Lord."

If we will do these things we will succeed.

I see a great responsibility resting upon me in the training of my children. I have three with me and two are laid away to rest. My oldest one is in the church, thanks to my heavenly Father; the other two are little ones. Dear sisters, I pray God may bless and strengthen each one of us, that we may walk uprightly before him, and not be a stumbling-block to our children or any one else. May he help us that we teach our own the way of truth and righteousness; and that as they grow in years, they may grow in wisdom and knowledge of our Lord and Savior, that they may not rise up in judgment and condemn us for not teaching them the way of truth. I pray the time may soon come when the Saints of the Most High God will all awake to a sense of their duty, and turn unto the Lord and serve him with full purpose of heart; for we will all be blessed in so doing. I rejoice in this glorious gospel, knowing it to be of God. Ever praying for the upbuilding of Zion, I am your sister in Christ,

DELARIA BATES.

Correspondence.

PAWNEE, Mo, July 30th.

Editors Herald:—We are not making very rapid progress in the divine life, yet we are at peace with ourselves and our neighbors and the spirit of unity prevails in our counsels. The branch numbers about sixty members and meets every Sunday for worship. We also have a Sunday-school that is doing good work. I have been preaching this spring and summer in the townships of Hamilton, Union, and Colfax. As a rule have had fair congregations. At Mt. Gilead in Union Township I held four meetings in the Disciple church. I left one family there believing, but as soon as this was discovered the church operated against me, consequently I quit holding meetings. We still propose to look after those that are interested in the gospel in Colfax. A good interest was manifested and I promised

to return the second Sunday in August. At other points we have received invitations to come and preach. At the Harrington school-house in Hamilton township I had quite a battle with a Campbellite elder, he getting so excited in the contest that he violated the law of the land. I do not see any good reason why a good work can not be accomplished throughout this country, but it will take a persistent effort on the part of the elders of Israel. Realizing the fact that I will have to answer to Christ for my stewardship, I will seek to advance his glory among men to the best of my ability, and for the spread of the everlasting gospel I shall ever work and pray.

In bonds,

I. P. BAGGERLY.

DEER LODGE, Mont., July 28th.

Elder W. W. Blair:—I have just returned from a short mission in eastern Oregon, where I had a pleasant, and I trust a profitable time with Saints and friends. I was pleased to find that my humble efforts of years ago at that place had not passed away from the minds of the people, and a slight fanning kindled anew the gospel fire in many hearts. I was called away from there rather hurriedly by learning that the small-pox was in Deer Lodge, and that my family had a good chance to get infected with it, and though I did not believe that my little ones would take it, nor do I yet believe they will, I knew their anxiety was very great and that it was very necessary for me to be with them. While in eastern Oregon I baptized five, most excellent people, and blessed seven children, and organized a branch with Bro. Newton Fields president.

I wrote for Bro. Holt to come over at once, for I felt that the work should be kept moving. There is a good work to be done there, and I feel now that brother Holt is the man to do it.

It was a source of great comfort to me to meet Bro. Fields and sister Shelly, and others that I had the honor to lead into the waters of baptism nearly a quarter of a century ago; and to find them firmly fixed, rooted and grounded in the truth. They have walked through much darkness, but in their souls has burned the lamp of Christ, "and they have been able to endure as seeing Him who is invisible." May the Lord continue to hold such that no power may pluck them out of His hand. Calls for preaching are multiplying all around us. O, that the Lord of the harvest would reinforce the laborers.

J. C. CLAPP.

NORMAN, Neb., July 21st.

Bro. Joseph Smith:—We (few in number) are trying to do the best we can in spreading the gospel and impart thereof to our fellow citizens, as it is the dearest and grandest that we know of. Neither the riches nor pleasures of this world are to compare with it. We are having a good Sunday School, have kept it up for two years, and there seems to be more interest in it this year than before; hope some of the children will grow up in the gospel. The old folks seem to be too much prejudiced against us to accept the doctrine; still they can not deny but what it is Scriptural. Bro. Moldrop is trying to preach in our School-house every Sunday afternoon, to those that want to come and hear.

Yours,

S. K. SORENSON.

PARIS, Tenn., July 24th.

Bro. W. W. Blair:—The work is onward here and the cries for preaching more than Bro. Thomas and myself can fill at this time. Bro. J. H. Adair is doing what he can to help us spread the truth and we hope that Bro. W. H. Griffin will soon be released from his affliction that he may go forth and do valiant battle for the Master. We are expecting our missionary in charge, J. W. Gillen, to soon put in his appearance, and with this corps of officers and the efficient co-operation and prayers of the Saints to do acceptable and valiant battle for the Master in spreading the gospel and building up the kingdom in these last days, that when our glorious Captain shall appear that we also may appear with crowns of victory, and be permitted to receive an inheritance in that kingdom that he is preparing for all them that love his appearing. Our district conference closed the twenty-second. We are still having services, and one is to be baptized this evening. I remain your co-laborer in gospel bonds,

P. B. SEATON.

Reger Mineral Spring,

LINEVILLE, Iowa, July 27th.

Dear Herald:—After so long a time I am, thank God, once more able to be in the field and do something, though it may be but little, in the Master's cause. I left home last Saturday and spent Sunday with the Saints and friends of the Little River branch. At eleven a. m. I spoke to a small, tired, and rather sleepy congregation at the Moffett School-house. At eight p. m., I spoke with little liberty to a full house, in the Pleasanton School-house. Arrived here (three miles south-west of Lineville), on Tuesday evening, and have appointments out for next Sunday, at the New Zion and Hickory School-houses. One week from Sunday, (August 5th), I am to hold forth here, at the spring, and in the open air, in one of "God's first temples," if the weather will permit. I pray for sufficient strength to fill these appointments to the glory of God and the salvation of the honest in heart.

There are a number of guests here, most of them invalids, drinking the water for the purpose of regaining their health. Nearly all who have given it a fair trial, testify that they have been benefitted. It is interesting, and sometimes instructive, to listen to the conversation among these guests on the subjects of politics and religion. I will pen one or two items which may be of interest to the readers of the *Herald*.

1st. Mr. W. K. Johnson, of Princeton, Missouri, is a member of the "Christian Union" church. He is the man, so he says, who was instrumental in getting Mrs. Lake, who is well known throughout this region of country as a revivalist and holiness preacher, ordained into the ministry of the church to which he belongs. Mrs. Lake's father was a Baptist minister. Mr. Johnson knew him before Mrs. Lake was born, but coming in contact with the Latter Day Saints of the first organization, he changed his mind on the subject of religion, and not having the courage to avow his new convictions as a Latter Day Saint, he started a new Baptist church, in Schuyler county, Illinois, under the name of the "Separate Baptists."

2d. Yesterday evening they were talking on politics. Mr. McClanahan, from Corydon, Iowa, was apologizing for the new plank in the Repub-

lican party by informing us that it originated with the convention of the W. C. T. U. We suggested that the stated object of the W. C. T. U. was very different from that stated by the Republican party at their convention. To this he replied, "Yes; but the Republican party was in a position that it dare not commit itself against whiskey and tobacco as did the W. C. T. U!" He said history proved that political parties do not purify themselves when they become corrupt. "Then," I suggested, "a new party will have to bring about needed reform." "Yes." The conversation proceeded, but before we were through, Mr. M., who, by the way, seems to be a very nice and intelligent man, said he was strongly in favor of prohibition, but did not think he would vote that ticket yet. Did not want to waste his vote, nor allow the Democrats to elect their candidates! How does such logic as this strike the readers of the *Herald*? Let the Saints see the follies and sins of the age, and "come out of her, my people, that ye be not partakers of her sins," etc. Strive in a quiet, humble, careful way, to find the right, and when you feel assured that you have found it, stand by it "though the heavens fall." In all our labors, we should strive to keep the spirit of the gospel, not the spirit of politics, and take an independent stand for God, our country, our homes, our wives, brothers and sisters and children.

Yours in the "one faith,"

JOSEPH R. LAMBERT.

CARTHAGE, Mo., July 26th.

Dear Herald:—After reading the letter of Bro. A. W. Thompson, in *Herald* number 19, I concluded to send abroad that which I know of Chariton county, having been a resident of this state for thirteen years, three of which I was in that county. I found it to be one of the best producing counties in the state. But for reasons not known to me the land has not advanced with her neighboring counties. There are a number of streams in the county, Grand river and Yellow creek, both having their sources in Iowa, Chariton river and Mussel fork that furnishes power for two good flouring mills. Each stream has a large bottom, from three to six miles wide, part of which is prairie. Besides these there is the Missouri river bottom which in this part is a sandy soil; so that the farmers can plow shortly after a rain. Some of these bottom lands can be bought very cheap, especially the gumbo, which, when tile-drained, is the best of land. The upland is prairie and timber, both of which are very productive.

Coal can be found in most parts of the country, it crops out at many places, and its thickness is from sixteen to eighteen inches, and has fire-clay under and soap-stone roof. There are two drain-tile factories in the south-west part of the county. There are splendid openings for drain-tile manufacturing in this and Carroll counties. Water, of good quality, can be found in most places, in from twenty to sixty feet.

Its railroad facilities are good. The Wabash, running to St. Louis, Kansas City, and Council Bluffs, makes only one change necessary to reach Lamoni. The Atchison, Topeka and Santa Fe gives a direct line to Chicago, also the Burlington and Quincy. Since the last two roads were built the country is filling up fast.

Any one wishing to go to the west part of the

county would do well to call on Mr. John Kreider, four and a half miles south of Mendon, five miles east of Triplett, and eight miles north of Brunswick, a gentleman who is willing to aid, and will counsel honestly.

This country has not suffered with droughts like its neighbors for its geographical location gives it advantage. And to me it has been a healthy place—more so than Jasper county.

Yours in Christ,

A. H. HERKE.

DAWSON, Iowa, July 28th.

Dear Herald:—My testimony to this work is that I know that it is of God, and that the Father does look after the saints as a parent looks after his children. I was baptized one year ago last April, and many are the blessings and testimonies that I have received. I also have had many dark hours, but I am led to say,

"Though dark my path and hard my lot,
May I be still and murmur not,
But breathe the prayer divinely taught,
Thy will be done."

I desire the prayers of all the saints that I may be able to overcome self. We have had a very hard time here with persecution, all from professing christians, but by the well aimed shots of Brn. Brand and Bozarth, and the tenacity with which Bro. Thompson sticks to the word and the testimony, it has in a great measure caused them to take a back seat, for which I thank our Heavenly Father, and praying that he may continue to bless, I remain,

Your Bro. in truth,

WM. JOHNSON.

EUREKA, Cal., July 24th.

Bro. Joseph:—I have been here since the 6th of this month, doing all I can under the circumstances. The people in California do not rush after the gospel, as you can bear witness. I have no more calls than I can fill, nor do the people ask me to preach in their school-houses, or churches, as I see is the case in the east. Well, I am glad to hear of it, as we have always had to seek diligently for places to preach in on this coast, and pay for them in the bargain. We hardly ever fail to write our successes in glowing colors. Well, this is very natural, as we all like to see our names in print; but to write of our pulpit failures and see them in print over our names would not be very flattering, as there are but few of us but what like to be flattered. Yet flattery is and has been one of the most dangerous things our elders have had to deal with in the past, and will be in the future. It has caused the destruction of some of the ablest representatives of the latter day work. When I examine myself carefully and honestly, the verdict comes home to me, "Haws, you are a failure." I was made to realize it very vividly on last Wednesday evening, when I stood up to preach, and Haws was left to himself. I perspired freely, spoke loudly, quoted some scripture that I knew by heart, and tried to make the best showing I could, but it seemed that every word came back and hit me in the face. I was made to realize the command of God, "Two by two, let them be sent." I could not stop to pray, so I had to sweat it out, and this was not the first time; but it is the first time I have written to the *Herald* about my failures. I have thought sometimes that many of my fellow laborers in the ministry have made failures as well as myself. Come to the front, old war-

rriors, and tell the youngsters of your failures, and by that means teach them that they must depend upon the Lord, and be humble, and that no man can preach the gospel by his own wisdom. Well, I have preached twice since with very good liberty, and I feel encouraged. We succeeded in getting the Seventh-day Advent church, for which I am very thankful. We pay them one dollar and twenty-five cents per night for it. I expect to remain here till about the first of August. There is very little interest, comparatively few coming out to hear. I got an article in the *Humboldt Times*, a defence of our position. My health is about as usual, and my faith has not failed in this latter day work. I want to continue faithful, "But he that thinketh he standeth, let him take heed lest he fall." If my faith should fail, I pray God that he will leave me wisdom enough to step down and out *nam*, and to not make a fool of myself by commencing to find fault with you, and with everybody but myself, who will be the only one to blame.

Your brother,

A. HAWS.

VICTOR, Montana, July 26th.

Dear Herald:—I must send you my love and thanks for the pleasure you bring me each week. You are the only preacher we have, and we could never do without you. We are still striving to do the will of the Master, and all we can for the upbuilding of this glorious and good work. I know it is the work of God, and it is my desire to do his will at all times. Dear Saints, we should strive to lay up treasures in heaven, and walk in that straight and narrow path that leadeth to life everlasting.

I don't think that there ever has been one of our Elders preaching in this valley. Should one pass this way, please stop and you will find a welcome home with us. There are about ten members here. We would like very much to have a branch organized. I should like to tell the Saints that I have received a photograph of the Two Martyrs, and I am well pleased with them. I think all who would send for them would be well satisfied. Send to Bro. Devore for them.

Yours in gospel bonds,

CHRISTINA SEARS.

FAIRBURY, Neb., July 30th.

Bro. Dancer:—This beautiful morning brings to my mind a desire to write you some news from our town. Fairbury is getting to be quite a city. There are four churches, over thirty-five hundred inhabitants and but three Latter Day Saints. Bro. Hiram Smith came here on the 9th and departed on the 18th of July. He preached three nights in the Christian church, but only two members were present the first night. None came after that. There were few attended the church the rest of the time, so we had meeting in the park. Over a hundred were present most every night. He proved the Book of Mormon to be true, hence old Satan was aroused to the extent that, on the last night after we left the Park, a shower of eggs greeted us. Bro. Johnson was hit with one, and a lady was struck on the arm, but the rest of us escaped. Most every one condemned such actions. It was quite a treat to us to hear the truth preached. Bro. Smith, if you see this, remember we are holding the fort with none to molest or make us

afraid. Those that threw those eggs said as long as you stuck to the Bible they would let you alone, but when you commend on the Book of Mormon, you deserve to be egged. So you know why you was egged. We want to have meetings again this fall, before it is too cold to use the Park. I think there are some that will join us after awhile, as several are interested. The *Herald* is our preacher. Only once in a great while do we get to hear preaching done of our own faith. I want *Autumn Leaves* for my children. I may write again. I have seven children, and it takes most of my time in caring for them.

MRS. ELLA MYERS.

WOODFORD, Cal., July 26th.

Editors Herald:—I have had the pleasure this day of leading five persons into the waters of baptism. A good work might be done here by a few months constant labor, but already fault-finders are pouring in complaints, because I am not elsewhere attending to that which their interpretation of duty places upon me. Oh that the Lord would send more laborers into his vineyard! How sad to see souls groping in darkness in want of a faithful adviser.

27th. One more baptized to-day.

HEMAN C. SMITH.

BANDERA, Texas, July 27th.

Dear Herald:—Our reunion, held near Medina City, was a success. The average attendance was about one hundred. The preaching was done by Brn. H. L. Thompson, J. A. Currie, Sen., and J. A. Currie, Jr., and the writer. Much prejudice was removed and all had a pleasant time. The good Lord blessed us with his Spirit in power. Such prayer-meetings were never enjoyed here before. Four were baptized during the meeting, L. L. Wight, son of apostle Lyman Wight, of old, also T. J. Sheppard. The other two were Nora Wight and Addie McWhorter. The meeting began on the 16th of June and lasted until the 24th. On Saturday, the 23d, we organized a district to be known as the Western district of Texas; J. A. Currie Jr., president, O. D. Johnson, secretary and Bishop's agent. A more correct account of this will be given in the near future. Nine have obeyed since the reunion, and more are near the kingdom. On July 3d Bro. L. L. Wight, his wife and myself, started enroute for the Oakwood branch, some fifteen miles south of San Antonio. We arrived there on the 7th inst., and began meetings the same day, and continued over the 15th. Had a joyful time, and all went on nicely. On the 10th I bade them good bye and came to San Antonio. Spoke several times there, leaving all feeling well, and some near the kingdom. I returned to Medina City on the 19th, and on the 22d, at 11 a. m., spoke to the Saints and friends on church government. At 2 p. m., administered the Lord's Supper, ordained L. L. Wight to the office of elder; and T. J. Sheppard, priest, the Spirit bearing witness. We had a good time. It makes my heart rejoice to see the good work moving on so well. Bro. Currie and I begin meetings to-night at Pipe Creek, some ten miles from here. May God bless us is my prayer. It is very dry and hot here. Vegetation is drying up fast. Crops are good; health fair. Measles have been raging here for some time, and some few have died. On the night of the 23d instant

the town of Bandera was called to mourn the loss of their sheriff, Mr. Hamilton. He was a man loved by all. He kindly let me have the Court House to preach in when I wished it. He is now in the hands of a just God who will reward every man according to his work. With the greatest desire for the spread of truth, I am, as ever, yours in bonds.

I. N. ROBERTS.

McFALL, Mo., July 29th.

Dear Herald:—With pleasure I address you. You are faithful in making your weekly visits, which cheers and encourages us amidst the turmoils of life. I sometimes feel as though I'd like to give something in return, but alas! my thoughts are so scattered that it seems almost impossible to form them aright to be of any use to your readers. I do rejoice in the gospel of Jesus Christ and am thankful that it was made known to me while I was trusting in the great holiness movement, for this reason, that it enables me to sympathize and explain to that people the way of life more perfectly. I have given the tract on baptism to some to read, praying God to remove the blindness from their eyes.

A week ago we were visited by Elder J. A. Robinson. He delivered three rousing sermons which filled our starved souls to the brim, and left food to be digested. There were not very many out Sunday, at 11 o'clock, it being the first appointment and was not well circulated. Sunday evening a good audience was out, and on Monday evening he was constrained to stay and preach. The house was full. Words fail to express the grandeur of the sermon delivered. Men sat with riveted eyes upon him. Another sat bent forward over another's chair, with mouth expanded trying to grasp every word. A light flitted into the room, nearly causing my eyes to dance out of their sockets. Surely it was a foretaste of heaven to our hungry souls. Many remarks were made expressing a desire for him to stay longer. One said, "I could sit and listen a whole week;" others "That's what I believe." I do believe much good was done for the cause. Come again, Bro. Robinson.

Yours, in hope of eternal life

SISTER JENNIE.

CLAY CENTER, Kansas July 26th.

Bro. Dancer:—Enclosed find four dollars for the *Herald* and *Autumn Leaves*. . . . We are getting along first-rate. I am section foreman here and have been since last November. The corn crops are looking splendid, and small grain is all harvested. Plenty of rain. We are just as strong in the faith as we were in the beginning. I must have the *Herald* and can't get along without it.

Yours in the faith,

H. C. GARDNER.

WEIR, Neb., July 20th.

Bro. Blair:—Inasmuch as many of the Saints are setting forth their testimony of the gospel restored in these last times, I give part of mine, for I know it is true. I received this not of men, neither was I taught it but by the Holy Ghost, in visions and dreams and have been healed by the administration of the elders and the prayer of faith. I have had good evidences of the truth. To God be all the praise.

Yours in the one faith,

W. D. CLARK.

ANDOVER, N. Y., July 29th.

Editors Herald:—I left the young brethren Whitehead's in Oswego county where I last wrote you, in September. Called at Bro. Seelye's in Wayne county, done some carpenter work for him and remained with them about a month. He and sister Seelye, though both well advanced in years, still love the cause of Zion, and their hearts and interest are manifested in good deeds and cheer towards her progress and welfare. From Bro. Seelye's I went to Gaines, Orleans county, to the home of brethren Justus Minthorne and his son, George B. Minthorne, who was lately married to sister Alice Whitehead, heretofore mentioned in correspondence in *Herald*. They all love the Latter Day work and manifest a fervent desire for the advancement of the true gospel light to their surrounding neighbors and community.

They live in the noted apple and orchard region of York State where tens of thousands of barrels are shipped by way of canal and railroad yearly, to the various markets, both east and west. Truly Joseph's land is a choice land for the precious fruits of the earth.

I preached at the gathering of a few of the neighbors at the house of Bro. Minthorne upon two occasions in the evenings. I left there about the Middle of December and came to Obi, in Allegheny county, which is about a hundred miles or so south-west of Orleans county and near the borders of the line between Pennsylvania and York State. I passed the winter here, mostly at the house and home of Mr. Charles Childs and family. I found with them employment at labor sufficient to pay my way while with them, and found it quite an agreeable and genial place to stop. I worked at some job, and some by the day work at carpentering for some of the neighbors near by my place of stopping along this spring and summer, up to the 2nd of July when I left, and after stopping two nights at the home of sister Hyde, her son and family at Belmont, and one night at the home of Bro. Elba Childs at Wellsville, I arrived here on the fifth of the month.

Am now at the home of Mr. Freman Rogers, a son-in-law of our aged and worthy sister Dutcher, who lives with her grand-son and family, Mr. John Rogers, near by. Am doing some carpenter work for Mr. Rogers on his house. This is in the township of Greenwood, Steuben county, though only about four miles from Andover, Allegheny county, my postoffice address. Was at the home of Mr. Joseph and sister Dereemer, his wife, since out this way, a couple of weeks ago. Found her in quite feeble health. She was administered to while I was there, and was somewhat better when I came away. I try to hold up the gospel light in conversation with the people upon all suitable occasions, and quite a little interest is manifested by several to learn more concerning the work and true gospel plan. *Autumn Leaves* is taking well with the people and families of my acquaintance in this country. I have lent them out and have shown them to the folks and most all express a liking for its style, and its reading matter. I have obtained five subscribers for it since June. Two from members of the church, and three from non-members. I was back to Obi on the 21st and got one subscriber at Allentown, where I stopped with a family of my acquaintance over night on my way, by the name of Merritt. Also a subscrip-

tion from Mr. Charles Childs of Obi, for the magazine, and one dollar from Mr. Brunell Childs for renewal on *Zion's Hope*. Mr. Wm. Merritt of Obi, who is a kind friend to the Saints brought me from his house to the station on my return from there the other day, and he told me he intended to make it so as to attend the next spring Annual Conference at St. Joseph, Missouri.

I loaned a young man at Obi the Voice of Warning in June, which he read with much interest. Then I lent him the Book of Mormon. When I was back there the other day, I called to get the book and he had it most read through and was well interested in its contents. His folks invited me to supper and were very kind. I will close for the present. I love the cause. May the Lord continue to bless all pertaining to the welfare of Zion and his Saints.

Yours in bonds,

C. G. LANPHEAR.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

SYNOPSIS OF DEBATE.

A BRIEF outline of the McIntosh-Wilkinson debate, held at Grand Valley, Dufferin county, Ontario, February 16th to 24th, 1888, on the following propositions: 1. That the Bible teaches that a burial in water is the true and only mode of Christian Baptism. Mr. McIntosh affirms, Mr. Wilkinson denies. 2. That the infant children of believers are, by Divine appointment, proper subjects for Christian Baptism. Mr. Wilkinson affirms, Mr. McIntosh denies. 3. That Christian Baptism is for the remission of sins and ingrafting into Christ. Mr. McIntosh affirms, Mr. Wilkinson denies. Affirmative texts by McIntosh: "Go teach all nations, baptizing them."—Matt. 28: 18, 19. "He that believeth and is baptized."—Mark 16: 16. "Repent and be baptized."—Acts 2: 38. These and others were quoted to prove that baptism was to be administered, and that it was commanded; but these do not say how it was to be administered, nor what with. McIntosh then quoted: "Go teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost." In the name, is by command of, or by the authority of, so that it was not with the Holy Ghost, therefore it must have been with something else. And as "fire," "water, and "the Holy Ghost," are the only elements mentioned in the Bible with which to baptize, it must have been either water or fire they were commanded to baptize with. He then showed that the baptism of the Holy Ghost and fire were reserved for Jesus to give, and not for man, and this narrowed it down to water only. But as the command was to baptize, and nothing said as to how the water was to be applied, he referred to the idea that it must have been in some way with which the apostles were already familiar. And as McIntosh succeeded in getting the words "Christian baptism"

into each proposition, he then went on to show that John's baptism was Christian baptism from the following texts: "There was a man sent from God;" "to prepare the way of the Lord;" "to make ready a people prepared for the Lord;" "the baptism of John; whence was it? of heaven or of men?" John's baptism was "the counsel of God;" by John's baptism Christ was manifest to Israel; John was "the porter;" he "opened the door;" Christ "entered by the door;" the door was not faith nor repentance; for Christ needed no repentance; and John only preached faith, repentance and baptism. Quoted several other passages to the same point. Then when Jesus said, "Go teach all nations baptizing them," the apostles knew that it referred to the baptism they had received by John, for he had prepared and made them ready for Christ. This limited their "baptizing" to water, and to John's kind of baptism.

But how was it administered? by sprinkling? pouring? or immersion? Elder McIntosh quoted Eph. 4: 5, as the "one baptism." This narrowed it down to either one of the three modes. Then he quoted Rom. 6: 4, Col. 2: 12, "buried in baptism," with texts to support, such as "planted in the likeness of his death;" "born of water;" the "flood" a figure; the "ark" a figure; (those in the ark were buried, or entirely concealed in it); the "earth" at creation was entirely "buried," and God said "let the dry land appear;" (first birth of the earth); then the "flood" "buried" the earth a second time, hence the second birth. McIntosh used figures, supported by circumstantial texts, such as "much water," went "down into the water," "came up out of water," &c. Wilkinson, seeing the position McIntosh had taken, left the question of water, totally, and set up the usual claim that the Holy Ghost was the one only baptism, and that it was not a burial, but "shed abroad," "sat upon," "poured out," "I will put my spirit upon you," "in you," "with-in you," "my spirit shall dwell among you," &c., &c. Finally he added, that the application of water was not baptism, but a symbol of the true baptism of the Spirit. He said that a symbol must represent in miniature the thing represented; therefore the water was to "sit upon," be "poured out," (not poured on) "poured upon," "put within." Finally Job says "the Spirit of God is in my nostrils," therefore the water should be applied in all these ways—and in the nostrils, too. This was too much.

McIntosh, used the Methodist "Discipline," and Presbyterian "shorter catechism" with great effect, for it was the combined effort of these two bodies which brought the great champion debater of Methodism in Ontario—a minute man—to demolish the Latter Day Saints. He thought it best to give it to both at the same time.

The disputants were not bound to standards, Wilkinson absolutely refusing to be bound to any translation, or interpretation of the Bible, and would not hear of other authorities being excluded. He begged an-

other night on the two first propositions, which were granted cheerfully, and were made to tell against him by drawing the attention of the audience to the fact that he was perfectly satisfied in his own mind he had not made a point in the two nights and needed a third, which, however, failed to produce any new light, only repetitions, side issues, inferences, etc., thereby totally working against himself.

On the second proposition, his stronghold was that circumcision under the law was the type of baptism under the gospel, so far as the subjects were concerned. McIntosh argued against this, that circumcision was the seal of a covenant made between God and Abraham. But it could not be administered to females; but baptism can. Circumcision could be administered in one way only, but Wilkinson could administer water baptism in three ways, and the Holy Ghost in dozens of others. McIntosh held also that little children needed no baptism, for "of such is the kingdom of heaven;" they should be blessed by prayer and the laying on of hands, instead of sprinkling, pouring, &c.; also that "where no law is, there is no transgression;" children know no law. Sin is the transgression of law; children transgress no law. Baptism was for remission of sins; children have none to remit, having been redeemed while in childhood by the blood of Christ, for the blood was for remission of sins, and that each of the three witnesses on earth agree in one. And his final argument was, that he who does one point of the law is debtor to do the whole law—sprinkling was a part of the law. But the ordinances of the law were "nailed to the cross," "taken out of the way," &c.; hence, away went sprinkling. Wilkinson argued that there were diverse baptisms under the law, (Mark 7, Heb. 9, &c.) McIntosh admitted that sprinkling, pouring, washing, immersion, &c., were all different modes of cleansing under the law, and then showed that, the priesthood being changed, the law also, was changed, (Heb. 7), and therefore the divers cleansings under the law were changed for the "one baptism," the same as the divers sheddings of blood were changed for the one blood of Jesus, so that instead of blood of bulls, blood of lambs, blood of goats, blood of doves, we have the one blood only. Hence, instead of divers baptisms by pouring, sprinkling, washing, or immersions, we now have the "one baptism" by being "buried in baptism." Col. 2: 12. This closed the second proposition.

On the third proposition, Wilkinson's prime text was 1 Cor. 12: 13: "By one Spirit we are all baptized into one body"—not by the water. McIntosh showed it was by the Spirit that we have faith; by the Spirit we repent; by the Spirit strengthening and enlightening us we come to baptism; hence, "by the Spirit we are all baptized into one body,"—not into hundreds of bodies—and that it does not say in the Spirit, nor with one Spirit, but by *z. e.*, by the aid, light, assistance, of the one Spirit we are all baptized into "one body," and are ingrafted into Christ

by baptism before we receive the Holy Ghost. Gal. 4:5, 6; here we are sons, adopted by baptism, (Gal. 3:27-29), and "because we are sons he hath sent forth the Spirit;" also in John 15, "I am the vine; ye are the branches. Abide in me;"—they were already in him, and he desired them to "abide." How did they get in him? The baptism of the Holy Ghost was "not yet given," (John 7:39, with chapter 11 to 16. Jesus had to "go away" and "pray for the Holy Ghost to come." But before he went, and before the Spirit came he said, "abide in me;" therefore they were already in him. But how did they get in? (See Rom. 6:4; Gal. 3:27; Col. 2:12), by baptism in burial.

Moses took Aaron (the High Priest) to the door of the tabernacle of the congregation and washed him, (not his head, hands, and feet only, but "him"), then anointed him with oil before he (the High Priest, Aaron) could enter the door of the tabernacle.—Exodus 29:4-7. So Christ, the great High Priest, came to the door of the true tabernacle, built without hands, to John, and had to be baptized before he could enter; then he (Christ) was "anointed with the Holy Ghost" (on "coming up out of the water.") Here then is our example: The head grafted to the body, the body being the ones whom John had already baptized in the preparatory work, as the porch before the temple, yet part of the temple, and only one door to it.—Lev. 14:1. The earthen vessel was filled with water into which the blood of a dove was shed, mingling blood and water.—John 19:34; 1 John 5:6-9. Then the living bird, dipped (immersed) in the blood and water in the vessel, is set free, signifying remission of sins. Thus the type and anti-type exactly agree.

McIntosh then identified the gospel as preached by Christ as "the everlasting covenant" made with Abraham, Noah, Enoch, Adam, etc., in the following way: The gospel is of faith; Noah, Abraham, etc., had faith; the law was not of faith.

Noah was a preacher of righteousness; the law was not righteousness. True faith implies repentance. No repentance (only confession) was demanded under the law.

Baptism is a gospel ordinance; it was before the law. 1 Cor. 10:2.

Laying on hands is a gospel ordinance, and was before the law. Gen. 48:14.

Bread and wine in sacrament is of the gospel, and was before the law Gen. 14:18, 19.

Washing feet is a gospel ordinance, and was before the law. Gen. chapter 18.

Resurrection is a gospel principle, and was before the law. Job. chapters 14, 19.

Eternal judgment is a gospel principle, and was before the law. Jude 14, 15.

Saints' inheritance (Matt. 5:6) is of the gospel, and was before the law. Gen. 17:8. This promise was not of the law. Gal. 3:18.

"Where no law, is there is no transgression." Cain killed Abel and was punished; here is a law, but not the law. Rachel stole, and must have previously coveted. This was long before "the law," yet all these evils were known to be such long

before "the law" was given. Therefore it was the gospel which they had, by which these things were known to be wrong. The gospel was preached to Abraham. Gal., chapter 3. Also to the children of Israel before the law. Heb. 4:1. They transgressed it and changed the ordinance. Isa. 24:6.

The law was added till the seed should come. (Christ). Gal., chapter 3. The gospel was then restored by him the same as before the law, hence it is called "the everlasting covenant."

Finally, God has punished men by their own lusts, and by their own gods. The Egyptians worshiped the Nile, the locust, the sun, the bull, (made shrines of silver and gold to commemorate the bull), and God turned all their gods into abomination to them, the Nile became blood, and they hated that god; the locusts came in swarms and disgusted them with that god; the louse, the sacred ibis, etc., plagued them or they died; the sun (to whom they erected a magnificent temple) became dark—so dark they could not kindle a fire; the sacred ox died, and all the first-born of every beast, etc. The children of Israel lusted for meat; they vomited up the quail-meat, and were punished by the very things they lusted after (worshiped). The Israelites committed folly with the captive women, and for their adultery 42,000 were slain; they lusted and were punished by the thing they verily worshiped. So, in the days of Noah the people refused baptism for the remission of sins and were punished by water, the very thing they refused. And to prove that baptism was preached to them by Noah, we are told by Peter that Noah was a preacher of righteousness. 2 Peter 2:5. And the gospel is "the righteousness of God." Rom. 1:16, 17. Therefore Noah preached faith, repentance, and baptism by immersion for remission of sins, "which doth also now save us." 1 Pet. 3:21. "Now save us" conveys the idea that it would then have saved them. But as they refused it, they were punished by the very thing they refused. And now as men are again breaking the same everlasting covenant, God's work will go right on—no stop—no turning back. Therefore God promised Noah he would no more destroy (baptize by immersion) the world by a flood, (as there is only "one baptism"), so they who now refuse the gospel will be destroyed by "the spirit of burning," the very thing they are refusing, by refusing the means by which they might receive it, so as to enable them to endure it; for they who refuse must be consumed by the Spirit. But they who repent, believe, are baptized by burial to signify a burial to sins and a resurrection "to newness of life," becoming engrafted into Christ, (the visible body), and as members of that body receive of his Spirit, will be enabled to endure the day of burning, as the three Hebrew children (types) in the fiery furnace. And as the destruction by flood of water once (and the fire on Sodom etc.) after are set forth as examples, therefore "repent and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost," which will

enable all to abide the day of his coming.

This is a very brief outline of the ideas and arguments, by figures and positive proofs, against which were offered only bold assertions, inferences, eloquence, logic, etc., but not one text of Scripture; and a great victory resulted for the truth, prejudice gave way, souls saved, and many will be baptized in the near future.

J. A. McINTOSH.

A GLANCE AT JEWISH HISTORY.—No. 3.

BY ELDER WILLIAM KENDRICK.

THE SIEGE OF JOTAPATA.

IT was the stern policy of Rome, never to yield a conquest, and never to forgive an affront. When the first rapture of victory in the minds of the heroic men of Jerusalem had given place to reflection, they felt that the whole power of the Empire would be concentrated, if needful, to avenge the unpardonable insult of a defeat. The war must henceforth be a contest for existence; a contest between a small and almost unknown province, and the giant power that sat on the throne of the civilized world. But the Jews did not quail; they knew that failure must be utter and hopeless ruin; but they had embarked in the desperate voyage, and nerved themselves for its vigorous prosecution; on both sides the sword was out, and the scabbard was cast aside. The whole country was at once put into martial order; officers were chosen for the government of Jerusalem, and for the repair of its walls. Eleazar, though not without the opposition of a party, retained as before, the supreme direction of public affairs. Skillful and valiant generals were appointed to the command of the army; military governors were set over the various districts, and the most important strongholds. The frontier province of Galilee, which would first meet the iron storm of Roman vengeance, as it advanced from Syria, the military centre of the east, was confided to the care of Josephus, who added to the abilities of a consummate warrior the learning and accuracy of a historian, and to whom the world is indebted for the only detailed record of the interesting events of the Jewish war. Descended from a long line of priests, and connected through his mother with the royal blood of the Asmonean House, and of irreproachable reputation for integrity, this man had qualified himself by early study, by habitual temperance, and finally by travel in Italy, for the arduous duties which were now to devolve upon him, and in which he so ably acquitted himself. In the dissensions at Jerusalem he had at first been an advocate for peace, as foreseeing the hopelessness of war with Rome, but when it had actually blazed forth, he seemed to have yielded to that faction which he saw it would be perilous to any longer resist, and to have entered upon his government with a determination to defend his country to the utmost.

Uniting moderation with firmness, he

sought to repress the lawlessness which he found prevailing, to cement the various selfish parties in the common bond of patriotism, and organize a system of government as well as of military defence. His own conduct, which he describes as free from tyranny and above corruption, soon endeared him to the people, and won their confidence; though with a fickleness common to all ages and countries, they were too ready to listen to the accusations of ambitious demagogues who envied Josephus his popularity. The most remarkable of these was John, of Gischala, a man who afterwards took a prominent part in the last terrible days of Jerusalem. His character is drawn by one who spares no pains to blacken it, who evidently mingles personal animosity with virtuous indignation; and as we have no other authority we must take the portrait as it is drawn; but must venture to suppose that the historian's partiality has omitted to discern some redeeming traits in the character of his adversary, and perhaps overlooked some failures of his own. Be this as it may, we are not writing the biography of either Josephus or John, and may therefore be excused from entering into their personal contentions, and from detailing the various ingenious stratagems by which they sought respectively to destroy each other, or to defend themselves.

The breathing space that followed the expulsion of the Romans from Judea was vigorously employed by Josephus in fortifying the cities in his jurisdiction. Thus in Lower Galilee he placed in a state of defence the strong town of Jotapata, Itabyrium on Mount Tabor, Joppa, Taricheæ, and Tiberius; in Upper Galilee the rock of Achabari, Seph, Jamnith, and other places, were strengthened and in the Gaulonitis the strong city, Gamala. He levied a force of more than 100,000 men whom he provided with arms, instructed in the Roman discipline, and diligently exercised in all the maneuvers of war, appointing officers over the various divisions in full complement after the Roman manner. Out of these he chose an army of 60,000 foot, and 250 horse; and having hired a band of mercenary troops to the number of 4,500 and selected a body-guard of 600 men for his own person, he awaited the approach of the Romans.

While the affairs of Galilee were thus vigorously administered by Josephus, the city of Jerusalem was not indifferent to the coming crisis. The fortifications were restored and strengthened in every part, and the streets rang from morning to night with the din of weapons forged upon the anvils of the armories, while the youths crowded to the gymnasia, to be trained in military exercises. "Yet the moderate sort," says Josephus, "were exceedingly sad; and a great many there were, who, out of the prospect they had of the calamities that were coming upon them, made great lamentations. There were also such omens observed as were understood to be forerunners of evils by such as loved peace, but were by those who kindled the war, interpreted so as to suit their own inclina-

tions; and the very state of the city even before the Romans came against it, was that of a place doomed to destruction." Nor was the elation of the Jews upon the signal defeat of Cestius long suffered to remain without a check. In the first heat of their victory a large body of men had set out from Jerusalem with the design of besieging Ascalon, a strongly walled city on the sea-coast, occupied by a small Roman garrison, consisting of no more than a single troop of horse and a cohort of foot. The commander of the fort, however, was aware of the approach of the Jews, and placing his forces with great skill had no difficulty in beating off the undisciplined multitude with immense slaughter, 10,000 being left dead upon the field, including two of their leaders, while the loss of the Romans was inconsiderable. The fierce anger of the Jews, unsupported as it was by military skill and discipline, increased the slaughter, as they would rather die than give way; and the nature of the ground an unincumbered plain, afforded the best possible circumstances for the cavalry and heavy armed legionaries to fight to advantage. Yet were not the Jews so dispirited with the ill-success of their adventure but that they soon essayed another attempt on the same city, but though reinforced by good numbers, the result was no less unfortunate, and scarcely less sanguinary than before, for the garrison having sallied forth and formed an ambush, the inexperienced multitude fell into the snare and lost 8,000 men, while the discomfited remnant were there besieged in their turn. At length the Romans, not choosing to spend much time on so insignificant a place, set the tower on fire and burnt it to the ground. In the mean time the displeasing intelligence of the defeat and expulsion of the Roman prefect and his army, was conveyed to the Emperor Nero, who was then in Achaia, by two brothers of the Herodian race who had escaped from Jerusalem. These persons were sent at their own desire by Cestius, who instructed them to lay the blame of kindling the war upon Florus, to whom indeed it was most justly due. The sinister intelligence was received by Nero with affected contempt, but with real consternation which he could ill conceal. His solicitude for the recovery of the rebellious province was manifested by his selection of Vespasian, the most distinguished military commander in the empire, to carry on the war. Vespasian had acquired honor in Germany in the reign of Claudius, and had afterwards conquered Britain, and obtained triumphal honors. Subsequently he received two priestly offices within a short time, and was then advanced to the consulship, after which he was made Proconsul of Africa. At the time of the Jewish revolt, however, he was in banishment for having had the bad taste to fall asleep while Nero was singing to the lyre his own poetical performances; and it is no small proof of the importance with which the Emperor viewed the rebellion, that he repressed his personal resentment so far as not only to appoint his offending captain to the com-

mand, but to load him with encomiums and flattering compliments.

The experienced warrior acted with characteristic vigor and decision. Without a moment's delay he despatched his son Titus to Alexandria to bring with him the fifth and tenth legions, while he passed through Thrace into Syria, where he gathered under his command the Roman forces with a considerable number of auxiliaries from the neighboring kings. At Antioch the Roman general was met by Agrippa, who joined him with all his available forces, and accompanied him to Ptolemais. Here a deputation from Sepharis, the largest city of Galilee, and a place of great strength, waited on Vespasian, offering the allegiance of its inhabitants to the Romans, for that city had revolted against Josephus, and had received from Cestius a Roman garrison, of which they now requested a reinforcement. Vespasian acceded to their desire; and in consideration of the importance of this provincial metropolis, he sent 6,000 foot to garrison it, and 1,000 horse to encamp beneath its walls. In hope to retake the city which he himself had fortified, Josephus marched against it; but failing both to force the walls, and to kindle the patriotism of the inhabitants, his attempt had no other effect than that of irritating the Roman troops, and provoking them to waste the whole surrounding country with fire and sword. This they did without mercy, burning and pillaging the villages, driving off the cattle, murdering the able-bodied peasantry, and leading the weaker into slavery. Thus was Galilee, to use the words of the Jewish historian, "all over filled with fire and blood; nor was it exempted from any kind of misery or calamity;" and it is a painful remembrance that recurs to the Christian's mind, that this district, which first felt the keenness of the Roman's avenging sword, and (with the exception of Jerusalem itself) felt it most terribly, was the one which had been above all others the witness of the teachings, the labors and the mighty works of the Lord Jesus, yet had rejected him. (Matt. 11: 20-24). "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto the Chorazin; woe unto the Bethsaida; for if the mighty works which were done in you had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom it would have remained unto this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

Early in the Spring Titus arrived at Ptolemais with the two legions from Egypt; for his diligence had prompted him to make the voyage from Achaia to Alexandria even before the winter was over. He was soon followed by eighteen

cohorts; five cohorts and a troop of horse joined the army from Cæsarea, and five troops came from Syria. The kings, Antiochus, Agrippa, and Sohemus contributed each a thousand archers and a thousand horse; and Malchus, the king of Arabia, supplied five thousand foot and one thousand horse.

The fifteenth legion had been brought thither by Vespasian, and the whole force now united under his command amounted to sixty thousand men, besides an immense number of servants who had been trained to military exercises, but who were not counted as regular troops.

While this mighty army lay at Ptolemais, preparing to open the campaign, Placidus, the tribune who commanded the garrison at Sepphoris had been ravaging the country of Galilee. Desirous of performing some signal exploit before the arrival of his general, he determined to attack the fortress of Jotapata, the strongest city in the province, so celebrated afterwards for the heroic defense which it made under Josephus in person. Built upon the summit of a precipitous rock, approachable only on the north, its walls on three sides looked down into a ravine so steep and profound that the eye could not reach the bottom. Lofty mountains encompassed it on every hand, so as to hide its situation from view, till the observer was close to it. The part of the city which was naturally more exposed to assault, Josephus had encompassed with a wall of great strength; but the Roman tribune hoped to be able to get possession of it by sudden surprise. The inhabitants of the stronghold, however, were aware of his intention, and sallying out with resistless courage, fell upon the invaders with such fury as to repel them with loss. A few weeks sufficed to put the main body of the Roman army in marching order, when Vespasian set out from Ptolemais at its head, and fell upon Galilee. The progress of the accoutred and disciplined host is minutely described by Josephus as it advanced in stern and regular array, but eager for the conflict.

Its approach had a dispiriting effect upon the army of Josephus, which was encamped at Garis not far from Sepphoris, so that many of his soldiers fled before the enemy was within sight; and the Jewish commander, finding himself too weak to engage the Roman forces, retired to the fortified city of Tiberias. The city of Gadara, situated not far from the southern extremity of the beautiful city of Tiberias, was the first victim of the Roman vengeance. Being feebly garrisoned it offered no resistance; yet submission availed it as little as valor, for with merciless cruelty the inhabitants were put to the sword and the town burnt; while a similar fate befell the helpless villages and hamlets around it.

The ill success of the expedition which Placidus had undertaken against Jotapata only whetted the desire of Vespasian to attempt the reduction of so strong a fortress. The road that led thither was but a mountain track, absolutely impassible for cavalry and with difficulty traversed

by any but the hardy peasantry accustomed to the steep ascents and narrow ledges of a rocky country. A band of pioneers was, therefore, sent forward to level and open the road; but no sooner was this accomplished, than, before the army could take advantage of their labors, Josephus, with characteristic vigor and resolution, hasted from Tiberias, and entered the besieged city to conduct the defense in person.

On being informed by a spy, of the arrival of the Jewish General, Vespasian greatly rejoiced, counting that the most eminent and able of his adversaries was safely shut up in a cage; for the town he already considered as within his power. His first thought was to prevent the escape of so important a personage; so sending forward Placidus, the tribune, and Ebutius, a Decurian of eminent ability, with a thousand horsemen, he commanded them to invest the fortress with the utmost despatch. He himself followed with his whole army on the next day, and commenced this important siege on the twenty-fourth of the month Iyar, answering probably to the beginning of May. Approaching the city on the north side, where alone the nature of the acclivity permitted the advance of an army, the Roman pitched his camp on a hill about a mile distant, in full sight of the inhabitants, whom he hoped to awe into surrender by displaying an overwhelming force. Such, for a moment, was the effect produced; but when the Jews saw that the enemy proceeded to environ them with a triple belt of troops, and that there was no possibility of egress, their native courage revived, and even desperation nerved their hearts with the fiercest valor.

The next morning the assault began; but, the Jews apparently no less eager for the fight than the Romans, had determined to give them battle without the walls, and were already awaiting the attack. Vespasian, arraying against this valiant band of archers and slingers, himself led a body of footmen up a steep acclivity, which afforded an easy entrance into the city. But Josephus, ever vigilant, saw his approach; and suddenly sallying out with the whole remaining garrison, met the Romans, and by the impetuosity of his attack repulsed them from their vantage-ground. The battle, however, was well contested; the Jews fought with the heroism of despair; the Romans with the stubborn perseverance of men unwont to be conquered; their skill and discipline, also, counterbalanced the fiery ardor of the former.

At length the veil of night put an end to the contest, and the Romans drew off with their dead and wounded. To have repelled the assault of the Roman army, commonly supposed to be irresistible, seemed to the Jewish soldiery a great achievement. Inspired and full of hope, the next morning saw them again the assailants, and a still more desperate battle was maintained on the slope of the hill. The Romans, incensed that an enemy so despised should be able to hold them in check for a single day, fought with scarce-

ly less fury than the Jews, but again with no better success. And thus for five successive days did the valiant little mountain garrison dispute with the whole force of Vespasian's mighty army the approach to their fortress.

At length the Roman General having called a council of war, consulted as to the worst effective mode of prosecuting the siege. It was decided to raise an embankment against that part of the wall that could be approached, and the whole army was accordingly employed in collecting materials for its foundation. The forests of the embosoming mountains fell before the axe, and the earth and stones from the vicinity were soon accumulated in vast quantities. The Jews looked on from the walls with dismay as the work proceeded, and continually showered down arrows and javelins on the workmen, who to protect themselves, wore a sort of hurdles or wattles of basket work, which they spread over their heads in a sloping direction. Under this defence the soldiers could labor in safety; nor could the huge stones which the garrison hurled down upon them, do more than startle them by their noise; for the elasticity of the green and tough branches with which the hurdles were made, yielded to the weight of stones, without breaking, and, rebounding, threw them off. In order more effectually to prevent the annoyance of these missiles, Vespasian ordered up his military engines, of which he had one hundred and sixty, some of which hurled against the battlements stones of a hundred pounds weight, with great force; others threw lances or arrows, or combustibles set on fire, so that the defenders could no longer stand upon the wall. With indomitable courage, however, they were no sooner driven from one resource, than they adopted another; and now they rushed forth in bands, tore away the protecting hurdles, slew the workmen, scattered the earth, and set fire to the timber; until Vespasian perceiving that the isolated manner in which the laborers worked, afforded an impunity to these attacks, ordered the parties to be united, and bringing up a part of the army as a defense, put an end to this impediment. Nor was Josephus idle while this great embankment was erecting; he watched it growing higher and higher, until, when completed, it towered up nearly to the original height of the city wall; but in the meantime he had diligently been adding to the defenses, until he had raised the walls to the height of twenty cubits. In order to effect this, he had stretched the raw hides of oxen on stout poles in front of the workmen, to receive the missiles which the engines were constantly discharging; by this ingenious contrivance their force was broken, the soft and yielding hide receiving in its tough concavity the stones and darts, and its wetness quenching the fiery arrows. When the new structure was carried to its height, the Jewish commander added to it battlements, and further strengthened it with towers, to the no small mortification of the besiegers. The building of this wall no less elated the Jews than it annoy-

ed the Romans; they made fresh sallies every day, creeping out in small parties, plundering the troops, cutting of stragglers, and especially setting fire to the works and engines. At length Vespasian, finding his army dispirited by this petty and irritating warfare, gave orders that they should avoid these conflicts, determining to blockade the city, since it seemed impracticable to take it by assault, and hoping soon to starve it into surrender. The garrison, however, was abundantly supplied with provisions; water alone was a scarcity. There was no spring in the city, the inhabitants being dependent on rain water, which, falling copiously in the winter, was collected in pools and tanks. In summer a shower is scarcely known, and as it was now the month of May, there was no hope of recruiting the supply, which, from the addition of the garrison to the ordinary inhabitants, already began to run short.

The prudence of Josephus, who found it needful to distribute so valuable a commodity by measure, reminding the people continually of their want, had the effect usual in such cases, of increasing their desire for it, so that they seemed as if already reduced to extremities. Nor were the Romans ignorant of their necessity, for, from the heights that surrounded the city, they could observe the inhabitants daily crowding to the place of supply with their vessels, and easily conjecture the cause. To disappoint the expectations of the enemy, Josephus had recourse to one of those expedients which never present themselves to any but master minds. He ordered that a great many garments be steeped in water, and hung over the battlements, till the walls ran down with the moisture that dripped from them. The Romans were astounded, and at once concluded that such a waste of water could not indicate a condition of scarcity. The thought of starving the garrison, therefore, by blockade, was relinquished, and the former mode of proceeding resumed, of endeavoring to storm the walls; thus the stratagem was successful, for the Jews preferred the chances of stern warfare to the slow but certain horrors of famine and thirst. Some supplies were obtained from without the walls. In the ravine on the western side there was a sort of track which led down its precipitous sides, so narrow, rough and broken that it could scarcely be traversed except by persons familiar with it, and by them only with difficulty and hazard, so that it had escaped the notice of the besiegers. By means of this path Josephus opened a communication with his friends in the mountains, and obtained a seasonable supply of many necessities, for his messengers were instructed to pass through the valley only by night and to cover themselves with the woolly skins of sheep, so that by creeping along by the sentinels on all fours they might escape detection. After some time, however, this artifice was discovered, and guards were posted at the place of exit.

(To be continued.)

A. J. Cato, Nathan, Pike Co., Arkansas.

Conference Minutes.

NORTHERN ILLINOIS.

Convened with the First Chicago Branch, No. 213 West Madison Street, Chicago, June 23d and 24th, 1888, Thomas Hougas, president *pro tem.*, W. Vickery, clerk. Minutes of last conference read and approved. Branch reports:—First Chicago 21, 2 received. Streator 33, 3 received 5 removed. Plano 207, 5 received. Brouton, Mission, Burlington, and Courtland, no changes. Braidwood 27, 6 removed. Bishop's Agent, T. Hougas, reported:—On hand \$47, received \$6.75, total \$53.75, paid out \$43, balance on hand \$10.75. Officials reported:—F. M. Cooper, Oden Jacobs, T. Hougas, S. C. Good, W. Vickery, C. D. Carter, C. L. Muetze, and H. Southwick by letter. Also M. T. Short, and Priest Lars Lewis, and Teacher Hans Hayer. Bro. F. M. Cooper, district president then took the chair and presided over the remainder of the conference. T. Hougas and W. Vickery a committee to Braidwood, reported having visited Braidwood, but failed to accomplish anything more than to get the brethren to agree to try and adjust matters between themselves. On motion the Leland branch was declared disorganized on account of the removal of its members. Bro. Cooper was sustained as president and W. Vickery clerk of the district for the next four months. Services:—Preaching Saturday evening by C. D. Carter; Sunday morning by Bishop G. A. Blakeslee, after which a short intermission was had when fellowship meeting in charge of G. A. Blakeslee and T. Hougas was held, a good portion of the Spirit was given and enjoyed by those present. At the close of this meeting there was preaching by Bro. F. M. Cooper, when three were baptized in Lake Michigan by T. Hougas. At 7:45 p. m., those baptized were confirmed, followed by preaching by W. Vickery. A vote of thanks was tendered the Saints of Chicago for their hospitality. Adjourned to meet at Mission, Illinois, September 15th, and 16th.

Miscellaneous.

TWO DAY MEETING.

In pursuance of a resolution adopted at our late district conference, a series of two-days meetings are hereby announced to be held at the following times and places: Dimondale, Eaton county, Michigan, beginning August 17th, at 10:30 a. m.; Coldwater, August 25th; at Antwerp, Paulding county, Ohio, September 1st; Marcellus, Cass county, Michigan, September 15th; at Knox, Stark county, Indiana, September 22nd; and at Gallien, Michigan, October 6th.

The Saints of the different branches mentioned will advertise these meetings as extensively as necessary, and do all they can to give them success. Brethren H. Rathburn, J. A. Carpenter, and others of the ministry, are expected to hold forth the word of life to the attendants at these meetings. Let all unitedly seek for the divine blessings to crown these efforts.

C. SCOTT, *President of district.*

TO ALL CONCERNED.

We, the undersigned, wish to announce that one Z. Mecham, now a resident of Lincoln, Nebraska, will not be recognized as a member of the Reorganized church of Jesus Christ of Latter Day Saints, nor will men, women or children who are his proselytes, in any sense be considered members of the above church. Learning of unadjusted difficulties between the said Z. Mecham and others, we deemed it our duty to make him a friendly visit to assure him of our willingness to interpose to institute an investigation with a view to a proper adjustment; which overtures the gentleman refused; hence this procedure. James Caffall, missionary in charge; Levi Anthony, president of Southern Nebraska district.

DIED.

WINEGAR.—Bro. John Winegar was born in New York, March 2d, 1820. When only a few years old he moved with his parents to Pennsylvania, where he lived until the year 1830, when they moved to Henry county Indiana, where was born Miss Elizabeth Smith, whom he married May 16th, 1847, who proved a faithful wife till the end. He joined the Latter Day Saints before the death of Joseph Smith; and he and his relatives were among the Saints that were mobbed and driven from Missouri. There were born to him eleven children; ten are now living. He moved with his wife to Pottawattamia county, Iowa, where they resided till 1886, and where he was loved and respected by all. He was one of the first members of the Reorganized Church and was strong in the faith till death. In April, 1886 he went to Cheyenne county, Kansas to get a home, but which he did not enjoy long. He died of dropsy, Saturday, June 30th 1888, after suffering continually for four months. He bore his sufferings without a murmur until the last; he died very easy—just like one going to sleep. He leaves an aged wife and ten children, besides many relatives and friends. His funeral sermon was preached at his residence by Bro Levi Graybill. At his death he was 68 years, 3 months and 28 days old.

HOPKINS.—At Netawaka Jackson county, Kansas, Harvey, son of Daniel and Bettie Hopkins, on the 26th of July, 1888. He was born July 2d, 1888. Funeral sermon by Elder E. C. Brand, assisted by Rev. J. Woodburn.

Though to-day we're filled with mourning,
Mercy still is on the throne;
With thy smiles of love returning,
We can sing, "Thy will be done."

CONFERENCE NOTICES.

CORRECTION.—In the date of adjournment of the St. Louis district conference, as given in the *Herald* of July 28th, there is a mistake of mine; instead of October 4th it should be October 7th, or the first Sunday in October, 1888. Please make this correction in a future number of the *Herald*.

JOHN G. SMITH.

The conference of the London district of Ontario, will be held in the Saints' Church at London, Ontario, September the 29th and 30th. The Provincial Fair will be held there from the 20th to the 29th, during which time half-fare rates may be obtained, which will be good until the Monday following the conference. We hope to have a good representation, and a full report of all the branches.

J. H. LAKE, *Pres. of Mission.*

NOTICES.

Notice is hereby given to the scattered members of the Pleasant Ridge branch of the Southern Indiana district of the Reorganized Church of Jesus Christ of Latter Day Saints, to-wit: Nancy Scott, James A. Scott, Solomon Cash, M. T. Flemings, Elizabeth Flemings, Sarah A. Lewellen, and Keturah Thomas. As their whereabouts are not known, we request that they report to Bro. Charles Cook, presiding officer of the Pleasant Ridge branch within three months or their names will be dropped and reported as scattered members of said branch.

JOHN SUTCLIFF, *Clerk.*

CAMP-MEETING AT WILBER.

There will be a camp-meeting held in Castor's Grove, one mile and a half south of Wilber Nebraska, beginning August 25th, and closing September 2d. The grove is a lovely one on the bank of the Blue river. The water supply will be of the very best, both for man and beast. Hay will be furnished on the ground at a nominal price, and grain can be procured readily, and at the lowest rates. Fuel free. Those coming by rail will have to get off at Wilber where teams will carry them to the grounds. All will be done that can possibly be done to make the meeting a success. By request of committee,

2t

R. J. ANTHONY.

FIVE HARVEST EXCURSIONS.

The Burlington Route, C., B. & Q. R. R., will sell from principal stations on its lines, on Tuesday, Aug. 21st, Sep. 11th and 25th, and Oct. 9th and 23d, Harvest Excursion Tickets at *Half Rates* to the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions call on your nearest C., B. & Q. Ticket Agent, or address P. S. Eustis, Gen'l Pass. and Ticket Agent, Chicago. 12t

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The Story of the Book of Mormon. Little Katie Haden. Advice to young men starting in life. The greatest artist. Duddlekins. A mistake of mothers. Little things. September cluster of memory gems. Autumn leaves from the tree of poetry. With the church in an early day. Under the lamp-light. I say what I think. The poor widow's offering. Aiming high. Noble deeds. Helpful hints and suggestions. Gideon R. Lederer. He that believeth. Iowa weather. Hints on health. From Malachi to Matthew. Grumblers. Editor's corner. The nun of the battle field.

NOTICE.

During the last General Conference two groups were Photographed: one of the "Twelve," and one of the "Seventy." Learning that quite a number of the Saints want these Pictures, we will furnish them as follows: They are 5x8, but mounted on 8x10 cards. On plain white cards, 30 cts each; on gilt edge cream or maroon cards, 50 cts. Any number post paid. Address orders to WELLS, BROS., Box 92, Bozeman, Montana Territory.

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THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of divorce, when either is at liberty to marry again."—Page 830, Book of Covenants and Commandments, sec. 109, par. 4.

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No. 33.

Flora L. Scott

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The Saints' Herald.

JOSEPH SMITH EDITOR.
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, August 18, 1888.

THE POWER TO PERPETUATE THE CHURCH.

"O, HARKEN, ye elders of my church, and give an ear to the words which I shall speak unto you: For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."—Doc. and Cov., Sec. 43, Pars. 1, 2, February, 1831.

We notice in the revelation the following points:

1. It is given to the elders of the Church.
2. The commandment was to be a law (rule of procedure) to the Church.
3. It came to the Church through him who had been appointed to give commandments to avoid confusion.
4. The Lord notified them that he would honor the one he had appointed, and if he had commandments or revelations to give them they would be given to the church through the one whom he had appointed and not through others.
5. That if revelations or command-

ments to the church were offered by others than the one known to the church as having been appointed, the Church would know that the Lord had not authorized them; for he would not send by others while the one appointed remained in him.

6. It was for the purpose that the Church might not be deceived and be destroyed.

7. That the Lord would continue to honor the one already appointed, until he was either taken away, (we suppose by death), or had ceased to abide in the Lord, (because unworthy by apostasy or transgression).

8. That no other one should be appointed unto "this gift," to receive revelations and commandments from the Lord to be given to the Church, only as such appointment should be made by the Lord through the one already appointed.

9. That if for any reason, transgression, misuse of the gift to the injury of the work, or apostasy, or any other thing that would render the one already appointed unworthy to receive revelations and commandments from the Lord to be by him transmitted to the Church, then that one so found to be unworthy should have no longer power, or privilege to speak for the Lord to the people, only to designate to the Church by the command of God the one who should act in that office in his stead.

10. This was a rule of law—to the Church,

11. That whosoever was ordained of God should "come in at the gate and be ordained as [according to rule already given] I have told you before."

12. This applied to him who was then exercising the gift, and whoever should be appointed in his stead, in case the gift was taken from him.

13. Whoever was, (or is), ordained of God to this office should teach the revelations already given to the Church; and, also, teach those that should subsequently be received by the Church through him who had been already appointed.

To the foregoing we add:

(a). That which had been told before is, "That as many as would believe and be baptized, in his holy name, and endure in faith to the end should be saved."—Doc. and Cov., Sec. 17, Par. 5. "All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the spirit of Christ unto the remission of their sins,

shall be received by baptism into the Church."—Doc. and Cov. Sec. 17, Pars. 5, 7. 1830.

(b). Baptism is the "gate."—Doc. and Cov. Sec. 20.

(c). "And this commandment shall be given unto the elders of my Church, that every man which will embrace it with singleness of heart, may be ordained and sent forth, even as I have spoken."—Doc. and Cov. Sec. 35, Par. 3. 1830.

(d). The authority to ordain is given unto the Church.

(e). "Verily, I say unto you, the keys of this Kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the church."—Doc. and Cov. Sec. 87, Par. 2. March 1833.

(f). This language was addressed to Joseph Smith, the one who had been appointed of God to hold and exercise the gift to receive commandments and revelations for the Church, two full years after it was said through him that if he fell away he should have power only to appoint one in his stead. The saying is preceded by the statement that the sins of Joseph Smith had been forgiven him, and he should bear the keys from thenceforth. Doc. and Cov. Sec. 87, Par. 1.

(g). Joseph Smith was taken away, dying a martyr, of which death he was conscious and made preparation before it occurred. He was not accused by the Lord of transgression and the gift that had been conferred upon him taken from him; nor was there a command given him to appoint another in his stead because he had been unworthy and the Lord proposed to depose him from his office. It was only in the event of the gift being taken from him that he was to so appoint another. This event did not occur.

There is a parallel to the action fore-shown in the revelation, in the action of Moses, who, at the command of God, took the garments of Aaron from him and put them on Eleazar his son; and this was done "in the sight of the congregation" of Israel. Aaron did not object, and he died in Mount Hor, and was not slain by a mob, nor was he a martyr for conscience sake. The cause of this was stated at the time and it was the rebellion at Meribah. If Joseph Smith had been adjudged unworthy to longer bear the "keys" and exercise the "gift," which had been conferred upon him, he was under obligation to declare it, at the command of God, and to designate who the Lord had ordained to act in his stead. The fact that no such declaration was made, is strong proof that no command came from God,

and no one was so designated to act in his stead while he was still living. This proof is made stronger still by the declaration made by Joseph Smith just before his death: "I go as a lamb to the slaughter."

(h). If Joseph Smith continued to abide in Christ, which all must admit that he did, in that case the gift conferred was to continue with him; not only in the present world, the life of the flesh, but the keys were to remain with him in the world to come. But that no harm could come to the Church, and the elders be put in possession of a key to the situation in case Joseph Smith should be taken, they were told that there was no one other than he appointed until he was taken, and that when this should occur the oracles should be given to the Church.

(i). Oracles. Primarily the answer of a god. 2d, The communications, revelations, or messages delivered by God to prophets. 3d, The sanctuary, the holy place in the temple, in which was the ark of the covenant. 4th, One who communicates a divine command; a prophet, &c. 5th, a wise sentence, or decision of great authority.

(j). All officers of the church are called of God, and are ordained by virtue of the Holy Ghost which is in the one ordaining, and is done according to the gifts and calling of God unto the one ordained.

(k). The command, "Nevertheless through you shall the oracles be given unto the church," is equivalent to the saying, "Until Joseph Smith be taken he shall continue to act in the office unto which he is called, and shall continue to exercise the gifts conferred upon him; but when he is taken, then the oracles and the power conferred in them are lodged with, or in the church, to be exercised and observed in accordance with the revelations and commandments given to and accepted by the church, from God through him, up to the time he should be taken."

(l). Any one who should treat the oracles as a light thing should do so to their condemnation.

(m). "And this shall be your business and mission in all your lives to preside in council and set in order all the affairs of this church and kingdom."—Doc. & Cov. sec. 87, par. 5, 1833.

(n). This commandment was given to Joseph Smith, Sidney Rigdon and Frederick G. Williams. The latter died before Joseph Smith did; and whatever may have been the rights of Sidney Rigdon at the death of Joseph Smith, he was not permitted to stand in Joseph's stead nor act as his successor. This confirms the thought that Joseph was to continue in the exercise of the gift conferred upon him, during his life, and was not to be compelled to appoint another in his stead.

(o). There is a notable difference between the appointment of one to act in Joseph Smith's stead, and the appointment of one to succeed him; for in the one case, the gift would be taken from him; in the other, the gift would remain with him, but he would be taken by death from the place where the gift was exercised in behalf of the church, and the place being va-

cant would be filled by a successor at the pleasure of the Lord.

(p). This is also obvious from the statement: "I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not another will I plant in his stead."—D. & C. sec. 34, par. 4.

(q). "Then comes the high priesthood, which is the greatest of all; wherefore, it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or in other words, the presiding high priest over the high priesthood of the church."—D. & C. sec. 104, par. 31.

(r). There are, in the church, two priesthoods; the Melchisedek and the Aaronic. The latter includes the Levitical priesthood. D. & C. sec. 104, par. 1.

(s). All authorities or offices are appendages, attached to and appertain to the priesthood, but there are two divisions; one the Melchisedek, the other the Aaronic, or Levitical. Ibid sec. 104, par. 2.

(t). The office of Elder is of the Melchisedek priesthood.

(u). To this division of priesthood the right of presidency belongs.

(v). The presidency (those holding the office of), have a right to officiate in all the offices, those attaching to or belonging in either division. Ibid sec. 104, par. 4.

(w). A High priest is authorized to act, first as high priest, then as elder of the Melchisedek order; then as priest, teacher, or deacon, of the Aaronic division. Ibid sec. 104, par. 5.

(x). An elder may act instead of a high priest when occasion requires and the high priest is not present. D. & C. sec. 104, par. 6.

(y). High priests and elders may officiate when there are no others present who hold a higher office (not priesthood, for there is none higher than they hold).

(z). The Melchisedek priesthood holds the keys of all the spiritual blessings of the church. This authorizes those who belong to it to act, when commanded of God, in any office, or the performance of any duty in the church necessary to the establishing, upbuilding and perpetuity of the church.

(1 a). The command of God is the authority of his servants:—"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them." "Behold, this is mine authority, and the authority of my servants." "They who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal, both on earth and in heaven."—D. & C. sec. 1, par. 1, 2.

(2 a). No one should be ordained unto an office in the church, unless he is qualified by the gifts and callings of God unto him for the office unto which he is to be ordained; and the calling of God of the

person ordained is to be recognized by the church by their common consent expressed by vote first obtained. D. & C. sec. 17, par. 12, 13, 16.

(3 a). The ordination of persons into offices in the church when determined upon is to be done by the power and authority of the Holy Ghost in the one who ordains. D. & C. sec. 17, par. 12.

(4 a). "An apostle is an elder, and it is his calling to ordain other elders, priests, teachers and deacons."—D. & C. sec. 17, par. 8. In this paragraph all the offices in the higher division of priesthood are called elders.

(5 a). When the church became organized so that there was a recognized body of Christ, no one was to go forth to bear gospel tidings and act in the name of the church unless it was known that he had been properly called, and had been regularly ordained by one having the authority to do so. D. & C. sec. 42, par. 4, Revelation February 9th, 1831.

(6 a). Before an organization was perfected, Oliver Cowdery was, by command of God, baptized by Joseph Smith, who was then baptized by Oliver Cowdery. This was done under the direction of John the Baptist, who had ordained these two men unto the Aaronic priesthood which held the authority to baptize. And John the Baptist was acting under the direction of Peter, James and John, of the Melchisedek, the presiding priesthood; and represented the Church of Jesus Christ as organized by him.

(7 a). This was accompanied by the declaration that the priesthood so conferred, should never be taken from the earth again until the sons of Levi should again offer an offering in righteousness. This is significant that the powers necessary to the perpetuation of the church were then and there conferred. History of Joseph Smith, *Mill. Star*, vol. 14, p. 15, May 1829.

(8 a). Subsequently to this the Melchisedek, the presiding priesthood, was conferred by command of God, in which Joseph and Oliver were ordained elders. This ordination did not take place until the voice and sanction of the members already baptized was obtained. This was had April 6th, 1830, the ordinations were then made, the priesthood conferred, the church organized, and the seal of God's approval set to the work by the reception of the Holy Ghost. Of it the historian says: "We dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, 'The Church of Jesus Christ,' organized in accordance with commandments and revelations given by Him to ourselves in the last days, as well as according to the order of the church as recorded in the New Testament."—Hist. Joseph Smith, *Mill. Star*, vol. 14, p. 27.

At a conference composed of High Priests, Elders and members, held at Amherst, Ohio, January 25th, 1832, Joseph Smith was chosen and ordained to the office of president of the High Priesthood; and on April 26th of the same year, he was recognized and acknowledged as such

president of the priesthood and of the church by a general council of the church, at Independence, Missouri, Bishop Edward Partridge extending to him the right hand of fellowship in that office on the behalf of the church.

(9 a). The covenant by which men are received into the church is an everlasting covenant, and is the last covenant, and men are commanded to "enter in at the gate."—Doc. and Cov., sec. 20, par. 1.

(9½ a). This covenant being "the last," there could not be another which took its place, rendered this void, or created a dispensation differing from the church order and organization in principles faith, or practices.

(10 a). The provisions for the perpetuation of the church in the conferring of the powers of the priesthood having been once given, no emergency could occur in which there would be a necessity for a new dispensation, or a reconfering the same priesthood. Hence there should have been and were those things given to the church by which the presidency could be continued.

(11 a). There was such a designation made by the Lord in revelation through Joseph Smith, that the elders of the presiding priesthood could, and many did know whom the Lord had ordained (destined, selected, or appointed) to be called and chosen to succeed Joseph Smith in case he was taken.

(12 a). "For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindreds of the earth be blessed."—Doc. and Cov. Sec. 107, par. 18.

(13 a). In pursuance of the principle shown in the above statement, Joseph Smith prophetically blessed his son and stated what his calling was to be. 1st. In the jail at Liberty, Missouri. 2d. In the office, or council room in the brick store at Nauvoo, Illinois, sometime in 1842 or 43, at which a number of the then prominent men of the church were present, James Whitehead, N. K. Whitney and others among them. 3d. On the stand near the Temple at Nauvoo, where in the presence of hundreds, he stated that Joseph, his son, should be his successor should he be taken away. 4th. In the parlor of the Mansion House, in June, 1844, just prior to the last and fatal journey to Carthage, Illinois, whence he was brought to his burial, on which occasion he again blessed his son Joseph by the laying on of hands, and stated again that he it was who was to be his successor if he was taken. All this was done in the presence of witnesses casually assembled and not chosen by favoritism or in secrecy.

(14 a). This was well understood at, and after the death of Joseph and Hyrum Smith, and was commonly talked of among the members of the church and priesthood. It was also stated by Pres. Brigham Young, in reference to the seed of Joseph. It has been looked for by many who understood

the law and traditions of the church. It has been shown to hundreds by the dreams, visions, tongues and prophecies given of God through the Spirit.

(15 a). After the death of Joseph Smith, in due time there was a movement among those who had "come in at the gate," had received the Holy Ghost unto the confirmation of their membership in the church and had been ordained unto the Aaronic and the Melchisedek, the ruling, presiding priesthood, and who were still in the faith, or "abiding" in Christ; which movement was for the continuation, or perpetuation of the church in accordance with the oracles of God as given unto the church through Joseph Smith. This movement culminated in the calling and holding a meeting of this priesthood July 12th, 1852, at which meeting the oracles were solemnly reaffirmed and the members pledged to their maintenance anew. To this movement God gave the sanction of his Spirit, and though prophecy promised that Joseph Smith, "the head" of the posterity of Joseph, the one foreshadowed in one of the oracles given the church, to whom the promise referred to in 12 a, of this article was made.

(16 a). This promise of prophecy as stated in one of the oracles, was fulfilled at Amboy, Illinois, in April 1860, when Joseph Smith, the oldest son of Joseph Smith was directed to connect himself with the Reorganized Church of Jesus Christ, as it was the only one of all those claiming to be the church that was acknowledged of God. This direction the young man complied with.

(17 a). Joseph Smith the younger, had "come in at the gate," was baptized by his father in Nauvoo, about 1843, was duly confirmed a member of the church and received of the spirit of adoption, was prophesied of, and designated in an oracle. The body to which he was referred, and to which he was directed to unite himself, had in it men who had received of both priesthoods, among them High Priests who could officiate in all offices of the church, and elders who could act in the stead of High Priests when the latter were absent. He was called of God, the call was recognized by the high priests, elders, priests, teachers, deacons and members; and upon a vote of the church so taken, Joseph Smith was ordained to the office of high priest, and by reason of the things found in the oracles, the testimony of prophecy through many, the call of the Lord to himself, and the evidence of the Spirit to many at the time he was chosen, "appointed of, or from among those holding the Melchisedek priesthood" to be the president of the high priesthood, "chosen by the body," appointed and ordained to that office. It was directed of God and has received the divine sanction time and time again, in the prosecution of the work of the ministry unto which he was called.

(18 a). "Of necessity there are presidents, or presiding officers, growing out of, or appointed of or from among those who are ordained to the several offices in the two priesthoods. Of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to

that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church." Doc. and Cov., Sec. 104, par. 11.

(19 a). The necessity arose after the death of Joseph and Hyrum, and the scattering and evil work that ensued. The Lord had conferred the powers by which the organization of the church could be effectually kept up, or if broken, could be reorganized and perpetuated; and as at the beginning the work done was by command, and revelation, and was accompanied by visions, dreams, prophecies; so at the reorganization the divine Spirit gave command, directed the elders to the oracles which had been treated lightly, and the work done was by the command of God and according to that which had been given to the church through Joseph Smith, by revelation, command and promise of God; and in happy conformity to the precedents established in the organizing and establishing the church at the first as stated in the history of that event.

ELDER FORSCUTT ON THE "PRIESTHOOD."

THE Saints at Lamoni have been favored, of late, with a series of discourses by Elder Mark H. Forscutt, on the subject of the Priesthood. The presentation of this matter was timely and well received, as the large gatherings of Saints and friends from the town and surrounding country, and the close attention given, clearly showed an appreciation of the speaker's efforts. The subject was presented in five or six sermons, but as no notes of any consequence were taken, we can but briefly refer to the line of thought presented.

The texts chosen were Hebrews tenth and fifth chapters, from which the speaker reasoning from the statement of Paul in Hebrews 10: 1, viz: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered continually, make the comers thereunto perfect," showed clearly that behind the shadow of the Mosaic economy, we must find the substance. Behind the figure we must seek the true. Behind the type must be found the antetype, as a shadow is not an exact duplicate of the real object, but a representation of the thing itself.

From this premise the speaker compared the various grades of priesthood existing in Mosaic times with those mentioned in the Bible and the Book of Doctrine and Covenants, clearly outlining all the various grades of office in the church, from the Patriarchate and First Presidency down to and including the offices of Priest, Teacher, and Deacon; also proving conclusively the existence of the office of Patriarch and other leading lines of authority in the Melchisedek priesthood to have existed before the giving of the law of Moses.

In connection with the above quotations attention was especially directed to the statement of Peter as recorded in Acts 3: 21, concerning the dispensation, or "times of restitution of all things which God hath

spoken [ordained or appointed], since the world began." Also that of Paul in Ephesians 1: 9, 10, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

These texts with others were presented as evidence of the reappearance of and necessity for each and every office in the priesthood that have ever been appointed in the church in all past dispensations, this being the "fulness of times;" the "eleventh hour;" the period when God will "gather together all things in one in Christ Jesus;" before whose second coming the Master himself said: "Elias truly shall first come and restore all things;" which in this dispensation was accomplished almost completely, as far as refers to priesthood, through the instrumentality of Joseph the Seer.

The dispensation of the "Meridian of Time," when Christ appeared, was shown to be a scattering dispensation as indicated in the following statements: "Now is the judgment of this world; now shall the prince of this world be cast out." "The kingdom of heaven suffereth violence and the violent take it by force," etc., etc. —Matt. 11: 10.

Hence this restoration of all things pertaining to the priesthood and government of God was to take place at a future time from the apostolic age, or in this the "dispensation of the fulness of times."

We wish that all interested in the subject of priesthood could have heard Bro. Forscutt's efforts.

THE following from the pen of Bro. Hiram Rathbun, of Lansing, Michigan, and published in the *Journal*, of that city, in its issue for July 25th, is timely and to the point. Bro. Rathbun was with the church in its early history, was with his father's family when the office at Independence was sacked, Bishop Partridge and Bro. Allen were tarred and feathered, and with them he was driven from Jackson county, and is entitled to speak whereof he affirms. If the Apostle could say, "Seeing we are encompassed about by so great a cloud of witnesses, . . . what manner of men ought we to be;" how much more can we not affirm seeing that the cloud of witnesses is increased unto us "like Alps on Alps piled mountains high."

I see in the Saturday's issue of your paper a short article under the caption, "The Mormon Bible Plates." This article states as follows: "A false impression prevails in many quarters that the Mormons pretend to still possess the golden plates found by Joseph Smith in the Hill Comorah. This is no such thing. They have only the testimony of three witnesses — the last of whom, David Whitmer, died recently — that they saw and handled the plates, and it is their testimony which has given such strong substantiation to the statements of Joseph Smith, etc." We believe that the author of the above has aimed to make an honest, candid statement as far

as he knew, but he has not been well informed. Thousands of people, not having correctly informed themselves, have fallen into the most erroneous errors, and thereby made the grossest mistakes about this people. So, too, this writer has made a great mistake when he says: "They have only the testimony of three witnesses." Most certainly he never read the Book of Mormon, which he calls the Mormon Bible, for if he had, he never would have made the statement so very far short of the facts in the case. Invariably in every edition of the book next to the title-page is the testimony not only of the three witnesses, Oliver Cowdery, David Whitmer, and Martin Harris, but also the testimony of eight other witnesses which reads as follows: "Be it known unto all nations, kindreds, tongues and people unto whom this work shall come, that Joseph Smith, jr., the translator of this work has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it." This is signed by Christian Whitmer, Jacob Whitmer, Peter Whitmer, jr., John Whitmer, Hiram Page, Joseph Smith, sr., Hiram Smith, Samuel Smith.

I was personally acquainted with these eight witnesses as well as with the other three. They were all regarded as honest, candid, fair-minded, and truthful men. Their testimony would have been received in any court on any other subject in the world as first-class testimony. Besides their written testimony, I have heard them all bear testimony that their testimony was true in regard to the plates of the Book of Mormon. These eight witnesses, like the three, bore their testimony in their dying moments, and one of these eight, being killed by a mob like a martyr, sealed his testimony with his own life's blood. So I know from what I have seen and heard, as well as from what I have read, that there were not only three but eleven witnesses to the plates of the Book of Mormon, or, as called, "The Mormon Bible."

HIRAM RATHBUN, Sen.

316 Capitol Avenue, South.

EDITORIAL ITEMS.

IN the increased and increasing bestowal of the Lord's blessings upon the Saints throughout the world, that have of late been so apparent in all the assemblies of God's people, the Saints at Lamoni have not been overlooked. There has of late been a greater interest and an increasing manifestation of earnest desire to live faithfully and fully up to the standard marked out in the path of life, the results of which have been an increase in the presence and gifts of the Holy Spirit. At our social meeting last Sunday afternoon the calm and peaceful presence of the Spirit of the Lord was manifest in a great measure to the joy of all present. The hearts of all

were made glad in the inward and outward manifestations of the Spirit, felt and heard upon that occasion. May the people of God everywhere be united to the reception of increased blessings that await the church as she prepares herself for them.

Any elder passing through Wyandotta, Michigan, will confer a favor by calling on Bro. S. Evison; who is very desirous of seeing an elder of the faith once delivered to the Saints.

By letter from Bro. J. C. Clapp, and a slip from the *New North-West*, published at Deer Lodge, Montana, July 27th, we learn of the departure from this life of one similarly called by nearly all who knew him father Neils R. Beck. Father Beck was a Scandinavian, and came from his native land in faith with the Utah Mormon church; but from this accepted Joseph Morris, and when Mr. Morris was killed he settled near Deer Lodge, adopting such religious views as pleased him, giving liberally of his ample means wherever his heart dictated, and devoting himself to agricultural and pastoral pursuits, in which he did well. He died July 21st after a tedious and painful illness, at St. Joseph's Hospital, Deer Lodge, and was buried from the Christian church the Sunday following. Thus passed a good though eccentric man. His age and place of birth are not given in the notice that reached us.

Bro. Albert Haws succeeded in getting a good defence of the faith in the *Daily Humboldt Times*, Eureka, California, for July 29th. The article is well written and closes with an epitome of the faith.

Bro. W. R. Calhoun, of Courtland, DeKalb county, Illinois, wrote us July 28th a long and eulogistic letter giving several reasons why he liked the *HERALD* best of any paper he reads; chief among those reasons are its great freedom from typographical errors, its clean and tidy mechanical appearance, its regularity of issue and the safety and certainty with which it may be relied on in dealing with the interests of the Saints and the welfare of the general work. Thank you, Bro. Calhoun.

Bro. James McLester, of Decatur, Wise county, Texas, desires to correspond with members in Montana, as he intends to locate there next spring, preferring to hear from those living near the land lately opened for settlement.

There is a field full of presidential candidates; look at them. Benjamin Harrison, of Indiana, for President, Levi P. Morton, of New York, for Vice-President, on behalf of the Republican party; Grover Cleveland, of New York, for President, Allan G. Thurman, of Ohio, for Vice-President, on behalf of the Democratic party; Clinton B. Fisk, of New Jersey, for President, Dr. J. A. Brooks, of Missouri, for Vice-President, on behalf of the Prohibition party; A. J. Streeter, of Illinois, for President, C. E. Cunningham, of Arkansas, for Vice-President, on behalf of the Union Labor party; Belva A. Lockwood, of Washington, D. C., for President, A. H. Love, of Pennsylvania,

for Vice-President, on behalf of the Woman's Suffrage party, and Robert H. Cowdery, of Illinois, for President, William H. T. Wakefield, of Kansas, for Vice-President, on behalf of the United Labor party. Take your choice—but be sure to vote so that the final decision may be clear and the expression of the full vote of the people of the United States.

Bro. Nicholas Rumel, of Omaha, Nebraska, writes of his faith in the principle of continued revelation, and holds that the Scriptures and right reason teach that man should, in every age, "live by every word that proceedeth out of the mouth of God;" and regards the promise of Jesus that those who do the will of God shall know the truth of Christ's doctrine, as the most effective safeguard against imposition and deception, and the most wise and loving provision of God for the comfort and enlightenment of man. Bro. Rumel expresses joy and unshaken hope in the gospel restored in these latter days.

EXTRACTS FROM LETTERS.

Bro. A. J. Moore wrote us from Elkhart, Texas, the 2d inst., saying:

"When I came here prospects were not good; but a great change has come, and for miles around where I have been holding meetings the excitement runs high. Some baptisms have occurred, more will to-day, and others will in two weeks. I am not able to tell you how the Lord has blessed me in preaching the word and administering to the sick. For as often as I have been called on, the Lord has raised up the sick, sometimes instantly."

Mr. John J. Allen, writing from Depauville, New York, says:

"Some person sent me a tract and a leaf of numbers 31 and 6 'The One Baptism,' which I have read with much interest and profit. The truths set forth in those tracts have awakened an interest to learn more in regard to sentiments and doctrines of the sect called Latter Day Saints, and having no connection with the Utah sect, so called. I am a Baptist minister of nearly fifty years experience in the ministry, and I never before heard of the Latter Day Saints without the name being linked with all the abominations of polygamy. I wish you would send me your tracts and a few copies of your paper."

Bro. F. M. Parsons, of Oenaville, Texas, writes:

"I rejoice to see God's truth master of the situation when wielded by his servants. Prospects for paying tithing tolerably good here. I wish we had some teaching on the subject."

Bro. B. Gaston, of Yuma, Colorado, writes:

"My wife and self are the only Saints that we know of here. We have managed to get the people interested in the work. We are trying to organize a Sabbath School in this place, and they requested me to send for the *Hope* on three months trial."

Bro. George S. Hicklin, of Kansas City, Missouri, writing under date of July 23d, says:

"I do hope to do better in the time to come than I have done in the past. I have forgiven all those that have spoken evil of me. I feel that the Lord has a work for me to do, and that ere long he will require it at my hands. I have been preaching some in Kansas City and Armstrong. In the latter place I hired a hall, but the weather was too warm to continue at present."

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Through orient seas, o'er Afric's plain,
And Asian mountains borne,
The vigor of the northern brain
Shall nerve the world outworn.
From clime to clime, from shore to shore,
Shall thrill the magic thread;
The new Prometheus steals once more
The fire that wakes the dead."

TO MY IRRITABLE SISTER.

Yes, my dear fellow-housekeeper, I know all about it from experience. I know the eternal vigilance which is alone the price of decent cleanliness. I have fought the incessant battle with dust, and have envied those notable matrons whose windows are always brightly polished, whose floors never show speck or fluff, whose vestibules are immaculate, and whose tables are not only abundantly provided, but invariably daintily served. I know how beautiful, in the reading, is the story of this woman or that, whose affairs move with no audible jar, and no visible friction. And I am aware, too, that it is not easy, in actual practice, to go through an ordinary domestic week, with its multifarious activities, and feel neither jar nor friction. The ideal superlative transcends the positive actual with many of us, and the prettier our homes are, the harder it is, alas! to take the proper and exquisite care which our very luxuries and conveniences demand.

It came to me the other day, as I sat in my chamber, and thought of your annoyances and my own, that perhaps the most practical way of conquering the tendency to irritability of which you complain, and I deplore, is resolutely to refuse it expression. We are not always able to control the impetuous rush of emotion, but we can repress the hasty speech and the severe frown. We can be silent, in the first flush of injured feeling, and refrain from the sharp word, the querulous outcry, and the indignant burst, of which we are sure to repent. Have we not repented over and over of having spoken impatiently, when to do so did no good, in fact, did but confuse child or servant, or vex the heart of our friend?

Apart from the repression of resentment, in look or word, we may do much toward the cultivation of a gentle and not easily perturbed temper, by using habitually a gentle quietude of tone. Shall I ever forget my friend, the sweet mistress of a Virginia manse, her health fragile, her family large, her house overflowing with guests, and her hands with cares, while the best service at her command was both imperfect and uncertain? Her presence in the booklined study was a benediction as we gathered for family prayers, or evening chat, nor, under any provocation, was the sweet voice ever raised. So tranquil, so unhurried, when I am wearied the remembrance of her gentleness rests and soothes me still.

Very precious to my heart is Bonar's hymn,

"Calm me, my God, and keep me calm,
Soft resting on thy breast,
Soothe me with holy hymn and psalm,
And bid my spirit rest.

Calm in the hour of buoyant health,
Calm in my hour of pain;
Calm in my poverty or wealth,
Calm in my loss or gain."

When we have exhausted all our prescriptions and tried all our remedies, dear, easily irritated sister, the one unfailing panacea awaits us. The leaves of the tree of life are forever for the healing of the nations. But we are often so slow to avail ourselves of the peace we might have for the asking; we so often buy everything else before we go to Him who never fails us when we carry our wants to his feet.

I think we instinctively run to Him in the time of calamity or disaster. Then we can not help it. The impulse dominates us, and as the hurt child cries out for the mother-comfort, we fly to our heavenly Friend. But, the children are naughty, the chimney smokes, there are business worries, the servant leaves suddenly, the dinner is spoiled through somebody's carelessness, the baby is teething, and we are worn out, and we call all these little things; and think we must bear them alone. They are the very things in which the Lord is waiting to be our gracious helper, if we will only carry them straight to Him, to "drop the burden at his feet, and bear a song away."

—Mrs. M. E. Sangster, in the Interior.

PRAYER LEAGUE.

Concert for August 23d.

Memory texts, Isa. 45:4, 5. John 17:3.

Subjects, The members of our families by their names.

For the families of each other, and for the youth of the church in general. I suggest that the fourth Thursday of each month be set apart for this subject.

ELEANOR.

EXTRACTS FROM LETTERS.

Sister Margaret Hoagland, River Sioux, Iowa, writes: "How dear the Savior is to us when we live humbly and draw near to him. I know that he both hears and answers prayer, for many a time have my own feeble ones been answered in a remarkable manner and I have at times been healed instantly in answer to prayer. I am old and many times lonely, as I live a mile from church and I ask to be remembered by the Saints in prayer. I think the Prayer League will be a great blessing to those joining it, if they prove faithful." Sister Sarah M. Sullivan, Biddeford, Maine, writes: "For over a year I have been with an old lady now eighty-seven years old. Her father was at one time private secretary to George Washington. She is almost blind and quite deaf. I am striving to make her days as pleasant as possible, for I feel that the Lord has appointed me this work. I have two sons of whose whereabouts I am ignorant, but my heart yearns over them and my prayer goes up to God constantly that he will watch over and guard them. I ask the Saints to pray for me and for the wanderers that God will bring them home."

Sister M. A. Christie, Akron, Iowa, writes: "Perhaps others feel as I have felt in regard to the Prayer League. A hesitancy in sending in their names through a feeling of unworthiness. I have from the first been in favor of it, but I felt a desire to humble myself, to get down in the depths of humility before the Lord, that I might be more worthy of his favor. That we may be prospered in this, our motives should be pure and our desires very earnest that God would unite

our hearts even as the heart of one; to enter into closer communion with the Lord and through his help do a better work, our sole aim. May he strengthen and guide us and the glory be his."

SHE BUILDETH HER HOUSE.

MANY years ago, the man of wisdom said, "A wise woman buildeth her own house;" and if it was true then, it is true now, and will be through all time. "What; a woman build her own house!" says one, "I did not know that women understood architecture, although in modern days they follow many pursuits which were anciently withheld from them." Very true, but the above authority declares that a wise woman builds her own house. Dr. Talmage in one of his sermons carries the idea that God designed that she should provide a home for herself. Very good; if she can and will, we call her smart whether she has a larger half or not.

Every young lady, whether the daughter of a millionaire or a peasant, should be educated in one or more kinds of labor, as well as in books, and is not fully accomplished without it—is not qualified to fill her mission except she understands labor. Yet her physical organization shows that her Creator never designed her to wield the tools of architecture. Her abilities and development plainly show that she was designed to keep the house and bear the children as St. Paul said. Where would be the household if there were no women? And where are the women? Many human forms attired in female costume, but only a few women, consequently only a few well-built houses. "What do you mean?" says one. "There are many good housekeepers and many who bear children." Very good as far as it goes, but that is not all. A neat, economical housewife should be prized above rubies by her companion, and that before the sable pall has shown up the brightness of her worth. The majority of men are pleased with children and prize her who gave them birth, although that is but a small part of the work. God told the world, through the prophet Moses, that the father should not be punished for the sins of the son, nor the son for the sins of the father; and he also said that he would visit the iniquities of the fathers upon the children unto the third and fourth generation of them that hated him, or disregarded his laws, and show mercy unto thousands who kept his commandments. To some minds these ideas seem to conflict; but parents neither then nor now were punished by the laws of the land for one another's crimes. But children and children's children were both then and now afflicted physically, in consequence of their parent's sins, or violation of the laws of health whether ignorantly or thoughtlessly. And they too, more or less imbibe the immoral and irreligious habits of the parents, which is another way that the iniquities of the fathers are visited upon the children.

"A wise woman buildeth her own house." If she is fortunate in getting a companion whose blood, habits and morals are pure, her own being the same, and they knowing and regarding the laws of their being, the foundation of the house would be properly laid, except the material for their spiritual culture. O, what a mighty work to build a household. It is a structure that will be admired or disdained by the Almighty eye and the inhabitants of eternity for never

ending ages. If there were as much care generally taken in regard to the physical being of the human offspring, as there is in regard to the poultry and stock of the farm, we should not see so many little mounds in the churchyard, so many frail youth, so many prematurely old, to say nothing about the doctor's bills and the vast amount of suffering.

O woman, woman, how great is thy mission, and how great should be thy knowledge, wisdom, patience and grace! To you is consigned the work of building the house, or doing your reasonable part of peopling the earth. With what? Mere human forms? O no; that is not all the Master requires, as you are well aware. The mind of a child absorbs or imbibes the influence thrown around it, even in infancy, and before its birth; then the easiest and best way to govern the offspring is for parents to first govern themselves.

Then in building a house which will meet the approval of the Great Architect, we draw the conclusion that one must first lay a good foundation for the physical structure; second, the moral; third, the mental; fourth, the industrial; fifth the spiritual, and then daily work thereon till the work is completed. "Such a structure would almost approach Divinity," says one, "and can never be attained in this sinful state of existence."

Neither do we expect that mortals will attain such a state of perfection till Jesus comes in his kingdom; but we do think and know that it is the reasonable duty of every saint to strive for perfection in all things, and especially in the household. God bless, guide and direct the young mothers and all contemplating marriage.

ALMIRA.

July 23d,

Dear Sister Frances:—Pardon my writing to the Home Column so soon again; I would not do it were it not that I feel that a great movement is about to take place among the sisters, and think with others, that it ought to start just right. I hope that what I may say or have said will not in any wise be construed as against unceasing prayer, or against union in prayer; for as you must know I have faith in both, and have experienced great benefits from both. Yet, as I said, I feel that we should start just right in this new movement, and I write that perchance I might help a little in opening the way.

I agree with sister Eleanor when she says that that in covenanting to serve God there should be no self reservation. We are to love (otherwise severe) God with all our heart, and with all our soul, and with all our mind. And yet this does not necessarily imply that each one has either the ability, time, or calling to take a part in every labor to be performed within the kingdom. Upon each one that enters into this covenant devolves the duty of praying for his own strength and guidance, as well as giving thanks for all blessings; also he is to pray in like manner for the church at large, and the officers thereof. This is to be done each day, as each feels led by the Spirit; and this I believe the sisters are doing already. But there may be a different kind of a prayer service, having a special time for holding it, and having a special object of knowledge or need as the end of supplication. This, I believe, comes in addition to the work already being done, and it must certainly rest with each one to deter-

mine whether or not he or she can participate in it, just as it rests with each individual as to how many of the meetings or organizations for good he can attend or take part in during each week at home.

When the Prayer League was first suggested, the plan was, "that we have a time set apart for concert of prayer for special objects;" "one hour of one day in each week for all who have an interest in this work to lay aside all other cares and pursuits, and let our united prayers ascend for the objects in view;" "the day and hour appointed to be the same every week." This plan at first seemed good to me, for all those who could set apart the hour that should be appointed. But without either distrust of God or their own desires, I could see that there would be some whom circumstances alone would prevent from living up to such a covenant. This was afterwards seen by the sisters themselves, if Sister Frances voiced their plans aright, for it was subsequently stated that not any certain time should be appointed for the work, but only that it be done during the week. This change in programme did not reach me however, until after I had sent my article to the Column.

Again; Sr. Eleanor's second letter narrowed down the work still more, though perhaps not intentionally, by restricting the number to take part in these prayers to those only who could answer to a certain test of fellowship. To my mind these two requirements did add to our responsibility, which I then felt; yet as I had no other plan to offer, I could only caution that we count the cost before pledging to fulfill them. But my chief object in writing at this time is, not to defend my last article, but to state the plans for the prayer union as they have already been voiced, and ask, Why make a restricted society out of our prayer union any way? At least why put in a test of fellowship that may debar some of the most honest, and at any rate some of the most needy, from participating in this strengthening work? As I now understand the plan, it is intended that each sister of the League shall take one hour (which may be any), during each week for reading from the standard books of the church, and for prayer to God upon certain subjects to be named in the *Herald*. Why not make it a full union, and exhort every mature sister in the church, that can, to do this work? And let those who are so led by the Spirit, report the strength or knowledge they have gained. There is also no objection to having those who participate send in their names to Sr. Frances, that it may be known how many are working. By studying the little letters in the *Hope*, to be written upon subjects therein named, the good of this plan can be seen; while on the other hand I am fearful that but a small portion of the sisters will feel like avowing even to Sr. Frances, that they are so pure as at all times to be able to pray the Lord's prayer righteously.

As Sr. Hannah has said, let us not delay longer in beginning this work, for we all need the results of it, and I feel that nearly all can take some hour of the week to participate in it. If the plan here presented meets the approval of the sisters starting the movement, let Sr. Frances put subjects in the Home Column at once, and let every mature sister in the church feel that she may have her part in the work, no matter what condition she may now be in. The exhortation might wisely go forth that each sister

strive to arrive at and be always in a condition to pray the pattern prayer; but let it not be a necessary qualification for either participating or reporting.

If this plan does not meet the approval of the sisters, I trust that a better one may be given; for I know that even in discussing the proposition we are each gaining knowledge, and I believe the full understanding of the subject to be a matter of growth and experience. Sister Eleanor certainly has the heartfelt thanks of every live worker for her suggestion of a prayer union, and that it may speedily be doing its work is my prayer.

Yours in patience and hope,
VIRGINIA.

HOME COLUMN MISSIONARY FUND

Sr. Sadie Compton, Lynn, Mass.....	\$2 00
Sr. Rachel Compton, Lynn, Mass.....	1 00
Sr. Mary Compton, Lynn, Mass.....	1 00
Sr. Isabel Hotchkiss, What Cheer, Iowa....	50
Sr. M. Burnett, Centerville, Iowa.....	2 00
Sr. Alice Bozarth, Cameron, Mo.....	15
Sr. Sarah Hansen, North Canyonville, Ore..	35
Sr. E. J. Davidson, San Bernardino Cal....	1 00
Sr. S. E. Bouton, Bouton, Iowa.....	42
Sr. E. Hightower, Beattie, Kans.....	1 00
A Sister, Lamon, Iowa.....	1 00

Send all money to David Dancer, Box 82, LAMONI, IOWA, August 9th.

Correspondence.

BOSTON, Mass., July 25th.

Editors of the Herald:—We are moving along here in the light of the best wisdom given, finding ample room for thought and labor. It is not always quite clear as to the best way to direct labor so as to secure the best results, however, we are encouraged in the thought that some good is being done and the cause sustained. The conference held at Fall River last month, for this district, was well attended, and a deep interest manifested in what was done. All of the missionary appointees were present, including Brn. A. H. Parsons, H. H. Robinson and consorts, who were on their way to their mission field. The conference was rather an important one by reason of pending questions of prerogative, rights, rulings, policy, &c., that were being agitated in the district. All awaited patiently, and perhaps with some solicitude, the results, especially the action of the new appointee. On Saturday evening they put him under a storm of interrogatives, Yankee like, for, it seemed to him, sixty minutes, after which all settled down to business with excellent feeling, having become better acquainted. It became evident that a misunderstanding had been the fruitful source of a large share, if not all the divided sentiment and had caused the feeling of alarm that had overtaken some. A healthful atmosphere prevailed thereafter. The rapids were passed without loss of life, or any apparent injury to the boat. It is easy enough to remedy the most complicated matters when there is a sincere and earnest desire prevailing with each one that the right shall succeed.

There is a large share of good sense, honesty of purpose and sincere feeling about the Saints of this district, and they do not propose to throw away years of effort, labor and devotion to the cause, by fostering partisan feeling, or refusing to change, if found in the wrong, simply to gratify some prevailing whim, or to favor it. The

conference was prolific of good and the Saints felt glad that they are Saints, and returned to their homes comforted, hopeful and happy.

Of course that momentous question "in charge," whether it means something or nothing, is but a complimentary appendage attached to certain General Conference appointees to decoy them into their missions, to be taken in charge by those in their respective fields of labor, or whether they themselves are really in charge, are responsible and should be heard, is being discussed here as well as elsewhere; and although it is so very self-evident to some as to where the propriety of the matter lies, it is of slower solution to others. How that sentiment ever obtained in the Reorganization that somebody else should be heard, believed and trusted before the chief authorities in the church is most singularly strange to the writer at least. If it is a fact that the untrustworthy liars, hypocrites and unbelievable have really got front seats, and "old honesty" is in the ranks or rear, then we are ready to move a reconsideration. Is there a second to the motion?

Organization and order is the method by which all great results have been achieved by any people, and it seems but in keeping with custom that the Saints adopt a similar means in their commendable efforts at sending the gospel to the great world, and the conversion of as many as will hear the message. It strikes us that in order to render that organization effectual, like all others, it must be given a chance to move in the order designed, straight forward; and not be impelled or thrown out of order by any reacting force or movement. The church giving light to the world, the city set on the hill, above all else should be consistent, fair, considerate and just. This district, however, has been paratively free from differences and controversies arising from the above mentioned questions and subjects, and bids fair to continue. May such be its good fortune!

After the conference Brn. Robinson and Parsons rendered us essential aid in unraveling some tangled matters affecting some in the district. May their shadows never grow less. I hardly think they will fish for any more like that. Their suspense was broken. Thanks.

The Saints at Fall River were doing quite well as a church, under the guidance and protection of Bro. F. M. Sheehy, and the members thought the right thing to do would be to continue him in that charge; so refused to release him, on motion, from that obligation. This was complimentary to Bro. Sheehy, and sensible upon their part in following the law of self-preservation, for they greatly need a constant laborer most of the time, but we exercised that wonderful prerogative lodged in the hands of the one in charge, as we understand it, and advised Bro. Sheehy to go up into Maine and strike out into new fields for the summer, he still remaining president of branch. I think this was admitted to be for the best, and was finally satisfactory to all, Brn. Halstead and Smith being in direct charge.

Sr. Hammer made me very comfortable at her house, and I was welcomed at Dr. John Gilbert's, of pleasant memory, Bro. Shaw and others, indeed the Saints all welcomed me kindly and with confidence.

At Providence a good interest is manifest in the work. Bro. M. H. Bond in charge. He had done a good work, under adverse circumstances,

however, and was slightly chafing under the responsibility. At a called meeting he was released, or rather released himself, and something of a reorganization of the branch was effected for the term; Brn. S. Brown, E. O. Toombs, McKenny and Moore in charge. There is some unsavory leaven at work there that has been a means of retarding the work and disturbing the unity and confidence of the Saints; but we have faith to believe that the Saints will settle down upon the facts and justness of things as they are made to appear, and preserve the interest of the cause, as a first duty, however partisan or biased in their personal feelings towards individuals or measures. There is a body of most excellent Saints at Providence. Bro. E. C. Briggs is putting in ministerial work there at this writing with telling effect, if we are rightly informed; getting up a revival. May the good work go on. I am interested in a special manner to Bro. and Sr. Rumert, Bro. and Sr. Gondolf, Brn. Blood, Bond and Potter for good care while there. Gratitude is a commendable virtue.

I spent three days in New Bedford at Bro. John Smith's. Met with the Saints of that place twice, Bro. E. C. Briggs being present on one occasion. We tried to say something of benefit and comfort to the Saints, but the efforts were not very stirring. May the interest increase in New Bedford. Bro. Smith took an interest in us and gave us a drive about the city which proved to be one of the finest in New England, wealth being piled up immensely. I enjoyed it, for I was not well, and the fresh breeze from the ocean did me good. I improved on the kind care of Mrs. Smith and Ester and the climatic change. Bro. Smith is holding the fort.

At Boston a good spirit is manifest among the Saints, Bro. E. N. Webster in charge. Efficient and earnest work is greatly needed here, although there are no flattering prospects that the city will be captured just now. There are earnest and devoted Saints, however, doing what they can to sustain the cause, and we have been greatly helped in presenting the word. There is not even that ready willingness to hear the word or improve upon opportunities offered that is manifest in many places, but the indifference is much as that which is exhibited in all large cities; the popular current, fable, fun, sentiment and entertainment are sought after and followed, rather than fact, except by the few, and they wander about as in the dark, doubtful, creed-killed and without confidence or faith. "Come unto me all ye that labor and are heavy laden and I will give you rest," has been to them but in caricature. The glory of the world, the pride of life—the broad way are the enchanting themes. Better be out of the world than out of fashion and style. "Great is the Diana of the Ephesians," is as an effectual stay to inquiry into fact by the masses, as of old. What is worse, there is no town clerk possessing either disposition or influence to demand a halt, and a return to sober thought.

A man is scarcely a gentleman any more, let alone a Christian—any way is an evident bigot—who will be so coarse in his manners as to inform his neighbor that he is in religious error;—not "saved just now." What is the use of being contentious when one can't go amiss, in the popular esteem?

There is an encouraging side, however. Earnest Saints are scattered here and there, who fair-

ly represent the work, and occasionally one is brought into the fold, though shy, suspicious, wary, torn and bleeding, as if just escaped from being chased by wolves. No wonder the Savior said, "I send you out as sheep among wolves." The flock needs care. All Saints are not experienced, prudent, confident, wise, or confirmed in the faith. A growth is essential in the truth to enable one to withstand the various gusts of wind blowing about in old Babylon. May God confirm the honest and truth-loving and stay the march of evil.

LATER.—Yesterday brought out our largest audiences in Boston. A good feeling prevailed. Bro. Briggs is still enchanting his hearers with sound doctrine in Providence. He is happy and smiling. Bro. Whiting is on the Cape, sustaining the work. Just now we are under the parental care of Bro. and Sr. Steffe who are entitled to great credit for their interest manifested in the ministry. May deserved blessings follow them. Sr. Julia Glover was near the verge of leaving us, but the Saints were made glad by her presence at meeting on Sunday. Bro. Greene and consort are in Maine. Reunion at Jonesport, Maine—Frank, why don't you fix the time?

Fraternally,
WM. H. KELLEY.

WHY I AM A SAINT.

KNOX, Indiana, July 30th.

Dear Herald:—I shall not try to give you all the reasons why I hold this position.

In the spring of 1887, while brother Leonard Scott was doing a great deal of preaching in this county and around in other parts, I became interested in my soul's salvation, but having a proud heart, and fearing that I could not live a Christian life, I fought the idea of obeying the gospel while I was in this condition. One night after retiring, I dreamed that I had a dress to cut and that brother Leonard Scott laid down the old pattern and was marking the way to cut it.

This impressed me strongly, and it was evidence to me that he was showing me the old pattern, and it was not long till he led me into the waters of baptism. I have no reason to regret the step, but I have all reasons to rejoice that the good Father spared my life until I could hear the gospel and yield obedience to it.

I have been blessed in dreams, in prayer, and in testimony, and have also been healed by administration. There are Saints that may read this that are witnesses to the same. My father was smitten with a severe illness the 24th instant. He was suffering great pain, and it seemed that death would be a relief to him. As there were no elders near that we could send for, we took the advice of the Apostle James, "If there any afflicted let them pray." Ma and myself being the only Saints at home, we knelt down by dear Pa's bed-side and prayed earnestly for the Lord to restore him to health. He did not get instant relief, but the next day he was better, and on the 27th was able to work. These are some of the reasons why I am a Saint. Outside of the Latter Day Saint's Church I would not know where to go.

Brother Leonard Scott has done a great work here in the past, and we hope that he may do a greater work in the future. He called on us on the 12th instant while on his way to his field of labor. While here he preached two splendid sermons to good crowds and there seems to be a

good interest manifested. May God bless him and all the laborers. I had the pleasure of meeting many of the Saints at the conference the 16th to the 18th of June held near Coldwater. Each session was well attended and it was a grand success. There is a noble band of Saints at Coldwater, and around what is known as the Fowler School-house, where the conference was held. It was strengthening to me, and I came home a stronger Latter Day Saint than ever.

Ever praying for the welfare of Zion, I am your sister,
MOLLY PRETTYMAN.

BARNARD, Mo., July 26th.

Bro. Blair:—In a meeting of the Historical Society, held in San Francisco, a paper was read by Theodore H. Hittel, a notice of which appeared in the Bulletin about the first of last April, a part of which we here quote:

"It was said that California possesses some of the oldest known relics on the continent. The first authenticated record of the original occupants was found on the Table Mountain region, in Tuolumne county, and is of an age prior to the great volcanic outburst. Fossil remains of the rhinoceros and an extinct horse are found under the lava layers forming the Table Mountains, which are 1400 feet thick, 1700 feet wide, and many hundreds of feet high."

"There have been found spear heads, a pipe of polished stone, two scoops of stielatic rock, (resembling a grocer's scoop), an implement of argonite, resembling an unbent bow, but the use of which is unknown and can not be conjectured, a stone needle, with notches at the larger end, and the finest charm stones that have ever been found."

"There have been brought to light the fossils of nine mastodons, twenty elephants, various pachyderms in the Table Mountains, numerous evidences of animal life in the calcareous formations of the Texas flats, obsidian spear heads, fossils of the elephant, horse and camel about Hornites; bones, and evidences of prehistoric human industry in Tulare, and in Trinity and Siskiyou many proofs of the contemporaneous existence of man and extinct animals."

Of the discovery in Oregon last spring of a petrified hog, the Maryville, (Mo.), Republican, of March 1st, says: "It has now been discovered that in all probability the prehistoric man in this country ate pork, and very likely had an occasional attack of trichiniasis. In the sedimentary rocks of the John Day river canyon, in southern Oregon, was recently discovered, eighty-five feet below the surface, a petrified hog's head of full size and perfect shape. It had been supposed that swine were introduced into this country at a comparatively recent date, but now it may be believed that American pork chops and sausages are really as venerable as they often taste."

But what is more singular and important, a Dr. Wharton, of Arizona, has a shell with "Egyptian characters" inscribed on it that was found in that country. The Arizona Gazette refers to it thus: "A Gazette man called at Dr. Wharton's yesterday and was shown a shell on which were inscribed some Egyptian characters. This article was picked up on a farm in this valley. It was probably used as a spoon by some ancient to eat his meals with."

And now comes Augustus Le Plongeon, the Central American explorer, in his new work on

the "Sacred Mysteries among the Mayas," in which he asserts that ancient Egyptian inscriptions are found on the Maya structures. He gives the alphabet as he found it, and it is said to be a duplicate of the ancient Egyptian alphabet as shown on the Rosetta Stone found at one of the mouths of the Nile nearly a century ago.

"Time," says Aristotle, "is the discoverer." It is bringing resistless proofs of the truthfulness of the Book of Mormon—of the ancient civilization of which it speaks, its language and domestic animals such as the horse. It seems that scoffers could not be silenced by human witnesses, but now the very earth opens its mouth, revealing its fossils, relics, and inscriptions. And we are led to enquire, What next?

As ever watching,
WM. WOODHEAD.

SOUTH RAWDON, N. S., Aug. 2d.

Bro. Smith and Blair:—We are enjoying fair health and have some prospects of adding some to our number in the near future. Prejudice is very high, and it is hard to reach the masses; they are so set in their ways, and from father to son they are alike in this respect, and desire nothing better than they have religiously. Hence they are about fifty years behind in the sciences of the United States. Their ministry have complete control over them, or at least of the majority. What the Lord may do to waken up this people I do not know, but I do know this, that we can not do much unless he works with us. It matters not where man may go to present the gospel, God must go with him and open the way. We are doing all we can.

Bro. Robinson is holding forth at Port Greenville, and has baptized two. He is preaching at four different places. I have organized a Sabbath School here. We also hold two preaching services and a prayer meeting every Sabbath. I preach at three other places with some interest. I think a few will join us soon, as they are investigating. This is a much harder field to labor in than Kansas, with but little or no means of conveyance from place to place, except the walking, which is quite good.

In everlasting bonds, yours,
A. H. PARSONS.

CLEARWATER, Neb., Aug. 1st.

Bro. Joseph:—The two days' meeting held in a grove about one half mile south of Bro. Levi Gamet's place, July 28th and 29th, passed off very pleasantly. We expected Bro. Caffall to be present, but he failed to get here; pressing calls from other points preventing. There were six meetings held, all in the grove; the weather was fine, so that there was a good turnout, there being about two hundred on an average in attendance. The preaching was done by Elders B. Kester, John Rogerson, who spoke once each, and the writer three times; good attention was given. There is a growing desire to hear the word in different parts of this district. The local brethren of Clearwater are filling appointments in the regions round about as best they can. I think the holding of grove meetings during the summer season should be encouraged, as there can be more people reached that way than by any other.

I would be glad to correspond with any living within the limits of the Central, or North Ne-

braska districts, which comprises all the territory north of the Platte river, where it is thought good could be done; as I have been placed in charge of the North Nebraska district, it is expected that part of my time will be devoted there. I hope that all the priesthood of the above district will endeavor to honor their calling if it is not more than scattering tracts wherever you can find people to read them. Tracts will be furnished by applying to the Herald Office. I am blessed in presenting the word. My address will be Clearwater, Antelope county, Nebraska; box 126.

Yours in the covenant of peace,

W. M. RUMEL.

WHEATVILLE, Wis., Aug. 2d.

Dear Herald:—Forty-four years ago even, in 1844, I took a furlough from my first estate, to pass through this probationary pilgrimage. In all human probability more than one half of mortal anniversaries are chronicled. I hope that a merciful death and a sweet repose, or a painless death, and a glorious rest, will fall to my lot before the span is doubled to August 2d, when I will be eighty-eight, or forty-four years hence. For the last fourteen years, and more, I have been enrolled with this people, and thirteen years ago, less a very few days, I was set apart to the ministry since which time I have labored uniformly, constantly and persistently, to add to, and maintain the cause. I am not arrogant to say, or self-righteous to think, that I have at all times done for the best.

I painfully deplore lightness, giddiness, slothfulness, carelessness, imprudence and the like, but let us indulge the thought that these are but abnormal fits and fancies, and not the general rules of action. Two months ago Bro. Wildermuth, Pender, and self, met the local authorities here in quarterly conference. The district is sparsely scattered; depleted from various causes, and financially at rather a low ebb, and with but few elders that can even spare a limited portion of their time to the ministration of the word. The missionary force have done well, considering the busy season, for thirteen have been added to this branch, and mountains of prejudice removed. Bro. Pender and I have stuck together like twins, and alternated while breaking the bread of life. He is an humble, studious and ardent young minister. He is pointed, plain, and logical; and, by times, eloquent, sweeping, overwhelming, and powerful. We found an aged gentleman, who, with his sister, thought they were immovably anchored in the Seventh Day Adventist faith, while his wife was firmly grounded in Presbyterianism. They heard us many times in the Christian, or New Light church, and entertained us quite cheerfully. When we had delivered about a score of discourses the orthodox equilibrium lost her equipoise, and some of the members, and many of the friends began to declare in favor of us and the good gospel. This hurt so that the church was closed against us. Our Adventist friend fitted up his house, and then his front yard, to accommodate us and the people. Those three people seemed as honest as the day was long, and lo and behold, they are now Bro. John and Srs. Mary and Lydia Booker.

Bro. and Sr. Anderson, who were prominent members of the New Light church, as also their grown son and adult daughter, were all baptized

last Sunday. Sectarian churches, town halls, and even School-houses are denied us here on account largely of the Catholic element.

Education, morality, and religion are not flourishing greatly, though exceptions are in abundance, and the people are generally sociable, clever, and kind.

Bro. E. M. Wildermuth has labored in this vicinity of Crawford county, as also in Vernon, Webster, and, at recent word, was in Sauk county. He is liked by the brotherhood, is cheerful, and toils with commendable zeal and fortitude. He roughs it, often afoot, with luggage, and alone, amid woodland hills and rocky crags. A more willing soul than he to do what he can it has not been my good fortune to meet. We think to meet with him in North Freedom next month, unless he is near Madison, where some wish to be baptized.

I am fully aware that concert, and concentration; patient pounding; irresistible energy; indomitable courage; consuming fire, and immaculate devotion, will establish truth and move the cause of redeeming love. The Lord has never so signally co-operated with me as recently, for strange and adverse faiths have been abandoned for the gospel; and the suspicious and timid have been won over, and even cruel hatred and ostracising persecution have been turned into tender love and Sainly devotion. Bless the living and true God, O my soul, magnify his name in all parts of his dominion. Praise ye the Lord! Let me exhort the eldership, all through the state to faithfulness, diligence, sobriety and every good word and work. And may all arise, rejoice, and go forth, like the horse of the wilderness, with the strength of the Unicorn, even the ark of the Lord Jehovah.

M. T. SHORT.

LAMONI, IOWA, Aug. 6th.

Dear Herald:—When I attempted to write for your pages last, I was in Idaho, doing what I could to advance the cause of Christ among the people of the Malad valley. The five faithful over at Samaria, were made glad and rejoiced in having a goodly number of their friends and neighbors come out to hear the reason for their hope in the gospel as preached by the Reorganization. I was informed that the attendance and attention were both somewhat better than had heretofore been accorded to our elders. I was greatly blessed by the Spirit, in freedom of thought and expression. I spent Sabbath, July 1st, with the Saints at Malad and sought to clearly set before them the duties of the children of the kingdom, and what it will cost to neglect the commandments of God, and while the Allwise will vouchsafe unto all His children the right and privilege to freely and fully exercise their agency, with the positive understanding, that one and all will be held to a strict account for their opportunities of accomplishing for themselves and others good, as contemplated in the gospel, and as illustrated in the life, character, and examples of him that "spake as never man spake." The accepting of the condition of the plan of salvation, with the hope of exaltation and glory, concludes upon each one who enlists under the banner of Christ, a leaving of the world with all the gratification of a selfish nature, and receiving with a cheerful heart the responsibility of avoiding the very appearance of evil, otherwise while the initial steps may have been taken to obtain

the highest glory, and through carelessness, self-will, neglect or a grasping after the sordid things of the world, a forfeiture may eventuate by reason that we are not "valiant in the testimony of Jesus." Truly, to discover our own eccentricity, weakness or besetting sin, is ten-fold more of a hardship than to perceive the like attachments in a fellow mortal, and it is still a much greater task to humbly confess and correct whatever of mistake we may have imbibed. This is not usually done in human wisdom or strength; but becomes a delightful work, when divine love, meekness and humiliation, are planted in the soul by the indwelling of the Holy Spirit.

I preached twice at Elkhorn to small congregations, as "ranch" work, and excitement of the approaching Fourth attracted much more attention than their eternal happiness and salvation did.

I celebrated at Malad, and to me the day brought more of sadness than joy, neither will I write all that remains in memory of what I saw and heard on that occasion. There was a large gathering of the people. I was invited to a seat on the platform, and called upon for a speech. It might not have been an appropriate time and place, but I devoted my time in the advocacy of Temperance, for I saw much to inspire urging the necessity. When that Mountain west shall have adopted prohibition principles, I am of the opinion that Hell will be clothed in "sack cloth and ashes." I heard more profane language, and saw more drunken boys, young men, men, and old men, than for the past ten years on such an occasion. But all of this was not so distressing as to see the professed followers of Christ engaging in the dance, and teaching their children the same folly. And be it understood, the Bishop, who is the chief minister and spiritual guide, as a usual thing both opens and closes the dance with prayer, which is held in their house of worship dedicated to the service of God. His voice could be heard above the din and noise of the fun-loving, drinking crowd that made midnight hideous, while he called off, for his membership to trip away the sultry hours.

While I think there is much that is quite reprehensible in the religious teaching of the Utah people, still I am inclined to believe that it will be a more easy and graceful labor to correct the religious errors, than to purify the channels of society, and bring them up to the standard as indicated in the moral teachings contained in the revelations of God, given for the guidance and perfection of His chosen people. No man or church, can follow after the pleasures and vanities of the worldly, and have the Spirit of Christ, and fulfill the commandments of God. And still more, he that worships and labors from a sinister and selfish motive will ultimately come to shame and disgrace. Our devotion must be pure and sincere to gain for us the blessings of heaven.

Returned to Salt Lake City July 6th, and found that true, faithful, and worthy servant of Christ at the post of duty. I continued doing what little I could for the cause. There are a few, or the many, who have their names upon the branch record in that city, who are faithful in attending the meetings, and in giving substantial aid to sustain the cause there; but true religion is at a low ebb, and not in much demand by the seekers after pleasure and money, which

there seems to be the sole objects of life, of Jew, Gentile, and Mormon.

During my entire absence from home this time, there had been almost constantly with me an uneasy, restless feeling, a kind of premonition of something about to transpire; and when on the evening of the 20th ult., I read a letter from Pres. W. W. Blair, informing me of the critical condition of my wife's health, and that it was thought best that I should return at my earliest convenience, I will not attempt to describe my feelings, for my heart felt like lead, while my brain was on fire with anxiety, on the grave responsibility of my mission. I lost no time in preparing for my homeward journey; done what I conceived the best for the Master's cause, and sought to clothe my two sermons of the Sabbath with pulchritude in the grace of truth, in the earnest hope of accomplishing unto the Saints some good, and for one I received comfort by the Spirit.

Traveling at the rate of twenty-nine miles per hour seems a "slow coach" when the brain is burning with excitement and anxiety. I am now devoting my whole time as a nurse, hopeful and trusting, can not say when I will be permitted to enter actively upon my duties as a missionary again, but try to be active and wise under existing circumstances.

In gospel bonds,

ROB'T. M. ELVIN.

KENT, Illinois, August 1st.

Brother David Dancer:—I do not know how I could get along without the *Herald*, *Hope*, *Autumn Leaves*, and *Expositor*. I am sorry that the *Expositor* is not better sustained, I think is a good paper. I have every number of it; I prize them highly, and I intend to take it as long as it is printed. I have every number of the *Herald* except one, and I have taken the *Hope* from the first number, and I expect to take them as long as I can see to read them. The church publications are all the preachers I have. I am all the church member that I know of in this part of the country. I sent to brother L. R. Devore and got the photographs of brother Joseph and Hyrum, and they are just splendid. They are life-like and natural, and bring to mind the last time I saw them—the time they crossed the prairie when they went to Carthage, in June, 1844, and was assassinated.

LEVI CHENEY.

SPRY, Ontario, July 27th.

Bro. Joseph:—Eight months ago I was inquiring for the deep and hidden treasures of God's word which are promised to them that ask, seek, and obey. Thanks be to God, with the help of the tracts you sent me, and a prayerful study of the Scriptures, I am enabled to see that the gospel as taught by the Latter Day Saints is the same as Jesus and his apostles taught. I was not left to investigate the doctrine alone. I received help from the opposers of truth. W. P. Brown's tract (pages 85 and 59), and David Whitmer's address to all believers in Christ, Lamb's "Golden Bible" [or humbug] was sent me last week. I was soon disgusted with them. The latter on pages 208 and 209 says there is nothing in the Book of Mormon about laying on of hands. But it will be found on pages 291, 458, 472, 533, blessing of children 455; and ordaining 221, 479, 553, &c. All through his book

there are false statements and plain contradictions. It is a pity Mr. L. will not use for his glory the talents the good Lord has endowed him with.

Elder McIntosh was with us teaching and preaching, some believed and obeyed, but the majority of the people are as stated by Bro. McIntosh in his letter to the *Herald*, June 9th, that if a forlorn looking country is any index to a forlorn people, then the gospel would (or should be) the greatest boon that could be sent them. Before he left he found many of them in a de-
 preaved and forlorn condition.

We are trying to keep up our prayer meetings, and sometimes quite a number comes, but generally they seem to keep aloof for fear of contamination. My husband and many others will not believe but what we are in some way connected with the Utah Mormons, because we acknowledge the Book of Mormon to be of divine origin. They say, Why not deny it? Ever praying for the welfare of Zion, I remain your sister in gospel bonds,

MRS. J. H. JOHNSON.

ANGOLA, Kansas, August 2d.

Bro. Joseph Smith:—I realize that this is the latter day work, and have been for some time teaching the law of tithing in the branches of this district. They are some distance apart, but I rode to some and walked to others, and I hope the members will pay particular attention to the law, as by so doing we may accomplish the will of God in that direction, then all other blessings will follow. I am very glad to see the people beginning to see the necessity of keeping that law. I hope that the Saints in Spring River district will see this. I ask them to address me at Angola, LaBette county, Kansas.

Your brother,

R. H. DAVIS.

COOKE'S POINT, Tex., Aug. 2d.

Bro. Joseph Smith:—I left home May 22d; have preached at Central branch; thence northwest of Cooke's Point, ten miles at two places; thence to Elmwood branch, Bell county; thence to Durango, Falls county; thence to Cyclone, Bell county; thence to Rogers, Bell county; thence to Lee county, at Smith Springs; thence to Texas Central branch where I met the Saints in conference and had a pleasant session. I am now at Bro. William Sherrills'. There is a good deal of sickness here. I have preached thirty-seven times; baptized four, administered to fifteen sick, some in the church and some out; have felt splendid when performing the duties of my office. I have promised my kindred to return to Lee county, August 12th. My brother, S. R. Ezzell, of the Christian faith, is expected there then, and they want to hear both of us from the same stand. My brother-in-law told me when I was there, that they recognized Bro. Samuel as a big preacher, and that he and other able men had preached there; "But," said he, "I tell you, Levi, you preached the ablest sermon that was ever preached at Smith Springs." This was on Sunday, July 15th. I will do my best by the help of the Master to get the gospel before the people. Pray the Lord to bless me in this great work; for it is grand to preach about. In love to all Saints. My address is Beaukiss, Williamson county, Texas. In bonds,

L. H. EZZELL.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Communications.

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REST.

FROM time immemorial the world has been full of unrest, but there has probably never been a time more fully characterized by the spirit of unrest than the age or dispensation in which we live. All nations seem to be stirred to their very center with a spirit of uneasiness and dissatisfaction, both in political, scientific, religious, social, and individual matters.

The world is filled with the cries, "Lo here!" and "lo there!" and "men's hearts are [truly] failing them for fear, and for looking after those things which are coming on the earth."—Luke 21: 26.

That mankind might have rest, Jesus the Christ was born into the world, at which time the angel of the Lord in company with the heavenly host appeared and were heard to sing: "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2: 14.

Not that the world was to be at that time overwhelmed with the reign of universal peace, for "this same Jesus" emphatically declared a few years later, "I am not come to send peace, but a sword."—Matt. 10: 34. But he came with the message of peace which was to be universal only so far as it should be received, believed in, and obeyed, until he comes "in all his glory," to usher in the reign of universal peace, of a thousand years, when everything must be in harmony with his divine will.

That no one need be without this peace to a very large degree, is quite evident from the following language of the Savior:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."—Matt. 11: 28-30.

How comforting the words, "all who labor and are heavy laden." The poor and way-worn, the over-burdened mother, the needy and helpless, the lame and blind, the deaf and dumb, and the spiritually sick of every nation and clime may, if they will, come to him and find that rest, even in this life, which excels all the joys of earth beside:

"And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—Phil. 4: 7.

Not that you will never meet with any trials or sorrow; for you most assuredly will; but that when these trials and sorrows come, you will be able "to lay hold upon the hope set before us," "which hope we have as an anchor of the soul, both sure

and steadfast, and which entereth into that within the veil."—Heb. 6: 18, 19.

Rest does not always mean a cessation from labor; therefore we may see how the Savior rested and could give rest to others, in the gospel, while he toiled for the salvation of men.

This rest comes to the child of God because he is reconciled to God and feels that through his faith and obedience to the gospel, God for Christ's sake has forgiven all his sins.

The consciousness that God approves of our daily walk and conversation; the knowledge that is imparted of the Spirit by which we know that we are the children of God; and the assurance given of a future life of joy and peace in the presence of God and his Christ, where there shall be no more sorrow or death; where all the good and true of earth, including fathers, mothers, brothers, sisters, husbands, wives and children, shall meet to part no more, gives us that rest and unspeakable joy of the soul that words can not express.

It is true that we sorrow in this life when the cruel monster, death, lays his icy hand upon relatives and friends who have made life so pleasant. And so we should, for the "sympathizing Jesus" wept with Martha and Mary at the grave of his friend Lazarus. But when we are enabled to fully realize the glorious rest that awaits those dear ones, even in the intermediate state; that is, the rest that is prepared for the spirits or souls of the righteous between death and the resurrection, we are enabled to cry out in the language of the Apostle Paul: "For to me to live is Christ, and to die is gain."—Phil. 1: 21.

Yes gain; passing from a lower into a higher sphere or state of being, where the rest of the soul is more complete and full than in this, although it is not the highest glory or most perfect rest that is prepared for the people of God.

To prove that the rest prepared for the children of God in this intermediate state is grand and glorious, allow me to call your attention to the following passages of Scripture bearing upon the point.

"Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whether I go ye know, and the way ye know."—John 14: 1-4.

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—2 Cor. 5: 6, 8.

From the foregoing language of the apostle Paul it is very plain that he believed not only that the spirits of men were conscious between death and the resurrection, but that the souls of the righteous were received into the presence of Christ, into a state of happiness, rest, joy and peace, until they received their part in

the first resurrection. Should there be any doubts in your minds with reference to the subject, please read the following: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you."—Phil. 1: 23, 24.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."—Luke 23: 42, 43.

Least some one should object to this last quotation and say that it proved too much, for it not only proves that the righteous entered into rest in the presence of Christ, but also that the wicked enjoyed the same blessing, we would say: There is no proof that the thief was not a baptized believer in Christ, who had in an evil hour been overtaken in a fault, but the evidence goes to show that he was; but suppose he had not been; will any one presume to say that Christ had not the right to forgive him, and that he did not? I think not, nor will thus justify any one in believing that the Lord Jesus will forgive them without their compliance with his holy law, for all should remember that they are not expiring with Christ on the cross as he was.

The prophet Alma in his testimony in the Book of Mormon on this subject, seems to be in perfect harmony with Christ and Paul as quoted above; it reads:

"And now I would enquire what becometh of the souls of men, from this time of death to the time appointed for the resurrection? Now whether there is more than one time appointed for men to rise, it mattereth not: for all do not die at once: and this mattereth not; all this is as one day with God; and time only is measured unto men; therefore there is a time appointed unto men, that they shall rise from the dead: and there is a space between the time of death and the resurrection.

"And now concerning this space of time. What becometh of the souls of men, is the thing which I have enquired diligently of the Lord to know; and this is the thing which I do know. And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man.

"Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all their care, and sorrow, &c. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord: for behold they choose evil works, rather than good: therefore the

spirit of the devil did enter into them, and take possession of their house [body]: and these shall be cast out into outer darkness; there shall be weeping and wailing and gnashing of teeth; and this because of their iniquity: being led captive by the will of the devil. Now this is the state of the souls of the wicked: yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection."—Book of Alma, 19: 5, 6.

Besides this there remaineth a more perfect rest for the people of God, when the spirit, and the element which formed the body shall again be united in the likeness of Christ's most glorious body, thus enabling them to enjoy the fulness of bliss: "The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy; and when separated man can not receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."—D. & C. sec. 90: 5. See also 1 Cor. 3: 16, 17; 6: 19, 20.

The element referred to above is the fleshly tabernacle, or body; therefore it was created that it might be perfected, sanctified, and "be changed in a moment, in the twinkling of an eye," through obedience to Christ, and by the power of his resurrection, as may be seen by the following:

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the believers in Christ] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15: 51-53.

That there is to be a resurrection of the dead, both of good and bad, please see the following: 1 Cor. 15: 21-23; Acts 24: 14, 15, 20, 21; Job 19: 23-27; Isaiah 26: 19-21; Hosea 13: 14.

To show that in the resurrection the righteous are justified and the wicked condemned, read the following: Dan. 12: 2, 3; John 5: 25-29; 1 Cor. 15: 40-44; Rev. 20: 4, 5, 6.

The resurrection,—the re-uniting of the spirits and bodies of those who die in Christ,—will take place when he comes "the second time without sin unto salvation," as shown below:

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—(Heb. 9: 28.) "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

"For this we say unto you by the word of the Lord, that we which are alive and

remain unto the coming of the Lord shall not prevent them which are asleep.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4: 13-17.

The glory of the resurrected body and the means by which we are prepared for that glory is very beautifully shown in the following: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world [the wicked] knoweth us [the church] not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he [Christ] shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him [of meeting Christ when he appeareth and being like him, and entering into his rest] purifieth himself, even as he is pure."—1 John 3: 1, 2, 3.

The great rest for which the children of God are watching and waiting is to take place when they reign with Christ upon the earth a thousand years; and, as they are prepared for this glory and rest by obedience to divine law and a cleansing from sin by water, fire, and the Holy Ghost (See Matt. 3: 11; Acts 1: 5; John 3: 5), so likewise shall the earth not only be subject to divine law (as it ever has been from the beginning) but shall also be cleansed from the curse and from the sins of her children, by water, fire and the Holy Ghost, thus becoming a fit abode for Christ and the redeemed, and shall with them participate in that invigorating, life-giving and wonderful rest, prepared for all the creation of God.

As a great number of those who believe the Bible will admit that the earth was cleansed from sin by water in the days of Noah, we will call attention to her second cleansing, as shown in the following: "But the day of the Lord will come as a thief in the night, in the which the heavens shall shake, and the earth also shall tremble, and the mountains shall melt, and pass away with a great noise, and the elements shall be filled with fervent heat; the earth also shall be filled, and the corruptible works which are therein shall be burned up. If, then, all these things shall be destroyed, what manner of persons ought ye to be to be in holy conduct and godliness? looking unto, and preparing for the day of the coming of the Lord wherein the corruptible things of the heavens being on fire, shall be dissolved, and the mountains shall melt with fervent heat? Nevertheless, if we shall endure, we shall be kept according to his promise. And we look for a new heavens and a new earth wherein dwelleth righteousness."—2 Peter 3: 10-13, (Inspired Translation). See also Luke 3: 5; Isa. 40: 4, 5; 11: 1-9.

That the righteous shall reign upon the

earth see Rev. 5: 9, 10; also the following: "And again Enoch wept, and cried unto the Lord, saying, When shall the earth rest?"

And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying, Wilt thou not come again upon the earth? for inasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given me a right to thy throne, and not of myself, but through thine own grace; wherefore I ask thee if thou wilt not come again on the earth?

"And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I made unto you concerning the children of Noah.

"And the day shall come that the earth shall rest. But before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake and also the earth. And great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men.

"And righteousness and truth will I cause to sweep earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem. And the Lord said unto Enoch, Then shalt thou and all thy city meet them there; and we will receive them into our bosom; and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; and there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest."—Inspired Translation, Gen. 7: 65-72.

In connection with the foregoing please read Heb. 11: 5, and Jude 14, 15, Common version.

What beautiful harmony there is between the testimony of the Lord through Enoch and the following from Revelations 21: 1-4:

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; [cleansed by the spirit of burning, and molded anew]; and there was no more sea.

"And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more

death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

In connection with this read Rev. 19: 7, 8. What a blessed assurance! what a glorious hope! what a wonderful reality! No wonder the poet was inspired to sing:

"How glorious will be the morning,
When Christ will come to earth again;
The Saints of God are ever waiting,
A thousand years with Him to reign."

It makes no difference to us whether all this shall be fulfilled during the mellenium, or but a part of it, after the close of, or immediately following, the general judgment; for it is written for the consolation of those who shall have made themselves ready:—"So shall we ever be with the Lord."—1 Thess. 4: 17.

Therefore we know that when Christ shall have "gathered together in one all things in Christ, both which are in heaven, and which are on earth," when the church militant, and the church triumphant shall have been brought together at the marriage of the Lamb, we shall have on the wedding garment and be partakers of the feast.

Then with all the redeemed from Adam to Christ on one side; and from Christ to the end of time on the other, with the Lord Jesus in the center, we shall assist to form that grand phalanx who shall take up that march of triumph, when Christ shall "deliver up the kingdom to God, even the Father;" "that God may be all in all."

In bonds,

C. E. BUTTERWORTH.

A GLANCE AT JEWISH HISTORY.—No. 4.

BY ELDER WILLIAM KENDRICK.

ABOUT this time Josephus began to think about providing for his own safety by escaping from the beleaguered city; but induced by the entreaties of the people who besought him with tears not to desert their failing fortunes, and fearful also lest if he refused, they might detain him by force, he relinquished his design, and endeavored to raise their sinking valor by exciting oratory, and by the influence of his own example. He at once devised and headed the most desperate sallies; rushed with irresistible fury on the outguards, penetrated even to the Roman camp; tore down the tents that were upon the embankment, and set fire to the works. For several days in succession these intrepid attacks were continued, the active and half armed Jews having greatly the advantage over the legionaries, burdened with the weight of complete armor; until Vespasian, seeing his troops distressed with this unequal warfare, determined to bring up his last resource—the terrible battering-ram. This he was able to do now, for he had at length carried the bank nearly up to the city wall.

The battering-ram was the most formidable implement of ancient artillery, and was the grand means of taking a city by storm. It consisted of an immense beam of timber, armed at one end with a solid

mass of iron, commonly shaped like a ram's head; the other end was furnished with ropes by which it was worked. The beam when prepared for use, was slung in the middle, by a stout rope or chain, from another beam overhead supported by tall upright posts at each end. This mighty engine was put in motion by the united force of many men, who by means of the ropes drew back the beam; then letting it go, the iron rams-head swung against the wall with such a shock, that the most solid and compact edifice could rarely resist its repeated blows. The vibration soon shook and loosened the structure, and perseverance was sure to be rewarded by success. The first blow of the mighty ram falling upon the doomed wall of Jotapata caused the whole city to tremble; and the garrison, who had little appreciated the power of the engine at once set up a terrible cry, as if the towers and battlements were already falling about them. Nor could any ordinary device avail to repel or prevent its attacks, for the whole framework was encased in hurdles, and roofed with raw hides, so as to render the projection of missiles and even fire darts of no avail, had they been used; but the Catapults and the Ballistæ were sweeping the walls, so that the Jews could not get upon the battlements to throw them. The inventive genius of Josephus, however, was not yet exhausted. As the ram continued incessantly battering at the same spot, the Jewish commander perceived that the solidity of the wall could not much longer resist the repeated blows; in order, therefore, to break their force, he filled large sacks with chaff, and suspending them by ropes from the battlements, hung them in front of the iron head of the engine. The violence of the blows was much lessened by the passive resistance of this half-yielding substance; nor could the Romans readily elude this stratagem; for though they removed their machine to another part of the wall, the sacks could be removed much more easily, and be beforehand with it. At length, the army, fastening scythes to the end of long poles, managed to cut the ropes that held the sacks, and so got rid of this ingenious impediment.

Incited again to rage and despair by the renewed blows of the heavy battering-ram, and perceiving that the newly built wall was beginning to yield, the Jews rushed forth from the gates in three parties, carrying fire and combustibles, and so vigorously attacked the works and machines as to do a great deal of damage before the army could prevent it; for the dryness of the materials, aided by the pitch and sulphur which were among them, readily caught fire, and burned with a fierce flame not easily extinguished. Such was the impetuosity of these desperate assaults, that they sometimes bore all before them; so that in one of the conflicts even the renowned fifth and tenth legions were simultaneously put to flight, and the machines and other works belonging to these divisions were burned and the materials that resisted the fire were buried. While these furious contests were raging without, a daring exploit was performed,

which received universal applause. A Jew, named Eleazar, standing upon the wall, threw from him a stone of vast weight upon the ram, with so true an aim that the iron head was broken from the beam. Seeing his success he instantly leaped down, and catching up the head from the midst of the astonished Romans, bore it back to the top of the wall. A shower of darts fell around his unprotected body as he was climbing up, but, though transfixed by five javelins, he gained the battlements, displayed his prize in triumph and then fell dead. But such exploits as these could not avert the ultimate issue of the conflict. Another head was fitted to the beam, and before a day had elapsed the terrible machine was dealing its blows with the same regularity as before; while the catapults and ballistæ hurled their huge stones and showers of darts with incessant activity, sweeping off the groups of Jews who showed themselves upon the battlements. Some of these engines were truly terrible; stones of a hundred weight were hurled with immense force to a great distance; the noise that accompanied their discharge, and the crash that announced their fall, increased the terror with which they were regarded. Some horrible instances are given by the ancient historians of the effect of these missiles, of which, (omitting others more dreadful), we will mention one that occurred in this very siege: A man who was standing on the wall close to Josephus was struck on the neck by a stone from a catapult, and the severed head was hurled by the impetus to the distance of three furlongs.

And now the dreadful night was come when the strength of the solid wall could no longer resist the thundering strokes of the mighty ram. On the previous evening a slight wound received by Vespasian, had increased the exasperation of the army; and with a deeper determination to wipe out the disgrace of delay, and with loud shouts and cries of rage, they rushed impetuously onward to the foot of the walls. The engines were plied with double vigor; the hurling storm of stones and darts filled the air; the latter piercing the bodies of whole groups of men, and the former crushing all before them, and sweeping a passage for themselves through the living ranks; the pinnacles and battlements of the wall, and the angular projections of the towers were torn off by the forceful masses, and occasionally a turret would fall with a frightful crash. But still Josephus and those with him, although they were struck dead one upon another by the darts and stones which the engines threw upon them, did not yet desert the wall, but fell upon those who worked the ram, under the protection of the hurdles, with fire, and iron weapons and stones; and these could do little or nothing, but fell themselves one after another, while they were seen by those whom they could not see, for the light of their own flame shone about them, and made them a most visible mark to the enemy, while the engines could not be seen at a great distance.

The noise of the instruments themselves

was very terrible, the sound of the darts and stones was likewise appalling. Of the same sort was the noise the dead bodies made, when dashed against the wall; and dreadful indeed was the clamor which these things raised among the women within the city, and which was echoed back at the same time, by the cries of such as were dying; while the whole space of ground whereon they fought ran with blood, and the wall might have been ascended over the bodies of the dead. The mountains also contributed to the noise by their echoes; nor was there anything on that night of terror wanting that could either affect the hearing or the sight; yet did a great part of those that fought so hard for Jotapata fall manfully, as were a great part of them wounded. (Josephus Wars III vii., 23). Towards the morning watch, the massive stones of the wall, which had been loosening the whole night, gave way, and a great breach yawned in the solid structure. The Romans shouted at the sight, but the poor Jews felt that all was lost for them, and that nothing remained but to sell their lives as dearly as possible. And who shall paint the agony of the timid women and helpless children, when they saw that no barrier lay between them and the brutal and infuriated Roman soldiers, and knew that nothing awaited them but a horrible death, or a captivity which would be even more intolerable.

In the morning, after a brief interval of repose, Vespasian prepared for the assault in the following order. A body of men selected from the bravest of the cavalry, were made to dismount, and stationed in triple rank in front of the breach; they were encased in complete armor, and held long poles in their hands, that they might mount the breach as soon as the bridges were laid. Behind these were placed the flower of the infantry. The remainder of the horsemen were extended around the city, upon the adjacent hills, to cut off such of the garrison as should attempt to escape in the assault, and outside all were placed the archers, who were mostly mercenaries.

Several feint attacks were directed to be made at various parts of the walls, to call off the attention of the garrison from the defense of the breach, but the generalship of Josephus was not inferior to that of his experienced antagonist. The defence of the sound parts of the wall he entrusted to such as were infirm from age, sickness, or fatigue; while he mustered his whole force where he well knew the assault would really be made. Nor did he shrink from taking his own share in the imminent peril. Having ranged his most vigorous soldiers in the breach, he selected six of tried valor, whom he placed in the foremost rank, to bear the first brunt of the onslaught; and of these six he himself was one. He warned his men of the terrific shout with which the legionaries would rush to the combat, that they might not be paralyzed by it, and of the shower of arrows with which their attack would be covered. Against the effect of the former he recommended them to stop their ears, and the latter he instructed them to avoid, by suddenly bending themselves

forward at the moment of discharge and covering their heads with their uplifted shields; and as soon as they saw the planks laid for the enemy to ascend the breach, they were ordered to rush out in a body, not with any hope to save the city,—for that was now impossible,—but to revenge their calamities as much as they could.

To incite their fury, the commander in brief but burning words, set before their imagination their aged parents massacred, their tender babes dashed to pieces, and their wives and daughters abused, by the brutal and implacable foe before them.

That the courage of his troops might not be impaired by the cries of the women and children, Josephus had commanded that these should be confined to their houses, not without threats of immediate punishment, if they did not restrain their grief; for when these helpless and hopeless creatures had looked around, and seen not only the walls thrown down, but the city encompassed with a three-fold army, the glittering swords in the hands of the soldiery, the sun gleaming at every point from the steel-clad hosts on the surrounding hills, and the darts in the hands of the Arabian archers, and marked the fierce and ruthless countenances that glared upon the devoted city, such a wailing shriek had suddenly arisen and been echoed from the mountains, as if the full tide of their misery had already overwhelmed them.

And now the trumpets of the legions sounded for the assault, and the army sent forth such a shout, that the hills rang again, at the same moment the air was filled with a cloud of arrows that intercepted the light of the sun. But the Jews, acting according to their instructions, suffered little from either; but as soon as the bridges were laid, they rushed out upon them, before they were occupied by the besiegers, and a furious fight took place in front of the breach. The legions, kept at bay for awhile, at length uniting into a compact mass, with their shields interlocked above their heads, forced back the valiant defenders, and had already reached the wall, when another maneuver of the fertile mind of Josephus once more turned for a moment, the tide of conquest.

A brief space of time sufficed to heat the oil, which in that country was found in abundance in every house, it was soon brought in large quantities to the breach, and at once poured down in a boiling state on the heads of the crowding hosts that were pressing upwards. Neither their compact array, nor their interlocked shields, nor their iron armor, could protect them from this terrible enemy; it trickled down within their coats of mail, spreading over their bodies like living flame and eating the flesh from their bones. The armor in which the unhappy men were enveloped only rendered the torture more intolerable; the ranks fell down and writhed in anguish, many plunged headlong from the bridges, and others rushed back upon the weapons of their friends pressing on from behind. The advantage thus gained was at once

improved by the indefatigable Jews; for they immediately poured upon the sloping planks of which the bridges were formed, a quantity of boiled herbs, by which they were rendered so slippery that the Romans found it impossible to maintain their footing. All their attempts to ascend were unavailing; they continually fell down or slid back upon the bank; while the Jews, now freed from the necessity of fighting hand-to-hand, threw missiles upon them with great execution.

At length on the approach of night, Vespasian called off his baffled soldiers, having sustained a heavy loss of men, both killed and wounded, while that of the Jews was not inconsiderable. Thus once more repulsed, the Roman general despaired of entering the city by the breach while it was thus vigorously defended. He then commanded the banks to be raised still higher, and three towers to be erected in them, each fifty feet in height, which he overlaid with plates of iron, that they might not be easily set on fire, and that they might acquire stability from their weight. On the summits of these towers were stationed slingers and archers, with the lightest of the engines for throwing stones and darts; and these, being now in height far above the city wall, were able to pour down their missiles with great advantage; while the Jews found it impossible to maintain the unequal conflict with an enemy to whose attacks they were fully exposed, but who was wholly beyond the reach of their weapons. All they could do was to make occasional sallies, which though attended with much loss to themselves did little damage to the foe. Still the Romans were kept without the walls, notwithstanding that every day the advance of their works was more and more perceptible; and still the poor beleaguered city bore up manfully under its misfortunes, though from the most sanguine of its inhabitants hope had long departed. At last on the forty-seventh day of the siege, and ten days after the breach had been made in the walls, the gigantic embankment of the Romans overtopped the battlements of Jotapata, but this unhappy city was destined to fall by treachery, not by force. On this fatal day a renegade Hebrew stole from the devoted place, and crawling to the Roman commander, purchased his own base life by a betrayal of his city and people. This treacherous miscreant represented that now few men were left in the garrison, and those so worn with fatigue, with watching, and with wounds, that even the sentinels could not perform their duty; but that in the last watches of the night they were sure to be asleep. The deserter, therefore, advised that a body of soldiers should steal silently up to the breach just before daybreak, kill the sentinels, and take the city gates before the alarm could be given. The caution of the Roman veteran made him receive this information with reserve. He strongly suspected another of those stratagems which had already effectively told upon his troops. The devotion of the Jews to their cause, and their incorruptibility, had been

extraordinary; the prisoners taken in the siege had alike despised the promises of reward, and the infliction of torments. One of these, after having been horribly tortured with fire, was at length crucified; yet he not only steadfastly refused to communicate anything of the state of the garrison, but smiled in scorn upon his murderers when in the agonies of death.

As the story told by the renegade, however, bore evidence of extreme probability, and as, in case of its falsehood, little damage seemed likely to accrue from the experiment proposed, Vespasian, ordering the man to be kept in strict custody till the event should be known, appointed the next night for the silent assault. On the morning of the first day of the month Tammuz—the last morning that unhappy Jotapata was destined to see—a dense and blinding mist brooded over the city. The light of the stars, “the burning stars of that pure sky,” that commonly sparkled radiantly upon the mountain fortress was now eclipsed; and it was in deep darkness that the Roman soldiers selected for the assault set out upon the enterprise.

Slowly and noiselessly they mounted the machines, and climbed the breach. Titus, the illustrious son of Vespasian, was the first to set foot upon the wall; after him came Domitius Sabinus, the tribune, and a few men of the fifteenth legion. They found the watch sunk in a slumber deep as death, as the deserter had reported; and these they instantly slew without noise. The way being thus clear, the tribunes, Cerealis and Placidus, led on the troops under them, and the prize so long desired was theirs at last; Jotapata was in the possession of the Romans. Overpowered with fatigue, the people slept soundly, unconscious of their danger, though now it was broad day-light, and the Roman army was now crowding the streets; and when the keen edge of the sword at length aroused them from their slumbers, so dense was the fog that it was some time before they perceived the full extent of their misery, or knew that the city was taken. Yet the merciless conquerors left them not long in doubt; pity was unknown to their breasts; and now they were exasperated to the highest degree by the recollection of the brave defense which had so long baffled them of their prey. The sword, therefore, fell without compassion; old and young, man and maiden, infant and suckling, were hewn to pieces, and horrors undescribable reigned without control. The portraiture of the cruel one who now reigned rampant in Judah's cities had long before been drawn by the pen of Him that can not err, and that can not lie. “A beast dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it.” The righteous Lord of Hosts had let loose the Roman “beast,” upon the sinful people of His heritage, and fearfully he did his work. Down the deep and narrow streets the iron-clad legions poured, slaying and trampling under their mailed feet the poor helpless throngs that now made no resistance; and many of the men seeing that all

was lost, preferred to die by their own hands. A few of the boldest took refuge in a tower, and for a while made a show of defense; but seeing themselves encompassed by the enemy, they at length submitted their necks quietly to the sword. Josephus reports, what indeed is scarcely credible, that in that day of horrible carnage, the Romans lost but a single man, a centurian, who was slain by a Jew to whom he had offered quarter. The whole of that long day was spent in massacre; and when night at length fell, none of the people of Jotapata remained alive, but the few that had concealed themselves in wells and caverns and other secret hiding places. The next day these were carefully searched for; the men were butchered, and the women and children to the number of twelve hundred, were reserved for a horrible captivity. Forty thousand Jews slain during the siege offered the first sacrifice to Roman vengeance. And now the city was razed to the ground, the fortifications were demolished, and but a heap of blackened ruins remained to tell where the gallant mountain-fortress had once stood proudly rearing its beautiful head to the sky. . . . "Is it nothing to you, all ye that pass by; behold, see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. From above hath he sent fire into my bones, and it prevailed against them, he hath spread a net for my feet, he hath turned me back, he hath made me desolate and faint all the day. The yoke of my transgressions is bound by his hand, they are wreathed, and come up upon my neck; he hath made my strength to fail, the Lord hath delivered me into their hands, from whom I am not able to rise up. The Lord hath trodden under foot all my mighty men in the midst of me; he hath called an assembly against me to crush my young men; the Lord hath trodden the virgin, the daughter of Judah, as in a winepress. For these things I weep; mine eye, mine eye, runneth down with water, because the comforter that should relieve my soul is far from me; my children are desolate because the enemy prevailed."—Lam. 1: 12-16.

To be continued.

Conference Minutes.

NORTH-EAST MISSOURI.

Conference convened at Bevier, Missouri, July 21st and 22d, at three o'clock, p. m., president John Taylor in the chair. Elders present, John Taylor, Ephraim Rowland, William Vincent, C. Perry, Evan Griffiths, and James McKiernan. Priests: A. G. Holt and Mark Surridge. Reports of branches: Hannibal 22; removed 2. Renick 30; 1 baptized, 3 received, 1 died. Salt River 19. Bevier 133; 1 baptized, 3 received, 1 removed, 1 died, 1 marriage. John T. Richards, Bishop's agent, reported: On hand last report 28 cents; received since \$41.40; total \$41.68; paid out \$42.44; due agent 76 cents. The Bishop's agent was requested to make a report of all received from March 5th, 1887, to March 31st, 1888, also of all paid out. Request was granted. Received from March 5th, 1887, to March 31st, 1888, \$95.66; paid out from March 5th, 1887, to March 31st, 1888, \$96.35; due agent 69 cents. Committee then appointed to examine the Bis-

op's agent's account reported it to be correct. Report adopted. Bro. James McKiernan read a letter from Bro. J. R. Lambert recommending the ordination of Bro. A. G. Holt to the office of an elder. Bro. Holt said that he was not ready just now. July 22d meeting at 10:30, a. m., for preaching by Brn. Vincent and Griffiths. John Taylor was sustained as district president and J. T. Richards as clerk and Bishop's agent. All the authorities of the church were sustained. Adjourned to call of the president. Services: Sunday 2:30 p. m., Saints' meeting; at 7:30 preaching by Elder John Taylor.

GALLAND'S GROVE.

Conference convened in the Saints' Chapel, Deloit, Iowa, June 15th, 16th, and 17th, W. W. Whiting, president, C. E. Butterworth, assistant president, John Pett, secretary. Branch reports:—Galland's Grove 272, 3 baptized, 1 received, 4 removed, 1 died. Salem St, 1 baptized, 1 marriage. Boyer Valley 73, 1 baptized, 2 ordinations, 1 marriage. Mason's Grove 124, 2 removed, 2 expelled. Elders' reports:—Benan Salisbury, J. Hawley, C. E. Butterworth, (baptized 4), J. T. Turner, W. A. Carroll, A. F. Rudd, J. R. Rudd, W. Jordan, I. A. Goff, C. Derry, Pres. W. W. Blair, J. Pett, W. W. Whiting, B. F. Wicks. Priests' report:—J. Pearsall, W. Bullard, (baptized 1), Cyrus Dobson, W. McKimm, J. Dobson. Teacher C. J. Hunt. Deacon J. Baker. Bishop's agent's report:—Cash on hand March first \$30, received since \$383.25, total \$413.25, paid out \$205.60, balance \$207.65, Jno. Pett, agent. Preaching in the evening by Bro. C. Derry. Saturday, 16th, Bro. J. Baker presented a request made by the Boyer Valley branch, that a District Sabbath School Association be organized by consent and authority of this conference. On motion a committee of three, Wm. McKim, J. M. Baker, and C. Derry were appointed by the chair to take the matter into consideration and report to this conference. A committee, viz, G. Myers, W. Bullard and N. H. Brogden were appointed to examine the Bishop's agent's books. A two days' meeting was appointed to be held at the Salem branch, Chas. E. Butterworth and Joseph Seddon in charge, and a two days' meeting at Auburn, Sac county, brethren W. Whiting and J. T. Turner in charge. A request was made by the president of the North Coon branch that two elders be sent to labor there, and in the adjoining county, (Green), from one to ten days. Brn. C. E. Butterworth and J. Pett were, on motion, appointed. The committee appointed to examine the bishop's agent's books reported having found them correct. The report was accepted and adopted and committee discharged. The committee on District Sabbath School Association reported as follows:—"We your committee do hereby recommend that the request of the Boyer Valley branch, respecting the organization of a Sabbath School Association be carried out, and that such an organization be formed in the Galland's Grove district, by and with the consent of this district conference, and that all Sabbath Schools belonging to the several branches of the church in said district, be invited to unite with the said association. The officers of such organization to consist of a general superintendent, assistant superintendent, and a secretary. And that such superintendent be authorized to organize new schools wherever and whenever called upon within the limits of said district." The report was accepted and adopted and the committee discharged. Bro. James Baker was appointed general superintendent of the Sabbath School Association, Charles J. Hunt, assistant superintendent, and Sr. Fanny Pett, secretary. Bro. Charles J. Hunt made a statement in regard to courtesy shown and privilege granted him by the editor of the *Manilla Register* in publishing a reply to a slanderous lecture delivered by Rev. L. Alford, against the Latter Day Saints, and also of publishing the epitome of the faith and doctrine of the church, whereupon the following preamble and resolution was unanimously adopted: "Whereas Rev. L. Alford delivered a slanderous lecture against the Latter Day Saints, which appeared in the *Manilla Register* under dates of March 29th and April 5th, last; and whereas the editor of that

journal printed a reply thereto by Bro. Charles J. Hunt, and also published the epitome of the faith and doctrine of the Saints in issues, of later date. Therefore be it resolved that this conference tender the said editor a vote of thanks for his just and gentlemanly course in affording a misunderstood and persecuted people the privilege of defending their faith and reputation through the columns of his paper." A copy of the foregoing was ordered sent to the editor. Resolved that we thankfully accept of the appointment by Bro. J. R. Lambert, missionary in charge, of Bro. Chas. Derry to labor a portion of his time and have charge in the Galland's Grove district. Bro. W. W. Whiting was appointed to preside over the district until after the close of the next conference; he to have the privilege of choosing an assistant. Bro. C. E. Butterworth was his choice, and on motion was sustained as assistant president. Bro. Ira A. Goff was appointed to labor in Guthrie county. The spiritual and temporal authorities of the church were sustained in their office and calling. In the evening preaching by Pres. W. W. Blair. Sunday forenoon a good spiritual prayer meeting was had, after which Bro. Blair read Rev. 22, and spoke of the joys and happiness, and glory that will be given as rewards to the faithful ones. Bro. C. Derry was appointed to preach in the afternoon, but a heavy rain prevented the people from assembling. In the evening Bro. Blair preached from the text, "I am the way," etc. A good interest was manifest in all the meetings, and the spirit of quietness and joy and peace prevailed throughout. Adjourned to meet at Galland's Grove, Friday, November 16th, at 2:30 p. m.

Miscellaneous.

NOTICES.

Bro. J. M. Blood, of this city, is hereby requested to report to E. N. Webster, care of Frank Steffe, No. 296 Ruggles street, Boston, and give satisfactory reasons for his course or he will be proceeded against, and expelled from the church upon serious charges now pending against him, and without further notice.

E. N. WEBSTER,

Pres. of Boston church.

Boston, Massachusetts, July 25th.

CONFERENCE NOTICES.

Conference of the Pittsburg and Kirtland district will convene September 1st and 2d, 1888, at New Philadelphia, Tuscarawas county, Ohio. We hope to have a large gathering. I hope the branches will report in full. Those branches newly organized will please report names, date of birth, baptisms, &c. Brethren E. C. Briggs, G. T. Griffiths, B. V. Springer and Leonard Scott are expected to be with us, and others who can come. Business session will convene Saturday at two o'clock. Come filled with the Spirit of God that we may have a good time.

JAMES BROWN, Dist. Pres.

A conference of the Southern Indiana district will convene at Eden branch, near New Providence, Clark county, Indiana, August 25th, 1888. We desire all branches to report, and as many of the officers and members of the district as can practically be there. Bro. James Gillen will be in attendance. Come, brethren, rally once more, that we may have a good time and enjoy God's Spirit.

JAMES G. SCOTT, Pres. of Dist.

NORTH-WEST KANSAS.

Parties coming by railroad from the westth south, and south-west, will stop off at Burr Oak, thence one mile west and nine miles north to State Line. By railroad west, north and north-west, will stop off at Guide Rock, and enquire for Dr. J. B. Fisk, or Paul Stone, one mile due south of Guide Rock, on the north bank of the Republican river. Bro. A. Saladen lives two miles north and four miles west of Guide Rock, Kansas. This conference will convene at the residence of Bro. William Parsons, five and one half south of Guide Rock, September 15th, 1888.

Parties coming by rail will notify Bro. Parsons in time by postal card. They will be met with teams at Burr Oak or Guide Rock on the 14th.

JOHN D. BENNETT, Dist. Sec.

Conference will convene at the chapel in South Rawdon, Hants county, Nova Scotia, September 14th, 1888, at 7:30 p. m., for prayer service; at 10 a. m., on the 15th for business. Saints, if any, living in Cape Breton, or New Brunswick, or in this province will come or write us at South Rawdon, Hants county, Nova Scotia, we will try to assist them to spread the gospel news among their neighbors.

A. H. PARSONS, Missionary in charge.

NEW ENGLAND REUNION.

The Reunion for the Saints of New England is appointed for August 18th, 1888, at Jonesport, Maine, in the Saints chapel. Reduced rates have been obtained by way of steamer City of Richmond, which leaves Portland, Maine, every Tuesday and Friday at eleven p. m., arriving at Jonesport the following evening, affording an all day sail along the coast of Maine, stopping at Bar Harbor and other summer resorts, a beautiful and picturesque trip.

The Saints are earnestly requested to take advantage of this opportunity to meet together, as it is the first, and intended as the commencement of a series of this kind to be held yearly for the improvement and social and spiritual development of the Saints as well as the spreading of gospel light among the people.

Come, feeling the dignity and gravity of co-workers with God in the great work of human redemption.

The fare from Portland to Jonesport will be \$5.00 for the round trip. The Saints of the Massachusetts district will meet and start from the residence of Bro. Steffe, No. 296 Ruggles street, Boston, where some of the committee will be present.

F. M. SHEEHY, Chairman of Com.

CAMP-MEETING AT WILBER.

There will be a camp-meeting held in Castor's Grove, one mile and a half south of Wilber Nebraska, beginning August 25th, and closing September 2d. The grove is a lovely one on the bank of the Blue river. The water supply will be of the very best, both for man and beast. Hay will be furnished on the ground at a nominal price, and grain can be procured readily, and at the lowest rates. Fuel free. Those coming by rail will have to get off at Wilber where teams will carry them to the grounds. All will be done that can possibly be done to make the meeting a success. By request of committee, R. J. ANTHONY.

FIVE HARVEST EXCURSIONS.

The Burlington Route, C., B. & Q. R. R., will sell from principal stations on its lines, on Tuesday, Aug. 21st, Sep. 11th and 25th, and Oct. 9th and 23d, Harvest Excursion Tickets at Half Rates to the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions call on your nearest C., B. & Q. Ticket Agent, or address P. S. Eustis, Gen'l Pass. and Ticket Agent, Chicago. 12t

MARRIED.

GREENE—ROBBINS.—At Lisbon Falls, Maine, June 8th, 1888, Elder Ulysess W. Greene to Sr. Abbie E. Robbins, Elder F. M. Sheehy, officiating.

RAWSON—BARSS.—At the residence of the bride's parents, Sand Beach, Michigan, July 25th, 1888, Bro. Thomas Rawson and Sr. Mary E. Barss, Thomas Whitford, priest, officiating. The young couple go to housekeeping with the best wishes of their many friends.

DIED.

SHAW.—At Weiser, Washington county, Idaho, July 28th, of typhoid fever, Sr. Mary E. Shaw, wife of Henry Shaw, and daughter of the late Rufus Pack, of Mills county, Iowa, aged 46

years, 6 months and 14 days. She was baptized the fall of 1859, by Elder E. C. Briggs, in Mills county, Iowa. She leaves a husband, three sons, and one daughter to lament the loss of a true wife and fond mother. She was the mother of thirteen children, of whom nine are gone before.

DONALSON.—At Independence, Missouri, June 25th, 1888, of congestion of the brain, Charles William, only child of Mr. and Sr. Donalson, born September 12th, 1837. Funeral services by Elder F. C. Warnky at the cemetery.

"Why do we mourn for dying friends? Or shake at death's alarms? 'Tis but the voice that Jesus sends To call them to his arms."

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ADDRESSES.

E. C. Brand, care Mrs. Henry Stamford, 712 Q Street, Atchison, Kansas.
G. A. Blakeslee, presiding Bishop, Gallien, Michigan.
A. J. Moore, Elkhart, Anderson Co., Texas.

AUTUMN LEAVES,

Published monthly for the

Youth of the Reorganized Church of Jesus Christ of Latter Day Saints,

Price per year \$1.25.

M. Walker, Editor and Publisher.

The following is the contents of the Autumn Leaves for September:

The Story of the Book of Mormon. Little Katie Haden. Advice to young men starting in life. The greatest artist. Duddlekins. A mistake of mothers. Little things. September cluster of memory gems. Autumn leaves from the tree of poetry. With the church in an early day. Under the lamp-light. I say what I think. The poor widow's offering. Aiming high. Noble deeds. Helpful hints and suggestions. Gideon R. Lederer. He that believeth. Iowa weather. Hints on health. From Malachi to Matthew. Grumblers. Editor's corner. The nun of the battle field.

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BRADEN—KELLEY DEBATE.

Cloth Boards, 396 pages 1 75

Propositions:—(1) Is the Book of Mormon of divine origin, and are its teachings entitled to the respect and belief of all Christian people? (2) Is the Church of which I, Clark Braden am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ as it was left perfected by the Apostles of Christ? (3) Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact, the Church of God, and accepted with Him?

FORS CUTT—SHINN DISCUSSION.

Paper covers, 194 pages 25
J. Shinn affirms "The Bible teaches the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

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THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death when either is at liberty to marry again."—Page 380, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 797.

Lamoni, Iowa, August 25, 1888.

No. 34.

Trical Scout

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR

Lamoni, Iowa, August 25, 1888.

THOMAS DAY ON MORMONISM.

In April of this year, 3d, 4th, and 5th, there met in convention in Salt Lake City, Utah, a number of ministers from, and belonging to the different Christian denomination represented in the territory, there being more than a hundred delegates of them. The object of the convention was to secure a better understanding among these gentlemen from differing organizations as to the subject of Mormonism and the best way to work for its overthrow. The result is published in a pamphlet issued by Frank H. Nelden & Co., Salt Lake City, 1888, and is entitled "Christian Progress in Utah. The Discussions of the Christian Convention held in Salt Lake City." One of the delegates to this convention was Thomas F. Day, pastor of the Presbyterian church, at American Fork, Utah, who read a paper upon the theme: "Mormonism as an obstacle to Christianity." This essay we give entire, and offer thereon the comment that we deem necessary.

"It is not my purpose to set forth in detail the numerous perversions of the truth which underlay the Mormon system. That has in part been done in the excellent paper to which we have listened. I am to consider these perversions as practical hindrances to Christian success. Mormonism as an *obstacle* to Christianity, is my theme.

"1. We may as well admit the fact that the Mormon system is an obstacle. The Christian system, as you and I receive it, finds in Mormonism a stalwart and determined foe. The antagonism appears at many points. For the sake of clearness, let us proceed along the familiar lines traversed by Christian theology, touching on points where the opposition is most pronounced. Time would fail me were I to try to enumerate them all. I shall confine myself to these five topics, viz.: Revelation, God, Man, Salvation, the Church.

"(1.) And first, take Revelation. It is one of the glories of Christianity, that it successfully challenges belief on the ground of an authenticated revelation of God's will. It carries a book by which it will stand or fall. It asks no favor. It demands credence on the score of worth. It deprecates credulity. It invites research. It

claims the homage of the intellect without resort to mummery or special pleading. The conflicts that have raged about the Bible are part of the record of its permanence. Christianity would be a weakling, indeed, if it divorced from that splendid line of evidences which is its historic dower. The sources of its credibility are the indisputable facts of history. Its course has been a perennial triumph. Its achievements are the marvels of the centuries. Its power to silence cavil, and rebuke the shallow sneer, is overwhelming. Its hold upon the world's intelligence is due, not to mere reverence for its antiquity, but to the cumulative evidence of its divine origin.

"Let us pass now within the confines of this new system. Explain it as we may we feel that we are in an entirely different atmosphere. Things have a dubious and capricious look. Mormonism plays fast and loose with revelation. It claims to believe the Bible, but it discredits the sources on which the authenticity of the Bible rests. It takes what it likes, and what it does not like it attributes to mistranslation. It claims infallibility for books of its own, and these books, whatever else may be said of them, are certainly a "revelation" of the essential difference between Christianity and Mormonism. Mormon revelation is a thing of its own kind. Taken as a whole it is a mere jumble. It is wanting in perspective. It lacks the Biblical caution and reserve; the stately advance toward an ultimate goal; the sharp delineation of heart-searching truths; the supremacy of the eternal over the temporal, of the lofty over the trivial and mean. All that is good in it is borrowed, and all that is original is inane.

"Is it not plain that this low ideal of revelation constitutes a real obstacle to the progress of Christianity?

"(2) Take again its idea of God. Brigham Young summarily voiced it, when, addressing a congregation of children, he said, 'Children, the Christian world believes that God is a spirit, without body, parts or passions. But that is a mistake. *God is a great big man like me!*' There you have it. Bishop O. F. Whitney, in a recent tabernacle sermon, said, 'God is a perfect man.' Mormonism prepares the way for the deification of man by humanizing God. The pride of the natural man is at the bottom of it. Bring no railing accusation against the Mormon devotee. Naturely you would like to be a God yourself, if the way were clear; and sometimes pride has driven you to wish that the one Supreme were blotted out, that you might be independent. The Christian doctrine concerning God, all argument aside, has this meritorious feature: It rebukes man's vaulting ambition, saying: 'Be still and know that I am God alone.' In a word, it humbles man by exalting God. It tends to keep us in our true place, as dependent creatures of one 'God over all, blessed forever.' This is what we need; at the same time it is what the rebellious heart most dislikes. Hence the Christian doctrine meets with instant protest on the part of those whose minds are steeped in the delusive doctrines of Latter Day theology.

"(3) Look at its doctrine respecting man. The anthropology of Mormonism is the converse of its theology. God and man are interchangeable terms. God was like us once; we shall be like Him by and by. Literally so. If faithful here, we shall achieve Godhood in the world to come. All divine prerogatives are attainable by man. We are deities in embryo. What an abyss of pernicious error is this! The opposition to Christianity along this line is outspoken and bitter. Take, for example, the Bible doctrine of man's native depravity. You and I, sir, were taught

that doctrine by those who instructed us in the great truths of religion. Personal experience has convinced us of its truth. We hear a great deal in these days about 'bearing one's testimony.' For one, I believe in it. I have no objection to hearing a man say that he 'knows' a thing; it is *the thing that he says he knows* that may sometimes be open to question. I am moved to 'bear my testimony.' 'I know' that I am a sinner, through and through; that no shred of native merit cleaves to me; that every imagination of the thoughts of my natural heart is evil, only evil, and that continually. Furthermore, I believe this is true of every individual of our race. Now how does Mormonism receive such testimony? It was remarked by one who heard Dr. Archibald Alexander preach a searching sermon, that flashed unearthly light upon the sinner's heart, that 'Dr. A. must have been a very wicked person in his youth, for how else could he describe so well the thoughts of wicked men.' Perhaps the average man would say, 'Well, from your own testimony, you must be a great sinner, but you ought not to judge the rest of us by yourself.' This unwillingness to plead guilty to God's tremendous charge is characteristic of human nature everywhere. It is not strange that Mormonism should side with fallen man, and oppose Christianity at this vital point. Agreement is impossible. The two systems are antipodal.

"(4) In direct line with this is the Mormon idea of salvation. Do not make the mistake of supposing that the Mormon ignores atonement. He preaches it; he believes in it. But according to his view it avails for original sin only. Christ atoned for Adam's sin, but not for our personal transgressions. In other words, the atonement set the race on its feet once more, gave each of us a new start, making it possible for us to work out our own salvation by actual obedience to the divine commands. It is salvation by works, pure and simple. It is flattering unction to lay to one's soul, but Christianity will have none of it. 'For by the works of the law shall no flesh be justified.' (Gal. 2, 16.) 'For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast.' (Eph. 2:8, 9.) We must iterate this teaching. Many a twist and turn will the soul make to evade the truth, but we must hold fast to it as our clue if we would lead the blind out of the labyrinth.

"(5) Lastly, consider its doctrine respecting the church. How fascinating is the idea of an infallible church into which one may run and be safe! We are not able to compete with the Mormon church in this matter. Did any of the reformers claim to be inspired? Did Luther receive heavenly 'keys?' Was Calvin ordained to the priesthood by apostolic hands? No; but Joseph Smith laid claim to all these things, and therefore the church which he founded is the only legitimate church of God on earth. These are large assumptions. They captivate many minds and offer serious hindrance to our work. Regarded in any light, it is a dangerous error. How easy to say: 'I am in the true church, and therefore I am safe.' The last sermon I preached in my own field was on this subject. No matter whether the Mormon church or the Presbyterian church be the true one, the proposition is that multitudes may sincerely seek shelter in either and yet be finally lost. And so long as I have voice to speak for God, I must oppose the churchism that is rife amongst us. Adding souls to the church is one thing; adding souls unto the Lord is quite another. Churchism leads men to think that God will deal with them by proxy and in the mass. That will not do.

Priestly mediation is obsolete. We must come forth from churchly hiding and meet God in our own person, and settle the controversy. Force that issue upon men! It is our business as Christian teachers. The brunt of battle is on us; and in this sign we must conquer or ignominiously fall.

"(2.) My second point is that this obstacle is one that is by no means small. I need not tarry long here, for this is implied in what has already been said. It is not wisdom to ignore the strength of an opponent. I do not care to conceal my own belief that Mormonism, in itself considered, is one of the greatest obstacles that modern Christianity is called to face. I appeal to you who have been longest on the field. Are you not more and more convinced the longer you live here, that this system of error is one of vast proportion, subtle, intricate, a very mystery of iniquity? I say nothing against our neighbors who sincerely embrace this system as their hope of life and death. I speak only of the system itself. You imagined you knew all about it the first six months of your sojourn here; you have never known so much since. You went into the fray with the air of one who says: "Go to; let me show you how to smite this thing." You tried it. You soon began to think it hard work. You longed for easier worlds to conquer. You were afraid you would die before any shining victories were won. After a few more spurts, you settled down to steady work, a wiser if not a sadder man.

"We must face the facts, my friends, without flinching and without despair. Let us acknowledge that Christian truth has a hard struggle before it in this region; that it is no child's play to convert a sinner from the error of his way, when once he has run for shelter to a false religion. Let us remember, too, that this state of things is not exceptional. Christianity has similar experiences the world over. Compact systems of error resist its progress. Spiritual darkness, that may be felt, claims "squatter's right" to large fortunes of the broad domain. It is enough that Christianity murmurs not against these hard conditions. Its militant cry is "Onward" It thrives best in face of foes, and shrinks not from the tug of war.

"(3.) And this suggests my last remark. These very obstacles that lie in the path of spiritual Christianity will redound to its glory. A dam thrown across a mountain stream may stop its flow for a time, but ever from above the reinforcing springs and melting snows pour down their waters until the flood overleaps the barrier and sweeps onward to the valley. So shall it be here Mormonism itself, battle-fronted and menacing, will serve a useful purpose in affording an opportunity to spiritual religion to attest its superiority and conquering energy. Error is Christianity's foil. Heresy provokes the truth to use greater plainness of speech, and thereby sharpen the contrast between them. We have a wonderful illustration of this in the first Christian century. Sometimes we wonder why the fourth gospel was so long delayed. In due time, after the ascension, the synoptists leaped into the arena, each with his mighty argument. But John was silent. Heresies swarmed on every hand. Here, the Ebonites, denying the Lord's divinity; there, the Docetans, denying his proper humanity. But still the beloved disciple, who knew his Master best, said nothing. He heard as one who heard not. He went aside and mused: and while he was musing the fire burned. At last he poured forth that glowing and resplendent gospel which shone upon the world like the Sun of Righteousness itself. Late in coming, its majestic affirmations were the final tests of truth. John's answer to Ebonitism was this: "In the beginning was the word, and the word was with God, and the word was God;" and to Docetism: "The word was made flesh, and dwelt among us." The budding heresies were struck with blight before they had time to bloom; while the glorious truth which their rise evoked has filled two millenniums with its light, and remains in undiminished lustre with us still.

"New times bring new phases of error. But though fresh heresies arise and "compass us about like bees," even then will we be confident.

They shall perish before that mighty word which came among men conquering and to conquer."

The announcement made by Joseph Smith, that the answer to his earnest prayer, "Which of these churches, O Lord, is the right one?" was "None of them is right. They have all gone out of the way," was in itself calculated to array the active representatives of the different existent church organizations against him, and with him whatever he had to present to the world in the form of religion, or church organization; nor can we, looking back over the years that have passed since the announcement was made, wonder that warfare was made upon the proposed new creed; our only wonder has been, not that the opposition was made, but that it should have taken on the form that it did. Were it not that Rev. Day, like the great majority of those who have preceded him in contesting the debatable ground of belief with Mormonism, has assumed that Mormonism as a system from its inception is an error, and hence that it is all bad, we should not have ventured an examination of his effort. But, as the subjects discussed at this convention seem to show a studied unity of effort, we choose to presume that Mr. Day has by agreement presented the strong positions of the convention against Mormonism as a system, purposely involving the whole in the paper read, and striking at its existence root and branch; for this reason, being interested in the perpetuation of what we believe is good in the system, we essay to review what is presented in that paper.

1. The title chosen by Dr. Day assumes that Mormonism is an obstacle to Christianity, and this assumption is alleged as a fact in the opening sentence of the article and admits it.

2. This was intended to be taken as starting; and it would be, were it not that Mr. Day very carefully lays down what he means by the Christianity to which he states Mormonism is an obstacle; and it is that particular phase of religious belief which he and his fellow denominational delegates have received, and to this system, that which these gentlemen were the advocates and representatives of, Mormonism is a "stalwart and determined foe." When it is remembered that Mr. Day is a Presbyterian, and his fellow delegates were of that denomination, the Methodist, Episcopal, Congregational, Baptist, Lutheran, and Church of England, all of them church organizations in existence when Joseph Smith states that he was told none of them was accepted of God, for all had gone out of the way, it will not be thought strange that Mormonism should be rated as opposed, strongly opposed to them, or the phase of so called Christianity represented by them.

Admitting that Mr. Day is honest in his religious convictions, we must also believe that his allegiance to the Presbyterian church organization and his adherence to the faith of that church are founded in his belief that they more nearly represent true Christianity, and therefore, that the church organization to which he belongs is "pre-

eminently *the* Church of Christ." His choice of church relationship and continuance in such connection can not be reasonably explained upon any other grounds. In proceeding to demonstrate why he considers Mormonism to be an obstacle in the way of and a foe to the Christianity of himself and his fellow ministers, he proposes to traverse the familiar lines of the theology received by him as Christian, and deal with those things in the Mormon system which appear to him most formidable; enumerating them under five heads, Revelation, God, Man, Salvation and the Church.

3. In all that Mr. Day writes in reference to the Christianity of the Bible and the cumulative evidences of the divinity of that record we agree; and in his eulogium of the triumphant progress of the Christ idea we share; but to the implied assumption that the revelation found in the Bible is alone all that there is, has been, or is to be of revealed Christianity we can not agree, and whether that phase of religious belief more especially represented by Mr. Day, to-wit: Presbyterianism, could afford to stand the challenge of belief, which he so broadly utters for Christianity, we are in grave doubt; nor do we believe that he would consent to "stand or fall" by the "book" which he "carries," the Bible. Notwithstanding what Mr. Day asserts touching the hold which the Bible has upon man, we are quite satisfied that much of the reverence in which the book is held is due to its antiquity and the awe with which the sayings of the fathers are invested by reason of their ancient character. The Bible itself is still the subject of cavil, even among intelligent men, chief of whom in America at present is Col. Robert G. Ingersoll, than whom no more intellectual, brainy man sat in the convention at Salt Lake City; and much of the argument used by some of the apologists for some of the things complained of in the book are met, not by a "shallow sneer," but with grave wonder that men can be so inconsistent, to say that they believe and then evade or deny what the book states.

4. When Mr. Day passes into an examination of the philosophy of revelation, principle or fact, as it is in Mormonism, he finds himself in a new atmosphere. In this atmosphere things assume to him a dubious and capricious look. This is not to be wondered at. The Christianity of Presbyterianism, with which Mr. Day is familiar, denies both the principle and fact of revelation from God, Christ, or the heavens to man in the times which now are; confining the will and fact of communication of intelligence from God to man to the times past, as taught by that system of Christianity received by Mr. Day and his school; and how other than strange could that man feel who is suddenly transported from the darkness of the world unlighted by the candle of the Lord into the light of God's day of power. Mr. Day errs widely when he asserts that Mormonism "discredits the sources on which the authenticity of the Bible rests." He simply resorts to assertion in this, and offers no particle of proof in support of the state-

ment. No such discredit is thrown upon the Bible. The revelation of Mormonism clearly states to those who would teach Christ; "the elders shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel." "My laws concerning these things are given in my Scriptures." "Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continues." "Whosoever repenteth and cometh unto me, the same is my church." In this there is nothing "dubious," nothing "capricious." It is clear, crisp and emphatic. John, to whom Mr. Day appeals against the Ebionites and Docetans, stated that the "Light had come into the world but the darkness comprehended it not." And need any one be surprised that he who denies present revelation from the Lord should fail to comprehend or appreciate it.

If Mormonism takes what it likes of the Bible and discards what it does not like, it does nothing more than Mr. Day does; and why should he condemn it? Mr. Day writes: "The Christian System as you and I receive it," showing that there is in the Christian system something which they had not received; and that some others had. He might, if questioned, say that the Unitarians, the Disciples, Christians, Universalists and Catholics, all of them as much parts of Christian organizations as are the Presbyterians, Church of England, Methodist and Baptist churches, received the Christian system differently from what he and his hearers did, and that they were not to be taken as proper exponents of Christianity. If he should so say, we have nothing to offer other than this, when you get these slight differences in your theology adjusted so to be at unity among yourselves, and reconcile them to the word of God, the Bible which you say Mormonism in its revelation disavows, then may you call upon those whom you are seeking to deliver from their errors with some show of consistency—get the beam out of your own denominational eye; and possibly your sight will be the clearer. When Mr. Day states that the revelation of Mormonism "lacks the caution and reserve" of the Bible, what does he say less than that Bible revelation is uncertain. If Mormon revelation is positive, uncautious and without reserve, he pays to it the tribute of being true. Were it fraudulent, doubtful and uncertain of its source, it would then be wavering and vague. The ultimate goal to which Mormon revelation points the believer is the "Life and immortality" brought "to light" by Jesus Christ "through the gospel." There is no good reason why that in the gospel restored, as Mormonism claims that it has been, there should be a "stately advance" toward an ultimate but hidden goal. In the light of present revelation the dim perspective is passed, and what is revealed direct is made tangible; and if the revelation be but a re-

statement of what was once delivered but has been lost sight of, there would be the same characteristics attaching to the revelation that were found in its anti type; hence, the books which Mormonism accepts as its own, but supplement the "heart-searching truths" of the good book. Mormonism admits that whatever of good it has is borrowed. Just as the light of all lesser suns is borrowed from the great central orb, so are all truths held by men but borrowed from Him who is the author of all truth. The light of revelation is but borrowed, being lent of God to men who sincerely pray, Lord, give us light.

5. Mr. Day shows but a partial knowledge of the God whom Mormonism declares, when he takes a statement of Pres. Brigham Young, made to a company of children, as the declarative formula of belief of the church on this point.

"We believe in God, the Father; Jesus Christ, His Son, and in the Holy Ghost." This is the statement of belief. This Father is a personage of Spirit, glory and power, possessing all perfection and fullness. The Son, who was in the bosom of the Father, is a personage of tabernacle; and who was like his Father, possessing the fullness of the Father. The Holy Spirit is the mind and will of God, the Father, and Christ the Son, the principle of intelligence and power by which the Father and Christ work their sovereign will in the earth, if not in the entire universe. Man was formed in the image of God.

It is this last statement that Mr. Day crystalizes into his objection, from a Sunday School statement of Pres. B. Young. He fortifies his misconception by quoting an isolated statement from a sermon of O. F. Whitney, a bishop of the Utah church. But what will this ardent devotee of the system of Christianity found in the creed of Presbyterianism do with the words of the "book" which he "carries."

"And God said, Let us make man in our image, after our likeness." "So God created man in his own image."—Gen. 1: 26, 27.

Here the History first states that God said to somebody, "Let us make man," and afterwards that God did make him as he proposed in his own image and "likeness." Here is a chance for Mr. Day, or some other of his denominational colleagues, to enlighten the Mormon who may stand with the King James' translation of the Book in his hand and ask him the troublesome question, "Am I permitted to believe this record as it reads?"

Besides this, that wondrous revelation of God's goodness and will, the New Testament, which advances in such a "stately" manner to "an ultimate goal" states that Jesus Christ was the Son of Man." John, whom Mr. Day quotes to destroy the force of a part of Mormonism, says, "The word was made flesh." He further said: "After me cometh a man."—John 1: 30. Jesus himself affirmed: "And hath given him authority to execute judgment also, because he is the Son of Man."—John 5: 27. Will Mr. Day please tell us who the father of Jesus Christ was? But Paul, who prob-

ably understood the Christian system as well as Mr. Day, states what should be conclusive in regard to the question of the image of man and of God.

"Who being the brightness of his glory, and the express *image of his person*."—Heb. 1: 3.

Can Mr. Day, or any of his colleagues reasonably object to the intelligent man accepting this testimony of Paul in regard to the image and personality of God? If he can not, how, and upon what ground can he charge Mormonism with having humanized God. The theology of the Presbyterian doctrine may meet with protest from minds that have read the Word, but if so, who is to blame? Is the Word, or the theory in fault?

6. To prove that his conception of the Mormon idea of man is an erroneous one, Mr. Day cites the doctrine of man's native depravity, and calls it a "Bible doctrine." What proof is there in the Bible of man's "native depravity," if by that Mr. Day would have us to understand that man is by nature, (creation), a depraved being. God saw his work, including man whom he had created in his own image; "and behold it was very good."—Gen. 1: 31. If man was then good, that was his normal, or natural condition. That he afterwards became carnal, sensual, devilish; does not prove natural, or native depravity.

7. Salvation. Mr. Day admits that Mormonism believes in the atonement; but takes shelter from the teaching of the New Testament concerning baptism, under the statement of Paul respecting the law of works. This is a common mistake and needs only a text or two to show where the mistake lies. Paul had reference to the Mosaic law, of which he otherwheres said they were "statutes that were not good;" that the "comers thereunto could not be made perfect." The Lord said, "Repent and believe the gospel."—Mark. 1: 15. He also said, "He that believeth and is baptized shall be saved."—Mark 16: 16. It was not the works of the New Testament economy that Paul had in view when he said, "Not of works lest any man should boast;" for immediately after this it is written: "For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them."—Eph. 2: 10.

To walk in good works is to be found in the performance of them, and the "righteousness which is by faith," is the righteousness of the gospel, which Paul certified to the Romans was the righteousness of God. "I am not ashamed of the gospel of Christ, for therein is the righteousness of God revealed."—Rom. 1: 16.

Of these boasters of salvation by faith alone, James clearly wrote: "Show me thy faith without thy works, and I will show thee my faith by my works."—James 2: 18. "But be ye doers of the word." "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1: 22, 25.

In this philosophy of doing what is com-

manded in the "law of the spirit of life in Christ Jesus," as it is called by Paul in his letter to the Romans, James must have been taught of Christ, for the same Lord stated to "those which believed on Him, If ye continue in my word, then are ye my disciples indeed."—John 8:31. The same disciple, loved of the Master, wrote concerning the love that was to characterize those who were to be "found walking in truth;" "and this is love, that we walk after his commandments."—2 John 6.

Men do not stand still, or sit still when walking; and the grave mistake Mr. Day and his co-workers who believe and teach that men are saved by faith alone are making, is in causing those to whom they preach to disregard the nature of Christ's requirements. Men are not saved by works without faith, nor faith without works. Both are commanded in the system taught by Christ; both were essential in the day of James and his fellow teachers and apostles; and if needed then to complete the full plan of redemption and salvation, they are now, by parity of reasoning, necessary to the accomplishment of the same end.

"What doth it profit my brethren, though a man say he hath faith, and have not works? Can faith save him?"—James 2:14. Presbyterianism says yes; the Bible says, No.

"Faith worketh by love."—Gal. 5:6. Faith without works will not save a man. "Even so faith, if it hath not works, is dead, being alone."—James 2:14, 17. "Was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar?" "Seest thou how faith wrought with his works, and by works was faith made perfect?" "For as the body without the spirit is dead, so faith without works is dead also."—James 2:21, 22, 26.

The distinction is clearly made in Romans: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe."—Rom. 3:20-22.

Mormonism admits that it is by the grace of God that men are saved. Grace means favor, and by the favor of God, not the works of the law of Moses, men are saved. This does not absolve men from obeying the command: "Repent and be baptized every one of you, in the name of the Lord Jesus Christ." Acts 2:38. For all men are to be judged and rewarded according to their works. See Math. 25:31-46; Rom. 14:10-12; 2 Cor. 5:10; Rev. 20:12.

8. Of the Church as a body Jesus said: "Upon this rock will I build my Church." Math. 16:18, and in Acts 2:47, it is stated that "there were added to the church daily such as should be saved." One of the objects had in view by Jesus Christ in the work he did, was "that he might present it (the church) unto himself a glorious

church, without spot, or wrinkle, or any such thing." Eph. 5:27.

It can not be that Mr. Day would have men believe that men can be saved in any other way than by "actual obedience to the divine commands." If men can be saved while in a state of disobedience to God's commands, why is obedience to Christ enjoined. If obedience is not to be an actual one, but a constructive, or mental acquiescence only, what objection can be raised to the idea of proxy punishment as well as salvation.

Mormonism does not teach an infallible church; but it does teach the Church of Jesus Christ as a means ordained of God unto salvation of them who in faith in God and Christ "press into it." The church on earth is a part of the "family of God in heaven." The church is also the arena, instituted of God, in which the believing disciple may by divine aid "fight the good fight of faith," and wage successful conflict against the "world, the flesh and the devil," and win the crown, eternal life. And it is a strong argument against the reformers, including the originators of the church to which Mr. Day belongs, that none of them could, or can say "I am in the true church, and therefore am safe." The true believer in Christ does not say this, but he may safely say: "I am in the Church of Christ," and if I "endure unto the end I shall be saved." He may even quote the words of the apostle and from them take comfort unto a renewal of spiritual diligence. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved." 1 Cor. 15:1, 2.

Can any one say that Paul was not at this time a messenger in the Church of Christ, and referred to that which he had taught the Corinthians, the gospel of the church, which they had obeyed?

It is true that many may enter either the Mormon, or the Presbyterian Church and be lost after all; so, also, many were received into the Church in Christ and the apostles' time who fell away and were lost. So may men now accept Christ, be reckoned among the faithful, then fall away and be lost. We believe with Mr. Day that it is to be a face to face with God's judgment, every man to answer for himself rather than the church for him; but it is certainly within the bounds of reason and human belief that God through Jesus Christ intended and established the church as the fold of the Good Shepherd in which the sheep who hear His voice may find shelter and be safe. The Jews had a cloak for their sins until Jesus came, but when he came they had none. So it is now, they who worship God, must worship him in spirit and in truth. It must not be "the Christian system as" Mr. Day or Joseph Smith may "receive it;" but it must be the Christian System as it is in Christ and as revealed in God's word that men must receive, without putting denominational church construction upon it; that and that alone, including the church, is given of God for salvation unto man.

9. Mr. Day believes that "Mormonism is one of the greatest obstacles that modern Christianity is called to face." He speaks of the "system itself." It is in the light of this statement that we answer. It is modern Christianity that Mormonism opposes. It is not primitive Christianity, the New Testament Christianity, that Mormonism as a whole opposes. The declaration made by the angel was that it was a restoration of "the everlasting gospel," the true doctrine of Christ that was conferred upon the elders to preach fifty years ago. And this was the proclamation that Mormonism made at the outset. If the statement was true, and we believe it was, then Mormonism as a system, being in accord with Christ's teaching and the doctrine and church organization of the New Testament, can well afford to bear the charge of being an obstacle to that modern claim to christianity "having the form, but denying the power thereof."

The statement made by Mr. Day that it is no "child's play to convert a sinner from the error of his way, when once he has run for shelter to a false religion," is two-edged; it applies equally as well to those devotees of sectarianism who are banded together under the shelter of differing creeds, in modern guises of thought and teaching, and asking men to believe that, whereas, there was originally only one church, one faith and one baptism, there are now many churches, many faiths, many baptisms into many bodies; differing in their confession of faith, organization, doctrines, names and forms of government; and yet acknowledged of God as *one body*. It is as difficult to convert one of these would be teachers as to convert the sinner, as Mr. Day terms the adherent to Mormonism, from the error of his way.

10. Mr. Day soothes his brethren with the thought that Mormonism presents a formidable front, only to enhance the glory to be won by himself and them in hurling themselves against the ramparts of its entrenchments. Did it ever occur to Mr. Day that if perchance Mormonism "in itself considered," as a system, should be the nearer the truth as it is in Christ Jesus, the fate of those who should hurl themselves against it is named in prophecy, "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."—Matt. 21:44; Luke 20:18. Mormonism does not, like the Ebionites, "deny the Lord's divinity," nor deny "his proper humanity;" it confesses both. When, however, modern Christianity with its long line of creed-steeped doctors of the divine law assumes to mystify the one and avoid the plain reading of the word of God upon the other, Mormonism with that word, the book which these ecclesiastics carry, in the hands of its devotees rises up in the spirit of original Christianity and opposes the iconoclasts who would deprive fallen humanity of "the faith once delivered to the Saints."

We have not written in defence of the errors of Utah Mormons; to condone the evil there may be there, nor to deprecate the just censure that men who have depart-

ed from the original faith may deserve; but we have written in defence of the truth as revealed to Joseph Smith by an angel of God, and as it is contained in the Bible, the Book of Mormon, and the book of revelations given to the church, and as testified to by the Spirit to hundreds of those who, out of a pure desire to be saved have obeyed the command, "repent and be baptized and ye shall receive the gift of the Holy Ghost."

EXTRACTS FROM LETTERS.

Bro. Heman C. Smith wrote from Sheridan, Nevada, July 29th, and says:

"I think my stop in Nevada has been beneficial. Of one thing I am especially grateful, that while Brighamism, and another ism are a moral stench in the nostrils of people here, I have not heard a breath of suspicion against the moral conduct of a single one of my brethren of the Reorganization who have preceded me in this missionary field. If it is a sin to be proud of this, then I am sinful."

We are glad to welcome brother and sister Burton and daughter, who landed August 4th. In a letter written from Oakland, California, August 6th, Bro. Burton says:

"We arrived Saturday, August 4th, all well. I will stay for a few days in Oakland with Bro. Heman C. Smith, who arrived yesterday."

EDITORIAL ITEMS.

THE news from New South Wales, by letters, from brethren T. W. Smith, J. W. Wight, and Edward McGurk, is most cheering. A new district has been formed, and good officers chosen to preside over the district.

Of the public domain belonging to the United States there remains to be surveyed and put upon the market for settlement the following amounts: In Colorado 6,000,000, acres; in Arizona 12,000,000; in California 30,000,000; in Dakota 49,000,000; in Minnesota 7,000,000; in Nevada 39,000,000; in Montana 64,000,000; in Utah 41,000,000; in Washington Territory 20,000,000; in Idaho 44,000,000; and in Florida 7,000,000, a total of 332,000,000 of acres of land still open to the adventurous settler.

We can not any longer fill orders for Bro. Josiah Ells' work in defense of the the Book of Mormon, "Prophetic Truth." The edition is exhausted, and it is out of print.

Bro. George A. Culbertson, writing from Chelsea, Nebraska, June 30th, mentions two cases of healing, both the parties who were members of the church being instantly restored to health in answer to prayer and administration by the elders. Bro. Culbertson rejoices in the blessings of the gospel. Want of space prevents the insertion of his entire letter.

Bro. George H. Graves in a letter dated at Ypsilanti, Michigan, the 7th inst., speaks of his trip to St. Thomas, Brantford, London, Chatham, and Buckhorn, Ontario, and of his being shut out of the Colored Methodist Church at Brantford, and states that three persons at that place gave their names for baptism.

We have received from brother W.

Gerrard, Jr., the secretary of Zion's Hope branch of London, England, a report of the quarterly business meeting of that branch. Our space forbids the publication of the minutes of branch conferences as they are reported in the published minutes of the districts. However we are glad to hear of the zeal manifested by the London Saints and to learn that they are united in their efforts to advance the cause of truth in that great city. The brethren there are filling appointments on the Sabbath and during the week, endeavoring to improve every opportunity offered. They have a prosperous Sunday School, and are not neglecting the important work of that department.

WE are informed by Bro. Joseph Dew-snip, who writes from No. 42 York street, Cheetham, Manchester, England, July 30th, that the sermon published in HERALD No. 26, said to have been delivered by the Bishop of London, in renunciation of his office and its emoluments is an error; he says of it:

"The whole thing is a gross fabrication, from beginning to end; and personally, I regret very much that it has found its way into the pages of the *Herald*."

We also regret that anything so erroneous should have been published by us. We had some doubt of its genuineness at the time; but thought it hardly possible that any public print would publish so gross an imposition, and we credited the article to the paper whence we took it.

WE clip the following from the *Wilber*, Nebraska, *Republican*, of the 9th instant:

"CAMP MEETING NOTICE.

"The Latter Day Saints will hold a camp meeting in Tobias Castor's grove one and one-half mile south of Wilber, commencing August 25th and continuing nine days. The grove is situated near the main road where a good foot-bridge crosses the old river bed just east of Mr. Castor's house. There is a good ford at the same place. Hay and grain will be furnished on the ground at a nominal price. Due care will be taken to preserve order and make the services profitable and attractive. Ministers from abroad will be in attendance and present the way of life as understood and believed by them. All who feel interested in the salvation of the human family should attend these services. Many good citizens are identified with us, in faith, who teach a closer walk with God. All who attend this meeting will learn much concerning their salvation."

QUESTIONS AND ANSWERS.

Ques.—Is it right for a Latter Day Saint to keep a stand on a race ground on the Sabbath?

Ans.—No. The laws and usages of the church utterly forbid anything and everything of the kind. The law says: "And that thou mayest keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and pay thy devotions unto the Most High. Remember that on this, the Lord's Day, thou

shalt offer thine oblations, and thy Sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full." D. C. 59: 2, 3.

THE Guide Rock, Nebraska, *Signal*, for August 4th, has the following kindly notice of the effort of Bro. John D. Bennett, of Cuba, Kansas:

"The citizens of Guide Rock have for several evenings past been entertained, and we trust profited by addresses in the Congregational Chapel and in the open air, by Elder J. D. Bennett, of the Church of Jesus Christ of Latter Day Saints, presided over by Joseph Smith, son of the founder of the so-called Mormon sect. Mr. Bennett will address the people this evening and to-morrow (Sunday) evening at some suitable place on the west side of Main Street. His Sunday evening service will commence about seven o'clock but no day service will be held, as he does not wish to interfere with the worship of any of the other churches. Inasmuch as considerable misapprehension exists in regard to the doctrines advocated by Joseph Smith and his followers, this will afford our people an opportunity to inform themselves on the subject. Mr. Bennett declares what he understands to be Bible teachings with an earnestness that seems born of conviction. He denies that the founder of the church was a polygamist in theory or practice, and holds that the plural wife system of the law-evading, "blood-atoning," "Adam" worshiping Mormons of Utah, are heresies, the outgrowth of corrupted morals under the fatherhood of Brigham Young and his lecherous associates, who sought to shield their criminal practices under the garb of a doctrine false in origin, theory and practice."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Rocked on her breast these pines and I,
Alike on nature's love rely;
And equal seems to live or die.
Assured that he whose presence fills
With light the spaces of these hills,
No evil to his creatures wills."

HOW MANY of us as Christian parents are looking after our children as we ought. We call these perilous times. How many of us stop to think that these are perilous times for them? Do we know what kind of companions they associate with, and where they spend their evenings? Do we mothers teach our daughters and sons to confide in mother, and that if there is anything they are not willing to tell mother there must be something wrong? Especially in cities where there is every allurements to entice them away from everything that is true and good, how careful we ought to be, for little by little they get drawn away. Not anything very bad at first, perhaps, does Satan tempt to, but they are led on and on from one little step of sin to another, if we do not guard and keep them by the grace of God, until they get hardened and do not care for the result.

O, may God help any of us that have been careless of any of these things, to be more faith-

ful to our children in the future, and to take them by the hand and both kindly and seriously warn them of the snares and temptations that may be put in their way, and ask them for their own sakes, for our sakes and especially for the Lord's and eternity's sake, to be cautious of the company they keep, and to be true and good, and not go to any place or do anything they would not want father or mother to know. In the great judgment day we would not any of us want our children to rise up in judgment against us, and say, "Father, mother, you knew about all these things, why did not you warn us? Why did not you keep us from them?" Let us on the other hand be careful of our example to them, and not leave anything undone that is our duty to do, and God will do his part.—*Sel.*

PRAYER LEAGUE.

Concert for August 30th.

Memory texts from Inspired Translation.

"For in that day, before the Son of Man shall come, he shall send forth his angels and messengers of heaven. And they shall gather out of his kingdom, all things which offend, and them which do iniquity, and shall cast them out among the wicked, and there shall be wailing and gnashing of teeth."—Matt. 13:42, 43.

Subjects: For the upbuilding of Christ's kingdom, and for the growth of unity, spirituality, and purity of life and purpose among His people. For many afflicted ones who have asked our prayers.

ELEANOR.

HOME COLUMN MISSIONARY FUND.

Sr. J. Saladen, Amboy, Neb.....	\$1 00
Sr. Ellen Albertson, Frazee City, Minn.....	52
Sr. Emma Tilton, Lamoni, Iowa.....	1 00
Sr. Lydia Curtis, Bandera, Texas.....	1 00
Sr. S. H. Johnson, Indian River, Me.....	50
Sr. Charlotte Phillips, Lucas, Iowa.....	53
Sr. Sarah E. Fain, Holden, Mo.....	1 00
A Sister, Ohio.....	1 00

LAMONI, IOWA, August 16th.

CHATHAM, Ont., July 23d.

Dear Sisters of the Home Column:—I have been much strengthened and blest by the messages of love and the influence of the Spirit which I have felt while reading the Column. I have often felt it to be my duty to express my gratitude to God in writing to you, but whenever I would take my pen, the fear of appearing in print and of occupying space which should be given to others better qualified to express their ideas, would hinder me from writing.

I feel that the proposition of the Prayer League is the result of the promptings of the Spirit of God, and if engaged in in the right way will be well pleasing to Him. If those who engage in it, neglect not to watch as well as pray, it will prove effectual in accomplishing much good. Having enlisted in the army of the Lord, there must be no sleeping soldiers, neither can furlough be granted. I feel that Saints have much to learn, and daily experience teaches the grave responsibilities resting on those who have obeyed the gospel. I often feel unworthy the name of Saint, and have much to overcome; am often much discouraged, but I always find that the more I try to watch and pray, the better am I able to bear the burdens of life. Let the Prayer League be established and devoutly entered into with the determination to give ourselves unreservedly to God and his cause, and eternity will reveal the

result. May our faith be united and firm. I shall watch the Column for further items in regard to it.

Your sister,

MARY A. VINCE.

CHARTER OAK, July 27th.

Dear Sisters of the Home Column:—Desiring to cast in my mite with the rest of the sisters, I will send a few lines also. Oh, if I could write some words of encouragement that would help some one as much as some of the letters in the Column do me. I oftentimes think of what a trial it is for some of the sisters who have husbands that are not in the true church. To such I would say, Pray without ceasing; fast and pray. There is a great deal in fasting and prayer; it has done much, very much for me; and, dear sisters, it will for you if you are humble and trust in Him who is the giver of all good. Sisters, send in your names to the Prayer League. I feel that it will accomplish much good if we work unitedly, in the strength of the Lord, praying Him to bless us. As we are deprived of the precious privilege of meeting and communing with Saints, we ask them to pray for us, that we may live faithful until Jesus comes, that we may receive a crown that is for the righteous.

Your sister in the true faith,

MAY BUTTERWORTH.

VICTORIA, Ills., July 27th.

Sister Frances:—You wonder why the names come in so slowly? Judging the experience of others by my own, I will say, I think many times they are hindered by a multiplicity of cares, which so completely fill every moment of time that they can with difficulty appropriate to themselves even the few moments required to write, as they would like, to the *Herald* they so much prize. I for one, felt, while reading the first letter of Sister Eleanor, that it was a heaven-born thought. The Prayer League, to bind together in close unity, the isolated ones who, like myself have not the privileges of meeting with the Saints, and who have to depend in a good degree upon the church papers for their spiritual food.

And now let me exhort every dear Saint that has felt the need of a loving Savior, in times when no earthly friend could be relied on, and who has found Him near when they sought Him, to let no trifling matter keep them from sending in their names, that we may, by our numbers and faithfulness build a wall of prayer around our weak and careless ones whom we can reach in no other way. Oh, sister, I feel we need to be faithful; we need to be strong. If called the weaker vessels, I think sometimes we have the heaviest burdens to bear.

S. E. COOK.

DEFIANCE, IOWA, August 1st.

Dear Sisters:—That God who has watched over me for eighty-eight years seems to be willing to let me stay yet awhile, but I can't help thinking my race is nearly run. I often think while gliding down "Life's River," of the happy meetings which I shall have with the loved ones who have gone before. Not only them, but the hundreds with whom I have traveled during the days of our greatest persecution. "But the Lord is good, a present help in time of trouble, and he knoweth them that put their trust in Him."

It is almost fifty-five years since I embraced the glorious latter day work. It is as precious to me now as it ever was, and I have this to cheer me

in my last days. I would say to the sisters and friends, Let us put on the whole armor, keep our lamps trimmed and burning, for the Kingdom is ours and the hour of redemption is near.

Yours in the faith,

SARAH HAWLEY.

RHODES, IOWA, July 27th.

Sister Frances:—Our branch here is scattered, still there are a few faithful ones that assemble themselves together often, and are blessed by the Spirit. We have read a good deal about the Prayer League, and think it will be the means of doing much good. We are hoping and praying that all Saints may try and let their light so shine before the world that many may see the beauty of the gospel plan. We rejoice in the work, knowing that it is of God.

Praying for the welfare of Zion, we remain your sisters in Christ,

PHEBA DUMBOULD,
ELLA ROBERTS.

AMBOY, Nebraska, August 7th.

Sister Frances:—Though one of the scattered ones, I feel to rejoice in this glorious latter day work. I am thankful for the privilege of being numbered with the sisters in the Prayer League, and may the Father help me to be faithful. I have much faith in prayer. I asked the Lord that my husband might be brought to see the light and obey the truth, and my prayer was answered, for which I praise his holy name. My family are outside the kingdom, but I have faith in God that they will come to a knowledge of the truth. Your sister in the one faith,

JANE SALADEN.

GREENVILLE, Pa., August 7th.

Dear Sister Frances:—Having read sister Eleanor's and also sister Ackerly's letters, speaking on the subject of the Prayer League, and thinking a great deal about the matter, I have come to the conclusion that we, as mothers of the Hopes of Zion, will be very remiss in our duty, if we neglect to take this matter into serious consideration and also act upon it.

Do not let us be behind those who are only obedient to a perverted gospel, while we have obeyed the truth even as it is in Christ Jesus; but of what will this avail us, if we do not bring forth fruit, so that our children, seeing our good works, may be led to follow in our footsteps.

Fathers and mothers showing to their children that they have a faith that is as real as life itself and showing it in their daily life, the truth will so impress itself on the hearts of their children that it will be as natural for them to be Latter Day Saints, as it is for them to call you mother or father. The thought has come to my mind very forcibly of late of the great importance of the home influence.

Suppose there are one thousand families in the church who average five children, under twelve years; and that these are trained up in the true faith for the next fifteen years, so that they will become members at the proper time, the church will have five thousand new members, without sending one elder out to preach.

Now, all that is needed to bring about this grand result, is for the fathers and mothers to live prayerful and careful lives before their children, letting them be partakers in all their spiritual enjoyments and blessings, as far as their minds can grasp; let us teach them the princi-

ples of the gospel as regularly as we give them their meals. "As the twig is bent, so is the tree inclined." There is a true saying that "Like begets like;" therefore let us try every day of our lives to be as we would have our children be—good Saints.

When reading a sermon by the Rev. Talmage on the training of children, I was struck by the aptness of his comparison between the mind of a child and a bushel measure. He said, "Fill a bushel measure full of corn and there will not be any room left for husks."

Words can not express my thankfulness that such a magazine as the *Autumn Leaves* has been printed for the good of our young people, and I think the older ones love to read it about as well as the young. This morning I prayed earnestly that the life of our dear sister Frances might be long and her spiritual strength continued, according to her every want and that other of the able ones may help her in so important a work for the young of the flock. Ever your sister in the faith,
EMMA H. GARRETT.

LYNN, Mass., August 1st.

Dear Sister Frances:—Though young in years and in the gospel, I feel that it is my duty to write to the Home Column. I have enjoyed reading it very much and can say it encourages me to go on. I am glad that I ever obeyed this gospel, and it is the desire of my heart to do all I can for Jesus. Pray for me that I may be faithful to the end.
Your sister in Christ,
SADIE CROMPTON.

Correspondence.

PARKERSBURG, W. Va., Aug.

Bro. R. S. Salyards:—All are well at Kirtland and are getting along fairly. The summer has been a fine one there and the best crops in that section of any for five years past. The place you left is now occupied by Sr. Hannah and daughter from Cleveland. She is a good and zealous lady, so we have a good helper in her in church matters. Last Saturday and Sunday I was at the new field near Warren, Ohio, and held three meetings and attended one held by the United Brethren preacher. He had been pitching into us at his fortnightly visits and had tried to turn us out of the church, and had even at their district conference put in two new trustees to effect his object, and then the new trustees went back on them and said they could find no fault in us, and would not do it. They fear the people, —and truly they are on our side and manifest great interest. On Sunday evening I had the largest turnout we have ever had there and attentive enough to please a speaker. W. H. Kelley opened up this field in June with Bro. E. C. Cady from Pittsburg, and since then Brn. Griffiths, W. H. Garret, Leonard Scott, and I have supplied the pulpit. The people there have been greatly pleased with these brethren's efforts, and although Satan through his old time pious aids has lied about and slandered them, yet we expect a triumph and an ingathering and permanent abiding place for the true disciple at Warren. I have never been more pushed in trying to meet calls and demands and in overseeing business at Kirtland than this summer. Had expected to have given the *Herald* readers a view of the Cin-

cinnati Exposition ere this, but could not find the time. I now expect some aid in local work at Kirtland, which will be permanent, about the first of September, when Bro. M. B. Williams will move there and be ready to do what he can. Now I am down in hot fields for a time, at the urgent request of Brn. Griffiths and Devore to defend the faith against the attacks of certain Campbellite fellows out near Cornwallis, West Virginia. I am notified that we begin on the morning of the 7th inst., and discuss forenoon and afternoon for three days. Likely this will be in the open air too; so you may infer my prospective enjoyment. Enough to kill a first class auctioneer. I shall trust in the Lord. Expect to return north as soon as I can. Remember me to all the friends. Hastily and faithfully for Zion's cause,
E. L. KELLEY.

CUBA, Kansas, Aug. 2d.

Dear Herald:—I write from Guide Rock, Nebraska, where chance has thrown me, and where the Spirit bids me remain from day to day. I desire that Bro. L. Anthony and the district authorities at Wilber will make a note hereof as my report, in part, at least. I reached this point on the 20th ult., intending to only remain over night, but the citizens offered us a church building and requested preaching. I could not decline, and spoke the evening of the 21st. I then went to Bro. Beebe's at Superior, where I spoke Sunday morning and evening, returning to this place July 25th and obtaining the privilege of the house of worship from Friday until Sunday evening. I stepped into the printing office and was granted permission to set up my bills, paying for stock and press-work. On these bills I stated:—"We have no affiliation with the polygamous, law-defying heresies of Utah Mormonism. In view of the many misstatements, and misconceptions concerning the purpose and doctrines by us believed, taught and practiced, we only desire to correctly present our case that the public may know whereof we affirm." We scattered them through the town, (five hundred inhabitants), mostly in private dwellings and dooryards. The first night my congregation was small, the second night smaller, besides Bro. and Sr. Fisk, three ladies and one gentleman were present. But we had the assurance that there were many listeners outside the chapel walls. Sunday morning a respectable gathering greeted us,—the elite of the city—and in the evening the audience was greatly increased. I have been thus particular to show that trifling discouragements should not be allowed to step between the elder and his duty.

On Monday morning as I sauntered along the street, I observed a gathering in front of the hotel. Joining the throng I found they were listening to a dispute between two individuals, one of them opposed to Christianity and Bible teaching; the other as I afterwards learned was a Mr. Mason, a nurseryman of Shenandoah, Iowa. Mr. Mason assumed that Christianity was suffering from divisions and splits. After the smoke of the contest had cleared up I inquired of Mr. Mason if he could suggest a remedy for those ruptures. He thought all were good, and should be accepted and endorsed as one. I asked:

"Would you include Brighamite Mormonism?"

"No, only established orthodoxy. It is true

there is a split off from that church which professes to denounce the noxious features of that people, but it is a question whether the claim is based on *bona fide* honor, as they are constantly sending men there, and Smith himself goes there frequently, and it is just as probable that they are one in their theory and practices in the valley as that they are not. In the states the law and public sentiment will not suffer it, and the experiences of the past and surrounding influences are not lost on the shrewdness of these people. Both accept Joe Smith as the founder, and the Book of Mormon as the groundwork of their faith. The book is assumed to be the transcript from golden plates, dug up, as claimed by Smith, but in reality are the transcripts of a novel written by a Mr. Spaulding."

"Have you read the Book of Mormon?"

"Yes sir."

"Did you find anything in it that taught or justified polygamy in any sense?"

"I do not recollect."

"Do you recollect reading Jacob's reprimanding the people for their pride, arrogance and oppressing the poor? (Book of Mormon page 116), and that 'grosser crime' against God, by seeking to justify themselves in committing the 'abominable whoredoms' practiced by David and Solomon of olden time by marrying more than one wife, and the curse pronounced for doing such a wicked deed?"

"I do not remember it; it has been a long time since I read the book."

"Did you ever see the Spaulding Romance?"

"No sir."

"I am the possessor of a verbatim copy of that manuscript, and you can obtain a like copy by writing to the Saints' publishing house, at Lamoni, Iowa, enclosing fifteen cents."

"Is it anything like the Book of Mormon?"

"About as much as the Koran is like the Methodist discipline."

"But how shall I know the work is not a fraud?"

"By the statements and affidavits therein contained concerning its authenticity, and if still in doubt, your mind may be set at rest by seeing the original copy now in the library of Oberlin College, in Ohio. Have you any personal acquaintance with any of that party whom you claim were split off from the Mormon Church?"

"Yes, sir; at Shenandoah, Iowa."

"Did you ever hear any of their preaching?"

"Yes sir; I have heard Joseph Smith, the president of the church, preach."

"What is the character of that people and their doctrines?"

"Blameless, so far as I know. But I do know from the correspondence of near relatives who went to Utah that the doctrine of polygamy was taught and practiced by the church as far back as 1850, and was talked of in 1848."

"Are you aware that Mr. Smith deceased in 1844?"

"Yes sir."

"And do you know whether that principle was taught or practiced by him, or the church during his lifetime?"

"No sir. I think it was not taught nor practiced until after his death."

"Now, sir, you speak favorably of this people, and exonerate Mr. Smith from complicity with the Utah heresy. Why not represent them as you know them to be, rather than pan-

der to the prejudices of an uninformed public?" Just then a bystander suggested that as I seemed posted on these questions, that I tell them what the Book of Mormon is, and how obtained. After answering, I turned to Mr. Mason but found only the empty chair which he had occupied. It was then suggested that in the evening I should address the citizens on the street, to which I promptly agreed. The place was designated, and at eventide I was on hand. While waiting, and contemplating the cadences of music that floated on the air from some musical instrument, the proprietor of the hotel approaching me asked if I would object to the organette being used as a precursor of the exercises of the evening. I said certainly not. He then directed me to where the instrument was doing service, and I found Mr. Mason manipulating the crank. I stated to him that the people were assembling to hear a religious discourse, and that there was a desire to have him discourse some music for the occasion to which he consented, and as the notes of "Sweet hour of prayer," with other heaven-born strains floated out on the gentle air a large company gathered, and for one hour and a half I talked to them of justice and judgment. Thinking that I had already tried their patience I rested on Tuesday night, and was met with many regrets that I did not speak again. But I made it up to them on last night, and as they are still thirsting they cried out for more, and tonight, with God's help I will be with them again. When I first came here the people seemed invulnerable with their armor of prejudice buckled up to the throat, but now, thank God, I hear little else than praise of the gospel plan.

JOHN D. BENNETT.

BALM, Mo., August 7th.

Dear Herald:—Last evening about eight, it rained and hailed here. The hail, some of them as large as goose eggs, broke windows and split weather boarding, going through roofs of houses, also killing chickens, geese and rabbits, breaking crockery ware, smashing tin vessels, and laying waste corn crops. I began to think of the hail that is to come spoken of in Rev. 16: 21. The storm did a great deal of damage. Yours,

D. E. TUCKER.

DOW CITY, Iowa, Aug. 7th.

Dear Herald:—We have a branch of about seventy members which is in fair condition. We also have a society called "The Gospel Research Society," which meets each Sabbath evening. This society is sometimes like the "Theological Class," spoken of through your columns by the Sunday School Association of the Southern California district. We believe it to be a great benefit to all who take part therein, as it will prepare them to meet the opposition which may be brought against the church. In these meetings, those who are to lead in speaking take their places in the stand and begin as one would in preaching, bringing forth argument in favor of the subject in hand. We have had many a happy meeting of this kind, and to those who have not such a good work begun, we would say, Begin at once, with the intention of learning more about the work, and you will never regret the time thus spent. The General Conference called our president to labor in the district, leaving us without an active and experienced minister.

But those to whom the duty falls, realizing that as time rolls on the aged must give way to the ones now growing up, or as it is in this case, those who are more experienced will be called to more responsible positions, have taken hold of the work as they realize that duty calls, and are trying to "fight the good fight."

Your brother in Christ,

LEONARD BUTTERWORTH.

PARIS, Tenn., Aug 5th.

Bro. Joseph:—The *Herald* still comes to us as a welcome visitor. We always find something in it that gives us strength and courage. I have been a member of the church over seven years, and have never seen the time when I felt more like pressing on and helping to advance the cause we have espoused than now seeing that God is blessing his people as in days of old, with signs following. Soon after I became a member of the church I was taken very sick. A good brother (G. S. Hyde), was near, whom I called to administer to me, which he did. I was healed then and there, and at other times too numerous to mention. I am glad to be associated with such men as have been sent into this part of the field. The fatherly advice they gave has always been good. Bro. John Thomas is here. He landed at Fulton, Kentucky, about May 15th. He can not hear from Bro. Gillen, but he has kept up constant work in this section and is zealous in the cause. He seems, if possible, stronger in the faith than he was seven years ago when he organized this branch. He wont take a nod for howdy, but shakes hands. Four have obeyed since he came, and others are almost persuaded. Bro. Thomas and Seaton have gone some sixty miles away to Bro. S. Read's. The latter is working in that region. He is a worthy brother. We look for Bro. Thomas in a few days. Bro. W. H. Griffin is still in bad health. Hope he will be out in the field soon, as he makes a full hand.

Yours, in the one faith,

W. J. SEATON.

PER CHENEY, Mich., August 2d.

Bro. Joseph Smith:—I arrived at Cheney the 28th of last month and commenced preaching on Sunday evening, the congregation being rather small. Since then our meetings are increasing. Last Tuesday we went to a school-house in the neighborhood to preach. On the steps was a notice:—"I hereby forbid E. Delong or any other Latter Day Saint or Mormom to enter these premises." and on the blackboard a picture of a tree bearing fruit (apples I suppose) and the devil reaching after them. The school officers present unlocked the door and rang the bell, and our meeting went on nicely.

I showed the people that such treatment always followed the true followers of Christ, and Christ himself. When will people learn to desist from such a course? Perhaps not until the judgment day. Well, I am glad of one thing; they are striving for information. "They that murmur shall learn doctrine." The other day a gentleman, a school master wrote to Washington and asked for an explanation of the difference between us and the Mormons. The answer was, "We keep no record of any church," and told them to "write to Joseph Smith, the president of the Reorganized Church of Jesus Christ of Lat-

ter Day Saints," and gave them your address with the answer. I have not heard anything more about writing to find out the difference. I expect to remain here a few days. Next Sunday I think one or two will be baptized.

With kind regards, and in gospel bonds,

E. DELONG.

DE WITT, Nebraska, August 7th.

Bro. Blair:—Since writing before, I have preached ten times at Fairbury, Nebraska, and created a good interest. I spoke in the public park, and at the close got a dose of eggs for my pains. Am on my way back there now from our quarterly conference, held at Wabash. Since conference I have spoken four times in Nebraska City, and baptized one, a son of Bro. James Ferguson. Spoke twice at Bennett, where I left Bro. Bronson and came on to this place to-day, but can do nothing here on account of Free Methodist camp meeting. Will go to Beatrice to-morrow and endeavor to get an opening there; then on to Fairbury again.

Yours in bonds,

HYRUM O. SMITH.

GOOD INTENT, Kans., Aug. 10th.

Bro. Blair:—Bro. E. C. Brand has been with us, and has been laboring in this part of Kansas to the best of his ability what little help we were able to give, and has been the means of settling some of the little difficulties in this district, and stirring us up to the sense of our duty, we hope we will be encouraged to go on with renewed energy. He has preached about forty sermons in our district, baptized one person at the Centralia conference. Those who were baptized by Mr. Hickey some time ago, sent for Bro. Brand to go and baptize them—like those at Ephesus—and when he had reasoned with them, they were baptized in the name of the Lord Jesus, knowing now that they had been deceived. There were six in number, and one more came forward and was baptized. The work in this part of the field is a little on the increase. Last Sunday, August 4th, we went to Fanning station. Bro. Brand is still there preaching.

Yours in bonds,

DANIEL MUNNS.

OLIVET, Dakota, August 4th.

Dear Herald:—When I wrote last I was laboring at Olivet. We commenced in the Christian Church and held three meetings. Some of their members were opposed to us having the church, and it was closed against us. The minister was in favor of us having the church, but he was overruled. He formerly lived in Galien, Michigan, and is well acquainted with Bro. Blakeslee. He speaks very highly of him. We got the use of the school house and held three more meetings and believe good was accomplished. Have spoken at three points in the county and will go to a new place to-morrow. I feel well in the work and will press forward and do all that is in my power. I realize that blind zeal is not what is needed, but a faithful, persistent effort. All our deliberations should be tempered with wisdom. In company with brother Hogaboom, I went to a place about eleven miles from his home in Charles Mix county, and held forth there. We had good liberty and left some that wanted to hear more. Also made an effort in Springfield,

Bon Homme county, but prejudice was strong, and but few out to hear.

My health is improving, God is blessing me with his Holy Spirit, and my way is onward until the victory is won, or we sleep in the silent land. Bro. Alexander H. Smith wrote me to keep my powder dry. I faintly understood him and it encouraged me to strive all the harder. Two of the biggest lies that the devil ever told, have been told here as well as elsewhere. That is, "If you are only honest and sincere in your belief, you are sure of salvation."

The elders and the men of the church that labor in the affairs of business are to labor together. By this I understand that the elders are to give their time, and the powers of body and mind that God has given them, and go whenever and wherever God calls them, without consulting their own interest, although it may be away from home and family and friends, all that is near and dear to them, and that the men of the church are to provide for the wants of himself and family by giving that part of their increase that God has commanded them to impart. I think it would be a good move for all the missionaries, and all the elders to observe this law; and thus by their example as well as precept to stimulate others to action. I am for one going to do so and then I will have a right to preach it as loud and long as I want to.

Praying ever for the triumph of the work and welfare of God's chosen reapers, and of all of God's Israel everywhere, I remain your brother,
E. E. WHEELER.

Dear Herald:—Eagerly have I scanned your bright pages for weeks in hope of seeing some word from those among whom, I, in company with Bro. J. S. Roth labored lately, but in vain. I cannot think the flame of love so brightly burning only a short while ago, has waned, flickered, coldly died; no! no! I believe it to have been lit by the torch of Divine love which never dies. I rather look for a reason in their desire to learn from others older, in the good cause, and a self disparagement of their own abilities to entertain or benefit; but let them be assured a message now and again will not subject them to the charge of presumption for the grand old organ has a snug family letter box in its kindly keeping labelled "Correspondence," open ever to missives of love, intelligence and goodly counsel or cheer. So "Write Saints write, all good tidings write. Yea write in all good cheeriness."

There are some of you sisters whose contributions would find a kindly eager welcome in "Mother's Home Column," or "Autumn Leaves." Let a desire to do good, and not a fear of criticism actuate you and may the heavenly altar fire be your pen's motor.

Since leaving you I have had several interesting experiences in company with strangers to our doctrine, who seemed to honestly desire to learn the truth, and were not averse to hearing good of us as a people. One man from Galien Michigan, who knew Bro. G. A. Blakeslee, made eager inquiries concerning our faith. The gentleman was an adventist, liberal, reasonable, and apparently honest in heart. Bro. Roth took him in hand and supplied him with tracts and facts, while I locked horns with an elderly Scotch Presbyterian minister who made some amusing and of course, ineffectual efforts to make Hebrew

sense out of the English nonsense in the King James' translation, and finally admitted in desperation that King James' translation was "no very gude," nor perfect, and on the question of future probation said he hoped we were right. When I asked him if man's conception of justice Divine was a higher one than the reality, he said certainly not; God's thoughts being infinitely higher than man's. Bro. Roth directly asked him why he did not preach them then instead of man's conceptions. He said, "I can't go outside of my commission." Then Bro. Roth told him he had better burn his commission and quit preaching a lie.

This conversation was in a freight caboose; some twenty listeners who became deeply interested as their brightened, animated appreciative countenances betokened. We left the car with many a hand shake and kindly spoken good bye; even the old Scotchman taking our addresses and that of the publishing house at Lamoni. Being delayed for over an hour at one place, we availed ourselves of the opportunity to canvass the doctrine, and history quite thoroughly. I bade good-bye to Bro. Roth at Amber.

On my way home I met a gentleman in another caboose, who was at one time correspondent for a British paper, and was sent by his principals to Plano, Illinois, to learn what he could of the sect called Mormons, and write it up. He volunteered to say he was treated in a courteous, Christian manner, read our books, talked with our President and other leaders, and after upwards of three weeks' investigation, he came to "the conclusion that the Latter Day Saints were a branch of the Church of Christ, with some erroneous views." Said that he should be sorry to know any of his brethren to be discourteous, or to speak slightly of so good a people. The gentleman's name is Mr. Manning, at present pastor of the Presbyterian church in Clarence, Iowa, fourteen miles from this place. What a different verdict from that of Mr. Henry Cullen's, rendered in his public assault at Fulton, in which he falsely said "the doctrine is not founded on Christ."

I have been doing the best I could to keep the good counsel of the Bishop, to free myself from encumbrance, so I may be at liberty to take up the sickle once more—a work I most dearly love. I hope to open a recruiting office of the Celestial Army in Tipton e'er long.

May Zion arise and shine.

W. T. MAITLAND.

BURNSIDE, Ills., August 10th.

Dear Herald:—I am holding forth at present in Burnside. The weather was fine and bid fair to be for some time, so the brethren thought it best to hold meetings in the park, which is indeed a nice place. The people came to hear, and judging from the interest manifested, there will be an ingathering soon. I am glad that the Spirit of God is working in the hearts of the people. The Spirit is with me in power; the Father is blessing my labor and many are believing our report. I have been invited to preach at the McGuffy School-house, where a few years ago Bro. S. J. Salisbury tried to get the house and could not. The time has come when they want to hear from us.

I have been preaching at the Oak Grove School-house, and notwithstanding the busy time, the people turned out well. While some

would say, What meaneth this? Others would rage and try to get the people to "imagine a vain thing." We go from here to Rock Creek. Bro. S. J. Salisbury is working with me. The prospects are good in this mission; the only thing I have to complain of is that I can not get around fast enough; there are so many places where they want preaching, and I can only preach in one place at a time; but "all is well that ends well."

In bonds,

THOMAS WELLINGTON.

McFALL, Mo., August 9th.

Bro. Joseph:—I have just returned from a pleasant trip to Allendale, Missouri. I also got up into Iowa, so brother Stebbins must look out as I may be getting on his grounds, although a brother at Allendale said that where I went was no man's land; so if that is the case I feel safe. I tried to do all the good I could while there and left some almost ready to come in. I left the Saints feeling quite well. In bonds,

J. W. JOHNSON.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

WHAT LAWS ARE WE UNDER?

WHILE I do not advance the following thoughts as the views of the church, nor of any class of officials in it, yet I think they will not be found contrary to the doctrine of the church, nor to the facts in the case. I dislike controversy in the church papers; and yet freedom of thought must be allowed where opinions differ, particularly when the object of those who write is to reach the truth. Debate for the mere sake of the mastery, I despise with my whole soul. And I have a very poor opinion of the person who will contend on that ground alone. Without direct reference to what may have been said by others in the way of reply, I would say, however, that what has appeared in the columns of the *Herald*, prompts me to present my view of the case. The laws that I refer to in the caption of this article are the temporal laws, and the question is, "What laws are we under to-day?" That I am justified in speaking of laws in the plural, will appear farther on in our investigation.

Suppose we view this matter in an historical line of argument. The first law on temporalities was given in February 1831, and reads thus:—"If thou lovest me, thou shall serve me and keep all my commandments. And behold, thou will remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishops of my church, and his counsellors, two of the elders of high priests, such as he shall, or has appointed and set apart for that purpose. And it shall come to pass that after they are laid before the bishop of my church, and after that he has receiv-

ed these testimonies concerning the consecration of the properties of my church, that they can not be taken from the church, agreeably to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family."

Now a word of comment on this. It appears that this law requires that persons having property shall have an understanding with the bishop and his counsellors, and that they retain so much of their property as is needful to support their families. This would of course demand that a man should be allowed to retain a homestead, and sufficient live stock, horses, etc., etc., needful for the carrying on of his business, if a farmer, or his shop and tools if a carpenter, or a blacksmith or other artisan, a store-house and a stock of goods if a store-keeper; and office, type, press, etc., if a printer; a mill with its machinery if he earns his living in that way; his boats and nets and other gear, if he is a fisherman. Men follow various pursuits, and they are all necessary; and all could not follow any one business. All could not be store-keepers, nor all farmers, nor all carpenters. If all the church should sell all they possessed, and would bring the money and lay it all down at the apostle's feet, and distribution was made as every man had need, all would need houses to live in, sufficiently large for the use of their respective families, and the store-keeper would need a building and a stock of goods; and the mill-owner or the manufacturer of broom and fork handles, or shingles, etc., would need to have a mill-house, machinery, etc., or else these men would be thrown out of their accustomed business and be compelled to follow some pursuit that they were not qualified for, or had no taste for. The carpenter, blacksmith, painter, printer, etc., would have to have shops, tools, etc., and the fisherman his boats, nets, etc., and if these men sold out in order to turn their property and tools, etc., into money, they would have to receive enough back to buy other similar property, tools, etc. It certainly then would be wise that they should retain all that they have now, that is necessary for the carrying on of their accustomed business. And if so, what then is demanded of them by the law in question? Simply that which may be called a surplus, or that which is over and above what is needed for their support and their families, after their debts are paid. And when this surplus is paid for the benefit of the poor and needy, the law says that what remains is a man's own property, over which he is made a steward. The Lord gives him this and makes no farther claim to it. Of course the Lord will hold him accountable for its care and use, as He will for all other talents or gifts bestowed on His servants. But it is his "own," and is not held in "common" by any body else. Now what is the rule after this consecration of properties has taken place? The following, viz: "And again, if there be properties in the hands of the church; or any individuals of it, more than is necessary for their

support after this first consecration, which is a residue to be consecrated unto the bishop; it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore the residue shall be kept in my store-house to administer to the poor and the needy as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people."—D. and C., sec. 42: par. 8, 9, 10.

What does this mean? Simply, that after the surplus property is given into the hands of the bishop and his counsellors, not to bishop's agents, or to the Twelve, or any body else, but to the bishopric only; that after this "first consecration" of all the surplus, then after this, all that accumulates in the hands of the church, or any individual member of it, which is not needed for the support of that individual member and his family, that this residue or surplus is to be paid into the hands of the bishop, to be kept in the Lord's store-house for the uses or purposes named.

Is this the law of tithing? I think not, but the law of "consecration." Consecration is not tithing in the full sense of the term, while tithing is consecration. The word "tithing" signifies the tenth, the tenth part of anything. And the law of consecration requires all beyond a man's necessities, and there is no tenth stated in the case at all.

Is this law of consecration in whole or in part in force now? If it is, then why should the Lord give the revelation of July 8th, 1838? Why should the question be asked by a people, through their prophet, of the Lord, "O Lord show unto thy servants how much thou requirest of the properties of thy people for a tithing?"

Had not God spoken seven years before and given the law which we have been considering? and was it not sufficiently clear and comprehensive? If the prophet understood that the law of 1831, was binding on the church in its then scattered, or unsettled condition in 1838, why ask the Lord, what he required at their hands in this matter of giving of their properties? The simple fact of their asking anything on the subject at all, shows that they did not understand the previous law to be binding on them when being driven from the land of their inheritances, but that it applied to the church in its gathered state, in Zion. But does the answer show that the law of 1831 was entirely laid aside for the time being? No, for "all their surplus" is demanded, as in the "first consecration," in 1831, and for some of the same purposes as named in the command or law of 1831.

And not only this, but the surplus is to be demanded of all who shall gather unto the land of Zion, for it says, "Verily I say unto you, it shall come to pass that all

those who gather unto the land of Zion shall be tithed of their surplus properties." It is evident that at that time or in July 1838 it was understood that the beginning of this matter of tithing was their giving into the hands of the Bishop all the "surplus," the remainder being as before shown, "their own property." They were still in the land of Zion at that time, which is declared to be "Jackson county and the counties round about." It reads that all those who gather to the land of Zion shall be tithed of their surplus properties. This would imply that the surplus would not be demanded of any who are not gathered. Not but that it will be required of all who do gather there, and that it is required of all who have gathered there at the present time. If not, then there is no meaning in the words quoted by us in section 106, paragraph 2. Do the words "And after that, those who have been thus tithed (*i. e.* of their surplus properties) shall pay one tenth of their interest annually" mean that only those who have given their surplus are subject to the law of one tenth of their interest annually? I think not, for the reason that both then and now there are many who have no surplus, or that which is more than is needful for their support and their dependent families. All who have any interest, or increase, as it has been explained by the Bishopric and the Twelve, are subject to the law of tithing, or the paying of a tenth of their interest or increase annually.

If the law of consecration of giving all the surplus, and afterward all the increase, or all above our necessities that we accumulate "from time to time" is binding now, what is the meaning of these words: "And let those commandments which I have given concerning Zion and her law be executed and fulfilled after her redemption." Section 103, paragraph 10. Now what are the commandments concerning Zion and her law, which are to be "executed and fulfilled after her redemption?" Evidently the "Celestial law" or the principles of the "Order of Enoch," and which will embrace the principle of consecration or giving of the surplus properties and all above what is needed for a man's support and that of his family, given "from time to time." If this law of consecration, or Celestial law is in force now, then what is the law to govern in Zion "after her redemption?"

What is the law then that we are under now? Simply "the law of tithing?" And what is tithing? A tenth of what a person possesses. If I understand the Bishopric's teachings, it is that all that a man has is an increase from the Lord, and if this is their idea, and it is a correct one if it is; then the first thing is, for those who wish to observe the law of tithing, to make a fair inventory of all that they are *bona fide* owners of. If a man has a piece of land worth one or ten thousand dollars, or two hundred to two thousand pounds, and is owing a fourth or a third or an half or two thirds of that valuation, on the land, he is not the owner of the land only in part. But I mean what would be a

fair, square valuation of what the man really owns free of incumbrances, such as liens of mortgages. And then when that is ascertained, let him consider that one tenth belongs to the Lord.

But if a man will not admit that this is fair, or just, and that he has not received all that he has as an increase from the Lord, he must commence to count his interest from some period or other; and to say the very least, he should count it from the day that he became subject to the laws of God, by his obedience to the gospel in baptism. I do not say that God will accept this as all that a man owes him, but I mean that the most unwilling subject of tithing ought to consent to the proposition that of all his increase since he joined the church, he should give one tenth to the Lord; he surely could do no less than this.

Are tithes and offerings the same thing? I think not. Tithes may be called offerings, because they are given and consecrated to the Lord, but offerings are not tithes unless they are a tenth of what we own, or raise, or accumulate, or earn. The offerings under the Jewish or Mosaic economy were oftentimes called the "first-fruits." And with us they are called "oblations." What the Corinthians were called upon to give or lay aside on the first day of the week, as were also the churches in Galatia, was not tithing, but offerings or oblations. These are called free-will offerings, because they are given as we will or choose or elect; we determine the amount as we may consider ourselves able to give. In the matter of tithing it is definitely settled by the Lord to be at least a tenth of our interest annually. This is a debt that we owe the Lord, but when we are freed from that debt, we can give of our "own property," as much as we please. In some pursuits it is not practicable for some people to tell except annually or once a year what their gain, or increase is; while in other cases some can tell what their gains are every month or even every week. My opinion is that a man has no right to give what the Lord can justly claim as tithing in the shape of free will offerings in contributions of small sums from time to time, but that these free will offerings should come of his "own property," or out of his nine tenths that the Lord allows him to keep for himself. How can a man call a sum of money that he owes the Lord, a free will offering or a gift? It would be like as if a man should go to his grocer, or shoemaker, or tailor, and say, "See here, I will make you a free gift of fifty dollars," when he owes the man the same fifty dollars for value received from him.

If a man gives, let him give his own money and not the Lord's. Suppose a man gives five or ten dollars a year in oblations or offerings, and his tithing would amount to that, and he considers that he has paid tithing by so doing, yet it could not be acceptable to God, for two reasons; first, it is a debt that he owes the Lord, and it is not his own. Second, the person who gives free will offerings gives to A. B. and C., both to the poor and needy, and to various charitable and worthy ob-

jects, directly, while the tithing is to be placed in the hands of the Bishop, or those who have the right under certain circumstances to receive the tithing; so if these free will offerings are to be given to various objects, no matter what they are, they must come out of the giver's own purse or property, while if the giver insists that it is tithing it must be paid to those only who are authorized to receive it.

It does not make tithing a free will offering because it ought to be paid willingly. The tithing is a debt that we owe God, and which if we do not pay we must suffer for it, if not in this life surely in the world to come. But if there is any meaning in the words, "There is a withholding, and it tendeth to poverty," or "He that soweth sparingly shall also reap sparingly," it would seem to indicate that men and women will be punished in this life for robbing God of his due. And if God is an unchangeable God, and cursed Israel in the days of Malachi for withholding their tithes and offerings or their first fruits, he will surely curse those who claim to be spiritual Israel to-day, inasmuch as they are under obligation to pay tithing likewise.

Believing the gospel; repenting of sin; being baptized; partaking of the sacrament, &c., are all to be done willingly, or at least should be so done, but does not God say, that "he that believeth not shall be damned." And that "the Pharisees rejected the counsel of God against themselves" by not being baptized of John. And Jesus said, "Except ye eat my flesh and drink my blood, ye have no life in you." So of tithing, it should be given or paid willingly, yet if not paid at all, the disobedient must take the consequences whether here or hereafter, or both. What law are we under now? Not the celestial law, or Order of Enoch, or the law of consecration, but the law of tithing, and to this end did God speak in October, 1861, to the Bishop and the Twelve. If the law of consecration is in force now and the law of tithing, likewise this would be the condition of things.

First. The giving of all a man possessed above what he needed for the support of his family.

Second. The giving of all his surplus or increase from time to time after his family has been supported.

Third. The giving of a tenth of all he possessed, which would be of course a tenth of what under one law is "his own property."

Fourth. A tenth of his interest or increase annually. But this last rule could not possibly work, (and yet it is the very one that is required now or to-day), for the reason that under the law of consecration the man must give "from time to time" all that he gathers above supplying the necessities of his family. And if he gives all "from time to time," where will he find a tenth of the same increase "annually?" Or if he is required to pay a tenth of his increase annually only, he can not at the same time be required to pay all of his increase "from time to time."

But as the Lord says that his "com-

mandments concerning Zion and her law," are to "be executed and fulfilled after her redemption," and that law is evidently the celestial law, or law of consecration, so in conclusion, I would suggest that the law that we are under now is the law of tithing, and that law is, one tenth of what we possess first, and then one tenth of our annual increase. If the Bishopric considers that the Lord does not demand one tenth of what we possess as a first tithing, I trust they will plainly say so, and I shall not insist on that, but I certainly have gathered that thought from their writings and speeches. If they agree to the principle I trust that they will not hesitate to say so in unmistakable terms. God does require that, or he does not. As the surplus is not required now then it is either one tenth of all we possess, *i. e.*, one tenth of the valuation of all we possess, or it is simply and only one tenth of our interest, or increase annually. If what we have, is an increase, even all that we have, and we have not been giving to the Lord his one tenth every year as we ought to have done, we are simply in debt to him for one tenth of what we have; and if we are to "owe no man anything," we surely ought not owe the Lord anything that is his. "Pay that thou owest."

For truth and right,

T. W. SMITH.

REPLY TO H. C. SMITH.

IN the *Herald* for July 21st, I see Bro. Heman C. Smith tells us that a book has been put into his hands called the "Light of Messiah." He, like most of us, has in his time seen many books—many bad books; but he says this one is the worst of all—the most dark, most contemptible and most deceptive of any. Had he said simply that it was a bad book, it would not have excited much curiosity; but, when he tells us that it is the worst of all books, human curiosity is excited, and people want to see the book. The very idea that this book is something more wicked than has ever appeared before, is something to break the monotony of human life, and people begin to ask questions. As he read it, this is what he saw in it: It was a trap to catch Saints, not particularly the weak ones, "but those whose testimony will not permit them to be deceived into renouncing the gospel as taught by the church; for it teaches that the church is acknowledged of God, and will do its work; so that you can read and accept the book, and be a good Latter Day Saint all the same."

We have always been afraid of things that would divert us from, or destroy our faith in the church or the gospel, but Bro. Smith says, that the book says that the gospel is all right, and that the church is all right, and will do its work. So if our testimony is strong—if we have plenty of the testimony of the Saints which is the spirit of prophecy, those are the ones this book is liable to catch. The testimony of the Saints is in opposition to, and never becomes one with the spirit of the world, or of the devil. Is he in earnest when he

says that this is the reason why the book is bad?

Many would reason the very reverse, and say: "If the best of the Saints, and the gospel, and the church, are going into any place—call it a trap if you like—let us go in too, because where they go let us go, where the church may go, let us go, where the gospel is, there let us be—that will be heaven to us anyway. This is the first reason for denouncing the book. Is it a good one?"

His next is, he says, that it seeks to fasten on the church a counsellor, and that, too, without the knowledge or consent of the church. If this were true, it would not suggest so much that the book was wicked, as that it was extremely foolish, and we should not need Bro. Smith or any one else to warn us of such foolishness. If Bro. Smith had asked himself, could anybody "fasten on" to me a counsellor without my knowledge or consent, he would have seen the absurdity of the idea at once. Bro. Smith was, perhaps, in a hurry, and so he went on to prove what he had imagined by quoting from the book that the counsellor spoken of "has not necessarily to be a counsellor to the President of the church." Bro. Smith quotes this, but omits the following, which renders the quotation still more clear: "He officiates as counsellor to the President of the church, if he is accepted;" and then will only represent the Order in its relation to the President, and not to the church, as the President will always represent the church. So far the quotation proves the opposite to what Bro. Smith quoted it to prove. Again, could he suppose himself, or did he think that any of the Saints took our President, Joseph Smith, to be a man that would permit a counsellor to be "fastened" upon him and the church that he and the church did not "accept?" There can be no mistake as to what the book says in this regard. (Page 348, par. 14). The President of the church can receive from the Lord such revelation to the church that can appoint any general of the Order to be one of the counsellors to the President of the church. Page 349, par. 16 reads: "Either of the twenty-three generals, whoever the mind of Messiah by revelation shall appoint, and upon whom He shall bestow the spirit of the calling to officiate in office, will be mentioned by revelation to the President of the church as his counsellor." Page 347, par. 10 says: "The church general can be a counsellor to the President if called by Messiah through the authority in the church."

When we understand that the counsellor must be appointed by revelation, and that, too, from the Lord to the President of the church, and that he, also, must be "accepted" there is little to be feared that a counsellor can be fastened onto the church by outside influence, and therefore we may all rest in peace and contentment as far as the church is concerned, and go on our way, avoiding evil spirits and seductive traps, proving all things, and holding fast to that which is good.

Messrs. Editors, Brethren: I by no

means wish to enter into a discussion like the Gurley and Briggs discussion, which was very disagreeable to me. Indeed I shall not do so, but I have sent this much in defence of Dr. Poulson's book, because it fully endorses the church organization, and the President and the doctrine of the church. Why therefore should it be attacked?

Your brother in Christ,
JOHN PARSON.

A GLANCE AT JEWISH HISTORY.—No. 5.

BY ELDER WILLIAM KENDRICK.

THE SUBJUGATION OF GALILEE A. D. 67.

IMMEDIATELY after the fall of Jotapata, the Roman general removed to Cæsarea, carrying with him Josephus, who had been found secreted in a cavern after the destruction of the city. With consummate address, the crafty Jew assumed the oracular tone of a prophet, and confidently foretold to Vespasian his accession to the imperial throne; one of those shrewd guesses which might well occur to a speculative mind under the circumstances, and of which the promulgation naturally tended to the fulfillment. His bold prediction had the effect of securing the favor of Vespasian, which was the object he doubtless had in view; and his youth, handsome figure, and chivalrous bravery recommended him strongly to the generous Titus. Henceforward we find Josephus in the Roman camp till the end of the campaign; having turned his back upon the fallen fortunes of his country, he was content to remain the pliant, sycophant, first of Vespasian, and then of Titus; to smile and flatter and play the courtier among the idolatrous heathen, while he witnessed the last throes and pangs of his dying nation. How unlike Moses, and other of the ancient worthies of this illustrious race, who in times of national sorrow nobly relinquished their own individual ease, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The little flourishing town of Joppa, the principal seaport in Palestine, had been burned to the ground by Cestius, and its inhabitants put to the sword. Since then it had been partially rebuilt by refugees from the desolated country around, who had engaged in a sort of indiscriminate piracy in the neighboring seas, and made this their resort. So annoying had the depredations of these buccaneers grown that marine commerce began to suffer sensibly; and one of the first expeditions of Vespasian after his arrival at Cæsarea, was to dislodge and destroy the nest of pirates of Joppa. This little ancient place was built on the slope of a steep rocky hill, rising from the shore, the projections of which enclose a shallow harbor, exposed to the north. A narrow ledge of rocks forms a sort of channel in which small vessels can ride at anchor but not without danger, which becomes imminent when the wind blows heavily from the northward; hence a

gale from this quarter is much dreaded, and is known as "the black north wind."

On the approach of the Roman troops the inhabitants fled to their galleys, and moored beyond the reach of their arrows, hoping to put to sea in the morning; but with the day came on a terrible storm, with heavy sea. Cooped up in the narrow channel, with no sea-room, with an iron-bound shore behind them, the poor creatures looked out upon the blackening north sky to seaward, and felt the straining of the cables, which alone kept them from destruction, as the howling gusts swept more fiercely by, and the crested billows dashed more and more furiously upon the rocks. No hope of safety lay in slipping their moorings, and running before the wind upon the shore, for the beach and rocks were covered with the ferocious soldiers, who could ill brook being disappointed of their prey. At length as the tempest increased, one by one the strong ropes yielded to the strain, and the ships, driving before the gale, and striking one against another, were all dashed in fragments among the ragged and bristling rocks that lined the shore.

The unfortunate mariners all met a violent death; many were drowned; many more were beaten and torn to pieces by the force with which the boiling surf whirled them among the sharp pointed rocks; and the few that reached the shore alive were instantly slain by the merciless Romans.

A fearful and horrible sight was presented along the dismal shore; four thousand human bodies, mangled and bleeding were tossing in its waves, and the surf that rolled heavily up and curled over in long cataracts, was red with the blood of the dead. Such a scene, it might be thought, would have melted a heart of stone; but pity was unknown to the Roman soldiers, and angered because the work of destruction had been so largely taken out of their hands, they fell upon the helpless women and children that remained and destroyed them all. The ill-fated city was then, a second time, leveled with the ground.

After a few days spent at Cæsarea by the sea, Vespasian accepted an invitation to visit king Agrippa, at Cæsarea Philippi. Here the king entertained his illustrious guest for twenty days; after which the latter thought it well to subdue some manifestations of hostility in some of the cities of Galilee, which were in the government of Agrippa; but first, he sent a peaceful embassy to them, to exhort them to submission, and to show them the futility of resistance, while his army encamped at a few miles distance. On the arrival of the fifty horsemen, with the Decurion at their head, before the walls of Tiberias, the whole body alighted to testify that their errand was pacific; but a fierce band of what Josephus calls "robbers," but what they themselves designated "patriots," under the conduct of one Jesus, the son of Shaphat, suddenly rushed out upon the deputation, put it to flight, and led some of the horses back in triumph to the city. The majority of the inhabitants

were disposed to submit to the Roman yoke; the rather as their own king Agrippa, had openly espoused the Roman cause; but the fiercer and more impetuous spirits had hitherto so cowed the more peaceable, that the latter had found no opportunity of following their inclinations. Alarmed, however, by the daring act of the "patriot" leader, the chief of the rulers and elders of the city went to Vespasian's camp, and entreated him not to visit upon the peaceable the madness of a few turbulent men, from whom they earnestly desired to be delivered. By such intercessions, accompanied by the good offices of Agrippa, the General was softened, and engaged to send another deputation to receive the fealty of the people of Tiberias. Before this was accomplished, the insurgent leader and his party judged it prudent to provide for their own safety by retiring to the neighboring city of Taricheæ. A fearful doom awaited the unhappy city which the insurgent chief had chosen for his refuge. It was more turbulent than Tiberias, and its haughty spirit of resistance was now increased by the accession of many of that party who were thronging from all parts into it, relying on its strength and its maritime situation. Taricheæ, like Tiberias, had been fortified by Josephus, during his administration of the affairs of Galilee; but the latter had been, in this respect, more highly favored than the former. Both were situated on the shores of the beautiful Lake of Gennesaret, or Sea of Tiberias, mentioned in the gospels; Tiberias being on the western shore; Taricheæ near the southern extremity, close to the spot where the river Jordan emerges from the Lake. The beautiful expanse of water, whose ripples kissed the white walls of three and twenty other cities that lay on its smiling banks, is known by many names. In the Holy Scriptures it is called the Sea of Cinnereth and Cenneroth, the Lake of Gennesaret, the Sea of Tiberias, and the Sea of Galilee. The Jewish Rabbis use the terms, "Sea of Gennesar," "The Sea of Tabaria," which last name it still bears.

Ancient and modern writers are eloquent in praise of its waters and of the country which surrounds it. The very name of Gennesaret is said to be derived from the delightful gardens and paradises which abound there; the word signifying "Princely gardens." The Talmud asserts that "of the seven seas which God created, He chose none for Himself but the Sea of Gennesareth." Josephus is more diffuse in his eulogium. He tells us that the sweetness of its waters and their agreeable qualities for drinking are so great, as to make the water of other lakes seem as if drawn from a marsh, in comparison; that they are clear and sparkling; not bound by a morass, but rippling up to the sandy shores, or pebbly beaches; that though temperate when drawn, and milder than the waters of a river or fountain, yet they are always colder than one would expect in so exposed a situation; and that if kept in the shade in the open air, they become as cold as snow.

Of the vicinity, he declares that the soil

is so fertile that all sorts of trees grow, or are planted there, and that the temperature of the air is so balanced as to suit the productions of various climates. Thus walnuts, the fruit of a cold region, grow there in abundance; Palm-trees, natives of the sunny tropics, also flourish; and the Fig-tree and the Olive, which require an intermediate air, likewise comes to perfection in this delightful region. "It is a kindly contention of the seasons, as if each one laid claim to this country; for it not only nourishes different sorts of autumnal beyond men's expectation, but preserves them a great while; it supplies men with the principal fruits, with grapes and figs continually, during ten months in the year, and the rest of the fruits as they become ripe together through the whole year; for besides the good temperature of the air, it is also watered from a most abundant fountain."

Here a few years before the time of which we are speaking, the Lord Jesus had spent the greater part of his life, when tabernacling in the flesh. A few miles to the westward of the lower extremity of the lake, lay Nazareth, "where he had been brought up," and the mountain-brow, from which on the opening of his gracious ministry, the benighted people of Nazareth had attempted to throw him headlong. Within sight of his own city rose the beautiful Mount Tabor, believed to be "the high mountain apart," where the glory of the veiled Deity for a moment beamed forth on his wandering disciples; where "his face did shine like as the sun, and his raiment was white as the light." The little town of Nain lay at the foot of this hill, in which the desolate heart of the bereaved widow was gladdened by the restoration of her only son to life.

At about the same short distance from Nazareth, but on the opposite side, was Cana of Galilee, the scene of the first miracle which the Blessed Lord performed, the change of the water into wine. Nearer to the borders of the blue lake was Capernaum, the chief place of his residence during his ministry, which witnessed so many of his mighty works; and Chorazin and Bethsaida, too, whose obdurate unbelief constrained his meek and gentle lips to pronounce on them a woeful doom. Here on the grassy banks, washed by the pellucid tide, he often stood telling the message of life, and preaching the gospel of the kingdom to the multitudes who listened to his words; here he walked to and fro from city to city, and from village to village, "healing all manner of sickness and all manner of disease among the people." Here He fed the hungering thousands with a few small loaves and fishes, multiplied by his own creative energy. On the placid waters, reflecting with mirror-like perfection the sweet blue sky, he had sat in the little fishing boats of Andrew and Peter, or the sons of Zebedee, "thrust out a little from the land," and taught the crowds that stood on the shore, or had rested from his toils, while his disciples let down their nets for a draught. When furious blasts had come down upon the lake, lashing its waves till they threatened to engulf the

feeble bark, he had risen up in the majesty of his power, and stilled the tempest with his word. And once, when in a dark and stormy night, the disciples were alone, toiling with rowing against a contrary wind, and tossed with waves in the midst of the sea, Jesus had suddenly appeared, mysteriously walking over the crested billows, at first to their terror, but soon to the removal of their anxieties and the relief of their toils. Nor must we forget that it was on the verdant shores of this lake that one of the most important of those interviews took place, in which "Jesus showed himself to his disciples after that he was risen from the dead."

But now very different were the scenes that were acting around the Lake of Gennesaret, and very different was the character of that Jesus the son of Shaphat, who was one of the leaders in the bloody tragedy that was soon to redden its peaceful waters, for in pursuit of this daring chief, Vespasian had now advanced upon Taricheæ, and, having pitched his camp a few miles from the city, was beginning to fortify his position, and to prepare for a vigorous siege. The Jewish chief, however, waited not for the attack, but rushed out fearlessly upon the Roman camp, tore to pieces their outworks and entrenchments, and retreated in good order, without loss. The advance of the legions compelled the Jews to resort to the galleys, of which they had prepared a great number; these they drew up at anchor, in line of battle, sufficiently near to the shore to maintain a fight of missiles with the enemy on land, while they were secure against the danger of being boarded. In the meantime a large body of the inhabitants had marched out into the plain that was before the walls, and were forming for battle.

Vespasian sent Titus with six hundred cavalry to disperse them; but the latter, finding the array more formidable than he had anticipated, sent for reinforcements. Four hundred more horsemen, under the command of Trajan, were accordingly forwarded to his aid; and at the same time a body of two thousand archers were stationed on the brow of a hill that overlooked the wall, that they might sweep off the opposition from the battlements. The onslaught was now commenced by the Roman horse. Titus distinguished himself by many acts of daring valor; the Jews manfully maintained their ground for some time; but the impetus of the cavalry was irresistible, and the long lances that they carried gave them an advantage in the charge, which the half armed multitude could not withstand; they were everborne, pierced through and trampled under foot by the iron hoofs of the horses; at length they fled in confusion back to the gates, leaving many of their number dead upon the plain. And now ensued a tumult within the city, caused by the contention of those who were determined to resist to the last extremity. The uproar reached the ears of the enemy without, and Titus, taking occasion to encourage his troops, led a few of the boldest down to the margin of the lake, and found means to enter the city. The panic which the presence of the

enemy within the walls produced, disarmed opposition; many of the insurgents, with Jesus their leader, escaped by the outer gates, and dispersed over the country. Some strove to get on board their ships by rushing down to the shore in the very teeth of the Roman hosts, in which attempt many were slain; and even the pacific inclinations of those whose counsels had been overborne in the city did not prevent their being indiscriminately put to the sword; until Titus, at length finding the place in his possession, commanded the carnage to cease.

The next day Vespasian gave orders to pursue the fugitives, who when they perceived that their city was taken had pushed out towards the middle of the lake. He siezed a number of the vessels which he found upon the shore, and having fitted them up with expedition, and manned them with his troops, despatched them after the Taricheans. Probably the wind would not permit them to escape into the country around the north of the lake, or they were too few and unskilful to work the ships; the shore behind and around them was in the possession of the Roman troops, so that, though unarmed, they had nothing to do but await the onset of their enemies. Their vessels were small, weak, and ill-manned; but those which Vespasian had fitted out, were strong and filled with armed men. The only mode of annoying the Romans was by throwing stones at them from a distance, but these fell harmless from the helmets and coats of mail of the legionaries; whereas, if they ventured nearer the Roman javelins transfixed them. The pursuers endeavored to come into close contact with the fugitives, aiming to run them down, or striking them in the middle to break them through, or if that failed, leaping on board, sword in hand, slaying them; if the fugitives evaded the contact, so as to baffle the boarders, they were run through with the long pikes which the legionaries carried. No mercy was shown to the wounded or drowning; they were pierced as they struggled with the waves, or if they swam to the Roman ships, and supplicated for help, their heads were cleft or their lifted hands chopped off in reply. At length after most were destroyed, the shattered remnant were driven back to the shore they had left, environed by the pursuing squadron. Here they were hemmed in by land and sea; enemies, relentless as tigers, were around them on every side; and thus the poor Galileans were all slaughtered at leisure, like helpless sheep. The number of the slain in the siege and in this sea fight (if fight it could be called) amounted to six thousand five hundred. The waters of the lake seemed as if turned to blood, and the whole surface was strewn with fragments of wreck, and with swollen and discolored corpses; while the numbers that were washed up on the the shore, and lay festering in the sun, so corrupted the air as to produce alarm in the minds of the Romans themselves. But sickening as is the account of this dreadful slaughter, a more horrible transaction remains to be narrated, one which affixes a lasting blot

upon the memory of the Roman general. The inhabitants proper, of the city, had all along been friendly to the imperial authority, the war party having consisted mainly of fugitives from other places, who had resorted to Taricheæ, especially after the reduction of Tiberias on account of its naval position and means of defense. Vespasian called a council of war to deliberate on the fate of these inhabitants who had really done nothing offensive to the Roman majesty. He seemed at first inclined to spare them; but others advised that they should be slain; asserting that, though indeed, the pledge of his right hand had been given for their safety, he needed not to keep faith with Jews. Accordingly the general, acting with the most diabolical treachery, affected to give them their liberty, but commanded that they should leave the city only by the road that led to Tiberias.

The poor unsuspecting people readily obeyed, and went along securely with their effects by the way which was permitted them, while the Romans took care to guard the outlets of the road on each side, and shut them up in the city. Then came Vespasian and having assembled them in the stadium, ordered all the aged, together with others who were "useless" to be slaughtered in his presence to the number of twelve hundred. Six thousand of the able bodied youths he sent to Nero, to be employed in a labor which he was then projecting—the digging of a canal through the Isthmus of Corinth. Some he presented to Agrippa, and the remainder, amounting to thirty thousand four hundred, he sold for slaves.

Thus was unhappy Israel beginning to feel the bitterness of the wrath which came upon them in consequence of having rejected the meek and lowly One who would have gathered them together and sheltered them with his love. The very doom was befalling them in consequence of their denial of their King and Lord, which they had feared as the result of believing on Him. The Romans were come and were taking away their place and nation; nor was the pitiless character of their stern policy unpredicted. Long ago had Israel been warned of the fruits of disobedience; the picture of this very desolation in all its minute reality of horror, had been drawn by the finger of God, and exhibited for their admonition and fear, fifteen hundred years before. (Deut. 28: 49-52). "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young, and he shall eat the fruit of thy cattle and the fruit of thy land, until thou be destroyed; which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep; until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustest, throughout all thy land. And he shall besiege thee in all thy gates throughout all thy lands which the Lord thy God hath given thee."

The Roman progress in conquest had yet proceeded but slowly, for it was now about the beginning of September, and yet Galilee was not subdued. Three fortresses, undismayed by the fate of Jotapata and Taricheæ, still held out against the invader, Gamala, Gischala, and Mount Tabor.

The first of these was a mountain fortress, situate not far from Taracheæ, but on the opposite side of the extremity of the lake. In natural strength it far exceeded Jotapata, and was believed to be impregnable; being built on a lofty ridge, shaped somewhat like the back of a camel whence its name was derived. On each side and in front, abrupt precipitous valleys of great depth divided it from the surrounding hills; but behind it was connected with the mountain ranges by a sort of neck or isthmus, and this was fortified by means of oblique trenches, which cut off all approach. The summit of the ridge was very steep, so that the houses, with which it was entirely covered, seemed to be built over one another, and appeared as if about to fall. The city faced the south, where it was of immense height; and here the precipice was a perpendicular cliff, so abruptly rising from the deep ravine beneath, that it needed no wall or other defence.

The presence of a fountain within the city was a circumstance of inestimable value to a garrison. The natural strength of this place had been increased during the administration of Josephus by the erection of a strong wall, where defence was needful, as well as by the excavation of moats and subterranean passages. The garrison was not so strong as that of Jotapata had been, but their confidence in their impregnable position was unbounded; and indeed the city had already successfully held out against the forces with which Agrippa had besieged it for seven months.

(To be continued.)

Conference Minutes.

VICTORIA, AUSTRALIA.

Conference convened at Hastings, June 16th and 17th, 1888, and Elder Thomas W. Smith was chosen to preside; Elders E. McGurk and Wm. G. Trembath, secretaries; sister Lizzie Stewart leader of singing. Minutes of last conference read, corrected and adopted. Reports of Branches:—Hastings, last report, John Grayden ordained teacher. Queensferry, 1 baptized. Report referred to branch for correction. Leopold, 2 baptized. Officials present and reporting:—T. W. Smith, of the twelve, Elders E. McGurk, Wm. J. Trembath, (baptized 1), and David McIntosh (baptized 1). Priests A. Woolley (baptized 1), E. Jones, jr., J. C. F. Rennie, and James Craig. Teacher, John Grayden. Financial report of J. C. F. Rennie read and approved. Bishop's agent, E. McGurk, read certificate of appointment from Bishop Blakeslee, and reported what he had received since receiving his credentials. Bro. G. W. Hailey was ordained a priest. E. G. Jones, Sr., was sustained as president of the district for ensuing term; also J. A. Reed as district secretary, E. McGurk as Bishop's agent, and T. W. Smith as president of the mission; also the church authorities in general. Preaching on Saturday evening by D. McIntosh. Prayer meeting Sunday morning in charge of T. W. Smith and J. C. F. Rennie. The Holy Spirit was present in a goodly measure, manifesting

itself in various spiritual gifts. Preaching at 2:30 p. m. by W. G. Trembath, assisted by E. McGurk. Preaching at 7:30 p. m. by T. W. Smith. Conference adjourned to meet October 20th, 1888, at Queensferry. President of the district, Evan Jones, was unable to attend through sickness. Conference sessions harmonious and peaceful.

CENTRAL MISSOURI.

The above conference met with Alma branch, June 9th, W. L. Booker presiding, M. A. Trotter secretary. The Missouri river and Alma branches reported. No report from Wakanda. The following elders were present: E. W. Cato, Robert L. Ware, of Kingston, Geo. W. Carter, J. B. Belcher, W. L. Booker and M. A. Trotter. Wm. Nuckles and John Dravenstott, present, reported; also Thos. Curtis and M. H. Stone, deacons, and R. Hockings, teacher. R. L. Ware, J. B. Belcher, and E. W. Cato were appointed an adjudicating committee, which reported the case of F. M. Miller to the body. Report was read and committee discharged. Bishop's agent made the following report: Received since last report, \$6.00. None paid out. A motion was adopted that the president of the district in connection with branch officers hold a two days' meeting in each branch during the next quarter. The present officers were sustained. Adjourned to meet with the Missouri River branch, Saturday, September 8th.

TENNESSEE AND KENTUCKY.

Conference convened Saturday, July 28th, John Thomas presiding, S. L. Cooper secretary. Elders reported: P. B. Seaton, baptized 1, held regular meetings over the district; John Thomas, baptized 1, and had labored with Bro. Seaton and J. H. Adair. Teacher: S. L. Cooper; Deacons: Frank Stephens and G. P. Snow. Reports of branches: Eagle Creek 27; 2 received. Foundry 15. Farmington no change. John Thomas was chosen Bishop's agent for the district during his stay here. It was resolved, That the district sustain P. B. Seaton with temporal means that he may devote all of his time in the ministry. He was continued as president of the district for the ensuing six months. Adjourned to the call of the president.

Miscellaneous.

FORSTER.

The Saints of New South Wales met at the chapel in Forster, June 30th, 1888, and organized by choosing T. W. Smith and Joseph F. Burton to preside, and C. S. McLaren and J. W. Wight secretaries. After remarks by the president the following business was transacted: Branch reports: Nambucca 42, Wallsend 38, Hamilton 17, Forster 52. All reported spiritual condition good. Elder J. F. Burton reported having baptized one hundred and twenty eight since coming to Australia, and felt glad that he had been sent to this mission; had never had cause to ask for financial aid but once.

T. W. Smith, of the Twelve, endorsed Bro. Burton's remarks, and felt that he came to this land just when the Lord wanted him to, as fully attested by the Spirit in 1884; Bro. Joseph Smith, Ellis, Briggs, Lake and others witnessing thereto. Elders C. A. Butterworth and J. W. Wight testified to their belief as having been "called" to this field.

The following motions prevailed: That we organize a district to be known as Forster, comprising the northern portion of New South Wales as far south as Newcastle. Bro. Geo. Ballard was chosen president, Bro. John Dickenson vice-president, Geo. Lewis secretary, and C. S. McLaren assistant secretary. Bro. John Wright was chosen and recommended to the Bishop as Bishop's agent for this district. The authorities of the church, the president and missionaries of the mission were sustained in righteousness. A motion to adopt the Book of Rules, and purchase a district record from the Herald Office, prevail-

ed. Also to adopt minutes and send synopsis of same to the *Herald* for publication.

Vote of thanks to Bro. Burton and family for their efficient labor in the mission, and to the Saints of Forster for their hospitality to visiting Saints during conference, prevailed.

The preaching was by Brn. Smith, Burton, and Wight, and was greatly marked by the inspiration of God's Spirit. The sacrament and social meetings were grand spiritual feasts, the Spirit being present in tongues, prophecy, etc.

At the 2 p. m. meeting, of Sunday, Bro. Sidney Wright, a young man of promise, was ordained a priest.

Officials present: Of the Twelve, T. W. Smith; of the Seventy, J. F. Burton and J. W. Wight; Elders, C. A. Butterworth, Geo. Ballard, Jno. Dickenson, Jno. Wright, Luther Ballard, Richard Ellis, Thos. Gregory and W. Clark; Priests, T. Dickenson, Sidney Wright, A. Mills, A. Seaburg; Teacher, Geo. Lewis and Deacon, William Taylor.

Adjourned to meet at Forster, subject to call of missionary in charge and district authorities.

THOMAS W. SMITH, } Pres's.
JOSEPH F. BURTON, }
CLAUDE McLAREN, } Sec's.
J. W. WIGHT, }

REUNION MEETING.

Missouri Valley, Harrison county, Iowa, has been selected as the place at which the next Reunion will be held, to convene October 6th and continue over two Sundays.

The grounds are about one mile from the depot, near the banks of the Willow Creek. Arrangements have been made by which persons attending will be conveyed from the depot to the grounds for ten cents, or the round trip for fifteen cents. The usual reduction in railway fare is also expected, of which due notice will be given.

Four car-loads of cobs will be furnished free by the town, bass cord-wood at three dollars per cord, and hay at four dollars per ton, on the ground. All other conveniences as usual.

We have the option of keeping the grounds for any length of time from one to five years; so let all come, and if you don't like the location you can change to suit.

Further particulars will be given in time.

THE COMMITTEE.

BISHOP'S NOTICES.

At a late district conference held in South-Western Texas, Bro. O. D. Johnson, of Bandera, Texas, has been recommended for my Agent in the said district. I hereby appoint him as my Agent for said district, and recommend him to the Saints that they may sustain him with their prayers and means.

Having received the resignation of Bro. Richard Ellis, as my agent in Australia, and the recommendation by conference held in Forster, of Bro. John Wright as Bishop's Agent, I therefore appoint him as such over all the territory of Australia; except that part comprising the district of Victoria; and do recommend him as such to the Saints, asking them to uphold him by their prayers and sustain him by their means.

G. A. BLAKESLEE,
Presiding Bishop.

GALLEN, Mich., August 10th, 1888.

CONFERENCE NOTICES.

The next quarterly conference of the Little Sioux district will meet at Persia, Iowa, at 10:30 o'clock, a. m., Saturday, September 1st, 1888, and continue till business is disposed of. Reports should be sent to Wm. C. Cadwell, Woodbine, several days before. All are invited. All church officials in the district should especially try and attend this conference.

The conference of the Central Kansas district will be held in the Saints' Chapel at Scranton, Osage county, Kansas, September 15th and 16th. We trust there will be a good representation of all of the officers present. Please send your re-

ports, and all the Saints that can attend do so, that we may have a time of rejoicing once more together, and receive the promise that is given us through obedience of the gospel of Christ.

DANIEL MUNNS, *Dist. Pres.*

Conference of the Nodaway district will be held at Sweet Home, Nodaway county, Missouri, the third Saturday and Sunday in September, 15th and 16th, 1888. Come all who can.

JAMES THOMAS, *Dist. Pres.*

APPOINTMENT.

Elder G. R. Scogin is hereby appointed to labor in the South-Eastern Mission, appointment to continue until and subject to the approval of the Conference of April, 1889. Saints in Georgia, Florida and Alabama, will please give Bro. Scogin their confidence and support, agreeably to his mission appointment.

JOSEPH SMITH, *Pres.*

August 13th, 1888.

DIED.

BRINDLEY. — At Columbus, Nebraska, July 29th, 1888, aged 68 years, Bro. Charles Brindley. He was born in Marsdon, Derbyshire, England, April 11th, 1820; united with the church in an early day, came to America in 1849, to Nebraska in 1857, locating at Genoa; afterwards in 1863, at Columbus, where he has since resided. Like many others of those who started for Utah, he was confronted with wrong doing and unchaste practices; and leaving that church, he stood aloof till 1865, when he united with the Reorganization, to which he remained faithful to the end, when he faintly uttered, "All is well." An immense concourse of carriages followed the remains to the cemetery, where he for twenty-three years had reverently and tenderly prepared the last resting place of many of our beloved dead. Funeral sermon from the text, "Well done, good and faithful servant," by Elder H. J. Hudson. The following is an extract from the Journal newspaper, published at Columbus: "Mr. Brindley had many good qualities, among them being a genuine good-will which was always considerate of other's wishes; a kindly humor, sparkling and bright, among his friends; and honest purpose to do right by everybody and withal a faithful, conscientious discharge of his duty. Let us hope that in that land whither he has gone, we may greet him some day, with the old familiar smile. Peace to his memory here."

VANCLEEF. — At Wilber, Nebraska, August 3d, of spinal meningitis, little May, daughter of George and Lizzie Vancleef. Her earthly pilgrimage was about eighteen months. She leaves a twin sister, like a rose among thorns, while she has been transplanted in the better land, where the spirits of the just are perfect. May the Lord be good to the bereaved. Funeral sermon by R. J. Anthony.

POPE. — At Slack Canon, California, May 31st, 1888, of whooping cough, infant daughter of George and Edith Pope, aged 7 weeks.

Gone, is our little sun-beam,
Gone from our clinging arms,
Our wee pet is free from suffering,
She is safe from death's alarms.
Our home is dark and cheerless,
Black clouds obscure the sun,
But may God give us courage
To say, "Thy will be done."

LARSON. — At Omaha, Nebraska, August 10th, 1888, Sr. Meeth Johanna Larson, wife of Bro. Lars Larson, aged 55 years, 3 months and 3 days. Funeral service by E. Rannie, Jr.

AYERS. — Bro. James Ayers was born October 11th, 1805, in Mercer county, Kentucky. He united with the church in Wayne county, Illinois, sometime in the forties, (exact date not known). He died July 16th, 1888, aged 82 years, 9 months and 5 days. Bro. Ayers was remarkably stout and active for one of his age; his mind also retained its vigor and activity with wonderful tenacity; his kind and charitable disposition made him well liked by all who knew him. He leaves a wife, several children and many friends. Funeral services conducted by Elder Isaac A. Morris and John F. Henson. May he rest in peace.

HOT WATER REMEDIES.

There is no remedy of such general application, and none so easily attainable, as water, and yet nine persons out of ten will pass by it in an emergency to seek for something of far less efficiency. There are few cases of illness where water should not occupy the highest place as a remedial agent. A strip of flannel or napkin folded lengthwise and dipped in hot water and wrung out, and then applied around the neck of a child that has the croup, will usually bring relief in ten minutes. A towel folded several times and dipped in hot water and quickly wrung and applied over the toothache or neuralgia will generally afford prompt relief. This treatment in colic works like magic. I have seen cases that have resisted all other treatment for hours yield to this in ten minutes. There is nothing that so promptly cuts short a congestion of the lungs, sore throat or rheumatism as hot water when applied promptly and thoroughly. Tepid water acts promptly as an emetic, and hot water taken freely half an hour before bed time is the best cathartic possible in the case of constipation, while it has a most soothing effect upon the stomach and bowels. This treatment continued a few months with proper attention to diet, will cure any curable case of dyspepsia. Headache almost always yields to the simultaneous application of hot water to the feet and the back of the neck.—Sel.

MARRIAGE OF DIVORCED PERSONS.

The law of the Episcopal church, governing the solemnizing of marriages by ministers is as follows:

"No minister knowingly, after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again."

This seems to accord exactly with the teachings of Christ on the subject. The civil law in this country does not reach this standard. Persons separated for "incompatibility of disposition," have not the right of marriage. They may separate but they cannot marry again. If this law were enforced it would break up the divorce business. Many persons are led to seek a divorce in order to try again. If divorce meant that they must remain unmarried they would hesitate to avail themselves of it.

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"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE O. WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE DEATH WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, Sept. 1, 1888.

CHURCH AND PARTY DOMINATION.

THIS is an age of thinkers. Whatever may be said of the profound thinkers of any of the ages preceding ours, it must be said of this, that it has a long list of thinkers, astute and learned, and possibly as profound as any of the passed ones, all anxious and willing, not only to avail themselves of the wisdom of the wise men gone before; but also desirous to work out new lines of research, and to leave abiding landmarks where they have been to guide other thinkers who may wish to profit by their discoveries. It should not be, nor is it strange that the age should be wiser than some of the former ones; for it has the benefit of all that has been recorded in history and much that has come down in legendary teaching, upon which to build the bases and superstructures of theory and philosophy now, and the experience and recorded observation of men who have delved deep into the arcana inviting them to search after the hidden treasures of knowledge. Men now should be, and we believe as a race are wiser than their predecessors in the things of man.

It was said by one wise man that "the children of this world are wiser in their generation than the children of the kingdom." And this must mean that in the things of the generation, the current affairs of the race, the men engaged in them are moved upon and guided by a better comprehension and appreciation of their surroundings and capabilities than are the children of the kingdom in similar things.

Of course this is true of political affairs as of other things. There is then some reason to believe that the politics of the American government may have been devised for the real best good of those men who by choice, or the force of factitious circumstances were made participators in the scenes incidental to their inception, and those who should come after them; however widely different opinions might

be held concerning the details attending the carrying into effect the general features of the institutions upon which the government was based.

There was at the founding of the government two parties, differing in their views concerning the basis, powers and general policy of governing, or being governed; agreeing, however, on the common ground that governmental powers were to be used for the benefit of all, not a part only of those consenting to be governed. There are now two parties, two great divisions into which the opinions of the citizens of America are grouped, still preserving the common understanding above referred to, and still differing upon some points of governmental policy.

There are, besides these two grand divisions, many who differ from both in regard to the issues that separate the two, and who hold views that neither party accedes to, or has embodied in its declaration of essential features in polity. Some of these views have received so much of support that from time to time, new parties have been created, so that there have been not only the two but sometimes the third and fourth parties all urging themselves forward upon the attention of the citizen. At present there are six, four other than the two principal parties, the existence of which is by politicians considered to be necessary to the purity and well being of the nation; the idea being that a party being in power and having no check by an opposing party would soon become corrupt and crystalize into a tyrannous rule,—just as waters unmoved by currents within and unstirred by winds without would stagnate and become foul; so agitation from reformers within the ranks, and watching and opposition from without are needful to keep political party atmospheres healthful to the nation's good.

Each of the two now dominant parties asserts its own policies to be best. This is but fair, if the men composing each party so believe. However, each is not content with so asserting the superiority of its own principles, but assails the others, alleging that its policies are bad and its party following corrupt and inimical to the perpetuity and success of the nation. Neither is content with an affirmative declaration and argument in support of its views and policies; but enters the fields of controversy apparently relying as much upon the weakness and corruptness of its opponent as upon its own strength and purity of principles and purpose. This is unfortunately true of each of the new parties clammering for reform and struggling for national power. Each one of the several new parties now existing, of which there are already six in the field with the Amer-

ican and the Greenback parties to be heard from, making eight in all, presents to the American voters an arraignment of the two dominant parties charging corruption in both as one of the potent reasons for the formation of a new party; and urging that the particular one destined to be the salvation of the people, politically, is this, or that, as the speaker, or writer may be identified in the political field. Reforms are promised by each of the new parties, some in one direction, some in another; all more or less attractive to the average mind, and seeming to offer a panacea for political woes. Each urges also against the two dominant parties that they are controlled by "rings," "cliques," "bosses," and run by those who manage the affairs of the party by a system of clackers, or whippers in, while the balance meekly bow to the party lash and vote the party ticket, being led by partyism.

Every party, and every politician of every party, has an undoubted right to be heard by the people who wish to hear. Every advocate of every theory of government and every political measure, has the right to present his theory for consideration, and to do it in his own way; but there are men, and we believe that they are not few, who would much prefer that these politicians of every class would content themselves with an affirmative declaration of party principles, and the argument why these principle and policies should be considered as the best, rather than to arraign other parties for being corrupt, and to charge partyism as an evidence of such corruption. The Republican partizan does not see how an American citizen can be a Democrat; the Democratic partizan thinks that an honest man can not be a Republican; the Prohibitionist partizan asserts that men of honesty and principle will not remain with either of the old corrupt parties; the Union Labor, and United Labor partizan, denounces the dominant parties as being run in the interests of capital to grind the poor laboring man into the dust; the Woman's suffrage partizan, charges that the old parties are exponents of crystalized oppression of woman; and so it goes, each claiming excellence in itself and denying worth to the rest. It occurs, however, to the looker on, that while parties are being so loudly berated by those holding diverse political opinions; and the charges of corruption, bossism, partyism and party denomination are being so furiously hurled at the ones attacked, those who are using these epithets are showing that they are living in houses of glass. Each man who vociferously cries up his own, and decries the old, or the new parties with which his own is not in harmony, is a partizan, and

as a rule has come out of one or the other of the dominant parties. He now claims to be honest in his views and convictions; but was he any less so when he was Republican or Democrat? He now claims to be free from the rule of political bosses and party domination; was he subject to these before? If he is honestly devoted to the good of the country and the people now, was he not so in his former party allegiance? When he came out from the party to which he formerly belonged did he leave only dishonest politicians and their dupes behind him? Was he a blind devotee to partyism when in connection with his former party? It seems to us that these questions must occur to those who will stop to think; and the answers to them should be pertinent. All these charges; especially the allegation that the mass of the parties vote at the dictation of their party bosses and from a spirit of partyism, come with bad grace from any adherent to any form of political faith as against any other; for the charge itself and the vehemence with which it is made are partizan, and the charge is made in the interest of and with a view to build up the party to which the one making the charge belongs, to the hurt and injury of the others so charged. It is a token of partyism in itself, and blinds nobody who chooses to see through the thin veil of duplicity behind which it attempts to hide. This charge of partyism is the last charge that political aspirants should resort to, and should never be used by men who desire to be clean in statement and decent in argument. The political parties of America are made up largely of men who are more or less conversant with the various beliefs and policies concerning government, and who think and act independently of personal domination; and to charge these men with being the tools and dupes of corrupt political tricksters, or of purposely standing by party against principle or conviction of right, is an insult so coarse and low that no decent-minded man should ever allow himself to give it to his fellow voter, no matter what his political creed. Honesty of conviction, loyalty of purpose, the good of the people must be conceded to the American citizen, whatever his party following may be. That there may be demagogues is conceded; but they are not the habitues of one region only; nor are they found in only one political organization. They dwell wherever parties are found, and none are entirely free from their presence. Men may differ politically as well as in religion; and the man who is conscious of his own integrity of political opinion should not charge his fellow with partyism, with the intention to say that he votes as he does for party's sake and not from personal preference and conviction.

What has been written in regard to party domination is upon the hypothesis that the parties referred to are composed of American free men interested in the perpetuation of the now successful experiment of a government by the people; and it is certain that to such, dictation in politics is as distasteful as it would be in relig-

ion; and hence, there is not and can not be what is so termed as dictatorship in either of the old or any of the new parties; however clamorously it is charged.

Nor is it practicable to believe that men of the character to refuse to submit to domination in politics, would in any sense submit to similar domination in church; hence, while it has never been made to appear that an effort has been tried by the present leading men in the Reorganization to dictate to members of the church in personal affairs, in either politics, or religion, it has been unkindly hinted by some that there were some who watched leading men and shaped their actions by what these men did, thus being dominated by their leaders. It is but fair to these men thus accused of being led without independence on their part, to protest for them against such charge; for if not permissible in politics it is not in the church. This charge is usually made by the same class of men who charge partyism upon men who vote with the party to which they have allied themselves, and comes with no better grace from them in the case of their fellow church-men than against their fellow voters in politics; and ought not to be indulged in.

It will be seen that we have not written in the interest of any party, but upon a principle of fair and manly treatment of man toward his brother man. The HERALD is not a political paper, nor its editors politicians. We, however, urge all voters to examine the field and obey the injunction "Seek to put good men in office;" using the best judgment of which each may be in possession as to the men, and the policies to be pursued to secure the greatest good to all; and avoid thinking or charging that your brother or your neighbor as honest and conscientious as you, who thinks and votes differently from you, does so because of partyism, or party domination.

THE CONVINCING OF MAN.

THIS is a power that should be possessed by all who are called to preach the gospel of life and salvation. It should therefore be sought for in every proper way, that the minister may fully answer the ends for which the Lord has called him to the work of saving souls.

Some preach with such precision and statistical nicety, such fine spun theorizing and skillful hair-splitting, that none but the learned, the acute and worldly wise, can perceive their subject nor understand their arguments. That kind of preaching not only fails to convince the general hearer, but, on the other hand, it disappoints the hearer, and defeats the mission of the preacher by making his efforts harmful rather than helpful.

Others, there are, who preach on topics that have no clear, direct gospel light in them, and have no immediate, vital connection with the worship of God and the plan of salvation. Sermons of this kind, lacking the vital force of saving truth, fall powerless and worthless, like the false bloom of the barren fruit tree.

Another class preach themselves their own personal theories, views, opinions, tastes, and dogmas—and fail to preach Christ as set forth plainly in the accepted word of God, seemingly heedless of the fact that they are called to be "Ambassadors for Christ," and that, therefore, they should faithfully represent Christ and not themselves.

Ministers of the kinds here indicated may "adorn the pulpit" with shrewdness, smartness, worldly learning, polished manners, high-sounding words and stylish raiment, but they are powerless in teaching the soul and "convincing" the heart of the "the one thing needful"—that which pertains directly to the peace and salvation of the soul. Well would it be if all the ministry could say with Paul, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

At the very "beginning of the rising up, and coming forth of Christ's Church out of the wilderness, clear as the moon and fair as the sun, and terrible as an army with banners," the Lord said thus of the ministry: "Behold, this is your work, to keep my commandments; yea, with all your might, mind and strength. Seek not to declare my word, [until qualified and authorized.—Ed.], but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word; yea, the power of God unto the convincing of men."—Doc. Cov. 10: 10.

Herein is revealed what are essential elements in the "power" by which God wills that men shall be "convinced" of the gospel—the "Spirit" and the "word" of God. This was afterwards enjoined of the Lord forcefully, in these words: "And again, the elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible and Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them; and these shall be their teachings as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach."—Doc. and Cov. 42: 5.

Here is displayed in few words, the way in which the ministry may attain unto "the power of God unto the convincing of men." This is God's way, and it is the only way ordained of him. In harmony with this plan Paul says: "Christ sent me to preach the gospel, . . . not with wisdom of words, lest the cross of Christ should be made of none effect."—1 Cor. 1: 17. He further says on this point:—"And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. And I was with you in weakness, and in fear, and much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. 2: 1-5.

This is the kind of preaching the world

and the church need to-day. It is this kind that is "the power of God unto the convincing of men," and it is the only kind by which salvation can be proclaimed of God to sinner and saint. No minister should attempt to preach unless thus divinely qualified and endowed. The Lord has graciously promised to empower his ministry if they will abide the conditions of their call and ordination, and they should spare no proper effort to fulfill these conditions faithfully, that souls may be convinced by the wisdom and power of God and be saved in his kingdom.

THE Lamoni *Gazette* comes to our table this week in an enlarged form, and in a changed name. It is now in the hands of Brethren Joseph R. and Daniel F. Lambert, Bro. John H. Hansen having sold his interest in it some time ago to Bro. J. R. Lambert who has placed his oldest son, Richard, in it to represent his interest and learn the trade and art of journalism. This paper as the *Gazette*, has under the management and charge of Bro. D. F. Lambert, taken high journalistic ground and has been newsy and devoted to Lamoni and the county interests; fair in its journalistic intercourse with other local papers, so far as we have known; and has independently had its say in all topics which it has chosen to discuss. We presume that as the *Independent Patriot* it will continue to deserve to retain its present patrons and to secure many more who may wish a Decatur county paper, which for upright and fair dealing may be relied upon.

Bro. Joseph R. Lambert's connection with the paper does not interfere with his ministerial duties, his interest being really the interest of his son Richard, who with Brn. Alma Hanson and Alexander D. Greer, of Pleasanton, form the operating printing force, Bro. Daniel F. Lambert doing the editorial work. We wish the *Independent Patriot* great success, as we have always been anxious for the *Gazette*, both at its founding by Bro. S. F. Walker and S. E. King, during the occupancy of brethren Hansen and Walker, and Lambert and Hansen—it should survive being among the fittest.

EXTRACTS FROM LETTERS.

Bro. Duncan Campbell wrote August 17th from Reger, Sullivan county, Missouri:

"Bro. Grim and myself are meeting with considerable success here. We have baptized six. Two others have given their names for baptism, and many others are believing. The preachers are doing what they can to stir up the people against us and to keep them from hearing us. We are blessed with good liberty in speaking and in bearing testimony."

Bro. John J. Cornish wrote from Farwell, Michigan, August 20th:

"I am in the 'battle field' and having a big time, and there is a lot at it. This whole community (from one to seven miles south of Farwell and around) is in an uproar. One Baptist minister is fighting this work, but the scale is turning in our favor; he is losing ground fast and we are gaining. Two or three will be baptized to-day. I look for another (so called) 'Bay

Port row.' Infidels and leading men of this place are looking on, and favoring this work. I am in splendid health and blessed with the spirit of the Master. May God bless you and all his people."

THE item below going the rounds of the press, is illustrative of the passive philosophy there is in the churches—possibly ours as others. We once heard a distinguished citizen of Keokuk, Iowa, make a remark similar to the one attributed to General Phillip Sheridan. He said: "I would consent to give all that I have of this world's goods, and at my present age begin life over again as I did at the start, empty handed, if I could feel as confident concerning the next world as you gentlemen seem to be." He was talking to Bro. Israel L. Rogers and the Editor, on a railway train, where we all chanced to meet. Think of it good people, make that choice that gives you to "know the truth" that you may be "free indeed."

"Gen. Sheridan is reported as saying about a year ago: 'If I only had the simple faith of my wife, but I have not. To me the future seems oblivion. If we have a future beyond the grave, then we must have had an existence before this life. These are mysteries which I have often thought over, but I can not fathom them. How much comfort the great mass of mankind get out of that little and yet potent instinct summed up in the word faith. I was born into the Catholic Church and can not get out of it. But I have my own views. We must do our duty in life. We are here and must make the best of it.'"

EDITORIAL ITEMS.

WE call attention to the relic of the times when the Saints were driven from the state of Missouri, a receipt showing that the state of Missouri paid the militia for expelling citizens from her borders, whose chief crime was their love of American freedom and dislike to slavery.

Bro. J. M. Wait wrote from Aniwa, Wisconsin, August 14th, that he was preaching some in that vicinity. He finds it difficult to contend against the influence of the saloons which flourish there, but was trying to do what he could to raise the standard to the people.

Bro. R. R. Gaither, of Ottawa, Kansas, writes of his interest in the cause and desires some of the elders to hold preaching services at that place.

We have received letters from Bro. Thomas Dixon, Islington, New South Wales, July 7th; Bro. Wm. Thompson, Angus, Iowa, August 8th; Bro. Thomas W. Smith, from Newcastle, New South Wales, July 3d and 4th; Bro. Wm. McGurk, Somerville, Victoria, Australia, June 22d, and Bro. T. J. Martin, Detroit, Minnesota, August 13th.

The Salt Lake, Utah, *Deseret News, Herald, Tribune and Times*, the first two Mormon, the last two Gentile, or secular, come to us in exchange from the "City of the Saints," and show in their aggregate of news, literature, editorials and advertising, the peculiar and thriving energy and industry of the middle west. From Provo we get the *Enquirer*, from Logan

the *Utah Journal*, from Beaver the *Times*, and from Idaho City, the *Idaho World*. To-day, August 23d, the *Western Tree Planter*, printed at St. Paul, Minnesota, and devoted to the tree culture, farm, orchard, landscape and forest, is laid on our table, a spicy journal of its kind and ably edited for the object of its pursuit.

THE following is from the New Albany, Indiana *Ledger* of a late date, sent by Bro. M. R. Scott, in note dated August 15th:

"Elder Moses R. Scott, who with Elder Gillen, was warned out of the city by a lot of outlaws, was in the city Saturday on his way to his home at Galena from Jefferson county, where he has been holding meetings in the interest of the Latter Day Saints. The fellows who visited the church at Byrnaville and played White Cap are known and will be presented to the grand jury at the next term of the Harrison circuit court."

SR. MARTHA SALISBURY, of Glidden, Iowa, has sent us a copy of the Robertson county *Democrat*, published at Mt. Olivet, Kentucky, for December 15th, 1887, with the purpose that we give a rhapsody by Ingersoll and a reply to it.

Bob Ingersoll's now famous sour mash prose poem has evoked a spicy retort from an Evanston friend, which was published in the *New York Sun*:

My Dear Colonel:—You remember, I presume, once sending your friend a jug of chronic whiskey bearing this label of praise to his enemy:

"I send you some of the most wonderful whiskey that ever drove a skeleton from the feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and the shadow that chased each other over the billowy fields, the breath of June, the carol of the lark, the dews of night, the wealth of summer, and autumn's rich content all golden with imprisoned light. Drink it, and you will hear the voice of men and maidens singing the 'Harvest Home,' mingled with the laughter of children. Drink it, and you will feel within your blood the startled dawns, the dreamy tawny dusks of many perfect days. For forty years this liquid joy has been within the happy staves of oak, longing to touch the lips of man."

Of course, Colonel, you will be glad to learn how it and he took to each other.

Well, believing you, he drank of that jug "till the skeleton it prove from the feast," came and sat in ugly profile on his hearthstone—drank till the landscapes in blossom on the walls of his home he pilfered and pawned to paint your arid "landscapes in his brain." It was the "mingled souls of wheat and corn," you told him; but ere he half finished it stole away the last reluctant kernel garnered for growing children, and it conjured "the mingled souls" of evil-doing and pauper living to drive out the radiant spirits of manhood and plenteous life.

Still he hoped, for you told him he'd find in it sunshine; yet in it he found only raven shadows, each flapping wings blacker than its elder fellow—shadows that chased each other

with buzzard greed, for both carcass and the immortal, and chased their victim out of the great armchair of rich content up to the rough pine stool in the dismal garret, while close beside him they chased into that mangy shelter the last of one loving woman with the broken soul, her liver-pinched young John and little starving Mary. In it, too, he found, not your pansy breath of June, the carol of the lark, and the dews of night that kiss the coming corn, but the stark-mad blast of December, the bark of the wolf at his door, and the moulding damp of the night of despair.

Then you sang to him of the wealth of summer and autumn's rich content that should twine the neck of your Bourbon chalice, but it twined for him a barren summer to an angry winter and rags that knit themselves together in "imprisoned" darkness.

Yet the friend of your fascinating enmity drank on till down in the festering cellar and the crawling sawdust, he loafed and listened for your "Harvest home," but heard only your brutal men and maidens vendible utter maudlin blasphemy of the Master, and caught the melody of their shame in brace of unclean song. Why, sir, he drank till the heavenly laughter of little children round his knee died away into restless moaning—died into the dying child's whispered asking for bread!

Drank? Yea, fast and deep he drank your dreamy potion off, till deep and fast within his blood he felt, never one star-led dawn, but forever a life eclipsed, the sun of the future always setting, sinking through the tawny dusks of the clouded mind toward that midnight which foretells no day, into the final gloom of the drunkard—the damnation that's endless in its desolation!

There, declining foe, you'll find your friend, and the days of his homage to your deformed genius being spent, he'll gather courage to say: "Colonel Ingersoll, if from out thy earthen cask had crept unto me one liquid joy, it is that here I look upon its giver eternally kennelled beside the offspring of his gift, thy soul a weary, scorched and quenchless messmate at the feast of thy betrayed—the host that worshipped thee and the 'feast' whence the 'skeleton' shall never depart!"

Sir Robert, in ungrateful beguilement of many unstable souls and the crash of sweet homes only soberness can build, none—no, not one—hath so measured up to the warped, unwashable Crosby as hast thou in thy stanza of prose accrediting with life the death begetting sweet of the still.

If any of us feel secure, and sure of salvation whether or no, should we not beware lest we depart from the truth? or should we not carefully and prayerfully guard our thoughts, and watch our steps? Is not suicide, murder, turning away from the priesthood and blasphemy against the Holy Ghost all the one sin which can not be forgiven in this world, (mortal life), and the world to come (Millennial Reign)? Ye who read, hear, understand and believe, but have not yet obeyed, don't you think it would be better and safer for you to obey now, for you may do better than some others who have?

W. C. LANYON.

Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnan at Wasanaeth Eglwys Iesu Grist, Ad-Reddeiddig Saint y Dydd Diweddfaf." There are 393 hymns in Welsh and 33 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The blue sky is the temple's arch,
Its transept, earth and air,
The music of its stary march
The chorus of a prayer.
So nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man."

PRAYER LEAGUE.

Concert for September 6th.

Memory Texts, Gal. 6:2. John 13:5.

Subjects for prayer Luke 10:2.

"And he said unto them, The harvest truly is great, but the laborers few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

For sister L. E. T. That if consistent with His holy will, the Lord would grant to remove from her the terrible calamity which threatens her and would give repentance to those who are persecuting her.

ELEANOR.

HOME COLUMN MISSIONARY FUND.

Sr. Maria Thompson, Santa Ana, Cal.....	\$ 68
Sr. Emily B. Farrar, Santa Ana, Cal.....	1 00
Sr. Ruth K. Dennis, Sandwich, Ill.....	1 00
Sr. Mattie Parsons, South Rawdon, N. S....	30
Sr. Laura Fuller, Escanaba, Mich.....	60
Sr. L. M. Foreman, Escanaba, Mich.....	15
Sr. M. Whitcomb, Davison, Mich.....	1 00
Sr. Sarah Gray, Indian River, Me.....	1 00
Sr. Martha McBirnie, Moingona, Ia.....	1 00
Sr. Elmira Miller, Atchison, Kan.....	50
Sr. Mollie Miller, Atchison, Kan.....	50
Sr. Sarah Hayer, Sheridan, Ill.....	57
Sr. Hans Hayer, Sheridan, Ill.....	66
Sr. Wm. Franklin, Flintville, Wis.....	1 00
A Sister, Iowa.....	2 00

LAMONI, IOWA, August 23d.

THREE IN HEAVEN.

"Three little heads laid low,
With the death line on their faces,
Three little child forms missed
From their happy household places;
Three little voices hushed,
Whose music was thy gladness;
Three little hearts grown cold,—
This is thy cause for sadness.

"Three little crowned heads,
In their Father's kingdom shining,—
Three little angel forms,
Safe from all ills combining;
Three little voices raised
In heaven's triumphant measure,—
This is thy cause for joy—
There is thine earth lost treasure."

ST. JOSEPH, Mo., July 26th.

The Prayer League held its first meeting since its organization on July 26th, at three o'clock at Sr. Potter's, meeting opened by singing Hymn thirty, Saints' Harp. Prayer by Sr. Burr. The president, Sr. Gardner, spoke of her feeling in regard to the Prayer League; that she had felt blest in observing the hour set apart for prayer and reading the Scripture lesson; believed it would prove a blessing to us, to our children and the church if we continue faithful; gave good counsel to the League. The Spirit was with us

from the opening to the close of the meeting. Then followed a season of prayer and all felt encouraged. One after another expressed their feelings in regard to this new movement. All felt assured it would prove a great blessing, if continued faithfully, and that if we would be humble, great good would come of it, and all felt the witness of the Spirit to this effect. Sister Burr felt we should remember the priesthood in our prayers. Sr. Holden made us glad with her experience in keeping the hour yesterday. She was alone in her room, opened her bible to read the lesson, the 8th of Romans, and the power of darkness tried to destroy her peace and hinder her. She bade it be gone, and read the whole chapter. She says that chapter never seemed so clear to her. She was so blessed that she felt it would be good to depart then. Her testimony was followed by a season of prayer for the sick and afflicted ones. We have the lesson selected by Sr. Eleanor, the subjects for prayer, the priesthood, the sick, the work here. Benediction by Sr. Gardner.

Names of members: Sisters Gardner, Eldredge, Burr, Whitehead, Golden, McDowell, Bacus, Best, Graham, L. Smith, Bronson, Neldorp, Holden, Bourguoine, Ramsdel, G. Smith, Potter, and Lewis.

Hope to send more names soon.

SR. POTTER, Sec.

Near GUERNEVILLE, Cal., Aug. 6th.

Dear Sisters:—I, like a great many others, have not written to our Home Column, leaving the space others, but it seems as though the sisters do not take hold as we ought to in so great a cause. I am in favor of the Prayer League, but am not so situated so that I can meet with the sisters. I believe those that can meet together ought to do so; for the more unity the more faith, and when we meet once a week, we do not have the time to foster any hard feelings that may have arisen. When we meet often in prayer, we feel more humble and forgiving, but I do not think we ought to leave off praying for a day. I often lay my sewing aside and kneel in prayer. I do not believe it necessary to always have a set time to pray. I think God will hear our humble petitions at any and all times when we pray in sincerity. At midnight when we awake, when we are preparing our meals, if we offer up a few words in praise to our merciful Father, I have felt that they were accepted of Him, and the case would be lifted from my mind and I would feel happy and contented to still plod along. Many times I have been so tired and worried I have fallen asleep while trying to say my prayers, but I think God has taken my will for my deeds. What a glorious thought! To have a God so merciful and just that he will reward us for our good desires, but of course our desires are only accepted when we can not perform the deeds. It is of no use to any one for another to say, "Be ye warmed and filled," and not try to supply these comforts when they can. And again to say, "I hope they will have plenty of company tonight to sit up with the sick," yet never go near to be sure there is. Dear sisters, if you can do nothing more, go and visit the afflicted. It is a great comfort sometimes to the sick ones to know they are not forgotten in their afflictions. I speak from experience, as I have had a great deal of sickness and am a cripple an

have poor health yet, but as I can not do those good things, I had better not say too much about it, and leave it to those who do perform those works of love. I desire an interest in your prayers as I am in great need of them.

Your sister in the covenant,
T. E. C.

NORTH PLATTE, Neb., Aug. 9th.

Sister Walker:—We were disappointed when Bro. Anthony went east that he did not stop. We want him to stop when he goes back if possible. There is another beside Evan Adams to be baptized here. A man who has been preaching twenty years; was educated in Germany for the ministry and was to be sent out on a mission by the Adventists this fall. He stopped at our house at noon and I asked him to have dinner with us. He asked me what church I belonged to and I told him. Before the conversation was finished I persuaded him to examine the gospel as presented by the Latter Day Saints. He disputed with me for four hours and a half to commence with, but after that the light began to break in upon him. He read the tracts, Voice of Warning, Book of Mormon and took the Doctrine and Covenants with him. He lives seventy miles from here, but if he preaches now it will be for the church of Jesus Christ. He says he saw the Lord in vision twenty years ago in Germany. He told him to look at the church. It was empty and if he wanted to do anything for him to go and work. He showed him the wounds in his hands, his feet, and his side and said, "This shall be your wisdom." We are glad of these souls for Christ and know you will rejoice with us.

Yours in the gospel covenant,
MRS L. M. RICHARDS.

Dear Sister:—I have just read your editorial on the prayer League, also Sr. Eleanor's letter to the same; and, feeling that my time had come, to have my name enrolled, I hasten now to write; before the worrying cares of life come in between me and this religious duty: I have wanted to become one of the League ever since it was first proposed; but did not fully understand what was required of its members. I am a firm advocate of united strength in prayer, and can testify to the blessings which our little branch has received when we have covenanted to pray at some certain hour for certain blessings, and we generally fast on Friday during the time.

These covenants have generally been to pray until our meeting, when we were expecting an elder to come. We prayed every day at sundown for three weeks last year. We were expecting Bro. Roberts to come and preach in our branch, and the Spirit warned us that when the elder came God had blessings in store for us; but we must prepare ourselves, for before the elder should come, we would be called to pass through a severe trial, and this warning did not fail; for we were sorely tried by the death of one of our little ones, our little Sunday School scholar, who died one week before Bro. Roberts came. We continued to pray at sundown until the blessing came, for at the close of our meeting, my own three daughters presented themselves for baptism and were baptized the next day, and thus were the warning and promise both fulfilled. Since then the same Spirit that directed Sr. Eleanor to Zech. 16th verse has been calling to me "Let every one warn his neighbor," and

many times have I have called upon to defend the cause among the people here, especially among my own relations, and the Lord has blessed me and put words into my mouth. I feel the Spirit of the Lord upon me now. The Lord is pleased with the efforts that Sr. Eleanor is making, to do good to her neighbor and will give her grace and strength in every hour of need. Oh, how great and wonderful are thy ways, Oh! King of Kings! Thy love to us has been great. By the tender cords of thy love are we drawn together, we are made as one in the Spirit. May we all be faithful and endure to the end.

Yours in gospel bonds,
NANNIE A. GIFFORD.

INDEPENDENCE, Mo., Aug. 7th.

Sister Frances:—I send my name to the Prayer League with the desire and hope that I may be ever ready at the appointed time, yet with some fear that it may be forgotten, or that circumstances may interfere at times; still I mean to try to be with my sisters in the Spirit at the hour appointed. One subject of prayer has often suggested itself to me and I presume to many others, and that is the youth of the church. They are brought up in the belief of the church, and do not believe the doctrines—but very often they seek their pleasures among the world's people, and it seems hard for parents to induce them to take much interest in the church—especially the prayer meetings. It seems almost wrong for parents to attend meetings when their children are away. They often do not know where they are or who they are with—and yet it seems so irksome for the children to have to go, that parents scarcely feel it right to force them. It seems hard to know one's duty, does it not?—or it almost seems as if duties conflict.

I think children who are always taken to church from their babyhood, and know nothing else, are more apt to take hold, and be interested than those who are allowed to choose whether they will go or not.

I have often felt impressed to pray for the young, who must ere many years stand in the place of those who are near their journey's end. It makes me sad to think that many will be illy prepared, unless their minds and hearts are so worked upon, that they may more fully realize where they stand. I hope and trust that the united prayers of the mothers may prevail for them and that ere long there may be a wonderful change, and a much greater interest in the work of the Lord be awakened among the youth of the church.

Your sister,
ALMA.

LUCAS, Iowa, August 9th.

Dear Sister Frances:—I can say that I love this work, and that I have no desire to turn back. It is over twenty years since I obeyed the gospel and still I want to go on to the end. I know that I do not live as faithfully as I should live. I often think if I could talk as some of the brothers or sisters that I would always have something to say in the meeting that would benefit some one. I ask all of the sisters to pray for me that I may continue faithful to the end, and that I may receive strength and wisdom from God to guide me that I may bring up my children to love and honor Him. Well, I will close.

Your sister in the gospel,
CHARLOTTE PHILLIPS.

EXTRACTS FROM LETTERS.

From some of the following extracts names are withheld, from the fact that they were sent to the Prayer League and not for publication.

"From the first I have thought the Prayer League a good movement and that, if only faithfully persevered in, would result in great spiritual benefit. While reading the memory texts this was clearly witnessed to me, and I feel that after having such evidence of the Spirit that the work is approved of the Lord, that to longer delay sending in my name will bring spiritual darkness upon my mind and rob me of what the Father intends I should enjoy. This morning, though not yet a legal member, I observed the hour in reading and prayer and the Spirit was with me." J.

INDIAN RIVER, Maine.

Sister Willis, Benton, Tennessee, writes:—"I first learned of the latter day work through books loaned me by a neighbor. I was convinced of its truth before ever hearing a sermon preached by one of the same faith and was baptized in 1887 by Bro. Seaton. I had been a member of the Christian church about twenty years. There are no Saints here except Bro. and Sr. Roson and myself. I desire your prayers that I may hold out faithful. I have a large family and, like many others my trials are often heavy. 'Come unto me all ye who are weary and heavy laden and I will give you rest.' The Scriptures seem so much plainer than they used to, that I wonder that I did not understand them sooner than I did. When the Bridegroom comes may we be ready to go out and meet him."

Sister S. S. Butler, Long Island, Kans., writes:—"I belonged to the Deer Creek branch, but we are scattered now. A few of us meet together for prayer and testimony meeting. The Herald is our only preacher. I am convinced that this Reorganized Church is engaged in doing a good work. The gospel preached by the sectarian world is not that everlasting gospel spoken of in Rev. 14:6. Let us, therefore, dear sisters, contend earnestly for that faith which was once delivered to the Saints."

Correspondence.

ANSWER TO A LETTER FROM A
FRIEND IN UTAH.

INDEPENDENCE, Mo., August 5th.

Dear Friend:—Yours of July 25th is received. I am anxious to tell you the same news I wrote to sister Lois, in Kamas, Utah. I heard E. W. Tullidge preach in our church lately; He gave an interesting account of the rise of the church through Joseph the Martyr, announcing his belief in his son as being the president of the church at the present time. He finished by uttering a prophecy concerning the church in Utah. It ran thus: "There shall thousands of that people throw away their evil doctrines and join the true church, and preach the gospel in purity to the nations of the earth." The same prophecy was declared by John E. Page, my husband, I think in 1854, in Dekalb, Illinois, to a large school-house full of attentive hearers. He spoke with sadness of the evils that people had been led into by blind shepherds, but said with great earnestness: "Thus saith the Spirit of the Lord: He will turn and overturn that church until He shakes out the evil

doctrines from them, and very many shall come out from them and teach the gospel in purity to the nations."

Now mark these two witnesses on the tablet of your memory. I have told you beforehand, for with a sane mind and much rejoicing I heard them both, being present when these things were uttered. I doubt not the Lord or his goodness, ability, and power to fulfill them. You say you have replied to my arguments on polygamy. True; but you can not refute them and believe the Book of Mormon. You say it is plain that the Nephites were not allowed to practice that principle; but wherein that was a standing law to all ages, you fail to see. "Herein is a marvelous thing," that you do not see that the law given by an angel of the Lord to Jacob to teach his people was not correct in that age of revelation. Jacob says it was given before in the age of Lehi. The Lord says the disobedience of it in the age of David and Solomon, was abominable before Him. Again in the same chapter the Lord says he will visit all the lands of his people who disobey it, with a sore curse, even unto destruction. Jacob says that the Lamanites have not forgotten the command given to our fathers, (plural). In that age the same pure law was in force, and for keeping this command the Lamanites shall become a blessed people. This is an age yet to come. If they shall be blessed for keeping this law, the church in Utah will be cursed for disobeying it, as in lands where the same sin prevailed, for God is no respecter of persons. Read Mosiah, chapter seven, and you will find that in another age the same crime brought destruction upon those who practiced it in the age in which King Noah lived. Read Ether, fourth chapter, concerning those not of the Nephites, but of a people led to this land by the Lord, who always gives pure laws to His people. The Prophet Ether says that King Rip-lakish did not do right in the sight of the Lord, for he had many wives. Is it possible for the Lord to call a thing good that He has by so many witnesses called evil? Can he declare any practice abominable that is (defined by Webster) "hateful, detestable, loathsome;" and afterwards when importuned, call it the celestial law, and righteousness? The prophet Mormon says, "He changeth not, if so He would cease to be God."—Book of Mormon 4: 7.

Now I think you are convinced by so many witnesses. When the angel told Jacob the Lord's law for his people, it was a standing law to all ages. What would you think of a people who dared to say, "The gospel brought to us by an angel was not a law to all ages?" In conclusion we refer to chapter ten of the second book of Nephi, 4th and 5th. The nations that possess the Lord's words in the Book of Mormon shall be judged by them at the last day.

Yours for truth,
MARY PAGE EATON.

MERRIMAN, Neb., August 18th,

Bro. Dancer:—Will you please request the elders in charge of the Southern Indiana district to visit Mitchell, Lawrence county, Indiana. We had a relative from that place visiting us this summer and she said she had never heard of the Latter Day Saints until she came out here; said she would like to hear them preach. I told her what I could about our faith, and gave her a

Voice of Warning. I feel anxious that she should hear one of our elders. She is pretty much disgusted with sectarianism.

Your sister,
SARAH S. WEED.

MOBERLY, Mo., Aug. 13th.

Bro. Joseph Smith:—At the request of Bro. and Sr. Evan Griffiths, I send you the enclosed relic, a reminder of the troubles of other days. It was found in the house they now reside in, three miles west of Moberly. The house was formerly owned and occupied by Mr. Horner. In repairing the house an old coat was pulled out from between the siding and plastering where no doubt it had remained forgotten for years; in one of the pockets was found this paper, but not before the mice had appropriated a small portion of it as a tribute to their realm:

On What Account	By Whom Purchased	Rec'd. Bk'g.	Div.	Doll'rs | Cents	Pay per Pound.	Total Due.
105 Bk's. Corn. 12,000 lbs. Hay, 50c per hundred	R. Moore, Q. Mast.		1	7 Nov	30	247 50
						50
						\$307 50

No. 89. Subsistence and Forage in the Mormon War. Dr. State of Missouri to H. G. Parks, Agent Sunday citizens Caldwell county, names not reported. Dr.

W. Jones Received of M. Horner, Paymaster General of the Missouri Militia, payment in full of above account. This 27 day of August, 1839. Hiram G. Parks, Attorney in fact for Citizens of Caldwell county.

The following is on the obverse side:

No 87.
Provs. and Forage Acc't.
(Name not given).
\$307 50.
1 Div. Duplicates.
No. 126.

This paper shows that Missouri promptly assumed payment of the expenses of the Mormon war. We wonder whether in eternity they will as readily take the consequences! Of course we do not suppose that any particular value attaches to this paper, but thought it could be preserved as a relic with others of like character and

be interesting may be to some. If not, it will not be much trouble to throw into the waste basket.

Bro. Holt and I have been in this part for some time preaching, but no apparent results yet. Hope the Lord will bless the labors done that they may result in good. We go from here to Salt River branch.

Yours for the truth,
JAMES MCKIERNAN.

NEBRASKA CITY, Neb., Aug. 14th.

Editors Herald:—Elder Hyrum O. Smith was here a few weeks ago and preached four good, plain, gospel sermons. At the close of his sermon Sunday evening, a young man came to him and requested baptism before he left Monday morning. It was the first time Bro. Smith preached in Nebraska City, and the longer he kept on the better was he appreciated; because of his stableness of mind and soundness of speech. He left a good impression. I wish that the same could be said of every preacher that occupies the pulpit here. It requires a careful study to preach the genuine gospel of Jesus Christ, so that people may be convinced of its power to obey the same. Rambling or empty talk will not be noticed by thinking people; as they will soon observe that the teachers are duller than the scholars, therefore a prayerful life and constant study of the word of God will help the preacher in the pulpit wonderfully. No false theories will be presented then, for the spirit of God will speak through them and that will be genuine and no guess work, or men's opinions. The work here is at the lowest ebb that I ever knew it spiritually. No visiting is done; so we flounder along the best we can; but my faith is in God, and him I rely upon for a full salvation.

ALMA NIELSEN.

NATHAN, Ark., August 17th.

Bro. Smith and Blair:—I continued to labor in this county and Howard, until the 16th ult; I then started to Sevier to meet the great "Moses" of Campbellism in that part of the state. His name is A. S. Bradley. We went to Center Point the first day. There we met with Bro. Stinnett and Clinton, who were there attending court. From Center Point we went to Bro. Clinton's in his wagon. Thence to Bro. Stinnett's. After we got to Sevier county, "Dame Rumor" was very busy, and came very near keeping me away from the place of debate, so near did she come, I had to travel about twenty miles on Wednesday morning (the 25th) before ten o'clock, but I was there in good time, and met the man of "two patent corn sheller capacity." He had sent me word that he would make me think he had a patent cornsheller in each hand before he got through with me. We met and he would not agree for any thing to be used but the Bible. The debate lasted four days, and a more complete victory it has never been my privilege to witness than was gained for the Church of Christ during those four days. The propositions discussed were the claims of our respective churches. Could we have remained in that vicinity for a few days after the debate, I think several would have obeyed the gospel, but I must hasten back here to meet Mr. Kelley, the independent preacher. And of all the tricksters I ever met, he is trickiest. He did not want me to read our epitome, but the

moderators decided against him—just what any sensible person would have done. On the morning of the second day, he withdrew his proposition and in the afternoon he says, "I challenge! the gentleman to meet me on the second proposition, *i. e.*, that the doctrine taught by Samuel Kelley is the doctrine of Christ. In this debate also the doctrine of Christ was maintained and the friendship of many was increased, and new friends made. I never feel better in my life than I do when trying to set forth the plan of salvation to benighted souls.

We go to new fields next Sunday. There are more calls in this country now than a dozen elders could fill. I will fill all the places I can, but when I go into a new field I want to remain there long enough to tell the people what the doctrine is.

Yours in bonds,

A. J. CATO.

FORSTER, N. S. W., July 3d.

Dear Herald:—We left San Francisco two p. m. the 3d ult., and were soon—for the first time in life—out upon the "mighty deep." Some two hours out, and I noticed that "Neeley" was very white, but he held out like a sailor. As to myself, I felt no inconvenience until night, when I turned suddenly sick; and from that till Tuesday, five p. m., I never went into the dining room. After, I was sick on three occasions, but not so bad. Those who have never known what it is to be sick on the ocean, let them turn to the 18th verse, 107th Psalm, and they will there get a full idea of what it is. The voyage was said to be one of the most pleasant they had ever made.

We landed in Sydney on the 28th ult., and started next day by boat for this place. Arriving at Newcastle at two a. m. of the 30th, we found brother and sister T. W. Smith with others of the Saints awaiting us; and from there we had the pleasure of their company to this place, where we landed about noon.

At two p. m. we met at the chapel, a neat structure built at the expense of Bro. John Wright alone—and proceeded to organize a conference. The first district ever organized in New South Wales was created, to be known as Forster.

Brother George Ballard was chosen district president for the ensuing year, and Bro. John Dickinson as his assistant. Brethren George Lewis and C. S. McLaren were chosen as secretaries, and Bro. John Wright as Bishop's agent. There were three preaching and three social services during the conference. The business transacted seemed in harmony with God's Spirit; and thus closed one of the grandest conferences of the kind ever attended by me. In fact a greater unity of feeling and brotherly love, it were hard to find.

We have still continued the meetings, and had a glorious social service this evening. It is the last evening brother Burton and family are to remain with us, and while I shall regret their departure, I only wish that the church had five hundred such ministers as Bro. Burton has proved himself, for this field. Sister Burton and daughter have proved themselves efficient workers, as shown by the warm-hearted friends they are leaving behind.

When I think about following up such men as Brethren Rodger, Wandell, Gillen, Burton and Smith, it makes my heart almost almost stand still yet I am pleased to say that since coming

into Australia we have been wonderfully blessed. To follow such men as brethren Smith and Burton for reputation, as to integrity and sterling worth, is a pleasure. It is only when considering the ability that I am fearful.

The branch here numbers fifty-two, brother Burton having baptized almost the entire number. We will continue the meetings yet longer here. Some are to be baptized Sunday.

Bro. Smith anticipates going north, and I expect will send us to the Victoria district about August. From present indications I am very hopeful of this field, and from recent manifestations am more than ever convinced of our being "sent" to this field, as witnessed by one of the Twelve at Independence.

J. W. WIGHT.

GALENA, Ind., Aug. 10th.

Brethren Joseph and William:—Doubtless ere this reaches you, you have seen and heard much in relation to driving out Mormon preachers from Byrnaville by the White Caps. There is scarcely any truth in what has been going the rounds in the papers. On the night of the 25th ultimo Bro. Gillen and I were holding a meeting in Byrnaville, and while the meeting was in progress four masked men rode down town. One of them rode to the door and threw in a notice for us to stop our services immediately, without any hesitation, by order of the community. In the first place the community of Byrnaville never ordered any such thing; and, secondly, it did not break up the meeting as reported. The meetings continued from the 25th to the 29th. Nor is it believed that those men that tried to break up the meetings were White Caps, from the fact that White Caps have never been known to meddle in matters of religion. It is believed that these men are at the bidding of Sectarianism, using their only means of salvation. Of course we will admit that it is the best argument they have. Had they any better they would undoubtedly use it. What is it that can not be said and published about God's people? My trials are about all that I can endure. O, I would to God that the people could see the truth and be saved by it. It is said that four of the White Caps who rode into Byrnaville and notified the Latter Day Saints to stop their meetings have been tracked to their homes, and that "an effort will be made to indict them before the Grand Jury."—*Louisville Times*, August 8th.

Yours in bonds,

M. R. SCOTT.

MOEL, Mo., Aug 8th.

Dear Herald:—We feel sorry because we are so circumstanced that we can not purchase the church publications and needed books, but it is not because we do not work, but because we have not the favor in our work, as we never have had such failures as of late. Since then I have tried to make pictures, with much hard work in trying to make a crop of corn, and never got a bushel, and it has been too dry for some weeks to come and go, and it will be cut short, but thank the good kind Father it looks more like rain. I was much built up by attending the two days' meeting at Carrus Ferry, Indian Territory, July 14th and 15th, where we had some able exhortations and admonitions from Stephen Maloney and preaching by Elders John A. Davis and Orson Sutherland. There was a goodly number of the

Saints there, and there would have been more but for so short a notice. We got the *Herald* late on Friday and went some twenty odd miles over the mountains and river and taking the old pony from the plow. They will have monthly meetings which we hope to attend, as we have no meetings of interest here now, and the Saints take the least interest in the Sunday School.

Yours, in the faith,

C. M. FULKS.

WOODBINE, Iowa, August 15th.

Bro. Blair:—With pleasure I enclose a few lines to say that we are at work here for the Master. We have a good Sunday School and it is well attended. We have our prayer meetings every Tuesday night. Our little band is five brothers and eight sisters; how many young I do not know. We hold our meetings at brother W. Cadwell's, brother Kibler's and brother Hull's till we get our new church built. We have preaching once in a week. We will have brother John Hawley tonight.

I see in the *Herald* of a concert of prayer for August 16th and its subject. I have often thought of that step and prayed to God for its forthcoming. We ought to have a set time on a certain date and hour to tender thanks to God for whatever is set before us. Let us dwell with one accord. We have been blessed since we met with you at Deloit.

Yours in hope of eternal life,

THOMAS LUMLEY.

STUART, Nebraska, July 13th.

Bro. D. Dancer:—I would like to learn through the *Herald* if there is a branch of the church near Tacoma City, Washington Territory, or anywhere else in Western Washington Territory, where there is good government land? I would also like to hear from sister S. A. Fulk, of Harper, McDonald county, Missouri. Will she please state through the *Herald* if there is still vacant land there? Your sister,

MARY DAWSON.

HAMILTON, N. S. W., July 6th.

Dear Herald:—I think it my duty to write that I may bear my testimony, and also relate the good times we had at the conference in Forster, under the presidency of T. W. Smith, in company with brethren Burton, Wight, and Butterworth, the two latter arriving just in time to meet with us. The district was organized and called the Forster district. Brother George Ballard was chosen president, John Dickinson vice president, George Lewis secretary, and John Wright was by all the branches selected to act as Bishop's agent, with the approval of Bishop Blakeslee.

There was great power of the Spirit of God in all the meetings. The gifts were manifested in various ways, and all things were done in the spirit of oneness, more so than I ever experienced before. Going from Hamilton where there are but few Saints, and meeting with so many, I was made to rejoice by the Spirit of God to see and hear their testimonies and their thanks to God for sending brother Burton there, that they might hear the gospel and have the privilege to obey, and after obedience the witness they have that it is as it was with the Saints of old. This is the same testimony that I received. We are all very sorry to have brother Burton leave Australia, for he has the confidence of all the

Saints and we think that he has not staid with us long enough. It is so hard for us to part with him and his wife and daughter; they truly are Saints of God. It is my prayer that God will send him back to Australia again, for he is just the man for this mission. Although he has been afflicted through much out door preaching by losing his voice, yet there is plenty of time for him to be restored and return again. May the peace and blessing of God rest and abide with him wherever he goes.

I am glad that Bro. T. W. Smith has come to Australia, for he is putting us aright in many things, and we are enjoying the Spirit of God under teachings. All who will listen to him will receive a blessing, for truly he has the Spirit of God. Sister Smith wins the love of all the Saints wherever she goes, and the gifts of the gospel are with her in much power.

The work is in good condition and we expect that brethren Wight and Butterworth will gather in much of the seed sown by brother Burton. There are many enquiring for the way of salvation. We are so pleased to have such good elders sent here to preach to us and to the world. We feel that although far away from the promised land, we are not forgotten, and it makes us rejoice when we have the elders sent from America to teach us the perfect law of Christ. May the peace and blessing of God abide with all the Saints.

JOHN G. DICKINSON.

MAINE, Minn., August 14th.

Bro. Blair:—July 29th I baptized three and August 12th two more. Brn. Alexander H. Smith and H. N. Hanson are at Cormorant, doing much good; so I learn. Alexander gave us a powerful sermon on Thursday night last, before he left us for Becker county. I will be at Friburg on Sunday, 19th; at Maine Sunday, 26th; at Girard, Sunday, September 2d, and then I go on to Becker county.

Yours truly,

J. C. FOSS.

WEBB CITY, Mo., Aug. 11.

Dear Herald:—There is a branch here known as the Webb City branch of nine families. Webb is principally a mining town, but not as many may imagine, "there is not much civility among miners," for this is as quiet and orderly a town of its size as can be found. The population is three thousand, and Carterville, an adjoining town of about two thousand, Carthage, the County Seat, is nine miles north-east and Joplin five miles west. There are three railroads to this place; the St. Louis and San Francisco, Missouri Pacific, and Gulf. Wages in the mines are from one to two dollars per day. Building lots are from fifty to five hundred dollars. Houses rent from five to twenty-five dollars per month. This is a very healthy location, and any one that is not afraid of work can make a good living. Water is good, but hard. The Saints have a house to hold meeting and Sunday School in. We have a very good Sunday School. We can buy the house and make a very nice church house out of it if we can pay for it. There are five dry goods stores, and two drug stores, eight or ten groceries, two livery stables, one School-house, and four churches. It is only thirteen years since Webb City was laid out for a town. The people are not afraid of the Saints, although they are not exempt from prejudice.

Dear Saints, it has been ten years this month since I became a Latter Day Day Saint. I was the first one to join in this place and my greatest desire is and has been to see others come to a knowledge of the truth. I have had one heart's desire gratified, and that was to be able to circulate tracts and books to those who desired to know the truth. I have never been ashamed to be called a Mormon. There are many honest in this place who are only waiting and watching to see if we are really what we claim to be. O, that the Spirit of the Lord may move on the heart of those and cause them to obey the truth and help to roll on this glorious cause! I would say to the elders in Pennsylvania and New York, if any should go near Sherman, Wayne county, Pennsylvania, I have a brother-in-law living in Sherman who never heard the gospel. He does not belong to any church. His name is Elijah Crosley and he is well known in Sherman. I can assure you that an elder will be made welcome at his house, and and I greatly desire that they should hear the gospel.

I desire the prayers of all Saints that, if it is the Lord's will, that I may have better health, and be able to do more for the advancement of Zion's redemption.

Your sister in Christ,

R. M. BRADLEY.

KINGSLEY, Iowa, August 9th.

Dear Herald:—I wish to testify through your columns that I am kept by the power of God through faith unto salvation, and on my way to see the King of Kings, who reigns over that blessed land, where parting shall be no more.

I ever thank God for letting the blessed morning of July 28th, 1887, dawn upon me; which day I united with the Latter Day Saints Church, to begin (after over nineteen years, roaming in the roads of sin) to travel heavenward and gain a home where all is "perfect peace." I was, previous to that time, one of the most rebellious boy's against God, that could have been found anywhere; but when Bro. J. W. White came into this vicinity to preach the pospel of Christ, I went to hear him preach; but went through mere curiosity to hear what I termed "a Brighamite" Mormon preach; but after hearing two sermons, I became interested and began to pay attention to what he was saying; and after listening to three more sermons, became fully convinced that he was telling the truth and was teaching the true doctrine of Christ; as a result of his preaching, I was baptized on the 28th of July, which day I shall never forget; for my soul was filled with his love and I felt altogether like a new being and his love has never died out of my heart, but is still increasing and making me feel stronger and more like doing all I can to push on and try to lead others with me from time into eternity.

I know that this work is of God. The reason I know it is because Jesus blesses me in everything I do for the cause, and because He draws me nearer and holds me dearer to him, when he sees me doing his will. My prayers are that the Saints will all work hard, work together for the advancement of God's high and holy cause. I ask the prayers of the Saints to be ever for the few of God's band who reside at and near Kingsley.

Yours for the truth,

LAWRENCE DAVIS.

REGER, Mo., August 20th.

Bro. Joseph Smith:—In compliance with yours of the 30th ult., and advising with Bro. J. R. Lambert I came to this place in the interest of the work. On arrival I found that Elder Henry Grim had aroused an extensive interest in the doctrine by scattering tracts and preaching as health and opportunity permitted. He had baptized some and more have since followed the divine command, and still others have given us their names, and quite a number are earnestly seeking the way.

Since the work of baptism has begun, those who are feeling their craft to be in danger have begun the usual process of making and telling lies, seeking thus to turn away the ears of the people from the truth. There are also attempts made to have the school-houses shut against us; nevertheless we have many friends who strenuously oppose such proceedings.

While some of the preachers oppose us, others of them take our part and publicly endorse the doctrine. The prospect that earnest, persistent labor will produce a large ingathering is good. I have persuaded Bro. Grim to remain here during the fall and winter if he can stand the climate. He has hosts of relatives in this country whom he can reach better than a stranger; but of course he has to bear the persecution incident to the preaching of the gospel. I will continue here for some time yet. Six have been baptized. Pray for us. In bonds,

DUNCAN CAMPBELL.

ELKHART, Texas, August 11th.

Bro. W. W. Blair:—I left home early in May for the field assigned me. Called at Long Branch, Missouri, and spent a pleasant week with the Saints, where I have spent many a happy hour preaching to the people, but now must leave them to find a home in Texas, with the promise that I will try and spend the month of March with you. It seemed like leaving home again. O, that love that binds the Saints together! It can only come from God.

I reached Hearne, Texas, and finding my way to the branch, I spent two weeks with them. I found Bro. Ezzell waiting to meet Bro. I. N. Roberts, and in due time he arrived. We had a pleasant chat and he and Bro Ezzell went west and I came east, and I see no prospects for leaving. I have not scattered my labors as much as I would like to have done, but I don't like to sow the seed and then let the evil one pick it up before it takes root.

There has been talk of a discussion. The Baptists, Presbyterians and Methodists have united their forces, fortified themselves, and crept in behind their strong reasoning, "Don't go to hear the Mormons; they will deceive you." Then the people say they want to hear for themselves, the self-made divines say, "We will close the doors and keep them out." We do not think it is boasting to say the good Lord has opened the way, and blessed the people. The sick are healed and the Spirit of God accompanies the word. Some partake and say, "I want to be baptized." Others say: "I will wait until he comes back; I am a little afraid he is from Utah." May the Lord direct them to obey. I have witnessed the manifestations of God's power here, and I am hopeful of good. Will organize a branch at Evergreen the next time time I go there; some have

united with us and others will do so soon. Brethren Bryan, Roberts and the writer have labored there with good success.

I wish to relate one incident: A sister wished to be baptized but her husband refused her. The next day he and his little boy were taken sick. I went to see them but the husband had but little to say. I left that day for another place and the child died in the meantime. When I returned the woman wanted to be baptized and have the boy's funeral sermon preached. The answer was, "I don't want the Mormons to preach the funeral sermon." The next day I called in to see them and found the husband and another little child very sick. Says the husband, "My wife wants to join the church, and she may." And it was but a few moments until the child was playing and the father forgot his sickness and soon got up. The sister was baptized and we went on our way rejoicing,

In bonds,

AMOS J. MOORE.

PLUM HOLLOW, Iowa, Aug. 20.

Bro. Joseph:—The Camp-meeting began here on the 17th inst., and fair attendance from the first. Yesterday (Sunday), there were about three thousand in attendance, and excellent attention was paid to the exercises throughout. Elders J. R. Lambert, R. J. Anthony, John Hawley, Mortimore, Henry and George Kemp, and Wm. Leeka are good and efficient workers in the meetings. We look for Brn. Luff, Derry, Wilcox, Hougas, Hansen, and others, to come and increase the ministerial force after to-day. The weather has been all that could be desired, though we had a heavy rain at four o'clock this morning, wetting the ground thoroughly, and prospects are now good for bright skies again at an early time.

Many are disappointed in not seeing you, for they remember with pleasure and interest your ministrations during the Camp-meeting here last year.

It is probable that our largest meetings will occur next Sunday, the 26th, for we hear from many quarters that the people in the surrounding country are desirous of learning what the faith and doctrines of the Saints are. Prejudice is giving place to the spirit of inquiry in all these parts, and prospects for future church work and progress are very encouraging. The Saints are cheerful, united and happy.

Yours ever,

W. W. BLAIR.

PERE CHENEY, Mich, Aug. 10th.

Bro. Joseph:—Bro. Edward DeLong was with us from July 28th to August 7th, laboring hard for the cause against bitter opposition. We expected several for baptism before Bro. DeLong left us. They believe, but for some reason they can not say, "I care not for the scoffs nor the frowns of the world." But we know that they, with all the honest in heart everywhere, will, sooner or later come into the fold of Christ. Last Sunday night we gathered at the Slaght School-house for services; we were met at the gate by Martin Johnston, who forbade us entering the grounds, but the school-officers opened the house and invited us in. We found the bell rope fastened to the top of the house, but it was soon liberated and the bell pealed forth the call to worship. On the black board was a drawing of a large tree. On the body was written, "Lat-

ter Day Saint or Mormon," and on the seven branches, "Blood atonement, Endowment, Lust, Grief, Murder, Shame, and Polygamy." In the lower left hand corner was a drawing of tombstones and on which was written, "Mountain Meadow Massacre;" "Vengeance is mine, saith the Lord. I will repay." Over the whole was written, "Explain Mormonism on this devil's chart."

This is evidence to my mind that the devil sees that there are some believers and he is mad in consequence, and is stirring up his own to action. But it only serves to make the honest ones more determined to a thorough investigation of the doctrine. We had an excellent sermon and a pleasant and profitable meeting. We desire the prayers of the Saints everywhere.

Ever your brother in Christ,

F. D. HASTINGS.

FULTON, Iowa, Aug. 14th.

Bro. Joseph:—I add my testimony to this latter day work. I know that it is of God. The tempter often comes to me, and tells me it is a fraud. I have great trials at times, but I am led to say,

"Prayers will your burdens lighten,
However great they be;
God will your pathway brighten,
And Satan made to flee."

We have a branch of twenty-two, with one priest, and one teacher. It has been a long time since we had any preaching; but we expect Elder Roth to labor in these parts soon. The dark cloud of prejudice which had settled upon this vicinity is slowly clearing away. O, may the time soon come, when the knowledge of this gospel will cover the earth as doth the water the foundations of the sea.

Your brother in the one faith,

JACOB HEIDE.

SANTA ANA, Cal., Aug. 15th.

Bro. Joseph:—I see in *Herald* August 11th a question asked about southern Missouri, that is, the question was asked in such a way as to call in question what I have been writing about Vernon county; and the answer would carry the idea that there was certain ones in the church that we could depend on their judgment, and if we followed their advice we would be all right. Now by the answer it is left so that every one reading it would think that I had written without even saying one word to the quorums referred to. I believe as firmly as any in the church that the Bishop should know where the Saints should settle; also the quorum of the Twelve; and while we were at conference we talked nearly every day with the Bishop about where he thought would be the best part of the state for us to settle in, and his advice was for us to go south of Independence. He intended to go with us but was so busy getting the elders off on their missions he could not get the time. We also talked with Bro. Alexander Smith and others that we thought should know, and their advice was the same. But as I said in my first letter, we were advised to go here and there, but we thought it better to follow the advice of those that should know.

As for ague in Vernon county, that was what I was afraid of. Missouri is adapted to that kind of disease; I know that, and have been afraid to take my family there on that account.

While I was in Vernon county I tried in every way to find out. I saw nothing of the kind and was told that it was as free as any other county, and since I have been home I have seen men, both in the church and out, that have lived in that county for years, and that are well acquainted with the state, that say that Vernon county is as healthy as any in the state. There is no part of the state that is free from fever and ague; neither is Independence; for while I was there Bro. Goff and myself were called to administer to one that had that disease in its worst form. In fact all of those south-western states are troubled that way in some parts. I do not think one hundred miles in a well settled country is going to make any difference as far as sickness is concerned. If a person settles on bottom land, on every one of the streams, he must expect fevers, but on the high lands it is different. While in Vernon county I found good water, and as healthy people as I saw while I was east.

I write this in justice to myself; so that those who have been writing to me may see I am not writing just because of my own opinion; but that I have tried to move right in the matter, and according to the best counsel of the church.

Your brother,

A. W. THOMPSON.

CRAWFORD, Nebraska, Aug. 15th.

Editors Herald:—Greeting to you and all. A few weeks ago a Rev. C. E. Luce, of the M. E. persuasion, (or claimed to be), and myself commenced a series of meetings; continued about a week. After a lapse of several days Bro. Charles Derry commenced sowing the seed of eternal life; delivering in all, I think, ten discourses; also organized a branch on the 11th inst., known as the Evergreen branch, with ten members; officers as follows: D. W. Shirk, Pres.; H. A. Rudd, priest; Andrew Atwood, teacher; Richard Mengel, deacon. In connection herewith we say to the scattered Saints in this region of country, come and be joined with us. Do not be afraid, nor ashamed; remember God knows who you are and where. We live about twelve miles south-east from Crawford, Nebraska. The efforts of Bro. Derry are highly appreciated; and although no additions have yet been made, we think much good has been done by way of removing prejudice. We hope he and others may visit us time and again. Come! come! come!

I herewith send you what I consider an excellent poem, asking you to reprint it; feeling it will do much good. I know not the author.

In bonds,

D. W. SHIRK.

"TOBACCO impairs digestion, poisons the blood, depresses the vital powers, causes the limbs to tremble, and weakens and otherwise disorders the heart. It robs the poor man's family; it is averse to personal neatness and cleanliness; it promotes disregard for the rights and comforts of others; it cherishes indolence of body and mind; it diminishes the vigor of the intellect; it destroys self control by establishing the slavery of habit; it develops the lower and animal nature at the expense of the higher; it leads into bad associations, and throws its influence into the scale of evil in all the relations of life."—*Dr. H. Gibbons.*

ADDRESSES.

G. A. Blakeslee, presiding Bishop, Galien, Michigan.
A. J. Moore, Elkhart, Anderson Co., Texas.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor; writers are responsible for their own views. Contributions solicited.

"LET ALL THY GARMENTS BE PLAIN."

SEE page 144, of Doctrine and Covenants, paragraph 12, and you will find what has been, what is, what will be, "a stone of stumbling," a "rock of offense" to many dear, honest, faithful souls who desire to serve God in the "beauty of holiness," rather than the garb of austerity or ugliness, and whose love of the beautiful, taste for draping the human form divine, and artistic handicraft in the myteries of woman's dress, seem to them to be in antagonism with the above quotation.

Hardly a *Herald* reaches me without some dolorous plaint from a woman on the hackneyed theme; some using specious arguments and transparent sophisms, which they do not manifestly hold to be seaworthy themselves, winding up with the expressed hope that the subject may be cleared up in the vague "bye and bye," when it is presumed Saints "will see eye to eye." I do not know of any contribution upon this subject by any of the ministry, and at the risk of the charge of presumption, I undertake to canvass it.

Why the sisters should feel that this command puts a veto upon trimming a skirt, I fail to see; nor why their sex is any more interested than mine, for they do not wear all the garments in the church, and until they do, let the revelation be applied where it should be, to all the members of the body, of both sexes. It has always been deemed good practice in the church to compare one revelation with another, to discard the latest if it be found in conflict with a former one, or ones. Let us do so with this one, and perchance we may discover a panacea for the horrible fear that "I must wear a plain skirt," "Let all your garments be plain," says one revelation. Let your garments be of a sober character says the latest. Do they agree? Is there any antagonism between the terms "plain" and "sober" in character? Both these revelations have been accepted by the "body," the latest being unanimously adopted in the midst of many evidences of divine power, favor, and upon historic ground.

It is manifest that the above term plain is synonymus with the latter term "sober" as distinguished from flashy, gaudy, showy, garish, and so on; which features are reprehensible in both sexes, as instance the command in the Kirtland revelation to the elders, cautioning them to avoid an excess of ornamentation, just the feature to be eliminated from all the garments of the Saints to make them fill the requirement of acceptable and modest "plainness." The term "plain skirt," "plain waist" or any of its ilk is filched from the vocabulary of the

"modiste," or village dressmaker, and hardly the criterion by which to measure the revelations of Jesus Christ, and in any case are irrelevant to this subject, as however eagerly the above personage pants to make, she does not make pants, coat and vest either trimmed or otherwise, and without these articles the "all your garments" would be (as applied generally) but partial.

Again, as in the word of wisdom it is now apparent the Lord was speaking for the future protection from "evil designs," in adulterated articles of drink and food, it is, in the command on dress, apparent the Lord spoke for the purpose of protection of his people from the health injury so manifest in the extremes of fashionable attire, male and female, to say nothing of some nondescript monstrosities and addenda to the human form divine.

The effeminate, dudish, rakish and vulgar in masculine attire, with the wanton, immodest, lascivious, and voluptuous in feminine, the Saints are to eschew, and are provided with a remedy, and shown a way to be independent of in the words, "let their beauty be the beauty of the work of thine own hands." Is there not taste, talent, constructive, creative and inventive genius enough in the church to do its own designing, fashioning and making in the departments of masculine and feminine attire? Is there beauty only in the Babylonish government? Can you criticize the angels' attire? "Let thine eye be single and thy whole body will be full of light." Where the church is gathered this is possible; where scattered the remedy is to "gather." So mote it be.

W. T. MAITLAND.

A GLANCE AT JEWISH HISTORY.—No. 6.

BY ELDER WILLIAM KENDRICK.

THE SUBJUGATION OF GALILEE A. D. 67.

Continued.

UNWILLING to leave behind him an enemy unsubdued, Vespasian sat down against this proud citadel of strength. It was impossible to encompass it with his army; he therefore disposed his forces in three divisions, the fifth Legion being posted opposite the middle of the city, the fifteenth on the mountain which overlooked it on the east, and the tenth being employed in filling up the trenches and levelling the approaches. The usual accompaniments of a siege followed; embankments were erected; the catapults cleared the battlements, and the battering-ram opened a breach in the wall. Thus ingress was with comparatively little difficulty afforded to the besiegers notwithstanding the overweening confidence of the garrison. But now a singular reverse befel them. The inhabitants with furious valor fell upon the Romans in the narrow streets, and not only repelled the assault but compelled the invaders to flee into the higher parts of the city. Here, however, they were quickly surrounded by the exasperated multitude, acquainted with every local advantage;

being unable to fight in the steep and narrow lanes, with eager antagonists above them and around them, they became greatly distressed; others of the army came forcing their way in at the breach, who rather impeded than helped their confused and depressed comrades. To escape, the legionaries began to take refuge in the houses of the citizens; but these, becoming full of armed men, were unable to bear the weight, and fell with a crash upon others beneath them. The manner in which they were built caused the fall of one house to be the ruin of many others, and thus caused a vast number of the Romans to be destroyed, being crushed in the ruins, or suffocated in the clouds of dust that arose. At the same time they were so hemmed in and pressed, that although they saw the houses subsiding, they were compelled to leap upon the tops of them; while the inhabitants observing this, became more strenuous in their exertions to force their enemies into the falling buildings. The very ruins themselves afforded ready weapons, in the stones and bricks of which they were composed, wherewith an active and elated populace might crush an enemy, bewildered and pent in amidst narrow streets, more especially as these streets were steep and rocky, and the enraged assailants had the higher position; the dust also blinded and choked the Romans, so that not knowing where to tread, they perpetually stumbled and fell, while their opposers were familiar with every crag and corner, and being above were more out of the sphere of the dust. Vespasian himself had well nigh finished his career amidst the ruins of Gamala, for he had gradually groped his way to the higher parts of the city, when at length he found himself almost alone, surrounded by perils. With great address however, his little party slowly retreated, still keeping their faces toward their enemies, and made good their escape without the walls. But a great multitude of the soldiers perished in the city, comparatively few of those that had entered the breach being permitted to return, and the dejection that fell on the army in consequence of so unprecedented a misfortune, was a still more serious evil than the actual loss of men. It was some time before the Romans ventured again to the breach; and in the meanwhile Vespasian, to encourage their spirits, sent a body of troops, under the command of Placidus, to attempt the reduction of Mount Tabor. This is the highest mountain in that part of Galilee, and is the most singular and romantic in all Palestine. It is of a somewhat conical form, flat at the top, and stands alone, rising in solitary grandeur from the plain of Jezreel. A winding path leads to the summit, the magnificent view from which amply repays the traveler's labor in ascending it. The plain at the top is still surrounded by an ancient wall, which is probably the very same with which it was fortified at the period of which we are writing. Josephus himself had erected this wall, and strengthened the little city that it encompassed in other ways, and furnished it with water and other necessaries for maintaining a siege. The Roman Tribune

perceived that it was hopeless to attempt the capture of this stronghold by assault; he therefore attempted the milder arts of persuasion, with the design of drawing the garrison down into the plain. The Jews affected to yield to his solicitations, but were equally intent upon treachery. The Romans, however, outwitted the Jews, and by practicing the old maneuver of pretending to flee, drew them out in pursuit over the plain, till there was good vantage ground for the use of his cavalry; then suddenly turning upon them, he intercepted their retreat, and cut them to pieces. The remnant left in the fortress then came to terms, and submitted to the Romans.

Meanwhile the garrison of Gamala, maintained the siege, nor was it until the Roman army had encompassed it a whole month that it was taken. But at length three soldiers working by night, contrived to undermine a high tower without discovery. Having dislodged five of its largest stones, they secured their own safety by a sudden flight, while the tower fell with a tremendous crash, burying its guards and many of the inhabitants in its ruins, causing consternation through the city. A day elapsed, however, before the legions, rendered cautious by their former misfortunes, ventured to enter the walls; but on the 24th of Tisra, (near the middle of October), Titus led his troops to the assault. A vigorous resistance awaited him, and a great number of the Romans were slain; but a terrific storm beating in their faces, prevented the Jews from standing securely on their craggy heights, and annulled the effects of their arrows and darts, but assisted those of their enemies. The valor of the unhappy Gammalites availed them nothing, but increased the fury and rage of their conquerors, already excited to savage fury by the recollection of their former defeat. They spared none. Neither sex nor age moved their iron hearts to compassion. With pitiless ferocity they dashed down the tender infants from the citadel upon the crags and points of the ravines. Multitudes threw their own children and wives from the rocks, and then leaped after them, to avoid falling into the hands of those who knew not how to show mercy. Four thousand perished by the edge of the sword; but the number of mangled bodies found at the bottom of the precipices was even greater than this; nor was a single individual saved of the inhabitants of that ill fated town but one man and his two daughters, who secreted themselves so as to avoid discovery. The small town of Gischala was now the only fortress in Galilee that had not submitted to the Romans. Its resistance was not owing to the martial spirit of its proper inhabitants, for they were chiefly quiet husbandmen, but to the intrigues of John, the Son of Levi; the rival and opponent of Josephus, who, with a band of resolute men, had thrown himself into the town, and defied the advancing army. Vespasian, however, thought a thousand horse, under the conduct of Titus a sufficient force for the reduction of this place, and sent the army into winter quarters; the tenth legion

at Scythopolis, and the other two with himself at Casarea. Nor was he deceived; for no sooner was Titus before the walls, than the redoubted John seized the cover of night to escape from the gates and flee to Jerusalem, which he managed to reach before the troops sent to pursue him could come up with him. The city now opened its gates to Titus, who stained his laurels by the slaughter, in cold blood, of six thousand helpless women and children; who had endeavored to flee with John, but were unable to proceed. A whole campaign had passed since the arrival of the Roman army and its veteran commander, and Galilee alone was subdued. That so small a province could have withstood the whole force of Rome so long, shows as well the indomitable valor of the Jewish people, as the natural strength of the country they defended with their lives. For it is to be observed that the war was mainly a war of posts; no battle of any importance took place in the plains; the country was full of precipitous mountain ranges, the summits of which were studded with fortresses, rendered both by nature and art impregnable to any power short of the military skill, experience, and perseverance of the iron legions of Rome. And it is interesting to notice that this peculiar character is assigned to this war in that prophetic description of it to which we have already referred and shall again refer: (Deut. 28: 52). "And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustest, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee."

But now, at length, the work was done, and the silence of death reigned over that fair province, so lately alive with the hum of busy men. History dwells upon the subjugation of those cities whose strength, importance and pertinacious resistance impart interest to its narrative, and passes lightly over the desolation of rural districts, and the depopulation of unwalled villages. The trampling down of cultivated fields, the abduction of cattle, the sacking of mansions and villas, with unimaginable horrors of rapine and massacre, which accompany the marches and counter marches of an enraged soldiery, are but little noticed by the historian, though not less really a part of the sufferings of an invaded people than the siege of cities and the slaughter of garrisons.

He who could have trod the shores of the beautiful sea of Galilee at this time, would have found himself a solitary wanderer through a region that was lately full of inhabitants. The calm face of the lake was yet scarcely purged from the crimson stain that had recently died its waters, and the white sands of its shores were strewn with the whiter bones of men, from which the flesh and sinews had been picked by the beak of the vulture. The many fair towns whose white turrets had recently gleamed in their beauty from the dark green groves that embowered them, or had been reflected in the mirror-like sea, were now heaps of blackened ruins, in which

the embers were scarcely cold. The chambers, where lately had sparkled the glancing lights of the peaceful eventide, now at the same hour sent back only the green gleams of the hyena's eye; and for the merry laugh of childhoods happy circle, resounded now only with the shriek of the jackal.

Capernaum, Chorazin, Bethsaida; where were they? Lately the sound of mirth and jollity, the ringing of tabret and harp, the voice of the bridegroom and the bride had filled their halls; the songs of the fishers, as they drew their sweeping nets to shore, had enlivened the beach; and from their wharves has shot many a white-sailed pleasure boat, filled with youths and maidens, in whose light hearts remained no memory of Him, who a little while before had dwelt among them, "full of grace and truth." His accents of mercy, His tender and touching appeals, and even His mighty signs and wonders, had long been forgotten, and no wonder that His solemn warnings of sure and certain judgments had been forgotten too. But they were uttered by a tongue that could not lie; and they were written in the book of Him whose "word is truth," and they yet remain for our admonition and instruction, "upon whom the ends of the world are come." "Woe unto thee, Chorazin; woe unto thee, Bethsaida, for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes, but it shall be more tolerable for Tyre and Sidon at the judgment than for you. And thou Capernaum, which art exalted to heaven, shall be thrust down to hell"— Luke 10: 13-15.

And now the doom was fallen; the judgment was come upon the guilty cities, and they had despised the mercies of the Son of God when brought to their very doors, they had now sought it and found it not. Surely some among them must have thought of the awful words in their own Scriptures, when the inevitable desolation fell upon them, smiting root and branch. (Prov. 1: 24, 31). "Because I have called and ye refused; I have stretched out my hand, and no man regarded, but ye have set at naught all my counsel and would none of my reproof; I will laugh at your calamity; I will mock you when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my reproof; therefore shall they eat of the fruit of their own way and be filled with their own devices."

It is interesting to enquire what is the present condition of the scenes which witnessed so terrible a calamity. From that stroke they have never recovered. Nature puts forth all her beauty there as before; the lake is as lovely, the banks as verdant as ever they were; the beams of as bright a sun still play on waters as

blue and sparkling; but silence and desolation reign over all. One of the best descriptions by modern travelers of the Lake of Gennesaret is that of Dr. Clark, who saw it, indeed from the most favorable point of view for discerning its loveliness, the summit of the hill commonly called the Mount of Beatitudes. "From this point," says the doctor, "a view was presented which for its grandeur independent of the interest excited by the different objects contained in it, has nothing equal to it in the Holy Land." From this situation we perceived that the plain over which we had been riding (from the west) was itself very elevated. Far beneath appeared other plains, one lower than the other in a regular gradation, reaching eastward as far as the Sea of Tiberias. This immense lake, almost equal in the grandeur of its appearance to that of Geneva, spreads its waters over all the lower territory. Its eastern shores exhibit a sublime scene of mountains toward the north and south, and they seem to close in at either extremity, both towards Chorazin where the Jordan enters, and the Aulon or Campus Magnus, through which this river flows into the Dead Sea. The cultivated plains reaching to its borders, which we beheld at an amazing depth below our view, resembled by the different hues their various produce presented, the motley pattern of a vast carpet. To the north appeared many snowy summits, towering beyond a series of intervening mountains. We considered them as the summit of Libanus; but the Arabs belonging to our caravan, called the principal eminence Jabet-el-Sieh. The summit was so lofty that the snow entirely covered the upper part of it, investing all the higher part with that perfect white and smooth velvet-like appearance which snow only exhibits when very deep." Continuing his way over the plain, before reaching the edge of the steep declivity which conducts down to the shore, the same traveler writes: "The lake continued in view to our left; the wind rendered its surface rough, and called to mind the situation of our Savior's disciples, when in one of the small vessels which traversed these waters, they were tossed in a storm, and saw Jesus, in the fourth watch of the night, walking to them upon the waves."

"Often as the subject has been painted, which combines a number of circumstances favorable to a sublime representation, no artist has been aware of the uncommon grandeur of the scenery memorable for the transaction. The Lake of Gennesareth is surrounded by objects well calculated to heighten the solemn impression made by such a picture; and independent of the feelings likely to be excited in its contemplation, it affords one of the most striking prospects in the Holy Land. It is by comparison alone that any due conception of its appearance can be communicated to the minds of those who have not seen it. Speaking of it comparatively, it may be described as longer than our Cumberland and Westmoreland lakes, although it is perhaps inferior to Loch Lomond in Scotland. It does not possess the vast-

ness of the Lake of Geneva, although it much resembles it in certain points of view. In picturesque beauty it perhaps comes nearest to the Lake of Lacarno in Italy, although it is destitute of anything similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and perhaps, in the height of the neighboring mountains, to the Lake Asphaltites: but its broad and extended surface, covering the bottom of a profound valley, surrounded by lofty and precipitous eminences, when added to the impression under which every Christian pilgrim approaches it, gives it a character of unparalleled dignity."

"The feathered tribes seem to make the lake a favorite resort. Multitudes of song birds harbor in the neighboring groves, and their innumerable happy voices mingle with the rush of waters where the river hastens to the lake. The margin and surface of the lake itself present large flocks of storks, wild ducks, and diving birds. Pelicans are not wanting; while here and there vultures are assiduously engaged with their carrion prey; or eagles, flapping their broad wings, rise to their aeries in the mountains, but when the heat of the summer sun intensely concentrated on the borders of this deep basin has absorbed all the moisture which the earth contained, and utterly dried up the green herbage which gave a cheerful aspect to the scene, the effect of the whole in the entire absence of trees, is very different, more dull, heavy, sad, but not less, perhaps, in unison with the general tone of feeling with which the Christian pilgrim is prepared to regard this memorable lake. Its surface is usually in a state of dead calm; and in the universal stillness, the gentle splash of the waters upon the pebbles of the shore is distinctly heard, and is indeed, almost the only sound that strikes the ear.

Not a single boat of any kind is seen upon the lake; and now that the Arab has removed his tent to the higher country, the eye may wander around its borders in vain, seeking for any other sign of habitation than the mean town of Taberia, and one or two miserable villages. The saddened traveler may gaze for hours over the scene without observing a single human being, or indeed any living creature, save the large water-fowl, whose sole presence tends rather to increase than to diminish the desolation of the view."—See Physical History of Palestine.

(To be continued.)

THE LAW OF THE LORD.

"THE law of the Lord is perfect converting the soul."—Psalms 19:7. What is law? Webster says it is a rule of action, &c. Blackstone gives a better definition of the word than either Webster or Worcester; because he made it a study. His ideas are sound, and are based upon eternal truths. They have stood the test of nearly a century and a half, and are still standard authority all over the civilized world. In his remarks upon laws in general, he says: "Every man finds that his

reason is corrupt, and his understanding full of ignorance and error. This has given manifold occasion for the benign interposition of divine providence, which, in comparison to the frailty, the imperfections, and the blindness of human reason, hath been pleased at sundry times and in divers manners, to discover and enforce its laws by an immediate and direct revelation. The doctrines thus delivered we call the revealed or divine law, and they are to be found only in the holy Scriptures. . . . Upon these two foundations the law of nature and the law of revelation defend all human laws; that is, no human laws should be allowed to contradict these. . . . Those human laws that affix a penalty do not at all increase moral guilt, or add any fresh obligation to abstain from its perpetration." He also says that laws are either mandatory, prohibitory, or permissive. The first commandment is mandatory: Thou shalt, &c. The sixth is prohibitory: Thou shalt not, &c. The fifth is permissive, as there is no "thou shalt," or "shalt not" to it; but "thy days may be long in the land," &c. Mandatory and prohibitory laws invariably have a penalty attached to them to enforce obedience and to punish violations thereof. Permissive laws have neither rewards nor penalties attached to them outside of that particular privilege or thing granted by the law itself. For instance: A citizen of the United States may acquire title to a hundred and sixty acres of land by complying with a certain law, but is not rewarded for complying with the law beyond acquiring title to the property, nor can an individual be punished for failure to observe that law.

The law of the Lord being perfect, it follows that a man who observes that law will be perfect. A man can render himself imperfect by failure to comply with some permissive law. Some may say that there are no permissive laws in the Kingdom of God; but there are many. A man in possession of revelation and knowledge in connection with the mysteries of the kingdom is far more perfect than one without them. It is the privilege of each individual to have these things, but in case he has not he can not be punished; for that law which grants them is permissive. The question then arises can an imperfect being be saved? I answer yes, as far as permissive laws are concerned. A citizen of the United States does not lose his citizenship because he fails to acquire title to a quarter section of land, nor because he fails to vote on election day. In each case he is a loser, but the law is permissive and does not affect his citizenship. So, likewise, the law of God says we can ask and receive revelation and knowledge, that we may know the mysteries and peaceable things. (D. C., Sec. 42:17, q. v.) Again, to the ministry is given a privilege that by complying with a certain law "the veil shall be rent and ye shall see me and know that I am." (D. C., Sec. 67, Par. 3.) Now if we fail to enjoy these things do we lose our citizenship? No. Can a general assembly of the church refuse to sustain an

elder who failed to enjoy this privilege? Yes; they might pass a resolution not to sustain any elder not up to their idea, but the law of the Lord would remain the same: perfect. There is a vast difference between the laws of God and the interpretation placed upon his law by men. The law of God was perfect when the different confessions of faith were formulated by King Edward and John Knox. The different church councils and ecclesiastical conventions have busied themselves for centuries in passing resolutions, and framing laws; but they have utterly failed to better their condition, for the very good reason that they have ignored the law of the Lord.

I agree with Sir William Blackstone when he says: "Those human laws that affix a penalty do not at all increase moral guilt or add any fresh obligation to abstain from its perpetration." If the law of the Lord declares it wrong to steal, it adds no fresh obligation for a general assembly of his church to adopt a resolution to hang a man that steals. They may even hang him; but he is no more guilty after their resolution than he was before it. But if the law of God defines theft as a sin, and then attaches a death penalty, it would still add no fresh obligation for a church or other organization to pass a similar law. But, says one, do you mean to say that the church has no right to enact laws and then enforce them? My answer is that the church has a right to govern its own affairs, but I insist on its being done in accordance with the law of the Lord. Moses gave the Israelites a precept to write a bill of divorcement. Was it right? The perfect law says not. Moses nor any other man had any right to give such a law, simply because it was contrary to the law of the Lord.

Authority to administer our law is not a license to enact others. If the church has any authority to enact laws, its limits are not as wide as some imagine. The question of the validity of the acts of a general assembly of the church is one for which there has been no provision made. In most forms of government the legislative and judicial departments are distinct and separate; but in the church the validity, or constitutionality of the acts of the legislative branch of the government can not be tested, simply because there is no judiciary to try their acts except themselves. *Now fancy the Congress of the United States passing a certain act, and then to test the constitutionality of that act you take your case right back before the very body that enacted it. Do you suppose Congress would decide that its own acts were illegal? It is very improbable. To test the constitutionality of any of the acts of a general assembly of the church is an impossibility; for it is not a test to try a case before a body in which a law originated. This form of government by the people and for the people may be very Democratic, but it is positively dangerous. The church in the past has been repeatedly wrecked on this rock; and there is nothing short of the power of God that could now save it from the de-

signs of wicked men. Some may claim that the church does not presume to exercise legislative power. I have but to refer you to the minutes of any general assembly or conference to prove that the church exercises both legislative and judicial at one and the same. But my consolation is that "the law of the Lord is perfect" whatever the laws of men may be.

DAVID E. LANDER.

THE SAINTS REST.

THE Lord has promised rest to the souls of all who follow him in the path of meekness and lowliness of heart. The heavens were to receive Jesus Christ until the times of the restitution of all things, which God has spoken by the mouth of all the holy prophets, since the world began. When we scan the declarations of those prophets we find many comforting promises concerning that happy period of time, that we are evidenced is not far off, from the fact that the times of restitution, or restoration, has already commenced. For the gospel is restored, the Holy Priesthood is restored, apostles are restored, prophets are restored, spiritual gifts are restored, faith, healing, prophecy, miracles, tongues, interpretation of tongues, discerning of spirits, wisdom, knowledge, visions, angelic ministrations and revelation are all restored in these latter days, even as was enjoyed in former days. Again we are evidenced that the great time of the restoration of all things has not only commenced, but considerably advanced, from the facts that the fertility of the land of Palestine is restored, and the rights of the Jews likewise to possess their land. For they have been steadily gathering and settling there for a number of years, and building their loved city of Jerusalem, again in the same place as of old.

Satan also has restored his former energies, knowing that he hath but a very short time. He is mustering all his forces, cunning, and power, to hinder the ways of truth. He torments and tempts the righteous in heart and causes evil and distress generally, for crime of every kind is rapidly increasing and preparations for war are greater than ever before.

Wonders have been seen in the heavens above, and on, and in the earth; blood and fire, and vapors of smoke. Fearful sights have been seen in the heavens. Signs also have been seen in the sun, in the moon, and in the stars. The sun has been darkened at noon-day, the moon has appeared as blood, and stars have fallen from heaven as ripe figs do fall when the tree is shaken. Great tempests are on the increase, the waves of the sea have roared and been heaved beyond their bounds. Earthquakes and famine, pestilences and disaster, wars and commotions, men's hearts failing them for fear, waxing cold because of iniquity, till the earth now (with its division into continents, unnumbered islands; its deserts and barren places, stagnant swamps, rough, rugged hills, vast mountains covered with eternal snow), is filled with mourning, poverty,

distress, rashness, suicide, rapine, murder, theft, swindling, oppression, infidelity, atheism, anarchy, despair and death. It is strange how any, (with these facts before them), can doubt that we are truly living in the midst, if not near, the end of the times of the restoration of all things which God through all of his ancient prophets has foretold; and which the Saints of all former ages looked forward to with much joy and satisfaction. "Their minds once fastened upon it, they could not be shaken from their purpose. Their faith was firm, their joy constant, and their hope like an anchor to the soul, both sure and steadfast, reaching within the vail. It was this that enabled them to rejoice in the midst of tribulation, persecution, sword and flame; and in view of this they took joyfully the spoiling of their goods, and gladly wandered as strangers, and pilgrims on the earth; for they sought a country, a city, and an inheritance, that none but a Saint ever thought of, understood, or even hoped for."—Voice of Warning, page 90.

At the beginning of time "the whole earth was probably one vast plain, or interspersed with gently rising hills, and sloping vales, well calculated for cultivation, while its climate was delightfully varied, without any extremely hot, cold, wet, or dry weather, which only tended to crown the varied year with a greater variety of productions; all for the good of man, or animals, fowls or creeping things; while, from the flowery plain, or spicy grove, sweet odors were wafted on every breeze; and all the vast creation breathed nought but health, and peace, and joy.

. . . The earth yielded no nauseous weeds, no poisonous plants, no thorns or thistles; indeed, everything that grew was just calculated for the food of man or beast, fowl or creeping thing; and their food was all vegetable. Flesh and blood were never sacrificed to glut their souls, or gratify their appetites; the beasts of the earth were all in perfect harmony with each other; the Lion ate straw like the Ox, the Wolf dwelt with the Lamb, the Leopard laid down with the Kid, the Cow and Bear fed together in the same pasture, while their young ones reposed in perfect security, under the shade of the same trees; all was peace and harmony, and nothing to hurt nor disturb in all the holy mountain. And, to crown the whole, man was created in the image of God, and exalted in dignity and power, having dominion over all the vast number of animated beings that covered the earth, while at the same time he inhabited a beautiful and well watered garden, in the midst of which stood the tree of life, to which he had free access; while he stood in the presence of his Maker, conversed with Him face to face, and gazed upon His glory without a dimming veil between. . . . Contemplate for a moment this beautiful creation, clothed with peace and plenty; the earth teeming with harmless animals, rejoicing over all the plain; the air swarming with delightful birds, whose never ceasing notes filled the air with varied melody, and all in subjection to their rightful sovereign, who rejoiced over them;

while a delightful garden stood as the capital of creation, and man seated on the throne of this vast empire, swaying his scepter over all the earth with undisputed right; while legions of angels encamped round about him, and joined their glad voices in grateful songs of praise and shouts of joy; while not a sigh nor groan was heard throughout the earth; no death, no sorrow, no tears, no weeping, no pain nor sickness; no contentions, wars nor bloodshed; but peace crowned the seasons as they rolled; and life, joy, and love reigned over all his works."—Voice of Warning pages 91, 92.

The tempter entered, man fell, was driven from the garden, the earth was cursed with weeds, thorns and thistles and become filled with violence and continued till God in His wrath destroyed the world by water. As soon as they began to multiply again after the flood, sin and violence began again and steadily increased till in these days, the world is nearly full of iniquity, or nearly ready for its second destruction by fire instead of water, which is to cleanse the earth, destroy all uncleanness and the ungodly generally, and make it again a pleasant abode for the righteous Saints, the meek of all ages who are to inherit it.

Through Abraham all nations of the earth were to be blessed. Through the suffering and death of Jesus Christ all were to be saved and have a part in the resurrection of the just, and an inheritance on earth during the Millennial reign of peace; but all on condition of righteousness, and obedience. The new or Inspired Translation of the Bible informs us that the gospel was preached to Adam, and Enoch, and Noah, and Moses and to all the prophets till Christ. And it has been again restored in these last days, and the gospel promises to all who believe and obey it, by repentance and baptism, they shall receive the gift of the Holy Ghost, the spirit power of God that will enable them by living for the same, to be upright and just, meek and lowly in heart. All who are willing to so believe and obey, and so strive and endure to the end, shall have an inheritance on the earth when the Lord shall be its King.

When all mankind, who have been willing and able to gain such inheritance, shall be exalted to dignity and power and have dominion over all animated beings that cover the earth. The meek of all ages will then inherit the land and delight themselves in the abundance of peace, for the wicked will then be destroyed, the earth cleansed from all impurity, the curse removed, Satan bound to have no more power over the nations, the mountains made low, the valleys exalted, the continents united again as it was in Eden before it was divided. "In the days of Peleg, (after the flood), the earth was divided." Search Genesis. The earth will be as a beautiful plain, blooming with flowers, teeming with harmless animals, the fragrant groves swarming with birds whose never ceasing notes will fill the air with melody, and all be in subjection to their rightful sovereign who rejoices over them.

The beautiful cities of Zion and Jerusalem, standing as the capitals of creation with their splendid palaces and magnificent temples and the celestial worthies of former and latter days, seated on thrones under Christ, swaying their scepters over all the nations of terrestrial and teletial beings with undisputed right, legions of angels encamping round about them, joining their glad voices in songs of praise, and shouts of joy, while not a sigh nor groan will be heard throughout the vast expanse. No death, no sorrow, no tears, no weeping, no pain nor sickness, no contention nor war, nothing to mar the peace by day, nor disturb the rest by night. God's spirit enjoyed by all who have knowledge of the Lord from the least to the greatest. Every one will have a happy home to call their own, whether king or priest, judge or exactor, hewer of wood, or carrier of water, vinedresser, or door-keeper. Heirs of celestial, terrestrial or teletial glory. Heathens who know no law; all inclined to live peaceably, respect one another and serve the Lord and delight to keep his law.

Adam, Enoch, Noah, Abraham, Moses, and all the worthy prophets, and apostles, and Saints, will be there as kings, priests, teachers, to preserve peace and instruct in righteousness; to prepare the nations for greater glory, and bliss eternal at the end of time, when all shall have been punished for their deeds and rewarded for their good works.

W. C. LANYON.

LAMONT, Iowa, January 10th, 1888.

WHEN DID HE PREACH?

"DID Jesus go and preach to the spirits in prison while his body lay in the tomb?"

Mr. Editor:—Not agreeing with the answer given to the above question in *Herald*, June 16th, we herewith submit our reasons for believing that he did not go to the prison in the time intervening between his death and resurrection. Shortly before he expired on the cross He said addressing the thief: "This day shalt thou be with me in paradise." The question arises how long did He stop there? It is answered by Alma, in Book of Mormon, page 217, where he says that the spirits of the righteous when they die go to Paradise, where they abide until they are resurrected. We feel safe then in believing that Jesus complied with the rule applicable to all other righteous spirits and rested in Paradise, while His body lay in the tomb; until there is some proof presented that He did not. The thought that Jesus could have gone on his mission to those who were disobedient in the days of Noah as soon as He showed Himself in paradise with the thief, is not evidence that He did. To assume such an idea proves nothing. If we accept the theory that Jesus went to prison while His body lay in the tomb, what are we going to do with his prophecy that "as Jonah was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." If his mission to the spirits in prison took place while his body lay in the tomb, then the prophecy was a false

one; (which we do not admit); for there were only two nights and one whole day intervening between his death and resurrection.

The statement in 1 Peter, 3:18, 19, shows that his body was put to death but quickened by the Spirit in order to bring us to God. This means to us that Jesus had to conquer death himself, before He could fully redeem others. It surely can not be said that Jesus was in possession of the fruits of victory while his own body was in the embrace of death. We conclude from Rev. 1:18, that it was after his body was quickened before He obtained the keys in order to let Himself in, or others out; and that his mission to the spirits in prison took place after He was resurrected and not before.

June 17th, 1888.

A. C.

Selections.

WE publish the following by request of Bro. William Hart, of Oakland, California:

A PROPHECY BY JOSEPH SMITH,

While in Liberty jail, Clay county,

Missouri, March 20th, 1839.

"THE rights of the Priesthood are inseparably connected with the powers of heaven, and the powers of heaven can not be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us is true, but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion, or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved; and when it is withdrawn, amen to the Priesthood, or the authority of that man. Behold ere he is aware, he is left to himself to kick against the pricks, to persecute the Saints, and to fight against God.

"We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called but few are chosen. No power or influence can, or ought to be maintained by virtue of the Priesthood, only to persuade by long suffering, by gentleness, and meekness and by love in feigned, by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile. Reproving betimes with sharpness when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy, that he may know that thy faithfulness is stronger than the cords of death.

"Let the soul also be full of charity towards all men, and the household of faith, and let virtue guard thy thoughts unceasingly, then shalt thy confidence wax strong in the presence of God, and the doctrines of the Priesthood shall distill upon thy soul as the dews of heaven. The

Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

Conference Minutes.

SOUTHERN NEBRASKA.

The conference of the above district was held in Wabash Park, Cass county, Nebraska, July 22d and 23d, 1888, J. B. Gouldsmith, secretary. Sunday morning services opened by singing No. 1075; prayer was offered by Bro. L. Anthony, followed by singing, "Hearts and hands together." Brethren Robert White, Samuel Broliar and Horace Tyson were appointed police. Preaching by Bro. H. C. Bronson. Officials present; of the Twelve, Jas. Caffall; of the Seventy, R. J. Anthony; elders, L. Anthony, H. C. Bronson, H. O. Smith, J. W. Waldsmith, H. Fields, J. Armstrong, and C. H. Porter; priests, R. White, A. Buchanan, J. Everett, W. Self, and J. B. Gouldsmith; teachers, Dan Broliar, N. Trook, James Ferguson and J. Young. Preaching at 2:30 by Bro. J. Caffall, and at 8 p. m. by R. J. Anthony. Monday morning conference met at 9 with President L. Anthony in the chair. By instruction of General Conference Bro. J. Caffall ordained Bro. H. O. Smith to the office of seventy, after which he addressed the Saints in regard to the financial part of the gospel; showing the necessity of a compliance with the law of tithing. He was followed by brethren J. W. Waldsmith and R. J. Anthony, on the same subject. Business was taken up. Brethren Robert White, A. Buchanan and H. O. Smith were appointed a committee on credentials. Visiting brethren were granted the privileges of the conference. The president and secretary of district reported report of Bishop's Agent for the month ending June 30th, 1888. Tithing due the church April 1st, \$1 73; tithing collected during the quarter, \$43 10; amount paid out during the quarter, 52 50; free will offering on hand April 1st, \$13 60; received during the quarter, \$81; paid out during the quarter, \$52 50. Elders Caffall, Bronson, Smith, Waldsmith, R. J. and Levi Anthony, Porter, Armstrong, Thompson, R. C. Elvin; Priests Buchanan, W. M. Self, White, J. B. Gouldsmith, and Teachers D. Broliar and Young, reported. Committee on credentials reported and were discharged. Auditing committee reported and were discharged. Bro. Chas. Porter presented a petition to the conference was given twenty minutes to state his grievances, after which the following was moved by brethren R. J. Anthony and J. Armstrong: Resolved that a committee consisting of brethren Bronson, Porter and Caffall, be appointed to take the matter of representation under advisement and recommend such measures as will tend to the settlement of the matter and report to the next session of this body. The president of the district and secretary were instructed to pay out of the collection taken up, the incidental expenses of this meeting for notices \$3 25 to J. W. Waldsmith; rail road fare to brethren Bronson, L. Anthony, and Gouldsmith, the sums of 95 cents, \$1.15 and \$1.15 respectively; total \$6.50. The present district officers were sustained for the next three months. Adjourned to meet at Bennett, Nebraska, October 14th, 1888, at eleven o'clock.

FIVE HARVEST EXCURSIONS.

The Burlington Route, C., B. & Q. R. R., will sell from principal stations on its lines, on Tuesday, September 11th and 25th, and October 9th and 23d, Harvest Excursion Tickets at *Half Rates* to the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions call on your nearest C., B. & Q. Ticket Agent, or address P. S. Eustis, Gen'l Pass. and Ticket Agent, Chicago. 121

Miscellaneous.

CAMP MEETING AT GEORGEVILLE, MISSOURI.

Bro. E. B. Mullin, writing from the above place says: "Our camp-meeting will commence Saturday, September 8th and will last ten days. Much interest is manifested by the people in this section to hear our claims ever since brethren Bronson and Warnky labored here, and we are anxious to make this meeting a success.

We expect brethren W. W. Blair, J. R. Lambert, Joseph Luff, J. F. McDowell, J. T. Kinnaman, F. Warnky and others to be present; also many Saints from Independence, Missouri, and the surrounding country. All are invited. Part of the choir from the Independence branch are also expected. We want to make all feel at home, and want a sufficient number present to make this the grandest reunion ever held in Ray county.

Those coming by rail should come to Cowgill Station, on the C. M. & St. P. R. R., where they will be met with teams. Trains pass that station as follows: Going east, 10:17 a. m. and 7:40 p. m. Going west, 8:37 a. m. and 5:55 p. m. Those coming with teams will be furnished with pasture for them."

CONFERENCE NOTICE.

A conference of the Nauvoo and String Prairie district will be held at the Rock Creek church, Hancock county, Illinois, (near Adrian), September 1st and 2d, 1888. All are invited to attend. JAMES MCKIERNAN, Pres.

The Little Sioux district conference will convene at Persia, Iowa, the first Saturday and Sunday in September, 1888. The brethren and sisters of Spring Creek branch extend a cordial invitation to all that may come. Hoping and trusting that we may have a glorious time and that much good may be done.

D. CHAMBERS.

TWO DAY MEETING.

There will be a two days' meeting held with the Platte Valley branch, of the North Nebraska district; two miles south of Valley station, on the Union Pacific Rail Road; September 15th and 16th, beginning at 11 a. m. of the 15th. It is hoped that brethren Caffall and Bronson will be present.

Let the Saints try to be there at the first meeting, and on time, that we may have a two days' meeting in fact. The Saints there will gladly provide for all who come.

WM. RUMEL, Dist. Pres.

DIED.

ELDRIDGE.—Drowned at Dennisport, Massachusetts, Wednesday, July 15th, 1888, by falling from a vessel, Lewis C., son of Bro. Nehemiah and Betsey Eldridge; born at Falmouth, Massachusetts; aged at death 42 years and 4 days. Funeral services held in Saints' Chapel, July 16th, before a large and sympathizing audience. Preaching by Elder M. H. Bond.

WILES.—At Bro. William Parsons', Jewel county, Kansas, August 11th, 1888, of cancer, Sr. Louisa Wiles; aged 55 years, 9 months and 12 days, when death ended her suffering which was beyond description. She was sister to Bro. Alma Kent, and was baptized by Elder A. H. Parsons, August 30th, 1885. She died in full faith. Funeral services by Elder G. W. Beebe.

COOK.—In Garner township, Pottawattamie county, Iowa, July 12th, 1888, sister Sarah Cook, at the age of 31 years, 1 month and 20 days. She leaves an aged husband and five children to mourn their loss; three sons and two daughters. Deceased was born at Graveby, Cambridgeshire, England, May 22d, 1807; was baptized at an early day in the old organization; emigrated to Ohio, near Kirtland in the fall of 1849; then moved to Council Bluffs, Iowa, in the fall of 1851, and was rebaptized in the Reorganized

Church, August 12th 1861, by Elder E. C. Briggs. The funeral discourse was preached by Elder D. K. Dodson, July 15th, at the family residence, to a large congregation; after which the remains were followed by a long line of carriages to the Walnut Hill Cemetery, Council Bluffs.

DOANE.—At Dennisport, Massachusetts, Monday, August 13th, 1888, of dropsy of the brain, Merton, infant son of Bro. Hiram C. and Sr. Lerna W. Doane; born at Brockton, Massachusetts, December 14th, 1885, aged at death, 2 years and 8 months. Funeral services August 15th, conducted by Elder M. H. Bond, assisted by Rev. Mr. Snow, of the Baptist church. "Death loves a shining mark." A sad affliction has befallen our brother and sister and their friends in the loss of a most interesting and beautiful child. May the power of our glorious gospel sustain them in this sad bereavement.

GARDNER.—At Los Angeles, California, July 16th, 1888, of typhoid fever, Sr. Maggie B. Gardner. She was born July 10th, 1873, in Sonoma county California, and was baptized August 18th, 1887, by Elder A. W. Thompson. The large assemblage of Saints and friends witnessed by their presence how much our young sister was beloved. She was a regular attendant at church and Sabbath School; was in the writer's class, and was much esteemed. Funeral sermon was preached on August 12th, at the Saints' regular place of meeting, by Elder J. R. Badham.

She's gone! She's gone! to her long home,
Too ripe a plant for this,
A wicked world, to own;
This tender lily's gone
To share eternal bliss;
And all her friends she's left behind
Be true to God and always kind
You know not when the Son of God
Will call you to his blessed abode.

DODD.—Near Centralia, Nemaha county, Kansas, August 3d, 1888, Bro. Joseph Arthur, son of Alma and Elizabeth Dodd; aged 20 years, 1 month, 19 days. This young man suffered severe affliction for about two years, yet he was never known to murmur or complain. He possessed that beautiful spirit of meekness and resignation under affliction. He was an obedient, dutiful and truthful child. He was universally loved and respected by his young companions. He died as a christian dieth, leaving bright evidence that he had a divine friend to go with him through the valley of the shadow of death. His last words to a weeping mother were: "Mother, don't cry, it is well with your boy." Funeral services by Rev. P. K. Shoemaker, from Isaiah 64:6. "We all do fade as a leaf."

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DIVORCE, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, September 8, 1888.

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, Sept. 8 1888.

PLUM HOLLOW CAMP-MEETING.

This gathering, beginning August 17th and ending Sunday the 26th, was large and pleasant from the start, and proved very fruitful of good results.

On Sunday, the 19th instant, the assemblies were estimated at from three thousand to four thousand people, and on the last Sunday, the 26th, there were nearly or quite as many present in the afternoon. The threatening clouds kept many away, especially from the afternoon meeting, and the evening found many on their way home because of unsettled weather or a prolonged stay on the camp-ground.

The word was ministered with wisdom and power by humble, zealous men, and was received with good attention and interest at all the meetings. The best of order prevailed throughout, not a break nor jar occurring in any of the exercises. The morning social meetings were well attended, and were made profitable by the gifts of the Spirit and numerous timely testimonies and exhortations. The Saints were united and joyful, and friends and investigators were encouraged and edified. Rain lessened the attendance on Monday, the 20th, but with the exception of that and of the morning of the 26th, the weather was perfect.

On Saturday the 25th, Bro. Joseph Luff baptized nineteen, and the next day he baptized six more. All of these but two were adults. Others gave their names, but for reasons, deferred their baptism to some later time. Scores more went away believing, and some of them came forward and expressed as much.

At the close of the service, the afternoon of the last Sunday, a gentleman said to us and others that his mind had been entirely disabused as to the views held and taught by the Saints. He said he had read various books and newspaper accounts as to the faith and practices of Latter Day Saints, which prejudiced him greatly against them; but that now, having heard

and seen in regard to these matters under the ministrations of their representative men, he discovered his mistake when he heeded the statements touching their faith and doctrines made by their enemies, and hoped from this time forward to learn of the facts by competent authorized friends of the church, rather than from either ignorant, meddlesome, or malicious opposers. We commend both his discovery and his resolution, and would to God that all men would do likewise.

Rev. McClure, a minister of the Campbellite church, and henchman of Rev. Clark Braden, busied himself distributing dodgers throughout the camp the last Sunday, in which Mr. Braden stated that he had challenged the Saints to meet him in discussion on theological questions of late without avail, and that he now was ready for a contest if some of their leading men would write him on certain propositions, set forth in the dodgers. Himself and co-workers were diligent in fomenting controversy on the camp ground; but we took good care that the meetings were not disturbed in any way by their efforts at wrangling and contention. When Elder Joseph R. Lambert read, at the close of his discourse Sunday night from the HERALD, the challenge he publicly made to Mr. Braden about three years ago to discuss the relative merits of the doctrines of the Saints and those of the Campbellite church, also the prophetic calling of Joseph the Seer and the divinity of the Book of Mormon, it came like a new revelation to many, including some of the Campbellites, that Mr. Braden had falsified the facts in the case and that he was not hankering for anything like a fair and full discussion with representative men of the Reorganized Church. This exhibition of the case put the matter in its proper light and we look for good results.

Father Leeka, who for months past, till recently, has laid at the very gate-way of death, was enabled to attend services on the last Sunday morning and listen to a memorial sermon on the life and death of the late sisters Leeka and Ettleman. He also attended the afternoon service. We now hope he may recover and live many happy, useful years, though he is well along in the eighties.

The committee on arrangements for the camp-meeting did their work well all the way through. Bro. William Leeka, on whose ground the camp was located spared no effort to make the occasion successful in every way. Bro. Henry Kemp, president of the district, labored cheerfully and incessantly to promote the interests and well-being of everything connected with the session. Indeed, the same may

be said of many others, both Saints and friends.

This meeting is another reminder of the promise the Lord made to his church in June, 1834, when he said, "Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people; and behold I will give unto you *favor* and *grace* in their eyes, that you might rest in *peace* and *safety*, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs. Now, behold, I say unto you, my friends, in this way you may find *favor* in the eyes of the people, until the armies of Israel become *very great*; and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time." Thank heaven this promise has come and is still coming to the faithful children of God, and the outlook is glorious.

Long will the remembrance of the late Plum Hollow Camp-Meeting be cherished by the many hundreds of the Saints and others who attended it, and long will its blessed influence be felt in all that region of country. The Lord is moving the cause of Zion in mighty power for good, and the Saints are joyful in his manifold mercies and testimonies.

NON SECTARIAN TEACHING IN THE PUBLIC SCHOOLS.

THE question of sectarian or non sectarian teaching in the public schools of the country is a fruitful source of agitation at times in many places. Just now it is Boston, and the nature of the controversy is seen from the following statement from the *Irish World*, of August 4th. The editor states a great truth when he claims that in questions of religious belief each denomination is the best and proper exponent of its own doctrines. If the enemies and opposers of any religious association are allowed to state the beliefs of that denomination to the exclusion of the statements of its devotees, there are but few that would survive the fires of criticism and misrepresentation. The readers of the HERALD are too familiar with that sort of misguided representation and opinion to need much explanation of the defence made by the *Irish World* to the attack of the teacher in the public school in Boston, one of the places of all places in America, where one ought to expect fair and impartial statement and treatment in religious and intellectual matters.

There are some statements made in the histories of the Catholic Church that seem to warrant the belief that the catechism

adopted by the Third Plenary Council of Baltimore, and the editor's explanation of it do not fairly represent the faith of the Catholic Church in the days of Luther, Melancthon and others; and as has been popularly understood by those who have read the history of the reformation.

We think it possible that the Pope of whom Luther complained, and possibly others, in the exercise of the power with which they fancied themselves endowed, went beyond the articles of faith in the granting of indulgences, and made them cover grounds not intended by the good fathers who formulated the confession; and had the *World* have so stated the matter, or that the church did once hold the theory as stated by teacher Travis, but had modified the creed and did not now so hold, it would have been received equally to the credit of the Catholic Church which the *World* defends. We append the comment of the *Hebrew American*, but hardly think it a disinterested observer, for the ostracism that belies the Catholic does the same for the Jew.

THE BOSTON SCHOOL CONTROVERSY.

The question as to what constitutes "non-sectarian" teaching in the public schools has been raised in Boston by a controversy between a High School teacher and the School Board and has created much excitement of anything but a non-sectarian character amongst some zealous people who seem to love their own anti-Catholic prejudices more than they do the truth.

The cause of the controversy was a complaint made by a Catholic clergyman that the non-sectarian character of the school was violated by a certain teacher. The School Board sustained the complaint, transferred the teacher to another school, and excluded the text-book complained of. For this the School Board was denounced in public meetings by fiery anti-Catholic orators as being under the influence of Rome, and the issue was declared to be not a question of accuracy or inaccuracy of "Swinton's History," nor of the character of the comments made by the teacher, but whether Catholics should be permitted to decide what books shall be used and what teachers employed in the public schools, or, as the Rev. Dr. Miner put it, "it was a question of Romanism against Protestantism."

Now, it is well known that there is no subject of discussion in which men can engage in which mere appeals to prejudice play a more prominent part than in sectarian controversy, and its obscuring vapors are only intensified by the reckless recriminations of bigotry. The American people, however, are peculiarly free from this narrow sectarian spirit. They recognize the rights of all denominations as equally secured by the Constitution. In declaring that the Public School system should be non-sectarian they intended to enforce that constitutional guarantee. When complaint is made by parents or guardians that a certain text-book contains inaccurate statements prejudicial to religious belief, and that certain teachers persist in giving those inaccurate statements an interpretation which they consider calculated to create an entirely false impression in the minds of their children, to the effect that the church to which they belong is engaged in a deliberate attempt to deceive them as to its own doctrines, the natural impulse of every fair-minded American would be to investigate the complaint impartially and discover whether it was well founded, and if so, to make such corrections as shall preserve the non-sectarian character of the schools.

What were the specific statements of the Boston High-School teacher to which the School Board took exception? Simply this—he taught amongst other things that an Indulgence in the Catholic Church was "a license to commit sin," illustrating the same by adding:—"Should a murderer be brought before a judge he would

only have to put his hand in his pocket and produce his indulgence papers to be pardoned." Again, an Indulgence, he said, is "a permission to commit sin." "You pay so much money in advance for leave to commit certain sins." That when this definition and these illustrations were objected to by Catholic pupils Mr. Travis replied:—"There are two opinions on that subject, the Protestant as well as the Catholic. I have taught thirty years, and don't talk of what I don't know."

The *Irish World* implies no disrespect to non-Catholics in saying that there is outside of the Church a very general misapprehension of the doctrine of indulgences as held by Catholics, nor have we any desire to assume the part of theologian. We do believe, however, that all fair-minded Americans, of whatever denomination, will agree with us that in questions of religious belief each church or denomination should be recognized as the only proper expounder of its own doctrines, and no child attending a non-sectarian public school should be required to listen to the teacher attributing to his denomination the holding of doctrines which his parents and pastor have taught him to regard as infamous and sacrilegious. Now, it is a fact that not even Dr. Miner nor any of his anti-Catholic crusaders regard as more monstrous and damnable the doctrine of indulgences attributed to the Catholic Church by Teacher Travis than do the two hundred millions and more of the world's Catholics, pastors and people, without exception.

To prove this it is only necessary to glance at the Catechism which is enjoined by the Church to be taught to all Catholic children, and which is universally recognized by Catholics as the true statement of Catholic doctrine. The following is the Catholic doctrine of Indulgences as given in the catechism prepared and approved by the Third Plenary Council of Baltimore:—

"*Ques.*—What is an indulgence?

"*Ans.*—An indulgence is the remission of the temporal punishment due to sin.

"*Q.* Is an indulgence a pardon of sin or a license to commit sin?

"*A.* An indulgence is not a pardon of sin nor a license to commit sin, and one who is in a state of mortal sin can not gain an indulgence.

"*Q.* Does not the sacrament of Penance remit all punishment due to sin?

"*A.* The Sacrament of Penance remits the eternal punishment due to sin, but it does not always remit the temporal punishment which God requires as satisfaction for our sins.

"*Q.* Why does God require a temporal punishment as a satisfaction for sin?

"*A.* God requires a temporal punishment as a satisfaction for sin to teach us the great evil of sin and to prevent us from falling again."

This has been the doctrine of the Catholic Church since the beginning, and it is the very opposite of what Teacher Travis asserted was Catholic doctrine. We leave it with perfect confidence to the American people to decide whether the non-sectarian principle was not violated, either intentionally or otherwise, and whether the School Board did any more than their prescribed duty in correcting the abuse complained of.

The following comments by the *American Hebrew*, will serve to show how disinterested observers regard the action of the Faneuil Hall meetings. That paper says:

"To our mind there should be an agitation for the condemnation of the Boston Protestants who have again introduced into the arena of American thought the horrible nightmare of sectarian controversy. Waiving aside all their sophistries and frothy rhetoric, the fact remains that their indignation is aroused not because any Catholics have introduced, or have proposed to introduce, any catholic teachings, but because the Catholics prevented the Protestants from introducing anti-Catholic or Protestant teachings.

"If the dismissed teacher thought that he had a call to dispense light upon the subject of 'indulgences' and their relation to Luther and the Reformation, he should have made arrangements with some lecture bureau. His vocation as a public

school teacher was, however, incompatible with that of special pleader for Martin Luther. He was paid by the Protestant, Catholic, and Jewish people of Boston to teach their children the rudiments of knowledge without touching upon any subject in a manner to hurt the political, radical, or religious sentiments of any,

"The crack-brained cry of, 'No Popery' is in this connection a wanton calumny. It is not simply a case of the pot calling the kettle black, for the kettle is quite free from spot while the pot is fairly ebony. You will cry, 'Wolf! wolf!' so often without cause that finally the wolf will really get into the fold and the people will not heed your cry."

PROHIBITION AMENDMENT TO THE CONSTITUTION OF THE UNITED STATES.

WE have lately received from Mrs. Ada M. Bittenbender, who is the attorney for the Woman's National Christian Temperance Union, a copy of the report from the Senate Committee on education and labor, upon the subject of submitting to the vote of the States the question of an amendment to the Constitution prohibiting the manufacture and sale of intoxicating liquors as a beverage.

The text of the amendment proposed is from the joint resolution as reported by the Forty-ninth Congress, and is as follows:

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amendment to the Constitution be, and hereby is, proposed to the States, to become valid when ratified by the legislatures of three-fourths of the several States, as provided in the Constitution:

ARTICLE.—SECTION 1. From and after the year of our Lord nineteen hundred the manufacture and sale of distilled alcoholic intoxicating liquors, or alcoholic liquors any part of which is obtained by distillation or process equivalent thereto, or any intoxicating liquors mixed or adulterated with ardent spirits or with any poison whatever, except for medicinal, mechanical, chemical, and scientific purposes, and for use in the arts, anywhere within the United States and the Territories thereof, shall cease; and the importation of such liquors from foreign states and countries to the United States and Territories, and the exportation thereof from and the transportation thereof within and through any part of this country, except for the use and purposes aforesaid, shall be, and hereby are, forever thereafter prohibited.

SEC. 2. Nothing in this article shall be construed to wave or abridge any existing power of Congress, nor the right, which is hereby recognized, of the people of any State or Territory to enact laws to prevent the increase and for the suppression or regulation of the manufacture, sale, and use of liquors, and the ingredients thereof, any part of which is alcoholic, intoxicating, or poisonous, within their own limits, and for the exclusion of such liquors and ingredients therefrom at any time, as well before as after the close of the year of our Lord nineteen hundred; but until then, and until ten years after the ratification hereof as provided in the next section, no State or Territory shall interfere with the transportation of said liquor or ingredients, in packages safely secured, over the usual lines of traffic, to other States and Territories wherein the manufacture, sale, and use thereof for other purposes and use than those excepted in the first section shall be lawful: *Provided*, That the true destination of such packages be plainly marked thereon.

SEC. 3. Should this article not be ratified by three-fourths of the States on or before the last day of December, eighteen hundred and ninety, then the first section hereof shall take effect and be in force at the expiration of ten years from such ratification; and the assent of any State to

this article shall not be rescinded nor reversed.

SEC. 4. Congress shall enforce this article by all needful legislation.

American statute laws are practically crystalized public opinion. The opposition to the liquor traffic began many years ago in efforts made by individuals and organized societies to reclaim and reform the victims of the drink habit. This habit was strong and wide spread, and its evils always attendant. It was impossible to approach the victims of the habit with any hope of reformation, without making war upon the traffic in that which made drunkards and filled the land with the evils resulting from it.

The agitation has been going on in almost all parts of the country; public attention has been directed to the liquor traffic and what it was costing the nation in moral and social destruction; until there is none so hardy as to seriously deny the terrible indictment under which alcoholic poison has been placed; and now it is high time that public opinion wrought by so much and so long continued labor of "moral suasion," should become crystalized into law, and the community, state and nation, be relieved of the huge burden of desolation, destruction and death, which has been imposed upon it by perverted human appetite. The question how shall this crystalization of public opinion into law be accomplished, is pressing upon the people for answer. Shall it by legislative enactment in the state general assemblies; by amendment to state constitutions; by Congressional legislation, or amendment to the Constitution of the United States?

Already in several of the States legislative prohibition is had, and is accomplishing much. It is argued, however, and with some show of propriety, that if prohibitive legislation does so much, Congressional enactments would do more; but that the sweeping stroke of propriety, policy and self-protection against the evil would be dealt by the concurrence of all the states in an amendment to the Constitution, thus dealing with the questions of the evil and its remedy as a Nation, (with a big N), and putting it out of the power of smaller and isolated portions of the common realm to force larger and more conservative parts to carry the burden entailed upon them by bad neighbors. Let the amendment be submitted to the legislatures of the various States for an action of the people and let the bright, broad axe of beneficent reform fall upon the evil of drink to its utter extirpation. What a revolution that will be!

THE *Globe-Democrat*, of St. Louis, Missouri, in a late issue sets the Saints right before its readers in regard to one thing, for which we thank that paper.

"A false impression prevails in many quarters that the Mormons pretend to still possess the golden plates found by Joseph Smith in the Hill at Cumorah. This is no such thing. They have only the testimony of the three witnesses—the last of whom, David Whitmer, died recently in this State—that they saw and handled the plates, and it is their testimony which has given such strong substantiation to the statements of Joseph

Smith. The first prophet held the plates only long enough to transcribe their contents, reading them as he did by means of the Urim and Thummim. After that the plates disappeared as mysteriously as they had come into existence, and no living prophet or follower of Joseph Smith now knows anything about them."

RELIGION FOR THE HEATHEN.

A few months ago there was a conference of notables at the capital of Japan to consider the propriety of adopting a new religion. The various religious systems of the world were freely discussed in their relation to commerce and industrial progress. As it was admitted that the best showing was made by Christian nations, the feeling was general that it would be best for the empire to adopt the Christian religion as part of a plan to bring the country into closer relations with the rest of the world. As soon as this report was circulated, representatives of some twenty sects hastened to Tokio, each anxious to introduce the peculiar form of Christianity he believed and practiced. This alarmed the natives to such an extent that most of them concluded that they had better let the old religion alone.

At the Pan-Presbyterian council at London the leading topic discussed is how to harmonize missionary efforts in India. The committee on co-operation with other churches, appointed at a previous council, made a report in which the difficulties in the case were presented. They had not attempted to form any union with the Catholic missionaries, as they had experienced trouble enough with the missionaries of the various Protestant sects. The Baptists insisted that immersion was the only door into the church, so the Presbyterians could not effect a union with them. Co-operation with the Episcopalians was equally difficult. Even the Congregationalists would not unite in supporting missions in common, and the Methodists would not as much as listen to the proposal.

Several who had spent years in the missionary field in India declared that the great obstacle in the way of converting the heathen was lack of unity among teachers and preachers. The natives found that they differed greatly in their faith and practices, and they were in doubt as to which to believe. One earnest man stated that it was the plain duty of all the evangelical sects to unite in preparing a simple creed that all could endorse, and try and induce the natives of India to adopt it. This proposition met with favor till Dr. Chambers suggested that the experiment had better be made at home first. When all the Christians in Great Britain would unite in one faith and one form of worship it would be very easy to harmonize matters in India. His hearers declared that this could never be done. It therefore seems likely that the heathen will continue "in his blindness to bow down to stocks and stones."—*Chicago Times*, July 18th.

Were it not for the gravity of the subject and the sacredness in which the salvation of men is held by all true minded men, the foregoing would be highly amusing. Think of it, a band of teachers of religion, every one of whom is authorized by the schools of men to write D. D., (Doctor of Divinity), after his name, sitting down together in solemn conclave to "doctor" a religion to "save the poor heathen;" which heathen are by the theology of these same doctors doomed to die and be damned "forever and forever, and ever and ever, and ever," *ad infinitum*. What a spectacle. Well might good Dr. Chambers suggest the trial of their newly concocted philosophy of salvation upon the Christians (are they?) of Great Britain, as an experiment for unifying them in a common and effective confession of faith, be-

fore exposing it to the shrewd but distracting examination and inquiry of heathen (Indian) thinkers. It was a South African Caffre thinker that puzzled the good English Bishop Colenso, down at Natal, and drove him to close quarters on the religion of his forefathers; and it might be that Dr. Chambers remembered this, and was desirous that his compeers might not be placed at such a disadvantage in presenting this new religion over in India. Chunder Sen, before his death sent the religionists of the world fair warning that when they came to him with Christ, it must be an Oriental, Jewish and universal Christ whom they must bring to him and not a western, Gentile, and Sectarian Christ. The latter he, nor they could understand or appreciate, the first they could. Now while the native Indian inquirers after something better than that they seem to have, are stopped at the very doors of their inquiry by the marked and irreconcilable differences and contradictions of theories, plans, and practices among Christians; and the latter balk at the outset in agreeing upon the philosophy, methods, and practices essential to salvation for the heathen, it is a convenient time to ask these assembled wise men; Why not let the Christ tell his own story of salvation, as it is found in the Christian's Bible? That story, if left to the interpretation given by itself conveys no uncertain intelligence. It states the plan, names the conditions, enumerates the promises and provides the evidences by which the believer may be assured of his ways. What a splendid thing it would be if these Doctors of Divinity would but admit in fact, as they sometimes do in rhetoric, that God and Christ alone have the right to declare the way of life, and that man's duty was to obey the word. Would that they had the courage now to say and follow it by act, "Let God be true, though every man be found a liar."

When the Orient shall be willing to welcome the "swift messengers" sent unto all peoples by land and by sea, from the dispensation of God's providences newly ushered in the Occident, then shall the heathen know that God hath given them unto the son of David for an inheritance, and they may have "part in the first resurrection."

EDITORIAL ITEMS.

IN a note from McPaul, Iowa, on the way to Nebraska City and Wilber, Nebraska, dated August 27th, Bro. Blair says: "Am *enroute* to Nebraska City. All goes well. Baptized twenty-five. Weather fine. Go to Wilber to-morrow, to remain one week."

Bro. Henry Grim, now laboring in Sullivan county, Missouri, in company with Bro. Duncan Campbell, is hereby requested and appointed to labor in Northern Missouri and Southern Iowa as wisdom may direct, during the fall and winter, reporting to Bro. Campbell from time to time as they may agree. Bro. Campbell reports that Bro. Grim has been doing a good work in Sullivan county, and that it is desired that

he continue. This is in harmony with the wish of Bro. Joseph R. Lambert, in charge, and is suggested by him also.

"We are having good times here. I have baptized eighteen since July 12th, and more are to follow this week." So writes Bro. R. C. Evans, of Waterford, Ontario, in a late letter.

WE give a letter this week sent to Bro. H. A. Stebbins by Bro. Benjamine Case, from Hartman, Arkansas, to which we call the attention of the brethren of the Spring River district, and the missionary in charge. Letter was sent by Bro. Case in August just past.

BEN CASE, *Dear Sir*:—If I were in your place I would certainly lose no time in recommending this field to the heads of the church. No finer field could be found for missionary work—the harvest is ripe and just ready to be reaped. If you will move in this matter I will cheerfully do all I can to forward the thing. I am anxious to hear the subject fully discussed from your standpoint.

From. C. C. Rabards, Hartman, Arkansas.

QUESTIONS AND ANSWERS.

Ques.—Was Jesus baptized for the remission of sins? If not, what was he baptized for?

Ans.—The taking "away of the sins of the world," was accomplished by Jesus through baptism and the shedding of blood; and in this sense he was baptized "for the remission of sins." Besides this, Jesus' body was of the nature of the body of Abraham's seed, and his baptism was a part of the means by which that body was redeemed from the grasp of death and the grave, just as by baptism we are now saved. We may not be able to make it plain; but we believe that as baptism "is for the remission of sins," Jesus was baptized for the remission of sins. To him "was sin imputed who knew no sin."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Not noblest is he who sees
Shadows of God's realities;
And knows beyond this masquerade
Of shape and color, light and shade,
And dawn and set and wax and wane,
Eternal verities remain."

MAKE THE BEST OF IT.

"It is more easily said than done, sisters, mine, I know it is; but we can bear our burdens bravely. I shall always believe, that much as all of God's creatures need His assistance and guidance, mothers need him most of all. Only those who have passed through the ordeal of motherhood can fully understand my meaning.

"The necessity of leaning on this Friend, who is ever present and all-sustaining. It sometimes seems very hard, yes, well nigh impossible to be patient and brave; but it can be done, and God will help us every day.

"The well-being of children is decided by their parents; their dispositions, their characters, their weal or woe for time and, perhaps, eternity is decided before their birth.

"Are you living, mothers, so that the little

ones, so soon to be in your loving embrace, shall have for an inheritance a gentle disposition, trustful and hopeful, a gift from you? Although you are, perhaps, passing through trials the severest, and requiring almost superhuman strength to be cheerful and trustful to the end; but how sweet, at these dark times, to know that the everlasting Arms are beneath you to uphold and sustain and bless.

"He knows what mothers endure, and is near, so near, to help and to strengthen if you will but let Him.

"Our burdens must be borne, but *one day at a time*, all will soon be brighter, and when all seems the darkest and most hopeless, cheer up, joy and rest are a little beyond. Only live now, that by and by you may be enabled to look back to these days of pain and trial with the cheering thought that with God's assistance you did the best you could.

"One thought more. So many wives dread, yes evade motherhood. Of course it implies care, pain and anxiety, but if the Lord of Paradise would entrust to your keeping, one 'a little lower than the angels,' would you refuse the gift?

"Women unwilling to assume the responsibility and blessing that motherhood brings, *should never become wives*. We must one day give an account for this matter, and it seems to me to be of the most vital importance.

"May the dear Father help all to be faithful."

PRAYER LEAGUE.

Concert for September 13th.

Memory texts, 1 Peter 1: 15, 16.

Subjects: Sunday Schools, teachers and scholars; Zion's Hope, Temperance Union, and the temperance cause in the nation.

ELEANOR.

We respectfully request the sisters of the League to pray for Sr. A— that God may move upon the heart of one who is unjustly withholding from the widow and her fatherless child money which she has earned by severe toil and which she greatly needs.—ED.

HOME COLUMN MISSIONARY FUND.

Sr. Maria Rainbolt, Galesburg, Mo.....	\$ 50
Sr. M. LaChapelle, Deadwood, Dakota.....	4 50
Sr. Sarah J. Green, Los Angeles, Cal.....	2 00
Sr. Eleanor Gould, Battle Lake, Minn.....	1 00
Sr. S. J. Ross, Moorhead, Iowa.....	25
Sr. L. A. Hutchins, Richfield, Mich.....	25
Sr. Jane Pratt, Crescent, Iowa.....	50
Sr. Jennie Rooker, Monett, Mo.....	25
Sr. Margaret J. Head, Clarkesdale, Mo.....	1 00
Sr. Ella Miller, Little Sioux, Iowa.....	25

LAMONT, Iowa, August 30th.

EXTRACTS FROM LETTERS.

Sister Lizzie Winn, Kansas City, Missouri, writes:—"The Home Column is both strengthening and instructive to me. The chief object of a mother's life should be the training up of her family in the nurture and admonition of the Lord. I feel that great strength and comfort will be derived from the Prayer League if those who have engaged in it prove faithful. It seems to me that some hour in the afternoon would suit busy housewives better. It is hard especially for farmers wives to lay aside work in the morning hours, but in the afternoon many could do so.

Sister Annie, of J—, Michigan, writes:—

"What from the first I esteemed a pleasure, I now regard as a duty, namely, the sending in of my name to the Prayer League. I do not know what I could do without the *Herald*. My little boy takes the *Hope*. I would like the *Autumn Leaves* but can not afford it at present. My husband is most of the time in the field as a missionary and I often feel that I would like to be with him, helping in the good work, but I have my family to care for and I know my first duty is at home, therefore I strive to be content and do the best I can.

Sister Julia Needham, Wheeler's Grove, Iowa, writes:—"I am striving to do the will of my heavenly Father. I have been sorely afflicted for several years, but have the promise, if I am faithful, that I shall be healed. I ask your prayers that I may have patience to endure and faith to be healed."

TAWAS CITY, Mich., Aug. 18th.

Dear Sisters:—I see letters from almost every part, but very few from here. If you think anything about it, you may think we are idle, but we have not been idle, only a little neglectful. I would often like to write; but being cumbered with many cares, it is so much easier to say wait a while than to go right at once before the inclination to write leaves us. I am glad the Prayer League has been started for I think it will be a great help to us mothers. I think that some of the sisters here will send in their names before long. We have a sisters' prayer meeting here. I will tell you how it is conducted. We have no church so we sisters thought we would try to do something to aid in building one. We meet together every Thursday afternoon at two o'clock, and one of the sisters opens the meeting. We have singing and prayer; then a chapter is read from the Scriptures and we have prayer and testimony. Afterwards we sew or knit until five o'clock, when we close by prayer. We have been blessed in meeting together, and we intend to sell whatever is made and give the proceeds to help build a church. Please tell us what the Home Column Missionary Fund is for. Praying that God will bless all his Saints with wisdom, that we may do all things right and in accordance with his will.

Your sister in the one faith,

LIZZA COOK.

Sister Walker:—Thinking perhaps I am not doing right in keeping my information to myself, I wish to relate two visions I had last spring. Sunday, February 19th, it rained all day and, as I could not attend service, I went to see a sick brother. After coming home, when about to retire, my husband called my attention to some mail matter that had been brought in during the day, and as some of it concerned the *Autumn Leaves*, I became quite interested in the work of the church. My husband not feeling inclined to talk, I went to sleep. After sleeping a short time, I awoke and realized that I was at home and in my own room, when suddenly my spirit was taken from me and I found myself in Bro. Stebbins' sitting room. Just in front of me, in a large arm chair, sat a strange looking personage, dressed in gray clothes. His hair long and cut straight around, was jet black. His complexion a brown color of a copper. I asked what did this mean? when I was told this is one of the South Sea Islanders,

who will be called and set apart by the church as a missionary to his own people. I knew he was not a bad man as soon as I saw him, and his countenance showed a remarkable degree of intelligence; yet I knew he was from some foreign nation.

I was then taken to a building (yet all the time I knew my body was at home and in bed) such a building for size, I never saw. I went on a wall and looked in. I saw men and women of almost every nation on earth, sitting in groups in this building. I was told these had obeyed the gospel and were joint heirs with Christ, the same as I was, independent of their color and nationality, and I felt the Spirit of God burn within me to such a degree that I wanted to manifest my love to them by going and grasping their hands. I never felt the love of God to such a degree before.

A strange looking personage (he seemed to be an Italian) came to me and said for me to come in, when I said, "No; I am not worthy to come in there." He said, "yes you are." I then went in and told him I wanted to manifest my love for them in some way. He said "don't be partial to any of them, for you can not shake hands with them all; but I will take you to walk among them," and so he did. There were Indians, French, Spanish, Portuguese, Germans, Italians, Turks, Arabs, South Sea Islanders, Africans, and people from various parts of Asia. It seemed I saw people from almost every part of the earth, and it may seem strange but I could tell the elders from the lay members. Oh, I felt so thankful God had not forgotten these poor people! I could hardly control my feelings.

In the south-west corner of the room I saw my own intelligent white class of people. Some of them had long papers in their hands with names on them; some were sitting at small tables writing; some were standing in groups talking. But I paid no attention to them whatever, not even enough to see if there were any I knew there, my whole attention being taken with these poor illiterate people who had received a knowledge of the truth and rejoiced as I did.

The Bible says the gospel shall be preached to all the nations and then shall the end come. I am now satisfied the gospel will be preached in His own due time and some few will obey. Some of them will be called to preach to their race of people the glad tidings of salvation.

After seeing the above I found myself at home again and I wondered why I was permitted to see these things. I asked God if this was his work in showing me this now to make plain to my mind some things that had been a stumbling-block and a burden to my mind these many years. Not saying what it was but left it to God to reveal in his own way, so I could not feel I was deceived. [This time my spirit did not leave my body].

When before my eyes was spread a yard square of white velvet and on it placed an iron stand and on this stand was placed the three books, Bible, Book of Mormon and Doctrine and Covenants. On these books was placed a silver skiff about twelve inches long and about five inches in width. In this skiff were two paddles, a spear, and a pair of scissors, curved at the point, a pen and pen holder, all of these silver and so bright and clean looking. I was not sure what the skiff and tools meant when I was told it meant that the gospel should be preached by land and

sea and by the pen; the spear was to fish with; the scissors to trim and cut off our false ideas and notions of Christianity. I have always doubted the divinity of the Book of Covenants and when driven to it would fight it and oppose it. Now I have made up my mind to fight it no more and what I don't understand to lay aside and wait God's own due time to make all things plain.

ELIZA.

Dear Sister Eleanor:—May I add a few suggestions in connection with the Prayer League? I write in behalf of the scattered and isolated sisters. If my idea is correct, it would be best for the Prayer League to take the form of a weekly prayer meeting, so far as practicable among the scattered sisters at present. Let them feel no more hesitancy in sending in their names than they would to enroll upon a branch record. Let their responsibilities and preparations be the same as though belonging to any branch. Let us have one day, and one hour, every Thursday, from two until three o'clock, p. m., for reading and prayer. Dear sisters, will it not increase our faith to feel that at one particular hour dozens, perhaps hundreds of weary mothers are lifting their thoughts heavenward to a God that hears and answers prayer? I think so. Oh, what a blessing this ought to prove to the scattered ones! how much strength and comfort we may gain through this mothers' home prayer meeting. Praying for the mothers of Israel, I remain,

LUCY LLOYD.

Steamship Alameda, Aug. 1st.

Dear Sister Frances:—We have taken our final leave of Australia and the warm-hearted Saints there, and are now speeding homeward.

Before leaving Forster, we had the privilege of meeting with Brn. Wight and Butterworth. They arrived just in time to attend the conference held in Forster. After hearing that they were to leave San Francisco on the June boat we all looked forward with anticipated pleasure to the coming conference, feeling sure they would bring with them the good spirit of the General Conference from which they had been sent forth; nor were we disappointed. Our conference at Forster was truly a feast to the soul: all enjoyed it. And as I listened to Bro. Wight preaching in the demonstration and power of the Spirit, I felt as if I would rather gird on my armor, and go forth to a fresh conflict than to be retreating homeward. Had it not been that Mr. Burton's affliction of his throat made our return necessary, we would willingly have remained another year or two, and foregone the pleasure that we now anticipate of meeting with friends and family.

There has not been any bad weather during the voyage so far, though there has been a strong wind all the way—with the exception of the last two days—there has been no heavy sea. I have sometimes wondered how it was that the wind blew so hard and so steady without getting up a sea. Only forty-eight hours remain now until our expected arrival at San Francisco.

To-day is beautiful; the clear sky and pure air make us feel that we are getting into the atmosphere of California. The day we were at Auckland was very cold and stormy; so we did not enjoy our visit there very much. The weather was beautiful when we were at Honolulu and the passengers all went ashore, and all but ourselves

took carriages and drove about the place. We felt as if we would liked to have done the same, and have seen some of the beautiful sights of that delightful little place; but it required money that we could not well afford, and remembering Him whose feet were often travel-worn and weary, we lifted up our hearts and were glad. We walked about a little, passed the king's palace, and went through the courthouse grounds; saw some very peculiar looking trees—one might think they were made with cunning device, rather than that they grew naturally. It is very much out of fashion to walk, on that island, and attracts attention; so we soon returned to the ship. The ship was not to sail till ten a. m. the next day. At six in the morning the other passengers all took carriages again and went for a drive over a portion of the island to the cliffs, at a cost of two dollars each, and were back again at eight for breakfast. We did not go, and have since been avoided more than we were before. People who try to travel economically are soon made to feel their standing in society, especially if they bear the name of Latter Day Saints. Do not such declare plainly that "They seek a city which hath foundations, whose builder and maker is God?" The native Band's men of Honolulu honored the ship and passengers by bringing their instruments down to the landing and giving us some good music. They looked well too, all dressed in white with black caps; but they were soon hidden from our view by the crowd of people that gathered to see the departure of their friends.

About thirty passengers came on board at Honolulu, making nearly a full number of saloon passengers, and nearly all appeared at table most of the time; and at meal-time one might suppose they had entered into a large eating establishment in some city, by the clatter of dishes and hurrying to and fro of waiters and popping of champagne and beer bottles.

I have not enjoyed the passage myself nearly as well as I did going, albeit we are homeward bound; my bodily health has been rather out of tone, which is quite unusual for me; but I am beginning to feel more like myself these last few days, and am recovering my appetite.

The passengers have been entertained several evenings by concerts and lectures; have had the pleasure of listening to the singing of Miss Lawrence, one of the Fisk Jubilee Singers. Among those who lectured were, first, Mr. Booth, the great temperance lecturer, who gave an interesting account of his life as a private soldier in the American war. Next was Professor Royce, on mesmerism. Following these, on Sunday evening, Mr. Burton was invited by the Purser to lecture on religion. He took for the ground-work of his discourse the conversation of our Lord with the woman of Samaria, and briefly showed that "all worshippers, worship in spirit, but the true worshippers must worship in spirit and in truth." He then spoke concerning what is truth, the sum of which was, "thy word, O God, is truth;" then the true worshippers must worship according to the word; and farther, that the question of the religious world to-day was not so much to know what was believed and taught for doctrine eighteen hundred years ago, but how much of it was to be believed and practiced to-day."

Last Tuesday evening Mr. Harris, an evangelist, who joined us at Honolulu, lectured concern-

ing the Japanese; He has been a missionary in Japan. From his point of view Japan is a very promising field of labor, and bids fair to become entirely Christianized, and that not in the very far distant future. One thing he spoke of their being remarkable for, was their universal kindness and hospitality to strangers, as well as to their own countrymen, that they ill-treated no one. So much for lectures.

Last Tuesday there being the smoothest sea we have had, the usual games were gone though with; first, the foot-race, then the potato race, walking match, the three-legged race, and the tug of war. The winners had prizes awarded them. In the evening there was a concert. Sir Saul Samuel being master of ceremonies, delivered the prizes. That ends the concerts for this trip.

The next point of interest will be our arrival in San Francisco. My heart goes out in thanksgiving to our Heavenly Father for all his mercies and the kind care He has vouchsafed towards us, that we have been protected in all our travellings, and now we are about to join our children again, and that all have been spared to each other. Thanks and praise to His holy name!

SISTER EMMA.

Correspondence.

NORMAN, Nebraska.

Editors Herald:—Sister Anderson, wife of P. Anderson, living in Kearney county, Nebraska, was taken sick July 22d, 1888, with a sickness common to the female sex. Assuming dangerous aspects, kind neighbors were soon by her bedside; also a mid-wife of more than ordinary ability and experience, who lost no time in a procedure that the exigencies of the case demanded, as the current of life was fast flowing out. But this benefactress soon found her skill baffled and very candidly said that she could do no more, and called the attention of the friends to the (to her) sure symptoms of death. The afflicted one could not now speak beyond a whisper, and nothing seemed more certain to those present than that her last breath would soon be drawn, and she that was, would be no more. A decision was reached to send for Elder Larsen who lives six miles distant, after which (for she was conscious) Sr. Anderson felt an inward assurance of the continuance of life. Then it was that an unseen power qualified her to bear testimony to God's saving method with a power, clearness of thought and remembrance of Scripture that she had never before realized. Friends were astonished and the few members were confirmed in the faith; for to all it was as a voice from the dead.

It was now about six o'clock Monday morning, the 23d, and her two children, a girl of eight, and a boy of six years of age, were brought to her bedside to receive her last earthly embrace, for her recovery was thought quite improbable. On approaching the bedside she interrogated the little daughter; if she could pray, that the Lord would save her ma. Without hesitating, she put her tiny hands together and down on her knees she went, and to God a prayer she sent. There were no signs of a choking, tremulous voice, or quivering lips, but a plain, audible pleading with a childlike simplicity, (its grandeur), requesting the Lord to save her dear mother.

Think of a girl eight years old under such distressing circumstances, offering a prayer, audible, sensible and pointed; and who will then dare to say there are no God-fearing wives and mothers among the Latter Day Saints!

Bro. Larsen at length arrived, and after administration she was much revived, which was visible to all. The writer arrived on the 4th instant, and as per request administered as the Scriptures direct. She is still improving, and her strength is returning as rapidly as can be expected. Sr. Anderson wishes to say to the church and to the world, or as many that shall read, that her restoration is, to her, a wonderful manifestation; and that while brought down so near to the valley and shadow of death that neighbors, husband, brethren and sisters could scarcely discern signs of life; and herself felt conscious that her natural life was well nigh extinct; that by a God-given power she bore her testimony to the gospel with a readiness, a flow of language and thoughts which she many times desired, but never before experienced. And that the gospel taught by the Latter Day Saints brings joy to the soul in life, which joy is greatly augmented when signs of death are seen, and its power felt. That though she felt a great anxiety for her husband and children with a corresponding desire for their comfort, to have her days prolonged, yet she felt resigned to God's will, knowing that it would, though distressing it might seem at present, prove best in the ultimate. But as it now appears, she is hopeful and ardently desires that all might know what a Savior is, and the dazzling prospects that the gospel restored through Joseph Smith, and preached by the Reorganized Church of Latter Day Saints brings to the souls of those hungering for righteousness.

MARTINE ANDERSON.

We the undersigned bear testimony to the above:

PETER B. ANDERSON,
BERGETA P. KALDAL,
PETER MOLDRUP,
YOHANNE M. MOLDRUP,
S. K. SORENSEN,
TRENA M. SORENSEN,
JULIA MOLDRUP,
ANNE SHRISTON,

Non-member.

(*Sanhedens Banner*, please copy).

JAMES CAFFALL.

NEBRASKA CITY, Neb., August 22d.

Dear Herald:—Your bright pages are always welcome and of good cheer to us. The health of our town is good at this time. A good many of our people are attending camp meeting at brother Leeka's, near Plum Hollow, Iowa, this week. Our pontoon wagon bridge across the Missouri River is now completed and seems to be well patronized. The rail road bridge across the river has been in active service ever since the twelfth of this month. Our citizens, and also those of neighboring towns contemplate a grand time on the thirtieth, as they intend to celebrate the event of the opening of these two great structures.

Our crop prospects for Nebraska were never better; the corn is very good all over the country as far as I can learn. Our town is awake to improvements; electric lights, water-works, and the two bridges have all been placed in position within the last year. And there is a force of men to work now paving the streets.

As for our church and our spiritual standing, we are trying to hold our own. Brethren Bronson, Blair and H. O. Smith have all done us good service this summer, and I understand that some are now ready to be baptized. We would be pleased to see many more unite with us in this great work of salvation.

Your brother,

J. W. WALDSMITH.

ANTWERP, Ohio, Aug. 23d.

Bro. David Dancer:—The work is still winning its way here. Bro. Springer left on the 21st with the expectation of never seeing us again, as he expects to go to Virginia in a short time. He baptized three while here the last time, and blessed four children. He has done a noble work, and we were sorry to have to part with him. We expect Bro. C. Scott next week to attend a two days meeting the 1st and 2d of September. Prejudice is giving way and some are investigating, and are near the kingdom. We hope they may come in during the two days meeting.

Yours,

JOHN ERTER.

LIMERICK, Ohio, August 23d.

Bro. Joseph:—Having just returned home from a tour in West Virginia where I have been laboring since the 29th of June, I essay to speak through the *Herald* relative to the work in the localities visited. I have never known of so many opportunities for presenting our claims as are now offered us in this district.

The debate to which I referred in my last, began on the 7th and continued three days. Bro. E. L. Kelley was on hand promptly and relieved me from the task of meeting Rev. Archibold of the Disciple order, who requested me to bring the ablest man we had, to meet him. Bro. Kelley did not assume to be the ablest, but would venture to meet the conceited egotist. It was apparent in a short time that the boastful Disciple had more on hand than he could handle.

The proposition was, "Is the Book of Mormon of Divine origin and worthy the belief of all men?" Our opponent had Beadle, which he attempted to use as a witness, but the bottom was knocked out of his garbled statements as often as they were offered, and every point of opposition answered with ease and clearness by the affirmative. It was plain to be seen that our opponent failed to establish a point, unless slurs and anecdotes would establish them. At the close Bro. Kelley proposed that they continue the discussion another day, and that Mr. Archibold affirm that "the Disciple Church is the Church of God in fact," but he said "he was too nearly worn out; it was too hot," etc.; a polite way to refuse. Bro. Kelley preached three times before the discussion began, and once afterward to an interested people. He left with the good wishes of the people in general. I have this to say: He is a tower of strength, and may he long live to use his influence in behalf of the great latter day work.

I continued meetings Friday and Saturday nights, Sunday morning and afternoon, baptized the wife of Bro. Albert Scott on Sunday afternoon, confirmed her, administered the sacrament and blessed their four children.

On the following Wednesday, Bro. W. W. Cross took me over on Indian Creek, some fourteen miles, where I spoke on Thursday even-

ing, after which I baptized Mrs. Sarah Hoffmam. She has long been a Disciple, but she knew the "joyful sound" add obeyed the call. She was born in 1812.

I left for Ohio on the 17th inst., and on the night of the 18th, in company with Elder A. W. Kriebel, of Wellston, Ohio, we began services at Irwin Station in this county, where we were permitted to speak four times, to interested assemblies. A private house would not hold the people, and we could not get a public one just now, but think we will by and by. I shall remain at home till after our conference. We expect a number of leading officials here and anticipate a good time.

Yours in hope,

L. R. DEVORE.

SHERIDAN, Nevada, August 12th.

Dear Herald:—The church in this part has been slumbering like the foolish virgins until Bro. Heman C. Smith came with the word of life, the gospel of salvation. His preaching awakened some out of slumber in this valley. He spoke with much power insomuch that many marvelled and said, "This is indeed the truth." Brother Smith is a mighty man to set forth the Bible and to prove the divinity of the word of God to the most skeptical of men. He held his audience in profound attention while he expounded the word to them. Some remarked, "I will give fifty dollars a year to have a man of this kind preach for us." Another said, "I have but a short time to live and I must consider and examine my condition."

A minister of another denomination was much pleased and remarked that he could stand on that platform; an old time Latter Day Saint was also considerably awakened and may unite with us. The Spirit of the Master was with His servant, and it brought the witness, power, and renewal of the love of God in our hearts as we stood on the banks of the river where brother Smith inducted some into the Fathers kingdom; the same place where twenty years previously, the wise men of the east performed the same ordinance. Brother Smith has baptized several here.

In bonds,

D. R. JONES.

3129 Caroline St., ST. LOUIS, Mo.,
August 27th.

Brethren Smith and Blair:—In the past two years (since 1886) but little space in the *Herald* has been claimed by me, possibly in the main because of not being in active service.

The occasional examination from what standpoint contributors write has occasioned much thought, which oft suggested the query, How much would be written if the superabundance of self were kept out? Which seems not the easiest thing that mortal may achieve. That some good contributors have gone to the extreme of not writing, while the spontaneity of others has been too fruitful, is an unpleasant but certain fact, and the work in the sections where they may move, possibly does not have that representation that it is entitled to and if such is the case, some loss is sustained.

The "judgment" lately rendered by Bro. Albert Haws with himself was suggestive. Could I lay just claim to similar courage? While the sons of men have long sung, "Crown him Lord of all," in the very marrow of their bones (but not by any means always kept there) there has been, and is

a slight chain of "Crown me Lord of all," or in a crude form, "We killed the bear." That written by us may put us into the "crucible," but if a certain amount of polish must issue therefrom what difference is it? To ask at the hand of another that which we would not perform is certainly ignoble; while to fail to concede when concession falls to us must be tantamount. Who ever saw that sky so fair that it could not be, and was not at length beclouded to some extent? And while sunshine and shadow last, must it not remain so?

That the fortune and fate of God's work has been alternate sunshine and darkness from the time of the garden of Eden, all may know. And who is it that does not know, especially of the Saints, that it is mankind that has made the colors, whethether they have been the slightest tints in departure from sunlight; the sombre hue of decay, or the blackness of those climes where the sun shines not.

While men may have felt disappointment because wind, clouds and rain were not at their command to be controlled, is it not clear that the formation of the spiritual firmament is grander, more sublime and an eminently more fitting work! Think of it, to wreath the very crowns we shall wear, and by influence, contribute to others aid.

O, for the day when truth and right, good will toward men and honor to God will satiate the desires and be the ambition of all! Why can it not be now among Saints? Who is so blind as to not see that falsification, slander and the like, must, in their results, come home to roost; and that while it may gratify a sensual desire; reach for a time and degree the end aimed at, it must most deplorably fail? Of the work as a whole, and of the church as an institution, it is written: "No weapon that is formed against thee shall prosper." Why not? It must be because it is founded in "truth and right."

The meritorious efforts of the Saints of St. Louis to build a house of worship, are so far crowned with success that the first coat of plaster is on, and in from four to six weeks the entire completion, furnishing and all, will be accomplished.

Upon the principle of honor to whom honor is due, the Saints desire that Bro. J. W. Gillen shall be on hand for the opening of the church, to direct the exercises and perform such part himself as shall, to him, seem fitting. In this we cheerfully acquiesce. Will Bro. Gillen apprise us as to this? Since taking up the work here five have been added by baptism. Five have also passed over the river; two of them not of the membership.

If all would attend to their own affairs the future would be very bright with promise. The arch-enemy of the work is not going to let the church building pass in silence or without an effort to destroy. Those who choose can enter his employ, "sow to the wind," and to the "whirlwind reap destruction;" for so "it is written." Idle gossip and meddling are splendid tools to accomplish such work.

We have been shown some of our work and have been assisted thus far. Will receive suggestions from any; commands from none save the missionary in charge. Those having complaints will have a patient hearing by either him or us, but no one else is authorized to receive for us, and any who are complained to, will please refer the one complaining direct to one of us.

To the Saints at adjacent points we simply say, You and the needs of the work there are not lost sight of, and will be reached as fast as opportunity allows. Communicate to us your needs.

Rejoicing in the work, and laboring for its triumph, I am yours,
R. ETZENHOUSER.

SMILEY, Texas, August 5th.

Brother Editor:—I feel it to be my duty to write again to the *Herald*. I am still a lover of Christ and the gospel. The Lord blesses me continually and gives me health and of his Spirit to help me to bear up under my many trials. Much as I love to be with the Saints, yet my lot is cast among those of other denominations, evidently for some purpose. In the absence of any of our ministers I doubly appreciate the *Herald* and *Autumn Leaves*. Camp-meetings are being held here by the Methodists and Baptists, each converting members from the ranks of the other. I do long to see some of our able ministers come here and preach to these poor inquiring souls. I believe that they are earnestly seeking the kingdom and I have long prayed that the restored gospel might be declared unto them in this land.

Your sister,

N. V. PEARSON.

ST. JOSEPH, Mo., August 20th.

Bro. Joseph Smith:—The work of the Lord is still precious to my soul, as it ever has been during the past twenty-two years. As a progressive work it is simply grand. Its history is free from any retrograding steps upon the part of its general and special doctrinal features. Fifty-eight years have not instanced a time when a true council met to modify or enlarge upon any of its cardinal principles. This, to my mind, is an evidence of its divine planting. So perfect in its every part that amendment is impracticable. The church resting upon this broad platform has every security needful, every liberty lawful or expedient.

The spiritual phase is excellent, but not so fully understood as it should be. The work calls for a higher and purer moral and spiritual atmosphere; and the closer the people of God bring themselves in relation thereto, the more power will they have with Him. God exists and moves in great spirituality of life, that is His element; it is replete with purity, truth and love; this, then, should be the atmosphere in which His people should live. We are taught that we "should not mind earthly things," that we seek the "things eternal;" the "things that are seen are temporal; the unseen are eternal." We are also admonished to "let that mind be in you that was in Christ."

We are too prone to move in a worldly, fleshly sort of life. I am fully persuaded the more our minds are heavenward, upon heavenly things; the more prayerful and spiritual we are, the more power we have with God, because then we move in a spiritual element that can only be the one proper element in which God's children can safely move! Out of that, and we perish! The rapport of mind with mind is necessary. If God "be in you all, and through all," then we have the divine in the human. And if we truly recognize the presence of the supreme in the finite, we have laid hold upon a fact potent in its use and purpose. The realization of God's supremacy abandons the idea of any subordination to any power less than himself. There can be

no place for doubt, if we lay hold upon this one idea of his omnipotence and omniscience. If we "sanctify the Lord God in our hearts," what room is there for any one else? None. Can Satan possess a heart in which the Lord God is set apart? The hope and potent promise of immortality and eternal life, given of God unto us who believe, "set apart in earthen vessels" is "an anchor" that should be "sure and steadfast, entering within the veil." Many have placed themselves in subjection unto unwarranted fears; and "fear hath torment." Torment is not of God; hence we should renounce it, and bring to mind God's supremacy. In that thought alone we behold how "all things in heaven, on earth, and beneath the earth are subject unto Him." If subject unto Him, and we are with others, then by our observance of His law we are subject to no power not of Him. James understood this when he wrote, "Resist the devil and he will flee from you." "God dwelling in us" casts the opposite out. And I believe it is required of us to so learn these truths; and for the church to rise higher and higher in the scale of real spirituality! In it is life, and light, and power, in and with God and Christ. An apostle wrote: "Love not the world nor the things (sinful) of the world; he that loveth the world has not the love of God." This is his idea of the matter. And as "the world" produces carnality, and "the carnal mind is enmity against God," how then can worldly minded saints and sinners please God, or be subject to the spirituality of God? There is no evading this.

This condition of spirituality is obtainable by prayer, fasting and earnest devotion unto God's law.

Again, I notice an increasing desire on the part of many to become so, realizing its importance.

We are fully persuaded that an uncompromising stand against all evil is what the church needs. Such an utter divestment of all partisanship, and investment of true patriotism that we may see things as they are, and see them without the shadow of interceptions calculated to blur the keen visual sense required to discern modern trickery, deception, and unscrupulous imposition! "Come out of her," is the cry of God! It may, and undoubtedly shall demand of some considerable of moral stamina to move them out. There is but one way to squarely face the issue of honorable right against dishonorable wrong, and that is to lay aside all national pretexts of "native claims;" all preconceived ideas of party zeal, and as Latter Day Saints look at the divine requirements of heaven made upon us as a people respecting the product of the "caldrion" and the "still." We can not partake of the "table of the Lord, and the table of devils." Of that which savors of godliness and ungodliness. Of that which undermines all Christian claims, pretensions, aspirations; and deadens all divine inspiration! That which blinds the reason, perverts the judgment, and stultifies the conscience. If people of all nationalities, and all faiths, all "parties," "are baptized by one spirit into one body and one hope of our calling," it really appears that there must needs be a grand surrendering of differences of opinion; a reversing of ideas; and abandoning of past unsavory claims; a modification of general aspects of past living, in order to the accomplishment of this unequalled unification of human lives, tastes, thoughts, in-

clinations; and purposes, motives, deeds and words! And amongst all these any one thing that savors of Anti-Christ, shutting out the Holy Ghost from the human life; robbing it of its safest monitor must not not be left within. That was a grand victory at Independence! I should like to have been there. Now, if there is any "secret" selling, any smuggling, the consciences of the Saints are free; their voice and vote were unqualifiedly against the traffic. Secret work shall not have their consent. Think of a dramshop; look at its unhallowed products; see the drunkard, look into his unhappy, cheerless homeplace; end then let a Latter Day Saint point out these to a friend and say: "I voted to have it so!" By our vote, in what direction do we cast our influence? Can we preach Christ to sinners, and vote for a traffic's existence that aids in turning out the worst class of sinners?

The latter part of June several sisters met at our home and a Prayer League was organized—a local one. Sr. Gardner was chosen president, Sr. Potter secretary. A very good time was enjoyed, the Spirit's presence appearing. The last Thursday in July thirteen sisters met at the home of the secretary and a most enjoyable time was had, in relating their several "experiences" while at private devotion. Their day is Wednesday—and they are now adopting the "lesson" named in Home Column each week. The League is doing good here, and we seek God's continued blessing upon it, not only here but everywhere. The hours will become hallowed in the memories of thousands if the sisters everywhere will unite. Come, sisters, and prevail with God! When I thought of the sisters in St. Joseph scattered over the city—all at one hour reading the same Scripture, praying for one object, it seemed blessed to me—and a good thing.

Let the church develop her spiritual powers. There are reserved, holy forces yet to be brought out that shall make Zion a great power in the world. Young men, and young women, stand fast in the Lord; ye are the hope of the church as the elder ones pass away. Yours, for progress in all good works. Success should attend all our efforts as a church when the church seeks to make advancement. The newspapers published by our brethren need a hearty lift; members should not be afraid to take hold of them and make them successful for great good. The *Herald*, *Expositor*, *Autumn Leaves*, etc., can not consistently deal with questions of importance not strictly religious or moral; these other papers can treat of issues of another type—and coming from the Latter Day Saint people it will give us prestige. We have been slow but sure in our work as a church, and now, seeing we are gaining prominence by righteous conduct let us be heard on all questions, civil, social, moral, religious; and so branch out maintaining independence, but not obstinancy, nor backboneless neutrality. We are not a neutral people, can not be. We are a people justly concerned for the good of all, and so should our publications be; fearless, yet truthful; bold, yet accessible; and by an unflinching integrity on the side of God, humanity and right, the papers of our church, religious and civil, shall be unawed by any one's adverse opinion; nor yet "crawfish" for policy's sake. No policy but an honest one, weighed in God's balance can be safely employed by the Latter

Day Saints. These papers are, I presume, rather a "venture," but should be successful. We need them; the world is in need of them. Too much sentimentality exists. Let us have facts, truths, and straightforward literature. Many Saints can "leave off" other papers of a "news" sort and take "our own" instead; not exclusively, but "give a lift;" they will be readable; good material; and as prestige rightly sought and won is good to possess, let us reach out and get it. The world has too long looked upon us as an exclusive, illiterate, know-little class—let us seek by legitimate methods to prove to the contrary, and do it in an honorable though not menial way.

Yours, hopefully,

J. F. McDOWELL.

CAMERON, Mo., Aug. 24th.

Bro. Dancer:—I have been preaching lately in DeKalb county, Missouri. Baptized one the 11th, and two the 19th of this month. Calls for preaching more than I can fill. My health is poor but will return to Iowa next week.

Yours in gospel bonds,

W. T. BOZARTH.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE FUTURE STATE.

The following article was, by request, written as a review of a sermon preached by a minister in Creston, Iowa. It was published in the *Advertiser* there, and is clipped by us from that paper:

Both in accordance with Scripture and reason are the views expressed that the future life will be one of intellectual activity as well as of holiness and worship. It is well said that while there will be a fulness of rest it will not be a rest in idleness, nor simply a place for the singing of hymns. It is evident from the Scripture that for those who attain the paradise of the intermediate state, and afterwards the condition of blessedness known as the first resurrection, there will be a glorious opportunity for a growth in knowledge, and in every good way, such as can not be found in this life, and as never will be here in mortality. In fact this life will be looked back upon as rudimentary, as having been only a beginning, like the A, B and C of childhood; that is, so it will seem to those who attain that blessed condition through learning and obeying to the best of their ability while here, and thus preparing for the advanced state.

But on other points the speaker seemed to be very undecided as to what he should teach and what he should believe. For instance he says:

"Mothers frequently ask, Will my child always remain a child? Will it still be a babe or a little one when I meet it in the heavenly home?" To this he answers: "We know not. Children may be children forever. . . . And yet I scarcely think that you will find them as when they left you. The probable laws of the

spiritual realm are such that from the first they will begin to grow and develop in all graces of mind and heart. Your children still—recognized and loved, but richer, riper, maturer than when they left you. As your child would have grown in mind and body if it had lived on earth, so in the heavenly land it has gone forward, and as Longfellow beautifully expresses it, it is no longer a child, but a "beauteous maiden," or a "fair, noble youth."

Immediately after he says, "A babe may be a babe forever," just as he says above, "Children may be children forever." But if so then they could neither become "beauteous maidens" nor "fair, noble youths," by reason of growth in the spiritual world. Hence there is no consolation to the mourning mother whose question is still unanswered. For, according to the speaker, he is in the dark as much as the inquirer is, and he can give no assurance as to which hypothesis is correct. He does not appear to be aware of the fact that when the resurrection day shall come the dead, "small and great," shall arise, and that it is the body that grows in stature. Between the time of death and the time of resurrection the spirits of men are either in the paradise of God or in the prison house, and in either place they are awaiting their re-union with the bodies they were severed from, or with the literal bodies that God shall give them, in accordance with the saying of Paul, 1 Corinthians 15: 38, namely that God will give "to every seed his own body." That is the body of form and size that was laid down. And being resurrected they are then judged according to their earth-life of probation (hence according to their age and experience), and will there be seen and recognized by all who knew them as the ones who lived in mortal state.

From that time will children attain their full growth, not remain dwarfed forever because sin and disease intercepted their growth in the previous mortal condition. And added to the instruction that they have received in the spirit state, they will be instructed still more, and continue on therein. And those parents who shall have obeyed God's word and gospel, and lived righteously; those who shall be fitted to again have charge of the pure spirits that were once committed to them, will be with them again. Of children the Savior said, "Of such is the kingdom of heaven," and that in heaven their spirits did always behold the face of his Father; in fact that they were and are, in their innocency, the emblems of that kingdom that is full of purity and peace. Therefore they must, necessarily, have part in the first resurrection, and only those parents (and others who have lived in mortal life to an accountable age) who make themselves worthy and ready, can enter where the children are, or dwell with them either in the spirit or in the resurrection state.

That there will be children in that time when the earth shall be glorified, shall be redeemed from sin and from every curse, shall become the dwelling place of God's people in the light of his eternal love, is

certified by the prophet Isaiah, chapter 66, verse 20, where he says: "For the child shall not die but shall live to be an hundred years old;" and in the 22d verse he writes that the people of the Lord shall not bring forth for trouble, for he says, "they are the seed of the blessed of the Lord, and their offspring with them." Then the curse of death being taken away the righteous at the age of an hundred years will be changed to immortality, as they would have been at the beginning of the world had man kept the commandments of God. Paul says of the righteous who will be alive at the coming of the Lord, that they will be changed "in a moment, in the twinkling of an eye" from mortality to immortality; not lose their bodies but have them made glorious like the Master's, even by the power of God.

Again, Mr. VanWagner says that the phrases of the Bible which portray the future life "are not to be taken literally," and that, "while God has given us the best conception possible of a spiritual world, we must not interpret them literally." Again he says: "All that the Bible states regarding heaven will be found there, but not as we conceive of these things; they are spiritual, eternal, invisible to mental eye." But if God has given us the best description that he could of the conditions and surroundings of the future life, and if all that the Bible states will be found there, then it is trifling with man to say that after all this information we do not really know anything about it; that, after God has done the best he could to inform us as to its situation, and blessedness, we should not have any confidence that it will be as he has stated it will be, otherwise that we can not conceive of it as he intends. For, though they be "spiritual, eternal," and at present invisible to the physical eye, yet to those who understand the promises of God, they are not invisible to the mental eye. Indeed the whole word of God declares that the ancients saw what was before them, and were persuaded of them, and that they looked for a city "which hath foundations;" that is something substantial and actual. Because a thing is spiritual and eternal it is not therefore unsubstantial, but all the more certain is it to be enduring, or, as the apostle expresses it, "that which fadeth not away."

The speaker said further that heaven is rather a state or condition; but wisely adds, "Still the words of Jesus seem to indicate that it also has locality," and he quotes the words of Christ, where he says, "I go to prepare a place for you." The words show that the place for his disciples was not that already prepared from the foundation of the world, but that it will be a place, a locality, to prepare which was to be part of Christ's work after his having obtained power through his overcoming death and thus far winning the victory over Satan. Mr. V. is also logical and sound in his views that the very demand of man's being is for a home, an abiding place; that such is necessary for his happiness and comfort. And if so here then we have no reason to suppose that it will

be any the less the case hereafter. This very demand of the heart, yes, of the whole soul of man, is evidence that man is not only now a substantial being and his wants real, but that so he always will be, at least after his body is restored to him in the resurrection. His wants will be real, both as to his need of a home and of everything else that God made and intended for him when he created him and called him good, as a part of his work. For man was created not with spirit alone but as a dual being, body and spirit; and as such we gather from the word of God that when the body and spirit are reunited he will again be a real man, as substantial as he was before, though no longer mortal but immortal. Christ is preparing and will prepare for redeemed man all things necessary for his happiness, according to his loving wisdom and mighty power, whereby, as Paul says, "he is able to subdue all things unto himself."

The speaker asked the question, "Shall we recognize those that we loved and associated with on earth?" and he replies that we shall, but not as we do here. Well, why not? This calls to mind the fact that the great trouble with most of the modern faiths is that they make the future life unreal, unsubstantial, composed of such stuff as dreams are made of. Or even more phantomlike than some of them are. Yet did not God make man a real man, a living soul, one composed of elements that constitute body and spirit? And has not Christ proposed to redeem all mankind, even everything that was lost in the fall, so far as man will submit himself? Did not the Spirit of Christ take upon him the tabernacle, as is written in Hebrews 10: 5, "Wherefore when he cometh into the world he saith, A body hast thou prepared me." And what for? I answer that he did so, first that he might himself, "for the suffering of death be crowned with glory and honor," as Paul says in Hebrews 2: 9; but second, that he might also bring up from every power of death "All who are in their graves," as is written in John 5: 28, even with bodies of substance like his own after he was resurrected. Of him it is written that he told Thomas to touch him, and see that he was a veritable body, that he was not merely a spirit, for a spirit had not flesh and bones as he said that he had. He also ate the fish and honeycomb before them, and I do not believe that he did this as a show but to present the fact that he was again a whole man, or as God had created him at the beginning. That eating will be one of the enjoyments of created man after the resurrection is plainly shown in Revelations 22: 2, where it says that by the side of the river that flows or will flow from out the throne of God, there will be trees bearing twelve kinds of fruit, yielding their fruit every month (evidently for God's people,) while the leaves "are for the healing of the nations." In Ezekiel 47: 12 we find a like statement. To say that it does not mean anything in fact but is simply spiritual, that it is intangible, unreal, is to do violence to God's word, as much as to say that Christ did not eat of

the fish and honeycomb, but that he only appeared to do so, as a deception or trick on his disciples. In fact he thereby demonstrated that he was present, with all the functions and powers that he had while a mortal body, such as he had not while he was a spirit only. And Paul wrote (Philippians 3: 21) that Christ will "change" (not destroy) "our vile body that it may be fashioned like unto his glorious body." If so, then our bodies will be substantial and our wants real.

We also read that in the wilderness the Israelites did eat angels' food. We shall see and feel and hear and talk and eat, after the resurrection, and we shall know each other by the same senses that we do now. But the body will be refined, and its senses and pleasures will be more acute, more pure, more holy, and our happiness will be intensely beyond what it is in this life; and we will have great joy in doing the righteous will of God, as we increase in knowledge and in understanding.

Thus it is a great error to teach, as this sermon does, that "we drop the body at death forever." Paul, as one of the inspired teachers does not say that this mortal becomes laid aside forever, but instead he wrote: "This mortal must put on immortality."—1 Corinthians 15: 53. People, Christian people, affect to despise the body that God gave, and misuse and curse it, as if it were the cause of all their woes, whereas it was given to be a source of increased happiness, and all the ancients looked forward in hope to the day of the redemption of the outer man, the tabernacle in which the spirit was placed to dwell. Job said, "In my flesh shall I see God," and that the Redeemer should stand in the latter days upon the earth, and his own eyes should behold him, evidently referring to the day of Christ's coming when the "dead in Christ shall rise first."—1 Thessalonians 4: 16. Paul wrote that instead of desiring to be unclothed (as seems to be the wish of many in these days) he and the saints desired "to be clothed upon," (2 Corinthians 5: 4), and in Romans 8: 23 he says: "Even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our bodies." He does not leave us in any doubt about what kind of an adoption they expected, but shows that it was not a spiritual adoption merely, but that the redemption of their bodies was the grand ultimatum that they hoped for in Christ. Therefore Paul kept his body "in subjection" to the will of God, that, when it should be redeemed, it (as well as his spirit) might be in the best condition possible, fitted to receive the crown as the whole man that God had created, not one part of it missing or left out.

Paul knew that Christ came for the express purpose of abolishing death (2 Timothy 1: 10), and of destroying him that had, and still has, the power of death, "that is the devil" (Hebrews 2: 14), so that whoso would might return back and possess the inheritance that God covenanted at the beginning to give to the race. For, it is written in Psalms 115: 16, that the "heavens are the Lord's, but the earth

hath he given to the children of men," undoubtedly as an inheritance forever, not merely as a temporary abiding place. For, in Numbers 14: 21, he says, "As truly as I live all the earth shall be full of the glory of the Lord." So, through Christ, the earth will become the everlasting inheritance of the righteous, even a sure dwelling place, and a place of glory and of the kingdom of God in power. The covenant that God made with Christ (Psalms 2: 8) was: "I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." We also read (Revelations 21: 1-3) that the tabernacle of God will come down, even the holy city, and be upon the earth in its renewed state, and that Christ will be with his people. Then indeed will the earth be full of his glory, even so that it will have no need of the light of the sun nor of the moon, for "the glory of God" will lighten it, as said in the 23d verse.

Some seem to think that there can be no body for man except it be a mortal or perishable one. But we read of the glorious body of the Master after he obtained it from the tomb, and that he said to John (Rev 2: 18) that he had been dead, but that the same that had been dead was now "alive for ever more." He could not have meant his spirit, but must have referred to his body; and in the preceding verses the glory, majesty, and beauty of that resurrected body are described, so that one is thrilled with joy in reading the description of it. And in 1 John 3: 2 it is written: "When he shall appear (that is at his coming to possess the earth as his inheritance) we shall be like him, for we shall see him as he is." And Peter said: (1 Pet. 5: 4): "When the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away." And looking forward to the same great day, Paul wrote, (2 Tim. 4: 9), "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give to me at that day, and not to me only but to all who love his appearing." Consequently man does not enter upon his final state, does not receive his reward, till Christ has fully prepared the inheritance which God covenanted to give him for what he should pass through. Then he and the faithful ones, those who serve for the same inheritance, those "who look for a city which hath foundations," for that which "is real and substantial, will enter in and possess, as "heirs of God and joint heirs with Jesus Christ, an inheritance that fadeth not away." It is not a visionary one, one that we can not conceive of with the mind, but one which the word of God plainly sets forth so that we may know what it is and where it is, and one for which we shall willingly "endure all things" in order to gain it. That was the secret of the undying hope and untiring zeal of all the ancients. As said of Moses in Hebrews 11: 26 they "had respect unto the recompense of the reward," because they realized its worth, its glory and of what it consisted, and where it was located and when it should be given unto them.

We read in Daniel 7: 27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Hence being under the heaven, it will not be beyond the heaven nor "beyond the bounds of time and space," as the uninspired poet wrote. Therefore the earth, redeemed and glorified, will be the dwelling place of man. The song of the redeemed, as found in Revelations 5: 10, was and still is: "And we shall reign on the earth." So that to despise this body of ours, or this earth that God has created and which he will make glorious, is to despise those things for which Christ died, and without which man can neither have eternal life nor eternal happiness.

Yes, the heaven of the saints will be a locality, a place, a home, and we shall see those we love, if worthy and they are worthy to see us, and we shall discern each other as we do now. We shall be real as we are now, and with the same senses and faculties that God endowed man with at the beginning. Otherwise the redemption which Christ wrought out for man would be no redemption whatever. As Paul asked, what advantage was it to him that he had fought with the wild beasts at Ephesus if the dead were not to rise, so we ask if we are to gain nothing by or through all that this body endures, if all is lost but the spirit, what is the object of this life-long fight against such terrible odds as are arrayed against us? Well did Paul say (1 Cor. 15: 13, 14), "If there be no resurrection of the dead then is Christ not risen; and if Christ be not risen then is our preaching vain, and your faith is also vain." He knew that his hope was, that, as the whole being of man has shared in the contest, so when the whole man conquered its foes it must be the whole man that will share in the benefits of the victory.

As for the material of the body, we learn that man has discovered fifty-seven, or more, elementary substances of this earth, numbers of which were not known till the present century. And if the race is still discovering, may we not well suppose that God has in his great universe, outside this little ball that we call earth, such substances that are eternal and of such beauty and fineness that they are as yet beyond both our ken and comprehension. Evidently he has, and having made man in his own likeness he is able to redeem him and to give him a tabernacle of such beauty, glory, and excellent workmanship, as is yet unknown to mortal eyes. And being to us yet unseen and unknown it may be called spiritual, but nevertheless it is not without substance. Man does not know what electricity is, and he can not even see it. But he sees the evidences of its power, and he has given it a name, but farther than that he knows not. Neither does he know what fire is, or the wind, or gravitation, or what some other things are, or their mysteries, yet they are around him and necessary for his comfort and well being. Why then should any scout at the doctrine of

Christ, that in the future state man will have a substantial body of a glorious nature, one that will exceed the sun in its splendor of appearance, even as the body of Christ did? Or that it will be indestructible, and not limited to material things?

In Matthew 13:45, Jesus said:—"Then shall the righteous shine forth as the sun in the kingdom of my Father." And in 1 Corinthians 15:45, Paul wrote that in the resurrection there will be some who will have the glory of the sun, while others will be as the moon, and still others will have only the glory of the stars, and in this latter they shall vary in glory as the stars. So the children of men will only obtain what they are living for; "every man in his own order," being the statement of Paul in 1 Corinthians 15:23.

As Mr. V. has well said, God will not destroy individuality nor take away from him anything that is good, and as he also remarks, man will then "have no mental or spiritual power which shall not be brought into useful exercise, enlarged and made more ample by an ever increasing knowledge." So as a perfect man he will have bodily powers and physical abilities that will be rightly used; and such as will be of the greatest value for his own happiness and usefulness and to conduce to that of those around him.

H. A. STEBBINS.

A GLANCE AT JEWISH HISTORY.—No. 7.

BY ELDER WILLIAM KENDRICK.

THE ZEALOTS A. D. 67, 68.

THE arrival of John of Gischala at Jerusalem had a depressing influence on the hopes of the insurgent citizens. That subtle chief would fain have persuaded them that he and his adherents came voluntarily to devote their talents and blood to the defense of their city and temple; but the appearance of his breathless host and the tales of terror which escaped, soon revealed the sad truth that they had fled before a victorious enemy, and that the strong frontier province lay bleeding and bound beneath the foot of the Roman.

The spirit of faction had been long brooding in Jerusalem; but the presence of this unprincipled but able man caused it to break out into that dreadful strife which continued to rage with suicidal pertinacity until the end, and marked the last days of this unhappy city with horrors unexampled in history.

Influenced by his exhortations, the young and bold became more vehement than ever, while the old and timorous saw, in the fate of Galilee, the utter hopelessness of the Jewish cause. Thus party strife growing daily more stern and deadly, divided not only the national councils, but entered into every house; and bursting all the bonds of kindred and friendship, made every family a scene of bitter, and often bloody contention. Nor was this spirit confined to the metropolis; every city and village yet unsubdued was

rent in the same manner; and the brand of mutual animosity seemed more cruel than the sword of the Roman. Bands of desperate villains spread themselves over the country, wasting it with fire and sword, and committing the greatest enormities, under pretense of chastising those who favored the invaders. At length a great multitude of these banditti crept by stealth, into Jerusalem, and formed a powerful and daring faction which proceeded from one enormity to another, until they began to murder, in open day, the most eminent persons in the city. But as if this tyranny were not enough, the Zealots, as these robbers were called, proceeded to trample upon the dearest and most sacred of the national institutions—that of the priesthood.

None but the sons of Aaron were eligible to this holy office; but these wretches took upon themselves to appoint the High Priests out of the meanest and most degraded families, and to depose them at pleasure; until at length they placed in this high dignity a poor rustic, so ignorant and clownish that his rude awkwardness in his habiliments made his appearance the signal for jeers and laughter. Such an affront upon public decency roused the indignation of the populace, which was inflamed also by harangues from Ananus, the chief of the Aaronic priests; and they eagerly demanded to be led on against the formidable faction which was so tyrannizing over them.

Ananus accordingly endeavored to bring the vast and tumultuous body of the people into some sort of organization; for the Zealots were numerous, daring, well armed, and accustomed to fighting. And now began a terrific civil war, which furiously raged in the lanes and streets of the city, regardless of the common enemy that was approaching from without. After awhile the Zealots, overpowered by superior numbers, retreated into the Temple, whose sacred floors were deluged with blood. The party of the High Priests did not think proper to press their victory beyond the court of the Gentiles, but contented themselves with setting a strong and well armed guard over the enemy, who had entrenched themselves in the inner court. The wily John of Gischala openly favored the popular cause, and, being forward in counsel, was deputed to treat with the Zealots; but with the deepest treachery, he had been holding secret communications with the latter, and now exhorted them to call in aid from an external source. A hasty message was accordingly sent to the Idumeans, who now occupied the southern part of Judea, appealing to them for deliverance against Ananus, whom it charged with a design to betray the liberties of the city and nation to the Romans. The warlike temper of the Idumeans made this application very agreeable to them, and an army of twenty thousand, raised in an incredibly short time, proceeded by forced marches, to the walls of Jerusalem. There, however, they found the gates shut against them; nor could they obtain entrance till the Zealots, taking advantage of a dreadful

storm of thunder and rain by night, opened the doors of the Temple unperceived, and, stealing down to the city gates, admitted their allies. The besieging party now suddenly found themselves besieged, and being between two hostile armies began to despair of life. The habitual ferocity of the Idumeans was increased to fury by the delay and exposure to which they had been subjected beneath the walls, and they showed no mercy. The howls of furious men, and the shrieks of terrified women mingled with the fierce blasts of the wind and the roaring of the thunder on that fearful night. The battle swayed to and fro around and within the Temple; and the break of day revealed eight thousand five hundred corpses bathed in their own blood on the sacred pavement. Ananus himself lay among the slain; and his body, after being subjected to the utmost indignity, was cast out, unburied to the dogs and vultures. Thus fell a man who might, humanly speaking, have restored peace to the nation by the wisdom and moderation of his counsels. The grandeur of his rank and office, and the nobility of his descent, were illustrated by his personal character. He had maintained a spotless reputation for justice and honor in those degenerate times; he was affable and benignant in his manners, and disinterested in his policy, preferring the welfare of the people to his own advantage. He was a strenuous advocate for peace and submission to the Romans; and having already, by his influence with the people, acquired a decided superiority over the war party, he might but for the treachery of John, have yet obtained honorable terms of peace from Vespasian. But the irrevocable doom had gone forth from the Most High, and who could disannul it? An unresisted massacre followed this night of blood; the populace being hewn down in the streets, and those of higher rank, after cruel scourgings and tortures to induce them to change their politics, being slain in the prisons; twelve thousand of the better sort perished in this manner. There was one person whose murder calls for particular notice: Zacharias, son of Baruch, one of the most eminent of the citizens for wealth and honors, had made himself obnoxious to the Zealots by his probity and his testimony against their wickedness. Him they determined to get rid of; so summoning a sort of sanhedrin, consisting of seventy of their own creatures, they accused him of partiality to the Romans. Not a shadow of proof could be adduced of his criminality; but instead of defending himself, or appealing for mercy, the righteous man pressed home upon the consciences of his accusers their transgression of the law of God, and the miseries they had brought upon the nation. His faithful testimony, as in the case of Stephen before, so infuriated them that, in a tumultuous manner, they clamored for a verdict; but, so clear was the innocence of the prisoner, that the pseudo judges brought him in guiltless, when two of the most daring of the Zealots rushed upon him with their swords, and slew him, with insult in the middle of the Temple, after

which they cast his body out into the valley of Jehoshaphat.

From the names of this worthy man and his father, the place and circumstance of his death, and his virtuous character, some have supposed, not without reason, that this may have been the Zacharias, the son of Barachias, whose death was alluded to by the Lord, as closing the list of martyrs whose blood should be avenged upon Jerusalem. And there certainly seems more probability that the martyr so spoken of should be one slain in the last days of the city, than one who lived so long before as the prophet of the same name, of whose death we have no record, especially as we know that there was a deluge of righteous blood shed in Jerusalem after our blessed Lord's utterance of those solemn words, (Matt. 23: 34-36,) "Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shalt kill and crucify; and some of them ye shalt scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, when ye slew between the Temple and the altar, verily I say unto you, all these things shall come upon this generation."

At length the Idumeans grew weary of slaughter and began to feel indignant at the position into which they had been betrayed; for having been artfully induced to come as national deliverers, they found themselves mere butchers of citizens. Having therefore first opened the goals, and liberated about two thousand prisoners, they returned to their own provinces, leaving the province and the Zealots alike in joy at their departure; the former congratulating themselves on being freed from powerful persecutors, the latter that they should now be able to prosecute their iniquitous designs without any check from these their less abandoned associates. A sevenfold spirit of demoniacal madness now reigned in the doomed city; and the picture drawn of Jerusalem by the Jewish historian forms a vivid comment on the awful words in which the Lord Jesus had predicted the abandonment of the city of Holiness to "the unclean spirit." "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none, then he saith: 'I will return into my house from whence I came out;' and when he is come he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be unto this wicked generation."—Matt. 12: 43-45.

The Zealots now threw off all restraint. The eminence of any man, whether for virtue, station, or wealth, was the signal for his destruction. The good they murdered from hatred; the noble, from fear; the rich, for covetousness. No wariness of conduct was a security; if one did not come near them at all, he fell under suspicion as a proud man; if any one came

confidently, he was esteemed a despiser of their power; and if any professed a wish to serve or oblige them, he was suspected of treachery; accusation was equivalent to condemnation, and there was but one punishment for all sorts of crime,—death. Multitudes fled from the city, though to be detected in desertion was fatal, and the gates were strictly guarded; but many of those who escaped, returned to die within the precincts of the Holy City, from the horror of remaining unburied. But their hopes were vain; for the ceremony of interment was now denied even to those dying within the city; and as if the last feelings of nature were to be violated by these wretches, it was made a capital crime to give the shelter of a grave to a departed friend. The high roads, the fields, and the villages were strewn with dead bodies in vast numbers, corrupting in the sun. The flocks of obscene vultures that sat lazily on the fences and housetops were utterly insufficient to consume the corpses; while the heaps of unburied slain that lay in the streets of Jerusalem already threatened a pestilence.

The demons in human form who ruled with a rod of iron this ill-fated city, trampled under foot the laws of man, and laughed at the law of God. They affected to ridicule, as jangling impostures, the solemn predictions of the prophets, which they were madly accomplishing.

Without the city desolation was working its way no less surely. The band of robbers that had taken possession of the strong fortress of Masada, known by the name of Sicarii, or men of the Poniard, were engaged in wasting the country by fire and sword, massacring the population of the villages, and carrying their plunder into the fortress. The impunity of these wretches emboldened others to band together for a like purpose; and thus was the face of the whole country infested with increasing hordes of these desperate men; and the daughter of Zion was stabbed to the heart, not only by the sword of the Roman, but by the daggers of her own unnatural children, far more cruel than the idolatrous Gentiles themselves. "How hath the Lord covered the daughter of Zion with a cloud in his anger, and casts down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger."—Lamentations 11: 1.

THE RESPITE, A. D. 68, 69.

The winter and spring of the year sixty-eight were occupied by the Romans in the subjugation of Perea, and Idumea. The former known in Scripture as "the country beyond Jordan," was soon reduced by the tribune, Placidus; who having advanced against Gadara, the chief city, and taken it by capitulation, overran the whole region with his troops.

A strenuous resistance was made at Bethanabris, a walled town near the Jordan, perhaps the same with "Bethabara, where John was baptizing." A number of fugitives from Gadara had reinforced the garrison of this place, who on the approach of Placidus, sallied forth to give

him battle. The old stratagem of a feigned flight drew the Jews from the walls into the plains, when their retreat being cut off by the cavalry, they were overborne and put to the sword, with the exception of a few, who fought their way through, and regained the walls. But here a dire necessity prohibited the garrison within from admitting them, for the Roman troops were close upon their heels, and to admit the one would be to admit the other. They were therefore abandoned to their fate. But the closing of the gates was of little avail; for after a severe assault the walls were forced, and the inhabitants as usual, were slaughtered without mercy. The fate of this place so terrified the surrounding country that the inhabitants of the villages attempted to flee for their lives, and getting together in large numbers, fled towards the Jordan, hoping to reach Jericho, a strong city on the other side. Placidus followed in the rear hewing them down with his cavalry as they fled; and when they came to the river they found to their utter dismay that it could not be forded, for the rains had augmented the stream, and the current was both deep and rapid. It was the very spot where, of old, their fathers had passed over dryshod, the water dividing before the divinely guided tribes: "And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bore the ark were come unto Jordan, and the feet of the priests that bore the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest), that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan; and those that came down towards the sea of the plain, even the Salt sea, failed, and were cut off; and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord, stood firm on dry ground in the midst of Jordan. And all the Israelites passed over on dry ground, until all the people were passed clean over Jordan."—Josh. 3: 14-17. But now no miraculous interposition saved the trembling crowds, who, like frightened sheep, flocked to the banks. Behind them pressed the Roman horse, and the shrieks and groans of the dying told that the Roman sword was doing its bloody work, fast and fatally. Before them was the Jordan, rolling on his swollen and turbid waters in many a whirling eddy to the dead sea. There was but a choice of death. Fifteen thousand gave their blood to the sword, while the number of those forced into the current was prodigious. The Dead Sea was covered (to use the words of the historian) with the floating corpses.

After this dreadful calamity the rest of Perea soon submitted to the conquerors. While Placidus was thus engaged in reducing the country to the east of Jordan, Vespasian himself had turned his attention to the south of Judea. Intelligence of a revolt in Gaul, which threatened serious consequences to the Empire, induced him

to hasten his operations, and to begin the campaign even before winter was over. Marching from Cæsarea to Antipatris, and thence to Thamnos, Lidda, and Jamnia, laying waste every town and village that offered resistance, and garrisoning the walled cities, he came to Emmaus. Here was an important pass that led to Jerusalem, to guard which the Roman commander thought proper to leave the fifth legion, while he continued his march southward into the very midst of Idumea. Having subdued this warlike province with much slaughter, and having overrun and laid waste the whole of "the hill country" and re-garrisoned the fortresses, he returned to Emmaus. Thence without delay, he traversed Samaria, and pitched his camp near the city of Sychar, or Shechem, on the second day of the month Sivan, probably near the middle of May. Thence again turning southward Vespasian proceeded to Jericho, being joined on the way by the troops which had been occupied in reducing Perea. The city was found deserted; the inhabitants having fled at the approach of the Roman army, to seek a precarious refuge in the rocky mountains that surround Jerusalem. The beautiful and ancient city of Jericho was situated in the midst of a vast plain, from the bosom of which rose a solitary fountain, whose waters, after having been healed by the prophet Elisha, were a source of abundant fertility to this magnificent plain. It was one of the most delightful tracts in the whole land of Judea. Josephus speaks of it with rapture, as possessing a loveliness almost divine; as abounding in productive gardens, embowered in shady groves; as ornamented with clumps of waving palm-trees of various species, prized both for beauty and for fruit; as singularly rich in other vegetable productions, valuable balms and balsams; and as abounding in the honey of bees. The common fruits and grains of the country were here in profusion, for the soil was of uncommon fertility, and the climate was delightful, particularly in winter. In this beautiful and well-watered plain Vespasian seems to have remained some months regaling his soldiers after the toils of their devastating course, and recruiting their strength for the approaching assault upon Jerusalem.

At length he returned to Cæsarea; but scarcely had he arrived there, and began his preparations for the final march upon the capital, when intelligence of the death of Nero caused him to pause, and suspended the fatal blow for nearly two years. But Jerusalem knew not how to profit by this respite. The horrors of civil war raged there without any abatement of violence, and without any intermission. The subtle John of Gischala had succeed in dividing the faction of the Zealots into two hostile parties, of one of which he made himself the head; and these were perpetually engaged in mutual conflict, or rivalled each other in the perpetration of all enormities upon the wretched inhabitants. But now there arose another faction, as violent and cruel as either. Simon, the son of Giorus, who had distinguished himself in the rout

of Cestius, a man of ferocious courage and determined spirit, had gathered a party of robbers, with whom he had wasted the country between Jerusalem and the Dead Sea. Gradually gaining strength and wealth by the reputation of his deeds, he at length found himself at the head of forty thousand daring men, well armed, besides twice as many followers.

Having conquered and ravaged Idumea, he made no secret of his intentions to assault Jerusalem; and, though the warlike Zealots sent forth bands to form ambushes for him in the passes, they could not offer any serious obstacle to his triumphant progress, and at length he encompassed the city with his army. Here he raged like a wild beast, killing with horrible tortures all the unhappy individuals that ventured from the gates, and scarcely abstaining from tearing their flesh with his teeth. And thus was Jerusalem wasted by two armies within and one without her walls, of her own children; so that the Romans could well afford to remain passive spectators of those, who with blind infatuation were performing the work which they had come to do.

Meanwhile the dreadful tyranny of John's faction had arrived at such a pitch, and so enormous was the unmentionable wickedness daily perpetrated by them in the city, that the people were driven to madness. At a consultation in which the high priests took part, as to what remedy could be devised, a resolution was adopted to admit Simon into the city to chastize John. Insane determination, as if they, who found the burden of one tyrant a burden too grievous to be borne, should be relieved by the addition of another. Even the half heathen Josephus can not avoid the reflection, "That surely God in anger had turned their counsels into foolishness." It was about the time of the vernal equinox in the year sixty-nine that Simon, with no little ostentation and arrogance, took up his quarters in the city. The superiority of his forces enabled him to besiege John, who, with his Zealots, had entrenched himself in the Temple, from the cloisters and battlements of which, as from a strong fortress, the missile weapons of the besieged faction did great execution upon their enemies; the advantage of situation in some degree equalizing the conditions of the combatants. About this time Vespasian was raised to the Imperial throne by the suffrages of the army; and having disposed of such business as was urgent in Cæsarea, he proceeded with his son Titus to Antioch in the course of the autumn, and thence, by way of Alexandria, to Rome, where he assumed the purple amidst the most extravagant manifestations of popular joy.

(To be continued.)

Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnau at Wasanaeth Eglwys Iesu Grist, Ad-Relleiddedig Suint y Dydd Diweddaf." There are 393 hymns in Welsh and 33 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

ADDRESSES.

G. A. Blakeslee, presiding Bishop, Galien, Michigan.
A. J. Moore, Elkhart, Anderson Co., Texas.

POLITICS.

THE *Herald* refrains from taking any part in politics, not but what its editors and the management feel a deep interest in the welfare of the country, but no doubt experience has shown them that should they permit the discussion of political differences that exist, it would not be long ere its spiritual influence would be impaired, and its mission work perverted; for surely its mission work is to teach the world God's law and purposes, and to better our condition socially, morally, commercially, politically, spiritually and religiously. To do this I know of no better course than the *Herald* is pursuing and has with but few exceptions pursued. For should it become a party paper in politics, its influence would soon be reduced so that it would rank in common with other papers of its kind, and jealousy and contention come into the church like a flood, and what a sad condition of things we would have. But as it is going right along, presenting the gospel of Christ, and telling all men to repent for the kingdom of heaven is at hand, and that it will not be long ere He will come to reign whose right it is; that he will come as "King of King's and Lord of Lord's;" and that "of the increase of his government there will be no end," etc., we may expect good results, for the kingdom that we are looking for is a kingdom wherein dwelleth righteousness; and in order for us to be worthy of admission into it we must work righteousness.

Now while I think it unsafe for the *Herald* to have anything to do with political issues, it is but reasonable for us to expect that the brethren will take part in discussing those different political problems and policies that form the boundary lines for the different parties. To ask them to desist, is to my mind, puerility; for how can any man be a good citizen and feel indifferent to the political welfare of his country, and to the condition of society? How can he vote with safety without first informing his mind as to the policy and platform of the different parties and their record? Unless we talk matters over with those who differ with us, and view matters from other standpoints, how are we to learn and increase in knowledge? If I have an enemy I want to know what are his weapons for warfare; and if a man differs with me, I want to know his reasons for so doing.

We ask the world to reason on religious questions, and tell them that reason and truth make us men; and that to refuse to reason shows a weakness. So I think in regard to the discussing of political questions; but the trouble is the way in which it is done. We are so prone to get into the wrong spirit and vie with each other for the mastery in the argument, and often resort to sophistry and villification of the character of the candidates of the other, or opposing party; also to lying and repeating lies after unscrupulous editors, and aspiring politicians, instead of appealing to authenticated documents and statistics, such as we have reason to believe are issued without party prejudice, and reasoning from them, calmly and honestly.

While we expect others to listen to us when giving our reasons for our political faith, we should be equally patient and hear what they have to say, and submit to reason, and not imagine that arrogance, egotism, and the defamation of others is argument; for thereby you provoke your brother or neighbor to anger, and if you get beaten it is hardly gentlemanly to say, "Its not so because you say so; remember that." By so doing, you are guilty of two wrongs. You should acknowledge manfully, or quietly withdraw; the better way is to acknowledge or concede.

If we are dishonest when talking politics, it will create distrust and suspicion in the minds of others that we are not strictly honest with spiritual things, as Jesus says: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"—Luke 16:11. We can not expect good results from wrong doing. The presidential election is drawing nigh, and party feeling will grow stronger and stronger until after election, and of course, we will partake more or less of it; but, for conscience sake, do not let it interfere with your standing in the church, nor with the standing of others. I think that what interest you may have in politics, you had better let it rest on the Sabbath, and try during the week to keep your conscience void of offence. Does it not seem unseemingly in men professing to be men of God, to bring their political hats and badges to church, and thereby arouse thought, hence feelings, that may prevent the spiritual enjoyment that otherwise would be received. When you see a brother with two or three badges upon his breast when teaching or administering the sacrament, and at the same time neglecting his duty in the church, does it not destroy confidence? I think we should divest ourselves of those things when going to the house of prayer. If you are bound to have them, then go ahead, but try and regard the church as too sacred a place for such adornments. We read that Moses was told, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—Exodus 3:5. After the church is dedicated it surely is holy ground if accepted of God. Whatever may be thought, or whatever may be assigned as a reason why God commanded Moses to remove his shoes, one thing is certain, it teaches us that we may have that about us that the Lord may object to, or that is not fit to take into a holy place.

Again: When talking of the different candidates for office, pray remember that it is quite possible for two good men to run for the same office, and that they may be equally worthy, as far as their integrity is concerned. So let us be cautious lest we may do injustice to any. A man that takes the statements of a party newspaper as facts is in danger in making a decision until he has heard the other side of the question. One thing should be admitted, that there is a great amount of deception and corruption in all parties; so, as Saints, let us vote for good men or what appears to us to be the best men; for it is no mat-

ter how good a party's platform may be, if the men elected are corrupt, there is danger. "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."

It is possible that grave questions may come up after a while that will cause us Latter Day Saints to drift into the same channel; but let it come about naturally, under the existing condition of things. I am glad that we are divided in politics as in other matters, so that our influence for good will not be lessened, nor the church's progress impeded. If we will prove ourselves good loyal citizens, we may yet be a power in the hand of God for good, and by our labors, bring about a reformation in society, locally at least, if not universally. Without this hope I would become discouraged. The word says: "The day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world."—D. C. 1:6.

It is our duty to strive to bring about, or make that preparation on earth, so that Christ will come to be glorified in his Saints. "The hour is not yet." Bear in mind that an hour is but one part in twelve of the day. This revelation was given a half a century ago, and of course we are just that much nearer his advent; but just how far away in the future it will be we are not able to say; still the Spirit says that "it is much nearer than many suppose." That we may be ready when he appears, and that we will learn the politics of His government, or kingdom, I shall ever pray. METIS.

Selected Poetry.

THE CHURCH AND THE WORLD.

The church and the world walked far apart,
On the changing shore of time;
The world was singing a giddy song,
And the church a hymn sublime.
"Come give me your hand," cried the merry world,
"And walk with me this way;"
But the good church hid her snowy hand,
And solemnly answered; "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death,
And your words are all untrue."
"Nay, walk with me but a little space,"
Said the world with a kindly air;
The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
While mine is flow'ry and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move:
My path you can see is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me,
To travel side by side."
Half shyly the church approached the world,
And gave him her hand of snow;
And the old world grasped it and walked along,
Saying in accents low,
"Your dress is too simple to please my taste,
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair;"

The church looked down at her plain, white robes,
And then at the dazzling world.

And blushed as she saw his handsome lips,
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the church with a smile of grace;
Then her pure white garments drifted away,
And the world gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls,
And over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old world,
"I'll build you one like mine;
With carpets of Brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house,
Splendid it was to behold;
Her sons and her beautiful daughters met there,
Gleaming in purple and gold.
And fairs and shows in the halls were held,
And the world and his children were there,
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and the great,
To sit in their pomp and pride;
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The angel of mercy flew over the church,
And whispered "I know thy sin,"
Then the church looked back with a sigh, and longed
To gather the children in;
But some were off at the midnight ball,
And some were off at the play;
And some were drinking in gay saloons,
As she quietly went her way.
Then the stiv world gallantly said to her—
"Your children mean no harm,
Merely indulging in innocent sports."
So she leaned on his proffered arm,
And smiled and chatted and gathered flowers,
As she walked along with the world;
While millions and millions of precious souls,
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"
Said the gay world with a sneer,
"They frighten my children with dreadful tales,
Which I do not like them to hear.
They talk of judgment, fire and pain,
And the horrors of starless nights;
They talk of a place that should not be
Mentioned to ears polite.
I will send you some of a better stamp,
Brilliant and gay and fast;
Who will show how people may live as they list,
And go to heaven at last.
The Father is merciful, great and good,
Loving and tender and kind;
Do you think he would take one child to heaven,
And leave the rest behind?"
So she filled her house with gay divines,
Gifted and great and learned;
And the plain old men that preached the cross,
Were out of her pulpits turned.
"You give too much to the poor," said the world,
"Far more than you ought to do;
Though the poor need shelter and food and clothes,
Why need it trouble you?
Go take your money and buy rich robes,
And horses and carriages fine;
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children they dete on all such things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."
Then the church held tightly the strings of her purse,
And gracefully lowered her head;
And simpered: "I've given too much away;
I will do, sir, as you have said."

So the poor were turned from her door in scorn,
And she heard not the orphans' cry;
And she drew her beautiful robes aside,
As the widows went weeping by;
And they of the church and they of the world,
Walked closely, hand and heart;
And only the Master who knoweth all,
Could tell the two apart.
Then the church sat down at her ease and said—
"I am rich and in goods increased;

I have need of nothing and naught to do,
But to laugh and dance and feast.
And the sly world heard her and laughed in his sleeve,
And mockingly said aside—
"The church has fallen, the beautiful church,
And her shame is her boast and pride."
Then the angel drew near the mercy seat,
And whispered in sighs her name;
And the saints their anthems of rapture hushed,
And covered their heads with shame;
And a voice came down through the hush of heaven,
From him who sat on the throne;
"I know thy work and what thou hast said,
And how thou hast not known
That thou art poor and naked and blind,
With pride and ruin enthralled;
The expectant bride of a heavenly groom,
Now the harlot of the world.
Thou hast ceased to watch for that blessed hope,
And hast fallen from zeal and grace;
So now, alas, I must cast thee out,
And blot thy name from its place."

Miscellaneous.

CONFERENCE NOTICES.

Conference of the Kewanee, Illinois, district will convene at the Buffalo Prairie branch, September 15th and 16th, at ten a. m., for business. Saints coming by rail road will please notify us by letter or card, so you can be conveyed from Aledo or Joy. All come and bring the Spirit with you, that we may have a good time.

E. T. BRYANT,
President of Buffalo Prairie branch.

The Central California district conference will convene at San Benito, September 21st, 1888, at half-past ten o'clock a. m., instead of October 13th as passed by April Conference. Brethren H. C. Smith and J. F. Burton will be with us. Come all, and let the Spirit of the Master come with you that all may be blessed.

J. B. CARMICHAEL, *Dist. Pres.*

APPOINTMENTS.

To whom it may concern:—Notice is hereby given that arrangements have been made with the Bishop and in accordance with provision made by Annual Conference of 1888 Elder J. H. Lawn has been appointed to labor as a missionary in Central California, and Elder Joseph F. Burton appointed to labor as a missionary in California and Arizona.

I also hereby appoint Elder Joseph F. Burton in charge of the field of labor comprising Southern California and Arizona. Missionaries within that field will please report to him. Applications for labor may be made to him; and all other matters properly coming before the missionary in charge should be referred to him.

HEMAN C. SMITH,
President of Pacific Slope Mission.

NOTICE.

To the brethren of the Northern Michigan district: There is a call in *Herald* for August 11th to those who are in arrears for church books and papers to pay up as soon as convenient. Will the brethren in this district who are in arrears to me for church books please pay up by not later than our next October conference. There is about thirty dollars due me, and I am owing over that amount to the office. I would also say to the brethren throughout that I have yet about four hundred "Bible Synopses" yet on hand at \$1.25 each. Much less to agents.

J. J. CORNISH.

ATTENTION.

Please notice the colored label of your *Hope*, as it shows the date to which you have paid, and if you are in arrears please renew at once. A large number are in arrears and it will be necessary to discontinue them if we do not hear from them soon.

BORN.

CHENEY.—Near Riverton, Fremont county, Iowa, July 8 h, 1888, to Mr. Byron and Sr. Lizzie Cheney, a son. Blessed by Elder Henry Kemp and named Jesse Lorenzo.

MARRIED.

ADAMS—NELSON.—At Petersville, Mercer county, Illinois, August 16th, by Elder J. W. Terry, Bro. Stephen N. Adams and Miss Amanda E. Nelson.

DIED.

TOLLE.—At Los Angeles, California, August 1st, 1888, Sr. Nettie Tolle. She was born November 11th, 1865, and united with the church February 14th, 1884, at Green Meadows, being baptized by Elder W. W. Blair. She left a loving husband and a little babe to mourn their loss.

She's gone to meet her God and Maker,
To give account for deeds she's done;
She's left on earth a little daughter,
May God protect the little one.

LEWIS.—At Osceola, Iosco county, Michigan, August 13th, 1888, infant child of Bro. and Sr. Lewis; aged four weeks lacking one day. Funeral sermon by Elder E. DeLong.

BURCH.—At 2207, Howard street, St. Louis, Missouri, August 18th, 1888, of consumption, Henry Brockwood Burch, beloved husband of Sr. Mary Burch. He was born at London, England January 27th, 1853; was a dutiful son, a kind, indulgent husband, parent, and was held in esteem by a large circle of friends. He was reared amidst the church, accepted the faith as true and necessary to salvation, promised his mother prior to her decease to obey, yet allowed the days to go by till he thought it too late; as he expressed to us, "He did not believe in death-bed repentance," and preferred to go before his Maker upon the record of life rather than after years of wasted opportunity to act in the matter. His entreaties to others to accept and live the faith were of no uncertain sound. He passed peacefully away after a long period of suffering which he endured in patience, arranged matters for his death, among other things that the funeral services should be at the house, by the church and by Knights of Pythias Lodge, and church at the grave; all of which was complied with. A large and respectful cortege followed the remains to the Bellefontaine Cemetery. The grief of Sr. Burch and son of ten summers, as also Bro. Kyte is deep, and is their second bereavement in a few months. The funeral sermon of Mr. Burch to a crowded house of many faiths, was preached by R. Etzenhouser; from Psalms 17: 15.

DAVIS.—At 1006 Tyler street, St. Louis, Missouri, July 25th, 1888, Sr. Hannah, beloved wife of Bro. Edward Davis, of old age and debility. She was born at Amlyn, Carmarthenshire, Wales, April 6th, 1803. Was married to Bro. Davis July 4th, 1825; baptized into the church in 1842, by Joseph Matthews, in Wales, and some ten or twelve years ago into the Reorganization at Beaver, Missouri, by T. W. Smith. She seems to have merged peacefully from the sleep of a night into the "rest of Saints" without a tremor, mental or physical. For at morn she was found dead by Bro. Davis, at his side, one hand pillowed beneath her head, the other folded gently across her breast. Death cut her short of but one desire only, and that was to care for the aged cripple, maimed, and almost deaf companion, who can not read nor write. By the weight of years upon both and the sadly crippled condition of Bro. Davis they have been dependent for years. Through the Bishop, the Mite Society of St. Louis and other societies and philanthropic individuals they were cared for. Though death was so sudden, yet as if by magic, friends out and in the church raised forty five dollars in a few hours. Mr. and Mrs. J. Gauger, of No. 2204-2206 North Broadway, furnished a burial spot in their lot in the Bethel cemetery (the lot of beautiful location). Mrs. Gauger Protzman, and others of the "Daughters of Rebecca," of Schiller Lodge No. 89, I. O. O. F., did valuable service in both the life and death of Sr. Davis. Sr. Davis had marvelous faith. When sight had far waned at the time of Bro. Davis being crippled by the cars, in immediate answer to prayer that she might see to care for her mangled companion,

her sight was restored and remained to her death, so that though 85 years old, she read any print without glasses. Though bereft of earthly possessions and adhering to a faith not popular, her friends were very many indeed and included many representative lives. After days of weary toil and anxiety upon the part of the sisters of the Mite Society, a comfortable home for Bro. Davis has been secured with Mr. and Mrs. J. E. Foster, of No. 2422 North Broadway, who proffered Bro. Davis a home, the church to aid as they felt able. All of these several parties who with kindly heart and liberal hand thus aided were voted a "vote of thanks" at the regular service of the congregation. The funeral service was from the house, and the sermon on Sunday, the 29th, at the Hall, by R. Etzenhouser from 2 Tim. 4: 7.

TOBACCO.

A brief review of the history of tobacco, and the important events connected with its career since the discovery of America, is contained in the following epitome. In 1570 tobacco was smoked in Holland in hollow tubes composed of palm leaves plaited together. In 1575 a figure of the plant first appeared in Andre Therat's "Cosmographic." In 1585 the English first saw pipes made of clay among the natives of Virginia, which had just been discovered by Sir Richard Grenville. It appears, likewise, that the English soon fabricated the first clay pipes in Europe. In 1590 Shah Abbas, of Persia, prohibited the use of tobacco in his empire, but the practice had become so deep rooted among the subjects that many often fled to the mountains and abandoned everything else to enjoy the luxury of smoking. In the beginning of the seventeenth century they began to cultivate tobacco in the East Indies. In 1604 James I, of England, endeavored by means of heavy imports to abolish the use of tobacco, which he held to be a noxious weed. In 1610 the smoking of tobacco was known at Constantinople. To render the custom ridiculous a Turk who had been found smoking was conducted about the streets with a pipe transfixed through his nose. In 1610 tobacco began to be planted about Amersfort in Holland, which afterward became famous for its cultivation. In 1616 the colonists began to cultivate tobacco in Virginia and it seems to have been in use among the Indians at the time they were visited by the English, and was called by them "Retum" or "Return." In 1619, James, the First, wrote his "counterblast of tobacco," and ordered that no planter in Virginia should cultivate more than 100 pounds per year. He also prohibited its sale in England or Ireland until the custom should be paid and the royal seal affixed. Twenty thousand pounds were exported this year from Virginia to England. In 1622 the annual import of tobacco into England from America for the preceding seven years was 142,085 pounds. In 1634 a tribunal, called the Chamber of Tobacco, was formed at Moscow, which prohibited smoking under pain of having the nose slit. In 1639 the grand assembly of Virginia passed a law that all tobacco planted in that and the succeeding years should be destroyed except such a portion to each planter as should make in the whole 120,000 pounds, and that the cuaitars of the planters should receive forty pounds for every 100 pounds due them.—*En*

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"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 230, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH EDITOR.
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, Sept. 15, 1888.

STEADILY FORWARD.

IN a late letter from a sister in the field of workers, she wrote that the most predominant feeling resulting to her from reading the *Herald*, is most aptly expressed by the words "steadily forward." One of the apostolic injunctions was, "Let us go on unto perfection." Another, equally as suggestive is, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

The object of the *HERALD* is to serve the cause in the best way that the wisdom of those having charge can devise. And if it can so present and maintain the "faith once delivered to the Saints," in such a spirit that it inspires its readers with the desire and confidence to press "steadily forward," it is doing the work for which it was established.

We have received no word of praise, or encouragement that has been more grateful to us than this sister's expression that the feeling with which the *HERALD* most inspired her, was to go "steadily forward." The prize lies yonder, at the end of the race; the care, anxiety and toil are here; he that "endureth to the end" is the one who will be crowned. The poor and the improvident, the well to-do, careful and prudent, the rich, careless and gay; the tried and tempted, the oppressed and dejected, the contented and happy, the restless and uneasy, the restful and satisfied, the sad, the joyous, the easy going and the energetic—all start; some will make the journey; some fall out by the way overcome with the burden and the heat, some by reason of being overtaken in error and foolishness, or crime; sadness for these, joy for those. If we can so conduct the *HERALD* that it will cheer and strengthen the Saints, as well as enlighten those seeking the way, making them feel assured and confident of the pathways under their feet and inspire them to press "steadily forward," we shall feel greatly compensated for the la-

bers we are striving to perform. The very thought that some has received a renewal of courage, has enjoyed an hour's restful assurance of the things "believed among us," has been given an uplifting of the soul in recovered strength of purpose and determination is in itself an influence of encouragement, an impetus to renewed diligence, a help, a support and a comfort.

If we can but feel that the Saints rise up from a perusal of the *HERALD*, with spiritual strength and courage revived and renewed, it will be to us as the approval of the Lord upon the work, and we too will arise and "press STEADILY FORWARD."

"Press forward and upward, ye hosts of the Lord;
The prizes are waiting where the goal is won,
Pause not till the Master has spoken the word,
'Your trials are ended, and your labor is done.'
Wait not for the laggards who halt by the way;
The steps are before you, hie upward and on.
The way may be rough, but there's loss in delay—
Rouse ye from lethargy—Press steadily on."

EDITORIAL ITEMS.

BRO. MARK H. FORSCUTT preached an excellent discourse on the subject of "Man's Agency," in the church at Lamoni, Sunday, August 2d; and Bro. J. R. Lambert followed in the evening with a good one on the means given of God for the development of the good in man, to prepare him for eternal life and an abode with the Father.

Six had been baptized at Wilber, Nebraska, during the late meetings there up to August 30th.

Bro. Blair would be at Nebraska City, Monday, September 3d. Thence he would go to Scranton, Kansas, or to Clarksdale, Missouri.

The Holiness people have been holding a camp meeting some seven miles west of Lamoni, in what is known as the Patrick neighborhood. Rev. George More is conducting it. He is reported to be an earnest, hardworking preacher. A good number of the Saints of Lamoni attended his services September 2d. He complained with some feeling that though he had never worked harder in his life, not a soul had been saved at the meeting to that date. What is there at work in the neighborhood to prevent revival work? We are sure that the Saints are quite willing everybody shall be converted and saved.

Bro. John Cornish wrote from Juniata, Michigan, August 27th, that he had attended a Two Days' meeting at that place. He reports that an excellent session was had. Three young men addressed the meeting with most striking liberty. Three were baptized. One gentleman who had been much opposed to the work was convinced of his error, openly asked pardon

of the Saints and requested baptism; and was with one other to be baptized the morning Bro. Cornish wrote. At the close of his letter Bro. John says:—"Our meetings were good, the Saints were greatly encouraged, prejudice is falling, and God's work is rolling on."

Bro. William Newton writes from Broadcliff, England, August 18th, that he has baptized five more, making ten in all baptized by him since his arrival, seven of whom are heads of families.

Bro. W. W. Cross writes from Goose Creek, West Virginia, giving an account of the labors of Brn. Devore and E. L. Kelley in that vicinity. He gives a summary of the discussion between the latter and a Campbellite, an account of which has already been furnished the *Herald* readers. Bro. Cross reports the Saints as strong in the faith and the outsiders as anxious for the reappearance of Brn. Devore and Kelley.

Bro. R. J. Anthony and daughter "B," would leave Wilber, Nebraska, Tuesday, September 4th, for Salt Lake City, Utah. Bro. Anthony goes to his field of labor and Sr. "B" goes to teach a school at Malta, Idaho.

Bro. Charles Derry, in attendance at the Wilber meeting would leave for Persia, Iowa, August 30th to attend district conference. Bro. Derry was in fine spirits.

Bro. F. Peterson, of Council Bluffs, Iowa, sent us two clippings from the *Omaha Bee*, of late dates. One is a newspaper reporter's digest of a sermon by Rev. Dr. Cooper, in the Broadway Methodist Church, (of Council Bluffs, we presume), upon "The Strength of Romanism;" and is to be followed by one on "The Weakness of Romanism." It is an evident attack upon the Catholic Church, in view of its supposed progress in the United States. The other clipping is a note concerning the organization of an "Anti-Romanist" society, having for its object the checking and neutralizing of the influence of the Catholic Church in the politics of the country. This society, it is reported, is making considerable progress in different places, Minneapolis alone having eight thousand of them. It is designed to be a national organization.

Bro. John J. Cornish writes September 3d, from Farwell, Michigan, that his discussion with Mr. Conant, a representative of the Adventists, had just closed amid much interest and excitement among the people; some of whom came twelve miles to attend. At the close of the subject of the Book of Mormon Mr. Conant was very anxious for a vote by the audience, which was taken, standing seventy-six to thirty-seven in favor of Bro. Cornish. Following the close of the soul sleeping question, however, Mr. Conant objected to a

vote being taken, amidst loud calls of, "Vote," "vote," from the assembly. Two more were baptized, others are believing, and the congregations of the Methodist and Baptist Churches refused to be governed by the advice of the clergy to stay away from the meetings.

Bro. William Anderson and Thomas Burch with their wives, and Srs. Roberts and Greer were at Lamoni September 2d in attendance at service in the new church. Sr. Birchell, of Lucas, Iowa, was also present.

Sr. Minnie Wickes and children and her mother, Sr. Newman, of Lamoni, left the latter place for Rogers, Arkansas, the home of Sr. Wickes, on Friday, August 31st. Sr. Wickes has been visiting at Lamoni some three weeks.

We are still waiting to receive a donation of volume eighteen of the *Millennial Star*, or will purchase one if offered.

QUESTIONS AND ANSWERS.

Ques.—Is it wrong for the Saints to get up a supper and entertainment and charge for the same, the money to be used to help build the church?

Ans.—No; if properly conducted.

LYDIA'S CONVERSION.

[Our readers will find much in the sermon below that is highly commendable and edifying, and some things not in harmony with gospel truth and order, notably where Mr. Spurgeon says to his hearers, "there is nothing for you to do," thus contradicting the teachings of Christ and all his faithful servants.—ED.]

PHILIPPI is famous in classic story as the spot where the world's future trembled in the balance when Octavius met Brutus and Cassius in terrible conflict. The two republican generals here ended their stormy career, and universal empire crouched at the feet of Cæsar. As long as time endures, or human slaughter is thought worthy of a record, Philippi will be remembered as one of the greatest names in martial history. But when time shall have passed away, and the records of human guilt shall have been cast into oblivion, Philippi will still have a name as the place where the first herald of the cross cried, "Europe for Jesus," struck the first blow at the demon of evil, and won his first victory in our quarter of the world. More fraught with blessings to the human race was that conquest of a woman's heart, than all the laurels which Octavius had reaped upon the bloody field. Angels looked on while Paul threw down the gauntlet of defiance to all the powers of darkness, and invaded our fair continent in the name of Jesus of Nazareth. We may well look back with admiration to the gallant advance of the little band, the apostle Paul and his few companions, who were the pioneers of the Lord's elect army in the western world. Philippi is enrolled for ever in the record of the battles of peace.

The introduction of Christianity into

Europe is a very humble affair. There is nothing very stately in the architecture of the house where Jesus is first preached; in fact, we have no evidence that there was any building at all—probably it was an open-air service by the river-side. Happy augury of the results of open-air preaching in after times! There were not enough Jews in the merely military city of Philippi to admit of the erection of a synagogue, and, therefore, a few women met in a quiet spot by the river's bank. A stranger might walk through Philippi a hundred times and never know of the existence of the Jews' meeting-place, it was a nook so retired and frequented by so few. Heathendom might seem to the ordinary observer to be universal in its reign: for who would care to notice the feeble company who met in retirement to offer prayers unto the Most High God of Israel?

We will go to the meeting-place this morning, and in spirit mingle with the few women, and listen to that strange man who in burning accents is addressing them, and mark the result produced in the heart of yonder seller of purple, and who has come with her wares from the city of Thyatira.

In Lydia's conversion there are many points of interest. Observe that it was brought about by *providential circumstances*. She was a seller of purple, of the city of Thyatira. That city was famous for its dyeing trade, which had flourished there ever since the days of Homer. The mode of producing a peculiarly delicate and valuable purple seems to have been known to the women of Thyatira. The communication between Philippi and Thyatira was very easy, and Lydia may have frequently made the journey; at any rate, *providence* brings her there when the hour of her conversion is come. You will remember that Thyatira was situated in that part of the country into which Paul was forbidden by the spirit to go and preach: therefore, had Lydia been at home, she could not have heard the truth; and as "faith cometh by hearing, and hearing by the Word of God," she must have remained unconverted. But providence brings her to Philippi at the right time. You plainly see then that here is the first link of the chain. But how is Paul to be brought there? He must first of all be shut out of Bithynia; and he must be silenced in his journey through Mysia; he must be brought to Troas, close by the margin of the sea; he must look across the blue waters, and muse upon Europe's needs; he must fall asleep, and in the vision of the night he must be prompted to cross to Macedonia; he shall ask for a ship—that ship shall be bound for Samothracia, and for no other place; he must land at Neapolis, and make his way to Philippi; he can not go in any other direction; he must be brought there at the very time when Lydia is present; he must find out the little oratory by the river's brink, for God ordains that Lydia shall be saved. Now, how many different threads were all woven here, to make up the fabric of her providential conversion! In this case, God rules and overrules all things to bring that woman and that apostle to the same spot.

Observe next, that in Lydia's case there was also grace in a certain manner preparing the soul. The woman did not know the Savior; she did not understand things which make for her peace, yet she knew many truths which were excellent stepping-stones to a knowledge of Jesus. If not a Jewess by birth, she was a proselyte of the gate and well acquainted with the oracles of God; she was one who worshipped God; nay, she was one of the most devout of God's worshippers among the Jews. Though she was far away from the synagogue—some forget the Sabbath when they travel in foreign lands—yet when the day came round, she was found with that little handful at the river-side oratory. I doubt not that she had read Esaias the prophet, that she could carry in her heart and remember such words as these, "He is despised and rejected of men: a man of sorrows, and acquainted with grief. . . . He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

As in the case of the Ethiopian eunuch, the Scriptures she had read, though they were not understood for want of some man to guide her, had prepared her mind: the ground had been ploughed ready for the good seed; it was not a hard rock as in the gaoler's case. She worshipped God; worshipped Him in sincerity: worshipped Him looking for the coming of the Messiah, Israel's consolation; and so her mind was prepared for the reception of the Gospel. Doubtless, dear friends, in many of us, also, there was a preparation for Christ before he came to us in quickening grace. I know that in some of our cases the pious example of a godly father, and the loving instruction of a tender mother, had softened us somewhat, so that though still we were unsaved, and still out of Christ, yet we were like the man who lay at the pool of Bethesda, we were close by the edge of the healing stream, and there was not in our case that sudden, that astounding change which we have seen in others. Still, dear friends, we ought to ascribe all this preparatory work to sovereign grace, setting the mind in activity, clearing us from prejudice, ridding us of a thousand infidel and sceptical thoughts, and so raising a platform from which Divine grace conducts us into the region of the new life. Such was the case of Lydia, such is the case of many; providence and grace co-work before the time is come that we believe in Christ.

Note, concerning her conversion, in the third place, that it took place in the use of the means. On the Sabbath she went to the gathering of her people. Although God works wonders and calls men when they are not hearing the Word, yet usually we must expect that being in the way, God will meet with them. It is somewhat extraordinary that the first convert in Europe was converted at a very small prayer-meeting. There were only a few women there; we have no reason to think that there were any more males than just Paul and his friend Luke; and these, you see, had called in, as we say accidentally, and

had been moved to give an address at the prayer-meeting, and that address it was which was the means in God's hands of opening her heart.

Oh! what a joy it is to see so many constantly thronging our house of prayer, because we have good hope that the God of salvation will meet with them. Nay, it is not mere hope, but a confident expectation, for I suppose there never is a sermon preached in this house which is not the means of the conversion of some. We have abundant testimony that so often as Christ is lifted up here, the wounded in the camp forbear to die. May it ever be the case, and may you ever have, even if as yet you are unconverted, a love to the courts of the Lord's house, and to the place where His people meet together. God loves to put honor upon prayer, upon the assembly of His people directly for His worship; and you may hope, dear friends, that even if the sermon shall not have been useful, and if the common Sabbath-day service may not have been blessed, yet, perhaps, on the Monday evening, perhaps, too, in that little cottage, when there are only a few women present, you may meet with God, who did not appear to you in the great assembly on Sunday. Be diligent in the use of the means; be constantly in God's house, as often as the doors are open and your engagements will permit, for Lydia's conversion takes place in the use of means.

Note again, for we will only hint at these things rather than dwell upon them, that it was assuredly a work of grace, for we are expressly told, "whose heart the Lord opened." She did not open her own heart. Her prayers did not do it; Paul did not do it; the Lord Himself must open the heart, to receive the things which make for our peace. To operate savingly upon human hearts belongs to God alone. We can get at human brains, but God alone can arouse human affections. We may reach them, we grant you, in the natural and common way, but so to reach them as that the enemy of God shall become His friend, and that the stony heart shall be turned into flesh, is the work of grace, and nothing short of Divine power can accomplish it. We pray you, brethren, never forget this. We think it meet, according to Scriptural warrant and example, to speak to you, and exhort you to arise from the dead that Christ may give you life; but we remind you, and trust you never may forget it, that all the work must always be of the Holy Spirit, and of Him alone. He alone can cut the bands which fasten the heart; He alone can put the key into the hole of the door and open it, and get admittance for Himself. He is the heart's master as He is the heart's maker, and conversion is the Lord's work alone.

Yet—for one truth must always march arm in arm with another, and no man gets at correct ideas by merely grasping one truth; he has two eyes and two hands, and let him be content to use them both—although the Lord opened the heart, Paul's words were the instrument of her conversion. The heart may be opened, and willing to receive, but then if truth enter not,

what would be the use of an open door? But God always takes care to open the heart at a time when the messenger of mercy shall be going by, that the heart may give Him admittance. Paul speaks the word as surely as God opens the heart. Do not decry the ministry. It is a temptation of modern times to do so. God has worked and always will work by means, by men upon whom He puts the anointing of His Spirit.

Now, Lydia's conversion was distinctly perceptible by the signs which followed. She was baptized. As soon as she had believed in Jesus, she put on, together with her household, the profession of her faith in Christ Jesus! Happy Lydia, to have a household which believed in Jesus, and to see them all baptized with her! Lydia was baptized, but her good works did not end at the water; she then would have the apostle come to her house. She will bear the shame of being thought a follower of the crucified Jew, a friend of the despised Jewish apostle, the renegade, the turncoat,—she will have him in her house; and though he saith, "Nay," out of his bashfulness to receive aught, yet she constrains him, for love is in her heart, and she has a generous spirit; and while she has a crust it shall be broken with the man who brought her to Christ.

Brethren, I do not think much of a conversion where it does not touch a man's substance; and those people who pretend to be Christ's people, and yet live only for themselves, and do nothing for Him or for His Church, give but sorry evidence of having been born again. A love to the people of God has ever been a distinguishing mark of the true convert to Christ. Look, then, at Lydia, and remembering that she is but a specimen of many, let her case rest before you, and let the prayer go up, "Lord, bring in many Lydias this morning, according to Thy mighty grace."

Faith in Christ being given to Lydia, all the graces followed. Now she hated her sins, she repented. Now she loved righteousness, she sought after holiness. Now she had a bright hope of the many mansions in the Father's house on high. Now she began to run with holy and happy feeling in the way of obedience to Christ's commands, and she became, not merely a believer in the elements of Christianity, but she went on towards perfection, adding to her faith courage, and to her courage experience, and to experience brotherly kindness, and to brotherly kindness love. Onward she went in the way of her God. All this the Master did by opening her heart to attend to the things that were spoken of by Paul.

And now, my dear hearers, the practical lesson is, let us pray for those who are round about us, and the many hopeful ones, that God would make them like Lydia. Let us put up this petition for our sons and daughters, that the God who has put them in the way of the means, and has prepared their minds for the reception of truth, would be pleased to bring them to accept the Savior.

As for those in whom God is thus working, O that the word I speak this morning

might lead them to lay hold on Jesus. Recollect, there is nothing for you to do: you have but to trust Jesus, and you are saved; and to do this, as your warrant, there are no good works required, nor good feelings, nor deep experiences either. You have, just as you are, to believe that Christ can save you, and trust yourself to Him as the Savior, and He will save you, save you now with a great, present, and complete salvation. The Lord help you to do it, and He shall have the praise. Amen.

EXTRACTS FROM LETTERS.

Bro. J. R. Scogin wrote from Activity, Alabama, August 28th:

"On June 4th I came into this state. I have visited all the branches in the district and preached in them all; and on July 21st baptized a man and his wife; on August 9th I baptized three, and on the 11th one more, was added. The church is in a prospering condition at this time here. More calls for preaching than ever before in this country, and the people are investigating. Our claims have been challenged by a Methodist, and I agreed to meet him on the following proposition:—That the Saints and the Brighamites are the same in faith and practice. He affirms, and I deny. 2d. He affirms that a Methodist Church is the Church of Christ, in faith and practice; with all the officials. I deny. He affirms that the Book of Mormon is the Golden Mormon Bible, and was dug out of the hills of Tennessee. I deny. 4th. I affirm that the Latter Day Saints Church is the Church of Christ in faith and practice with all the officers, gifts and blessings. He denies. This comes off the 12th of November, 1888, at the Methodist Church, known as Sardis, in Conecuh county, Alabama."

Bro. Joseph F. McDowell wrote from St. Joseph, August 30th:

"Last Saturday and Sunday we had a good quarterly conference, where the Holy Spirit blessed the people assembled. I go to Hamilton the coming Saturday."

Bro. Duncan Campbell writes from Milan, Missouri, September 2d as follows:

"The young Saints here are firm in the faith notwithstanding all the talk and fire against us. Bro. Grim and myself are about starting for a new place about three miles south of Humphreys. We are leaving some believers here that have not yet been baptized, but I think they soon will be."

Selected Poetry.

THERE'S MUSIC IN A MOTHER'S VOICE.

There's music in a mother's voice,
More sweet than breezes sighing;
There's kindness in a mother's glance,
Too pure for ever dying.

There's love within a mother's breast,
So deep, 'tis still o'erflowing,
And care for those she calls her own,
That's ever, ever growing.

There's anguish in a mother's tear,
When farewell fondly taking,
That so the heart of pity moves,
It scarcely keeps from breaking.

And when a mother kneels to heaven,
And for her child is praying,
O, who shall half the fervor tell,
That burns in all she's saying.

A mother, how her tender arts
Can soothe the breast of sadness!
And through the gloom of life once more
Bid shine the sun of gladness.

A mother! when, like evening's star,
Her course hath ceas'd before us,
From brighter worlds regards us still,
And watches fondly o'er us.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Art builds on sand; the works of pride
And human passion change and fall;
But that which shares the life of God,
With him surviveth all."

EXPLANATORY.

WE wish to say to the sisters of the Prayer League of St. Joseph, Missouri, that the publication of the names in the *Herald* was by a mistake, and we hope they will pardon us. We deem the suggestion made by sister Eleanor a wise one, and trust the sisters will take prompt action with reference thereto. The widely scattered condition of those who wished to enter into this covenant of prayer, rendering it impossible for them to meet and by joint deliberation and concert of action act unitedly and in harmony, rendered it from the first apparent that modifications and changes would have to be made as time and suggestions should develop the necessity for them. There existed, however, a necessity for some one to take the initiative, which was done. We have striven to the best of our ability to make plain the object of The League, which is simply a unity of faith for the obtaining of grace and strength to help in time of need.

Bro. McDowell, in his recent letter says, "There are reserved holy forces, yet to be brought out, that shall make Zion a great power in the world." The thought embodied in this sentiment has long been borne in upon our mind with solemn power, and conviction of its truthfulness. When man fell, the hope of the world was centered in the seed of the woman. When He came, he restored to woman her rightful place and position in the world. "They twain shall be one flesh." When the restored gospel was sounded by the heavenly messenger, then Satan again in his wrath, put into the heart of man the devilish scheme of bringing woman again into bondage—reducing her to the position of a living, breathing machine, dependent upon man for even her eternal salvation; and when he had accomplished this, he smiled at the rest to be done, for his victory was sure.

Mothers and daughters of Zion, to-day your husbands, your sons, are calling upon you to the rescue. They are asking that you bring into the conflict those "holy reserved forces," and strengthen you for the warfare of Zion! They are demanding of you that you gird yourselves, put on the beautiful garments of faith, hope and charity, and stand by their sides in the very forefront—in the thickest of the fray; aye, where shot and shell rattle thickest and cannon balls plow the ground at your feet, and side by side in your sphere, the very equal of man in his, fight together the battles of Zion, one in your fall one in your triumph.

The weapons of our warfare are not carnal, but spiritual; and the reserve force must be holy. Some slight misapprehension has existed in regard to the clause of the League referring to the Lord's prayer. It was purely a misapprehension of terms, and we are glad to say that an explanation upon our part has resulted in bringing about a perfect understanding; and so far as we now know, the sisters see eye to eye. The League now numbers one hundred and twenty-five, and still the names are coming in. What a pow-

er this organization is destined to become in Zion, none but the attending angels of God can know!

It is desirable that each branch in which members of the League are living, should send up to the Home Column such subject or subjects of prayer as the sisters belonging to the League shall by consulting together, and after praying for guidance, select; and also the memory texts to be used with the subject. These will be used in the exact order in which they are received; and if two come by the same mail, the one opened first will be recorded first. The last concert of each month to be set apart for prayer for the elders of the church, their families, and our own families, by name.

Sisters we want your prayers, and we invite you to join us. The young, the youth of the church, the middle aged, and the aged, are cordially invited to come and join with us. Until such time as the sisters from different places are heard from, sister Eleanor will furnish the subjects and memory texts. If any object to this change, let them so write; but if not, let those in each branch who belong, decide what they desire to send in, and send soon. As the branches at Lucas and St. Joseph are quite near, we will probably hear from them first.

PRAYER LEAGUE.

Concert for September 20th.

Memory Texts, D. and C., sec. 83, par. 8th, ending at the words, "Father's kingdom." Book of Mormon, page 499 "Doubt not but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him. Be wise in the days of your probation; strip yourselves of all uncleanness; ask not that ye may consume it upon your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God. See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness and do it in the name of Jesus Christ, the Son of the living God."

Subjects: The nation of the Jews; that the time may hasten and the way be opened to carry to them the fulness of the gospel and Book of Mormon. ELEANOR.

HOME COLUMN MISSIONARY FUND.

Srs. Sarah and Sarah Jane Watkins, Lucas, Iowa.....	\$ 50
Sr. V. H. Goff, Santa Ana, Cal.....	50
Sr. Eleanor Brown, Dunlap, Iowa.....	1 00
Sr. E. J. Fay, Quincy, Mich.....	40
Sr. A. A. Greenwood, Plum Hollow, Ia.....	1 00
Sr. A. M. Newberry, Panama, Iowa.....	1 00
LAMONT, Iowa, Sept. 6th.	

TO THE PRAYER LEAGUE.

Dear Sisters:—I have so far taken it upon myself to furnish the subjects and memory texts for our concert, in order that the nature and bearing of the work might be understood. I must thank you for the heartiness with which you have entered into the spirit of it, and the cheering encouragement given me. But it has not been my design, nor do I think it for the best interest of the League, that I continue to do this alone. I will therefore submit a proposition that you will please consider. It is that those in each

branch represented in our League select the subject by turns. One week one branch, and then the next, and the appropriate memory texts to accompany the subject. Those who are isolated from branches can send subjects as directed by the Spirit or their need, and will receive attention. By this I think all will feel a greater unity and interest in the work.

Taking the texts given for the first week of August as the motto and rule of conduct governing the League, and working in the Spirit of unity and love for the general good, remembering that whatsoever is not of love is not of God, the blessing of the Holy Spirit is sure to follow. Even now the testimony is coming in to that effect. Understand that I do not withdraw from the League, but will work just as earnestly, and meet with you in spirit as ever; but it seems best to me that some other arrangement be made. I suggest, therefore, that the members of the League in each branch take a vote of their number on the subject, and send result to the editor of the Home Column; or offer a substitute for this proposition. It is also desired by many to change the hour from ten a. m. to three p. m.

ELEANOR.

EXTRACTS FROM LETTERS.

Sr. Alice, Nebraska City, writes:—"I have been in the church about twelve years, and can say that I have never yet been weary of trying to serve the Lord. At times it is hard to withstand the trials and temptations, but with God's help we are enabled to conquer. We have in this place a good Sunday School of about sixty members. My husband is superintendent of the school and I am teaching the primary class. I love the dear Hopes of Zion, and wish to see them ever striving for the right. My earnest prayer is for Zion's weal."

Sister V. Jordan, Kingsley, Ia., writes:—"I desire to be faithful and to overcome evil with good. I rejoice that God has a people in these latter days, who believe Him the same yesterday, today and forever; therefore just as willing to reveal himself in latter as in former days. The more I study the word of God, the firmer do I find the foundation of our faith, and my prayer is that we may all endure unto the end. Let us not fear persecution. The Savior endured it before us, and Paul says, 'All who will live godly in Christ Jesus shall suffer persecution.' I love this work, and hope to be faithful to the end."

Sr. Maila Whitcomb, Davison, Mich., writes:—"I have been in the church but a few months, yet in that time have received many blessings for which I thank the Lord, feeling regret that I have not been more faithful. I had been very sick for a long time before I was baptized, and thought I would never be any better; but I gave up the doctor and sent for the elders who administered to me, and I was helped; helped immediately, and soon able to be around. I desire the prayers of the sisters in my behalf."

Sr. Lettie A. Dunn, writes:—"Though I make many uneven, crooked steps, I am striving to overcome. I am truly glad of the Prayer League, for I have many times felt that if I could only know that others were joining me at the time of prayer, it would be a great help to me. This place is large, and I question why there is not more preaching here. I wish an elder would come and preach for the few who are hungry to hear the word of life."

Sr. Martha Whitehouse, Kewanee, Ills., writes:—"To me it seems the greatest blessing ever bestowed upon fallen man, to be able to know our prayers are heard and answered. I thank the Lord that he has given me so many testimonies of this latter day work; and I can bear testimony that the Spirit of God has been striving with and prompting the sisters of the Home Column, and that the Prayer League has been organized by the directing influence of the Spirit of God."

Sr. L. A. Hutchins, Lichfield, Mich., writes:—"I have not had the privilege of meeting with the Saints to day. How I would love to meet in testimony meeting and tell of the goodness of God to me. I am trying to serve the Lord and praise his name, that ever he showed me the way of righteousness and truth."

WEBB CITY, Mo., Aug. 31st.

Dear Sisters of the Home Column:—I have been interested in reading the views of each one in regard to our Prayer Union. I think it should be a united effort, for there is much in prayer, if we are only watchful as well as prayerful. I would suggest that in connection with the hour already set, we set an hour in the afternoon of the same day, say from three until four; and if any one should not have an opportunity to keep the hour in the forenoon they could in the afternoon which would give all an equal chance in the same day to watch and pray. Twice since the day has been set, I have been reminded of the time by the Spirit's influence, but yesterday being away from home I forgot until after the hour passed.

About seven years ago I was sewing and it was impressed on my mind to pray. I laid aside my work and went into my room and prayed. I asked the Lord to protect my husband, who was working in the mines. About that same time, the same day, there was a blast went off accidentally, and he was in danger of losing his life; but was only slightly hurt, and soon recovered. Had I not obeyed the monition of the Spirit it might have been worse. I think the united prayers of the sisters and all Saints will help to strengthen the cause; and believe the elders will give us their faith and prayer at the set hours. I shall try to remember the time and do the best I can, as circumstances may permit. With love to all I bid you good-night.

Your sister,
R. M. BRADLEY.

SENIOR, Texas, Aug. 9th.

Dear Sister Frances:—I have been thinking for some time that I would write and send up my name for the Prayer League; but kept putting off, letting first one excuse and then another hinder me. I approved of it at the start, as I do not think we can pray any too often.

I derive much benefit from the Home Column, and often in my heart feel to say Amen to the many good lessons taught therein. There was a letter from a sister Baldwin, several *Heralds* back on the subject of the evils of gum-chewing. It was strange that for some time my mind had been disturbed on that subject. It had grown to be quite a habit among the young, and some of the older ones too, myself not being exempt. I noticed that I could not be as prayerfully minded, and so I mentioned it to another sister, and she said I was growing fanatical. I think it was the very next *Herald* that this letter came from Sr.

Baldwin. I have never put any chewing gum in my mouth since. As Sr. Emma says, how often our prayers are answered, and even through the press.

The *Autumn Leaves* are just splendid. Maud and Elma say, Tell Sr. Frances we are saving our nickles for the Christmas offering. May God bless and prosper you in the great and good work in which you are engaged, is the prayer of your unworthy sister.

JULIA V. NEAL.

Correspondence.

CANEY, Kansas, Aug. 27th.

Dear Herald:—It is nearly four years since I enlisted in the army of the Lord; and in that time I have received many blessings, and have never had cause to regret the step taken in this direction. I can truly say that I am not ashamed of this gospel, for I do know that it is the power of God unto salvation to all those who believe and obey it. I am the only one at this place that I know of, that is a believer in this doctrine. I have distributed quite a number of tracts to those around me. Some are favorably impressed, while others will not lay prejudice aside for a moment and give our claim a fair investigation. I think much good could be done if an elder could spare a little time here. An effectual door might be opened, and this whole region of country be aroused from their deep slumber. This place is three-fourths of a mile from the Cherokee (Indian nation) line. Some preaching could also be done among the Lamanites.

I feel that God is begining to pour out His Spirit more abundantly upon that people, and not many years hence a mighty work will be among them. God will remember the covenant he made with their forefathers. I rejoice to know this, and that they will rejoice greatly and become very firm in the faith. Crops are good in this country. Farmers seem cheered and business of every kind is no the increase.

Your brother,
L. F. JOHNSON.

CLINTON Mo., Sept. 3d.

Editors Herald:—I notice by letters in *Herald* from A. W. Thompson that a few of the Saints are interested in south-western Missouri. Vernon county, of which Bro. Thompson has written, is a beautiful country; so is Henry, Johnson, and a good portion of Bates, St. Clair, Cedar and Cass counties. I moved from central Iowa to this place almost four years ago. Bro. I. N. White and myself opened up in the mercantile business here, also a branch store in St. Clair county, about twenty miles south of this, and in my business acquaintances I think I know something of the above mentioned counties; of their advantages and disadvantages. But space will not admit of me to detail here. Many people have formed an erroneous opinion of Missouri, and especially that of the south-western part. Our city and village schools are excellent, as are also a large portion of the country schools; yet some districts need improvement in way of buildings, &c. Most all church societies are represented with a good membership. There is an abundance of fine farming land, and much of it at reasonable prices. As regards health, none need fear if cleanly and industrious. Ague both-

ers those who sleep too much and who are slaves to fat pork and tobacco,—a diet pestiferous enough to "kill a mule."

My brother and I represent sixteen children in our families, and not one of us have had any sickness since arriving here, except what is common to all. Many are seeking homes here from the east and north, and some go from here to the golden west looking for a "life of ease." But I am proud to say that a large portion of them return, better satisfied to remain. We have plenty of coal, wood, stone and water. Wood in the tree is worth about fifty cents a cord; delivered about \$2 to \$3 a cord. Coal, delivered, is worth eight to ten cents per bushel. We have an abundance of fruit; blackberries, raspberries, strawberries, cherries, apples, quinces, pears, and grapes, and occasionally a fine crop of peaches. There are a few fine openings for the following line of business:—tiling factory, vegetable canning factory and a number of potteries shops. We have one tiling factory about eight miles from here, with a capital of about one hundred thousand dollars, and are doing a fine business. One paint shop just opening up, three large coal fields being opened up (but with plenty of men to do the work). Corn, oats, wheat, millet, Timothy, clover, rye, and early potatoes do well. Some farmers have from two hundred to one thousand bushels of sweet potatoes each year,—always a good crop of them. We are located about seventy-five miles south-east of Kansas City and Independence, thus giving us a good market.

If any one wishing further information will send me their address I will mail them a handbook, giving a complete discription of south-western Missouri. I am aware that there are many delusive and glowing discriptions sent out by interested parties, and that thousands are deceived by them. But the royal climate, healthfulness and productiveness of south west Missouri, with the cheapness of the land, are recommendations enough without magnifying a single item.

Yours for truth,

D. C. WHITE.

P. S.—Remember that people die here; but who would want to live in a country where they don't? It would have been a blessing to the state of Missouri if the old "mossbacks" had gone up "salt-creek" long ago.

D. C. W.

BROADCLIST, near Exeter,

England, August 13th.

Bro. Joseph:—I started for Canada on the evening of May 31st and it was hard to part with my dear children and friends and Saints that came to see me off. But I with them saw that it was for the best, and made the sacrifices. It was very warm when I left home; but by the time I reached Chicago it was cool and I caught a very bad cold. When I arrived at London, Canada, it was very cold and I took another cold, and I can not get rid of it. My friends at London were very glad to see me, and so were the dear Saints. I stopped with them a month, and had a great deal of talk with them. I think that I did lots of good, for they seemed to be very much discouraged when I first went there, but I visited them from house to house and done all I could to encourage them. We had meetings most every night and before I left we had glorious times, and the gifts of the gospel were made

manifest, so that part of the Saints renewed their covenants and I was made to rejoice. I felt that it was hard to leave them. They were very kind to me, and I hope God will bless them, and that we shall meet where parting shall be no more, even in Zion when the meek shall inherit the earth. Taking the train at London at 11:20 p. m., we started for New York, stopping at the Falls from 3 to 9 p. m., which gave us a good chance to see the Falls, and we enjoyed ourselves well and were very tired. Arrived at New York July 1st about 1:30 p. m., and on the 3d of July went on board the Alaska. She is a fine boat, five hundred and thirty feet long, five stories high, and fifty-three feet wide, of eleven thousand horse power. At 1:30 p. m., we left the dock. It was a very touching sight to see the multitude standing on the dock to bid their friends good bye, and to witness the sobbing and crying, and the cheering and waving of handkerchiefs, when I thought that there was no one there to bid me good bye. I then turned my heart to my heavenly Father and his Holy Spirit rested upon me, and I felt that I was not alone; that one would accompany me across the mighty deep, and it cheered me up. On the 11th we arrived at Liverpool. None could have had a more pleasant passage than we had. I had the pleasure of preaching once while on board and I hope that good was done. But it seemed to be too much for some of the pious and some of the ministers on board, as they would keep their meetings on till after dark. But I had a great deal of private talk, and put all gainsayers to silence so that they had not one word to say. I asked them if they had any more questions to ask and they looked at each other and shook their heads; so I thank God that he gave me His Spirit that enabled me to give a reason of the hope that is in me. I stopped one night at Liverpool, and then I came on to Bristol, and stopped one night with my father's sister, and on the 13th I came on to Broadcliff, and made my home with my brother James. He is living in a cottage adjoining the Baptist Chapel and takes care of the same. I have been trying to get it to preach in, so I have been waiting to get an answer, and they are to let me know next week. But I seem to know that they will not. I have been preaching from house to house, and they seem to like it. I have good liberty in presenting the truth, but I want to do some visiting before I do much, but it appears that I can not get away. I have not seen the president of this mission yet; neither do I know his address. I have seen no Saint since I came to this country, so please write and let me have it. I had the pleasure yesterday week, after preaching, to be called on by my nephew to bless his little child, which I gladly did, it being the first in England by me. And there are eight that have given their names for baptism. They are all heads of families, and on last Friday evening I had the pleasure of baptizing five precious souls in the waters of baptism; the other I shall attend to this week if all goes well. One one them is very heavy and I shall have to get help. Most of them belonged to the Baptist church and the latter do not feel good over it, so I expect to have some trouble. I also am in hopes of gathering many from this part. I have the assurances of the Spirit to that, and that I shall do lots of good here. I confirmed those baptized yesterday

and had a prayer meeting and preached twice. I have not been feeling well since I came to England on account of the bad cold that I have taken. Please to pray for me that I may accomplish much good while on this mission, for the desire is that I may win souls for the Master. Please to remember me to all the Saints, and ask them to pray for me. I have been informed (last evening) that I can not get the Baptist Chapel, and there is not a house here that I can get, so I shall have to do the best I can.

Your brother,
WM. NEWTON.

SYRACUSE, Indiana, August.

Dear Herald:—Your weekly pages are perused with the greatest anxiety and pleasure, for with out them we feel that we should be lost to the interest of the cause we so much love. Bro. C. Scott gave us a short but profitable call the 9th. His stay here was enjoyed by all who met him. We especially were greatly strengthened and feel to say, How beautiful are the feet of those that bring glad tidings of good things. We all desire to have Bro. Scott back soon, as some good might be accomplished in the future. A few are investigating, and we hope they will be gathered with many more. We feel to say with many others that we know this work is true, God's promises having been verified. How can we doubt it. Mysteries have been removed, and we rejoice that our eyes have been opened, and that we have been permitted to see and hear God's truths made manifest. Ever striving to live in accordance with God's holy word, I remain,

Yours for the truth,
ALLIE CANNON.

FARWELL, Mich., August 22d.

Bro. Joseph:—Things are moving on lively here. Two men traveled about eighteen miles after another minister, of the Adventist faith, to come and upset Mormonism as it is called. One of the men went because he was opposed to us, and was determined to root us out; the other (a neighbor of his) went with him to see that he did not misrepresent us to the elder. The elder came and listened to what I had to say; the next day we met and talked matters up a little and found out where we differed and drew up two propositions as follows:

1st. Resolved that the Book of Mormon is of divine origin, and that its teachings are in harmony with the Bible. J. J. Cornish affirms.

2d. Resolved that the Bible teaches that man is all mortal, and is entirely unconscious from death to the resurrection. W. C. Conant affirms.

Each speaker is to have two half hour sessions each night for four nights. Two nights on each proposition. My preaching in this place has created a great excitement among the people. Some come, and after meeting say, "Why, he might just as well tell us we are all going to hell but the Latter Day Saints." And, "Is it possible I have been deceived all these many years?" With, "Well, I never heard the gospel preached before." Some said, "I'll never go to hear that man again; but the next evening I find them there again. Some leave the place mad, and some glad. I baptized two, a man and wife. Of him the people say: "It is surprising to see how Dick Campbell is taken up with this new religion." Others: "There must be something in

it; Dick Campbell has downed every minister that came around, and now he has got downed himself," etc.

The people come for miles around in wagons and on foot, etc. We have from two hundred to two hundred and fifty people at a meeting as a rule. We had to leave the school-house and go to the (larger) hall, to accommodate all who came.

This just suits me! I ask the ministers to come up on the stand with me, have them open with prayer, etc., and when I am through I invite them to speak. As long as they don't say anything very bad against us I say nothing. But when they speak against us, and of Joseph and the Book of Mormon, etc. I get up when they are through and make it right if I can. So when the Methodist minister went up with me, I asked him to speak after I was through. He arose and said that he had listened with interest to the speaker, that he had nothing to say against it, I preached the truth, and thought there would be no one deceived with that kind of doctrine. I was preaching to them about apostles, prophets, and the blessings that should be in the Church of Christ, etc.

I am your brother in Christ,
J. J. CORNISH.

MALTA, Idaho, August.

Editors Herald:—By request of the mission authorities I accompanied Bro. John Condit on a mission to the Fayette and Weiser valleys. We traveled over six hundred miles by cart. Bro. John administered the word in the following places: Emmett and vicinity, Ada county, ten meetings. Middle Valley and Crane Creek, Washington county, two meetings each. The Spirit was abundantly granted, so that Infidel and Orthodox were alike confounded and marveled at the strange doctrine. Much prejudice was removed and some are investigating.

We found six faithful Saints at Emmett, who most cheerfully administered to our temporal wants. Bro. Jacob Clingback and his sons, also Sr. Hanson gave us pleasant homes while there. At Middle Valley we found three Saints, Brn. William B. and Benjamin Shaw, and their aged mother, who are striving to live down the prejudice against the name of Mormon. At Crane Creek, Bro. Woodland and wife, and a daughter-in-law are the only ones bearing the name of Christ, but as in the other places the prospects are flattering for an increase. The Saints in these places are anxious to have elders visit them, as they are all hopeful of good results from the preaching of the word in their neighborhoods. It being a very busy season, (having time) at their earnest request, Bro. John promised them another visit later in the fall.

A Caldwell *Tribune* reporter has the following comment on the effort at Emmett, in the issue for July 21st:

"During the last week we have been entertaining a Mormon Bishop, or more properly speaking, a Josephite, who has propounded the views and doctrines of his church, for the benefit of the heathen, in our little city of the Butte. Really he is one of the most powerful as well as entertaining speakers we have heard since Putnam converted the town last fall; and last night when he warmed to his subject, and in his earnestness and excitement shed his coat, we had to either become converted, or fight him to the rub, so you need not be at all surprised to hear that

Emmett has gone in a solid body over to Mormonism."

The Putnam referred to is a free thinker, who has made quite a stir through that region, almost causing modern religion to become unpopular. We are still striving to hold high the gospel banner here at Malta. Our Sabbath School is doing a good work, and the Spirit is aiding the preaching.

May Zion prosper is our prayer.

S. D. CONDIT.

CHACE, Mich., August 24th.

Dear Herald:—We were organized into a branch here last November by Brn. J. J. Cornish and John Shippy. There has been quite an interest stirred up by Bro. Cornish and three have been added by baptism and more are near the door awaiting his return. But the calls are so many that we can not attend to them all at once, but we will wait and keep up our waiting and do the best we can until he comes. We have organized a Sabbath School for our little ones.

Yours in truth,

S. C. REYNOLDS.

BYRNVILLE, Ind., Aug. 29th.

Dear Herald:—I was at Derby, Indiana, when I received my appointment to labor, and continued there until May 1st; baptized one; and labored with very good success. The Christians, Catholics, Missionary Baptists, and even the Iron Sides Baptists, all commenced operations to counteract the effort we made. There had been no preaching by the sects for three or four years; so the people told me. The pith of their argument was to put down Mormonism, so called. Their attack was mild. I was glad they came, for the people could see the contrast. The work has improved there under the management of Bro. Gruver. They have their meetings every Sunday, and a Sunday School at 9 o'clock a. m. Brn. Kelley C. Scott and B. V. Springer live in the memory of the Saints there.

May 17th I was at Wright School-house, near Bird Eye found the Saints all well and rejoicing in the faith. Bro. and Sr. Barmore are rejoicing and letting their light shine. The brethren have all treated us kindly, especially Brn. McMahal's and Chamberlain's people.

I was at Derby again June 1st. Held meetings till the 7th. Two were baptized. The 8th and 9th was at Badger School-house; spoke to packed houses. Here are many kind friends to the cause, seemingly. I was at the Lilly Dale, or Pleasant Ridge branch. There are noble Saints standing for the right. Notable among them are Bro. W. F. York and Brn. Cook and Sutcliff. They have been neglected here. We led four into baptism. May their life be ever pure. Brn. Kelley and C. Scott, B. V. Springer and I. P. Baggerly are remembered with pleasure here. Remained in Perry and Crawford counties till the 24th of August. The 26th was at Byrnnville; and found Bro. Gillen holding the fort; notwithstanding he was warned to leave or he would get a whipping by the White Caps. We remained over Sunday and were not molested. We found Bro. Gillen to be an able defender of the faith, and the right man in the right place. Bro. Moses Scott has done good work here. The 1st of August Bro. Gillen and I arrived at Union branch, found all well there but Sr. Eva Lord;

may she find in Christ a present helper in her affliction. We met Brn. J. G. and M. R. Scott here, holding forth to the faithful few. Remained there one week, then all separated; Bro. Gillen to go to New Trenton, to look after the work there; Brn. M. R. and J. G. Scott going to Eden, I to the Caanan branch, where I remained one week. Brn. Porter and Winscott are trying to hold on, and doing all they can for the work. We opened one new point in Racker Ridge, got the Colored School-house, spoke with good crowd in attendance and had good attention. We thank the brethren at Union and Caanan branches for aid substantial. We attended conference at Eden on the 25th, found Bro. Gillen all right. Had a good conference considering everything. It rained on Sunday and Monday, both of which kept some away. I left Bro. Gillen and Brn. Scott at Eden; will hold over here till Sunday.

Yours in bonds,

V. D. BAGGERLY.

CRESCENT, CITY, Iowa, Aug. 8th.

Dear Herald:—I see new grandeur in the cause every day; and learn that man is more and more dependent in every place you put him, in the Lord. I am glad for that, because there is no danger of the good work being carried away by aspiring men. This is a good field to work in and I hope that we may do the work justice. There are doors opening for us everywhere we go. At the little town of Loveland, about eight miles from here, they fitted a hall especially for us, by filling with chairs and seats we could have it day or night. Bro. Peak held a discussion at Streetsville, Council Bluffs, with a Baptist minister, and did good work and gave satisfaction. The work gained prestige.

Yours in Christ,

J. ARTHUR DAVIS.

MILANO JUNCTION, Texas, Aug. 28th.

Bro. D. Dancer:—I am holding meetings and have been since the eighteenth. Have baptized eight and more are near the kingdom. Have eighteen members here now and will organize a branch on Saturday before the third Sunday in September. The members here wish you to send them a full assortment of Sabbath School literature. The number of scholars will be about eighteen, ranging from eight to thirty years of age.

Texas is waking up to a sense of duty, and our numbers are increasing fast. Thank God for it.

I. N. ROBERTS.

BUCHANAN, Tenn., August 28th.

Bro. Joseph:—I landed in Fulton, Kentucky, the 15th of May; visited Bro. Turnbow and family. From there went to visit Bro. W. H. Griffin, about five miles south-west of Fulton; found him in poor health. I was called upon to administer to him which I did. I cheered and comforted them all I could. Preached there on Sunday afternoon to a small but attentive congregation. A Baptist preacher opened meeting for me. I gave liberty, but he had nothing to say.

Took the train for Haris, Tennessee, reaching there at half past four, p. m., and walked out to Bro. Seaton's, reaching there about dusk. There was joy with the parents and children that nobody but Latter Day Saints could appreciate.

Bro. Peter Seaton took his buggy and we went

up to Farminton, Kentucky, on Saturday. We both preached at Farmington on Sunday morning and evening.

I staid and visited with Brn. Adair, and Riley Turnbow; found them strong in the faith. Bro. M. A. Snow came after me in his buggy; preached four times at his house; had good congregations and attentive listeners. I think some will obey there. Bro. Prichard is alive in the work. I was treated kindly by all in that neighborhood and was invited to go to many places that I could not.

Conference convened at Foundry Hill, July 28th; had a peaceful session; all in perfect harmony. I was chosen agent to collect means for Bro. Seaton, so that he might spend more of his time in the ministry. I have collected some and I believe the brethren will respond heartily for we can't afford to do without him, for he is well respected everywhere, and is improving rapidly. Bro. Griffin also is a useful man and we want the prayers of the church that he may entirely recover. He is doing all he can and would spend all his time if he had the health and strength. I need him very much. Bro. J. H. Adair is a good solid man and is doing all he can and I believe will make a useful man. Bro. Riley Turnbow was called by the Spirit for the ministry at the quarterly conference.

Bro. Seaton and myself preached in Graves county, near Wingo Station, at a new place, a church and school house, had good congregations and they seemed to be interested. We both had good liberty in speaking and won many friends. After we came back to Foundry Hill, we received two letters from Bro. Reed, living in Henderson county, near Lexington. We were puzzled, did not know what to do, so we made it a subject of prayer, and decided to go. We had to call in our appointments and then we struck out and landed at Bro. Reed's the second day, just at night, and commenced work at once. Bro. Seaton returned to Tennessee and Kentucky, and I was left alone.

The result of our labor is too tedious to give the details; eight were baptized and we organized a branch of eleven members. They kept me going day and night. I could not fill the calls. Brethren Blair and Caffall will remember Brn. Reed and Scott in Montana. Bro. Blair will remember that Bro. Scott was the first man he met at the platform when he got to Montana. They have done a noble work in Henderson county, talking and distributing tracts. I baptized Bro. Scott and his wife and ordained him an elder; baptized Bro. Jones and ordained him a teacher, and he is well qualified. He was called the Bell Wether of the Baptist Church, and is rightly called, for all the Baptist ministers are afraid to meet him. The result of it has been, he is well posted in our works. His brother has been class leader in the Methodist Church for a number of years. They have not had much love and respect for each other on account of their zeal and religion; now they are united as brethren indeed, because they have accepted the doctrine of Christ. I left a number there thoroughly convinced. I expect to baptize them when I return.

I shall remain here until Bro. Gillen returns. I received a letter from him stating that he would be here by the middle of September. I expect to be busily engaged until he comes. Expect to go up to Foundry Hill, Friday, and go to Kentucky

to fill the regular appointment. Am to preach here at Eagle Creek to-night.

The older I get the more I become interested in the work. Have had perfect health ever since I arrived here. I want the Saints to remember us in this mission. I do not want to be idle a day. I've consecrated my all and my life to preaching the gospel for I know it is true.

How glad I feel when I get to where the *Herald* and *Autumn Leaves* are. I've got a number to promise to subscribe for the church papers as soon as they can raise the money.

JOHN THOMAS.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE KINGDOM OF GOD.

"AND the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."—Daniel 7:27. In Daniel 2:44 it is said that this "kingdom shall not be left to other people, but it shall break in pieces and consume all these other kingdoms, and shall stand forever."

As John taught his disciples to pray, so Jesus answering his disciples petition said, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come," etc.—Thus has the world been praying for centuries—and still we pray and teach our children to pray,—and with as little understanding perhaps, I have sometimes thought,—as they, "Thy kingdom come." I have come to understand that the worship of God, if acceptable of him, must be an intelligent service. Jesus stated to the Samaritan woman that, the hour was coming, and even then was, that the *true* worshippers should worship in spirit and in truth, "For," said he, "the Father seeketh such to worship him."

To-day, while we as a people are rejoicing in the great fact that we are not only living in the day of the fulfillment of Daniel's prophecies, but that we have been individually called to bear our part in the development and growth of that kingdom, that God in "seeking" after those who had the courage, spirit, and wisdom to worship him in His way—"in spirit and in truth"—resolutely refusing to bow to Baal, called out of Babylon;—away from her altars and from Pharisaical insincerity, form and fashion, from the darkness of skepticism, the seductive ways of spiritualism, the awful deceitfulness of sin, has called after us, and we have listened to those whom God has sent to call us to repentance; to the forsaking of sin; to the washing of regeneration by water, and the renewing of the Holy Spirit which testifies of our sonship and consequent heirship.

And now while we receive joy and peace from God which passeth all understanding, giving to us that heavenly assurance which is indeed to us amidst the storms and trials of this life, as "an anchor to the soul;" let us ask, Is there nothing

farther for us to do? And if there is, what is that duty to which God has called us each to perform, in order that we may present to the Lord at his coming, the "Bride"—suitably "*prepared*" that we may not by our slothfulness "*delay*" his coming—and our final *rest* and reward; nor be found among those who have used their talents unwisely, slothfully, or not at all.

"For the kingdom of heaven is as a man traveling into a far country who called *his own* servants, and unto one he gave five talents, to another two, and to another one; to every man *according to his several ability*."—Matt. 25:14, 15. The inference from all the contexts is that, this parable was intended by the Savior for us and for our time." See 1st and 31st verses, also last verses of preceding chapter.

Now when we pray for the Lord's kingdom to come, we pray for its coming in power, and that his will may be done. Do we realize that that coming, and power and will, *may* affirm sentence *against*, instead of for us? Shall our works be burned—through slothfulness or unwise zeal? Shall we be counted foolish at that day?

Before Jesus ascended up on high he led captivity captive and gave gifts to men, "for the perfecting of the Saints; for the work of the ministry," etc., officers of a government called the kingdom of God, as well as the order of government itself. And one of the greatest evidences to my mind of the calling of Joseph Smith is, that the revelations coming from, or through him, throw light upon the Old and New Testament Scriptures in such a peculiar, and yet wonderful way as to dispel the shadow and darkness which has obscured them, bringing together the disconnected testimonies concerning the order of government and priesthood service, whenever God has had a people, a church, a priesthood, and a service that could and did minister to men his word, his law, and his spirit.

That the *gifts* referred to, Apostles, &c., "helps" and order of the government of God, foreseen by Daniel, have been actually restored in our day through Joseph the Seer, is not in argument with us. But from the day of the beginning of this latter day work God has permitted Satan to test man's ability to become a worker together with him, and it appears in evidence that from the beginning even until now, that many, very many, have not been able to walk as Enoch did, because of ambition, pride, self-exaltation, &c. No sooner had God blessed and exalted the men he had honored by his call than they undertook to run things in their own way and by their own, or some other spirit, than that which led them to obedience to the first commandments. The great apostasy of these latter days referred to by Paul when "some should depart from the faith," became a fact of history; a stone of stumbling for thousands in one day; and the all potent argument of the devil and his emissaries against the attempts to reorganize and establish that kingdom, which

as it grows, must cause his to recede.

The spirit of religious toleration and the reaction of public sentiment from the darkness of the days of the inquisition forbade continued wholesale persecution against the Saints, save through offenses for which they themselves were more or less responsible, and nothing but internal strife for mastery, and lust for place, power, sensual gain and ignorance, could overthrow or retard the influence or growth of the church and kingdom of God. The Lord was continually warning them against those who had lustful and covetous desires; against the enemy who "in secret chambers" was seeking their overthrow and destruction. To seek for the causes and remedy for the evils of the past, and the hindrances of the reorganization and growth of the church toward the consummation foreseen by Daniel, and the self-preparation of the "Bride," the "Lamb's wife," for the coming of her Lord, and the era of glory and gracious government of our God, should be our earnest aim and constant wise endeavor.

"And God hath set some in the church first apostles" What for? "For the perfecting of the Saints, for the work of the ministry." This is the statement of one to whom is generally conceded the truth of his claim of being a "wise master builder." In Romans 13 he tells us, That every soul should be subject to the *higher powers*, for there is no power in the church but that is "ordained of God." (I. T.) Whosoever, therefore, resisteth this power resisteth the ordinance and appointment of God, "and they that resist shall receive to themselves damnation," "For rulers are not a terror to good works, but to the evil. For he is the minister of God to thee for good; but if thou do that which is evil, be afraid; for he beareth not the sword in vain, for he is the minister of God to execute wrath upon him that doeth evil. For, for this cause pay ye tribute (Tithing, offering), also, for they are God's ministers attending continually upon this very thing. Render, therefore, to all their dues, tribute to whom tribute is due; custom to whom custom; honor to whom honor," etc. He stated also to Timothy that "the elders who rule well should be counted worthy of double honor."

And if apostles who are called by the Lord the first elders of his church, are ministers of God to us for good, and if doing that which is evil he beareth not the sword in vain toward us, let us not be frightened by sanguinary visions of oppression; "one man power;" priestcraft, etc., because apostles in the past have gone wrong, as if they were the only ones capable of mistakes.

"For he beareth not the sword in vain." Let not visions of Mountain Meadows rise because of Paul's use of words, "for his weapons of warfare like ours, were not carnal, but spiritual, and mighty through God to the pulling down of the strongholds of Satan," and alone with "the sword of the Spirit which is the word of God," can and will he be able as a "minister of God," to "execute wrath upon him that doeth evil."

"Let a man so account of us," said he in 1 Corinthians 4: 1, "as of the ministers of Christ, and stewards of the mysteries of God." "Moreover it is *required* (of God) that a man be found *faithful*," in his ministry and appointments. Paul claims that it was a small thing, a very small thing, that he as an apostle should be judged of them, or of "a man's judgment." "Yea," said he, "I judge not mine own self." Who then, is to judge him? "But he that judgeth me is the Lord." The devil, and as many as by their ignorance and cupidity he could persuade through his subtlety and sophistry, in all dispensations when God has undertaken to establish his work, his government and his law, have sought by rebellion (which in Moses' time was as the sin of witchcraft), against the constituted authorities of the government of God, to overthrow the same, and by specious reference to the results of an apostasy in our day, of his own device, furnishes argument for unlawful ambition, unwise zeal, and foolish fear of the ignorant. Resistance to tyrants is said to be, "obedience to God." But resistance to tyrants, and resistance to the "ordinance," "order," and "authority," which God and Christ themselves have "set in the church," for its government and perfection, are altogether two different things.

As ministers of Christ we can not separate ourselves from the common people. "The common people," in Paul's day "heard them gladly," but unfortunately sometimes they hear some one else, as in the case of Paul and Barnabas at Lystra, so sometimes in the church. These Lycaonians ready to do sacrifice and place the title of Gods upon them because of the healing of the impotent cripple, were ready the next day when Jews from Antioch poured tales of falsehood into their ears, to stone Paul unto death as they supposed, and drag him out of the city.—Acts 14: 8-19.

What we want is an intelligent, reliable constituency. Paul's church experience was the same in kind if not degree. "All they in Asia are turned away from me." "At my first answer no man stood with me, all men forsook me, but the Lord stood by me." Who was right then? "Am I become your enemy because I tell you the truth?" said he.

We must have leaders then; "But leaders have led us wrong in the past have they not?" Yes, but they would not have been able to do so if you had not followed. "But they were apostles, were they not?" Yes, but they were not acting in their office and calling unto which they were called of God. When they led a people as ignorant as they were wicked into the "salt land," against the warnings of Joseph the Seer, and the commands of Jesus, (Matt. 24: 26), they had apostatized, and Satan, knowing that in the attempt at reorganization of his eternal enemy,—the church of God,—all eyes would remember and be turned upon the past, has sought to push the unwary into the other extreme of defiance of *all authority* and leadership. "And God hath set some in the church, first apostles," and among those apostles

was a mouth-piece of God, also called to be president of the office of the high priesthood, (D. and C., sec 104: 35), to preside over the whole church and to be like Moses, yea to be a Seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church," (Par. 24:), with two counsellors, under whose direction the Twelve, who form a quorum equal in authority and power to the presidency and quorum of the three first counsellors to the church, and who are called of God to be a traveling, presiding high council agreeable to the institution of heaven, whether always agreeable to men or not, "to build up the church and regulate" (where regulation is needed, and of which they are to be the proper judges) "in all nations."

"The Seventy are to act in the name of the Lord under the direction of the Twelve or the traveling high council in building up the church and in regulating all the affairs of the same in all nations." "It is the duty of the traveling high council to call upon the seventy when they need assistance to fill the several calls for preaching and administering the gospel, instead of any others."

"It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers as they shall be designated unto them by revelation."—Par's. 12, 13, 16, 17.

"And again I say unto you, hearken and hear and obey the law which I shall give unto you," etc. "And again I say unto you that it shall not be given to any one to go forth to preach my gospel, or to build up my church except he be ordained by some one who hath authority, and it is known to the (whole) church that he has authority, and has been regularly ordained by the heads of the church."—Sec. 42: 1, 4. Not only is an indiscriminate calling and ordination by those who may ordain (Sec. 17: 10) (but only under the direction, consent or advice of those who are called to preside, regulate, and counsel and build up the church in all the world), wrong, but baptism and confirmation especially should be under their supervision as much as possible, for while elders and priests whose duty is principally to preach and teach locally, may ordain and confirm, it is the duty and calling of an apostle to baptize, and to ordain other elders, priests, teachers and deacons; to confirm those who are baptized into the church, to teach, expound, exhort, baptize, and watch over the (whole) church and to confirm the (whole) church by the laying on of hands."—Sec. 104: 30. "It is the duty of the twelve also to ordain and set in order all the other officers of the church agreeably to the revelation which says, I say unto you says the Lord of hosts, there must needs be presiding elders to preside over those who are of the office of an elder, etc."—Par. 31.

"Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God."—1 Cor. 4: 1.

I apprehend there may have been more than we have argued before the world, in the minds of the apostles which were at

Jerusalem when they sent Peter and John down to Samaria to confirm those whom Philip had baptized. I know that confirmation by an "able minister of the Spirit," and a "steward of the mysteries of God" is or may be, a glorious and at many times wondrous revelation to the properly converted and baptized believer, and the baptism by fire and the wondrous revelation of the Holy Ghost will not be so infrequent or the blessing so vague as it often is with us now when the time shall come to us that every man shall have learned his duty and to act in the office in which he is or shall be appointed, in all diligence, and is given to understand that the time is come when he that is slothful shall not be counted worthy to stand; and that he that learns not his duty, by study of and conformity to the law of the church, but trusts to luck, the patience and endurance of the Saints, and the Holy Ghost to reveal to him that which is already written, which he refuses to read, "shall not be counted worthy to stand," (in his office).—Sec. 104: 44.

In the following section one hundred and five, the word of the Lord given to Thomas B. Marsh, paragraph seven says: "Verily I say unto you, my servant Thomas thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all the nations, that thou mayst be my servant to unlock the door of the kingdom in all places where my servant Joseph and my servant Sydney, and my servant Hyrum can not come, for on them (the presidency) have I laid the burden of the churches for a little season."

When Joseph afterward said that he rolled off this burden again upon the shoulders of the Twelve where it belonged in the order of God, it did not justify the twelve in their hegira to the "salt land" in carrying with them the office of the presidency of the high priesthood, the prophetic office and seership which God bestows upon the head of the church only.

"Wherefore whosoever they (the presidency) shall send you, go ye—the Twelve—and I will be with you," etc. "And again I say unto you, that whosoever ye shall send in my name by the voice of your brethren the Twelve, duly recommended and authorized by you shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them."—Par. 8.

Section sixteen contains revelations to Joseph Smith, Jr., Oliver Cowdery and D. Whitmer "making known the calling of twelve apostles in these last days." "And now I speak unto the twelve: "Behold my grace is sufficient for you. And behold you are they who are ordained of me to ordain priests and teachers to declare my gospel."—Par. 5.

We quote again Sec. 42:4: "Again I say unto you that it shall not be given to *any one* to go forth to preach my gospel, or to build up my church except he be ordained by some one who hath authority and it is known to the (whole) church that he hath authority and has been regularly ordained by the heads of the church."

And while others *may* ordain, confirm and aid in building up the church, we assert that the counsels of God and the experience of the past affirm that it should be under the direction and with the experience of those who are called to watch the interests of the church of God and wisely detect, as watchmen set upon the walls of Zion, the approach of the stealthy and subtle enemy of the kingdom of God.

"An apostle is an elder;" (Sec. 17:8); but all elders are not apostles, and can not dictate to nor assume his prerogatives. They can not like them, confirm the (whole) church; nor will their calling permit their watchcare over the (whole) church, nor can they take the lead of *all* meetings.

In a revelation given September 28th, 1882 (Sec. 119) the Lord said: "It is my will that ye more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things, which if ye do not *the office which they hold is not honored in my service, and the good they should do is made void.*" No man, I apprehend, is more afraid of the "one man power" or detests the doctrine of the infallibility of the Pope, Brigham Young, or any other man than the writer, nor of anything that would tend to destroy that Magna Charta of our liberties the right of "common consent" with which God designed all things should be done in his church and kingdom on earth. But I have observed, I think, that many times the "one man power" is not really the thing that is objected to so much as to who the man is. The advice of those who agree with us is easily accepted sometimes as authority. A branch of the church isolated from the watchcare of those whom God has appointed as general officers of the church may be led unconsciously and unwittingly, through a spirit of unlawful emulation and aspiration on the part of ambitious would be leaders to fail to see the dangers that beset them, and without a knowledge of the law themselves to submit by "common consent" to measures that may prove disastrous and seriously retard and impede the work of God and the progress of the gospel. Branches have inherent rights under the law that can not be ignored. States have rights as integral parts of the Union but it was not one of their rights to fire on the American flag, nor rebel and set up an order contrary to general law and government. Jefferson Davis only wanted to be "let alone." Branch consent is *not* "common consent" where a principle of law governing the whole church is involved, and it is made the duty of the branch presidents in the Book of Rules to see that the revelations of God contained in the Bible, Book of Mormon, and Doctrine and Covenants are not treated with contempt. Page 103.

The "common consent" referred to in the revelation is not the assent of one branch, but of the consent first of God, the Almighty dictator in human affairs generally, and of his church especially through his chosen Mouth-piece—the head of the church on earth, ratified and consented to,

by the twelve apostles, the quorum of Seventy, the general quorums, and lastly the whole body of the whole church represented by a delegate system in General Conference assembled. That, in the opinion of the writer, is "common consent." The causes for difference of opinion, lack of harmony, and consequent hindrance in some localities to the progress of our work, are various and can not be here mentioned in detail, but one or two may be noticed.

A brother or sister moved upon in prayer meeting, testifies and prophesies to certain ones that they are called to a certain work for the Lord, to preach the gospel, etc. Haste to ordain has followed instances of this kind and men have gone out to preach a gospel, although they have not been in the church long enough to learn of and build up a kingdom they probably never saw. Latterly when these whom God has called and sent forth by those who have the authority, endorsed by the body and "common consent" of the whole church in conference assembled, and for whose official acts they are responsible; when these servants of God who are supposed to have the spirit and office of their calling by reason of faithfulness—humility, and perception of the needs of—and love for the work of God, and for the welfare of human souls; when they suggest to certain of those who have been thus "called" as referred to—that there is a difference between calling and choosing, they should not be met with insult or opposition.

That "calling" means preparation by study, by diligence, by faithfulness to family duties, by moral conduct and ministerial department, by a vital interest in the welfare and progress of the church and branch of which he is a member, whether he is at the head of affairs or not—by financial support as God prospers him—in short by a life of spiritual activities, by intelligent testimony and manifestation of an appreciation of the awful responsibility of assuming to stand between the Almighty God and man his creature, to successfully wield the sword of the Spirit which is the word of God, as against all the opposition of men or of devils, to excite respect at least if not admiration—instead of contempt or just ridicule—to build up, and not tear down, that glorious church and kingdom of God which by its inherent worth shall be able to subdue and break in pieces all other kingdoms and to *stand forever.*

With a desire to learn my duty, to stand in my place—to be obedient to God and his Christ who has redeemed me from the thralldom of sin and ignorance of his divine and purposes—I have written these thoughts as they have come to me through observation, experience, and as I believe the teachings of the Holy Spirit; desiring correction if found in error. For who so foolish as to expect success by pursuing the path of ignorance and error? With gratitude toward God and love to all of his Saints, fervent desire for their welfare and growth in the knowledge of God and of his will, praying for the time to

hasten when Zion's Watchmen shall see eye to eye and because of her redemption from the evils that beset her—they shall lift up their voice together and sing the song of her deliverance—that she may begin to arise even soon, and put on her beautiful garments of reason, spiritual intelligence, and power with God, that the nations may begin to behold her glory and "Zion the perfection of beauty," the idea of God may be unfolded to the astonished gaze of the nations of earth is the prayer of your fellow laborer in the kingdom of God.

M. H. BOND.
PLYMOUTH, Massachusetts, June 11th, 1888.

A GLANCE AT JEWISH HISTORY.—No. 8.

BY ELDER WILLIAM KENDRICK.

THE LAST WINTER IN JERUSALEM, A. D. 70.

"How is the faithful city become a harlot? It was full of judgment; righteousness lodged in it, but now murderers." The holy and beautiful house which had been designed to be a house of prayer for all nations, was now full of armed men raging for each other's blood, and shedding it like water upon the sacred pavements of polished marble. The doomed city, once "the perfection of beauty, the joy of the whole earth," was approaching the last agonies; and like a patient whose fevered blood has produced a horrible delirium, or rather like one of those unhappy beings whose body was possessed by a legion of unclean and malignant demons, lay tearing and devouring her own flesh.

Eleazar, with a small but determined band of Zealots, had seized the inner court of the temple, where he fortified himself against John, who, with a larger body possessed the outer court of the same sacred edifice. He in his turn was beset by Simon who had taken possession of the whole of the upper city and a great part of the lower. The stores of provisions which were laid up in the temple were freely used by Eleazar and his party, who were imprisoned in the sacred fortress, while John and Simon alike supported themselves upon the plunder of the city.

Granaries full of corn and warehouses of other necessities, were wantonly burned by both parties, so that a provision which would have supplied the wants of the garrison and the inhabitants for several years, was madly destroyed, as if on purpose to please the besiegers.

Fierce and bloody were the conflicts which every day raged in the sacred precincts; the battlements of the inner courts poured down their darts and arrows upon John, and the occupants rushed out in furious sallies; but the latter were sure to be repulsed by superior numbers, while the former were answered by the ballistæ, catapults, and scorpions, which John had erected to hurl stones and darts against the battlements, and which made up for the inferiority of his position. But Simon was pressing him in like manner behind; where, however, the circum-

stances of position were so much in his favor, as on Eleazar's side they were against him. The ascents of the temple were steep and difficult, and a large number of assailants could easily be kept at bay by a few above their heads.

Amidst this furious warfare the ministrations of religion went on as usual; and it was a strange thing to behold the priest and Levites engaged in offering the daily sacrifice in the very midst of the din of battle, and the people crowding in to worship in the Holy Courts, while the arrows were hurtling around their heads; and ever and anon the roaring stones from the powerful engines would rush in among the worshippers, crushing them at the foot of the altar, and mingling their blood with that of the sacrifice. Priests and Zealots, worshippers and soldiers, citizens and strangers, fell in mingled heaps around the altar, and pools of blood lay curdling in the midst of the sacred courts.

The frequent sallies, and vehement conflicts with flame and sword, had cleared a large space around the temple walls, and reduced it to a blackend and desert area, in which the rival factions could fight the more furiously, because more unimpeded. "O Jerusalem, Jerusalem, thou that killeth the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not; behold your house is left left unto you desolate,"—Matt, 23: 37-38.

Such was the condition of "the City of the Great King" when there came against her the "nation of fierce countenance," and around her gathered in grim array the beleaguering hosts of Rome. Early in the spring of the year seventy, Titus had returned from Egypt to Cæsarea, and now led on his army to the siege of Jerusalem.

The twelfth legion, which had been defeated under Cestius, was now commanded by Vespasian; and there arrived large reinforcements from the allied kingdoms. Through Samaria the mighty and glittering host wended its stately way, and at length encamped at Gibeah of Saul, about four miles to the north of Jerusalem. Here leaving the army to pitch their temporary camp, the Roman General, with six hundred chosen horsemen, pushed forward to reconnoitre the city, perhaps saying like the heathen of old, "Let our eye look upon Zion."

Across the elevated plain, which alone gave military access to this mountain girt city, and from which every enemy, from Nebuchadnezzar downwards had attacked her, he leisurely advanced, gazing on the majestic towers and walls, and on the glorious temple towering above all. All was quiet and still; not a soul appeared at the gates; it might have been a deserted city or a city of the dead. And now the troops had crossed the little depression in which the valley of Jehoshaphat is gradually lost, and had ascended the gentle slope that brought them almost beneath the wall. Titus led the band, and had already turned out of the direct road, and was diverging towards the tower of Porsephinus, which

flanked the right hand corner of the wall, when suddenly one of the gates was flung open, and out rushed a host of armed men. The impetus of their sally broke in an instant the line of march, and the Roman commander found himself, with a few followers, isolated from his troop, and hemmed in by a host of infuriated adversaries on one side, and on the other by the trenches and hedges which enclosed the suburban gardens. Though destitute of both helmet and breast-plate, for he had not anticipated such a greeting, the native valor of the Roman did not forsake him. The javelins and arrows flew harmless around his unarmed person, for he was "immortal till his work was done." He was the unconscious servant of the Most High God, who had given him a commission against his own city and people, and who might have said to him as to Cyrus before, "I guided thee, though thou hast not known me."

Till Jerusalem had fallen, Titus bore a charmed life. Drawing his sword he cut a way for himself through his daring foes, and regained the cohort from whom he had been separated. A rapid retreat was made to the camp, while the Jews returned to the city, elated with the knowledge that they had slain some, wounded many more, and repulsed all of the heathen foes, with Cæsar at their head, who had ventured set their feet upon the holy mountain of Jerusalem. On the next day Titus removed the Roman camp, reinforced by the legion which had been left at Emmaus, to the hill Scopus, where Cestius had encamped before. From this point a noble view of the whole city is presented, at less than a mile's distance, which is indicated in the name of the hill, signifying prospect.

Another legion encamped about half a mile behind this, and a third on the Mount of Olives, to the east of Jerusalem. Glorious was the sight that met the eye of Titus as he gazed on the city before him. In the foreground was the gently-undulating slope, covered with clumps of the graceful olive, intercepted with ancient mulberry-trees. In the bottom flowed the brook Kedron, brawling over its wide and shallow bed, till it was lost to view in the dark valley of Gethsemane, that wound round the steep side of Mount Moriah on the left. Up the acclivity in front stretched the road along which the troops had lately approached the city, and been driven back in undignified rout, bounded on either side by the gardens of flowers and fruit trees, which were abundant in that quarter, divided by hedges, low stone walls and trenches. The summit of the hill was crowned by the lovely city enclosed in its walls, which bound it round with a threefold girdle of massive stones. The morning rays of the sun gleamed from the ramparts and battlements, and towers of the nearest wall, and from the palaces, spires, and turrets that rose up street beyond street within, till the eye rested on Zion in the distance, the highest point of the whole; its rocky elevation covered with the castellated mansions and gorgeous palaces of the City of David. A Jew, on looking over this scene of grandeur and loveliness,

would have involuntarily broken out into that glorious anthem of his shepherd king, which had so often resounded in swelling chorus from those sacred halls:

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion. On the sides of the north, the city of the great King, God is known in her palaces for a refuge."

But there was one object which must have filled the eye of every observer, and cast all others into the shade. Fairer than the white-walled city, fairer than the palaced heights of Zion, rose the glorious Temple. Titus, heathen as he was, would have no sympathy with the holy associations which would crowd on the mind of a son of Abraham, as he looked on the surpassing edifice; but even Titus must have been enraptured with the gorgeous magnificence of that Holy House, whose architectural glory knew no rival in the whole world.

Fair Jerusalem.
The Holy City lifted high her towers,
And higher yet the glorious temple reared
Her pile, far off appearing like a mountain
Of alabaster topped with golden spires.

He saw "the Court of the Gentiles circling the whole; a fortress of the whitest marble, with its wall rising six hundred feet from the valley; its kingly entrance worthy of Solomon; its innumerable and stately dwellings for priests and officers of the temple; and above them, glittering like a succession of diadems, those alabaster porticoes and colonnades, in which the chiefs and sages of Jerusalem had sat teaching the people, or walked, breathing the pure air and gazing on the grandeur of a landscape which swept the whole amphitheatre of the mountains." He saw rising above this stupendous boundary, the court of the Jewish women, separated by its porphyry pillars and richly sculptured wall; above this, the separated court of the men; still higher, the court of the priests; and highest, the crowning splendor of all, the central temple, the place of the Sanctuary, and of the Holy of Holies, covered with plates of gold, its roof planted with lofty spear heads of gold, the most precious marbles and metals everywhere flashing back the day, till Mount Moriah stood forth to the eye of the stranger approaching Jerusalem, what it had been so often described by its bards and people, "a mountain of snow studded with jewels."

Before we enter into the details of the siege, which swept as with the besom of destruction, the city and temple, it will be needful to give a brief description of its walls: Jerusalem at this time consisted of three distinct portions, each enclosed by its own wall. The southern portion was the most ancient the rocky height of Zion. A deep ravine, called the Tyropœon crossed by a bridge, separated it from Acra, or the lower city, which was built on another hill to the northward, the highest peak of which, Mount Moriah, was crowned by the temple. Northward still spread the town of Bezetha, originally a suburb, and called the New Town, but fortified with a wall by King Agrippa. This was the weakest, as well as the least populous portion of the

city. Everywhere, except at this quarter, the walls looked down into precipitous ravines of great depth, which defied the approach of an enemy. To the west lay the valley of Gihon, to the south the valley of Hinnom, and to the east the valley of Jehoshaphat. The innermost wall was of great strength; it had been begun by David, and further strengthened by Solomon and his successors, down to Herod the Great. Beginning at the south-west corner of the temple, where a bridge crossed the Tyropœon, it separated Zion from Acra by a line running nearly due west, which was strengthened by three towers of massive proportions, Mariamne, Phasaelis, and Hippicus. Thence sweeping round the hill of Zion, and following the edge of the precipice, it appears to have terminated at the south-eastern corner of the temple, inclosing a small space on the west side of the Tyropœon, called Ophel.

The second wall, which defended the lower city began at the Tower Antonia, which formed the north-western corner of the temple and curving in a quadrant joined the first wall at the gate Gennath, a little within the tower Hippicus. The third, which was never completed in the strength originally designed, ran along from the south-eastern angle of the temple, overlooking the valley of the Kedron for nearly half a mile; thence turning sharply to the westward, it swept round in a curve to the tower Psephinus, the extreme north-west point of the city; and thence proceeded in a south-east line to the tower Hippicus, where it joined the wall of Zion. These walls were fortified by square towers of massive masonry, strong and solid, to the height of about thirty-five feet; above which they were furnished with chambers, and cisterns for receiving rain water. Of these towers the first wall had sixty, the second forty and the outermost ninety. "The beauty of these bulwarks was no less remarkable than their size and strength. They were built of white stone, hewn from the rock in blocks of enormous size, and so exactly fitted one upon another, as to present the appearance rather of an unbroken mass of marble than that of ordinary architecture. They rose to a great height above the walls; and these again being built on three sides, upon the edge of a deep precipice, looked still loftier than they really were."

One of these towers, believed to be the renewed Hippicus, is still standing, a solitary memorial of what once were the stately bulwarks of Zion, and abundantly justifying the proud appeal of the national anthem:

"Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following."—Psalms 48: 12, 13. It is described as a "grand and striking object;" the lower part entirely solid, as far as is known, no passage into it having been yet discovered. The dimensions of the east side are fifty-six feet, four inches, of the south side seventy feet three inches; the large hewn stones of which it is composed

average from nine to twelve feet in length.

Josephus thus speaks of this tower, and of its two fellows, Phasaelis and Mariamne: "These were for largeness, beauty, and strength, beyond all that were in the habitable earth; for besides the magnanimity of his (Herod's) nature and his magnificence towards the city on other occasions, he built these after such an extraordinary manner, to gratify his own private affections, and dedicated these towers to the memory of those three persons who had been the dearest to him, and from whom he named them. They were his brothers, his friends, and his wife. . . . Hippicus, so named from his friend, was square, its length and breadth was each twenty-five cubits; its height thirty; and it had no vacuity in it. Over this solid building, which was composed of great stones united together, there was a reservoir, twenty cubits deep, over which there was a house of two stories, whose height was twenty-five cubits, and divided into several parts, over which were battlements of two cubits, and turrets all round of three cubits high, insomuch that the entire height added together amounted to four score cubits."—Josephus' Wars v. iv, 3.

The glory of the city was the Temple, which seemed to be no less a mighty fortress and tower of defense than a holy house of worship. The original edifice, erected by King Solomon on the spot where Abraham had offered up Isaac, had been razed to the ground by the King of Babylon; but on the return from the captivity a new structure had risen from the ruins, which had been enlarged and beautified with extraordinary magnificence by Herod the great, who had spared neither wealth, labor, nor time, in making it worthy of its name, as the only Temple of the true God in the world. Forty and six years was this Temple in building; but now, though its visible splendor remained, its true glory had long departed, and it was about to become the prey of the spoiler.

Of these great buildings, which elicited the wondering praise of every beholder, the foundations were not the least. "Great and strong walls had been built upwards on the sides of the hill, forming at their summits a square platform perfectly level, which was enclosed by adding to the tower walls a range of cloisters that surrounded the Outer Court, communicating at one angle with Fort Antonia. This Court was paved with a variety of stones; and beyond it, inclosed by a second partition of peculiarly elegant workmanship, but only three cubits in height, surmounted by pillars, and ascended to by fourteen steps, was the Court of the Israelites, into which no Gentile might enter. On the eastern side of this quadrangle was the women's court, where the daughters of Zion assembled to worship, and here also stood another range of buildings, the height of which was not easily discernible from without. Four gates on the north, four on the south, and two on the east side, led to this court. The western wall was unbroken.

Of these gates, nine were overlaid with

silver and gold; but the tenth, which opened eastward, was far more magnificent, being of Corinthian brass, of considerably larger proportions than the rest, and adorned with double splendor, having the precious metals more profusely spread upon it, and with more elaborate ornament.

These gateways were of such depth as to resemble towers, admitting of a room on either side within between the outer and the inner door. Some idea may be formed of the grandeur of these approaches when it is stated, that each door was in height thirty cubits, and its breadth fifteen; while the pillars that supported the chambers within the gateway were twelve cubits in circumference. The doors of the eastern, or "Beautiful Gate," which stood over against the entrance of the Temple itself, were forty cubits high. But the principal feature of the whole pile of sacred edifices was the snowy whiteness of the polished stones that formed it, their enormous size, and the unbroken surface presented to the eye by means of such exquisite fitting of one to another as scarcely allowed any junction to be perceptible. Accustomed as they were to worship on that spot, and familiarized with the magnificence that there surrounded them, the disciples could not refrain from exclaiming, "Master see what manner of stones and what buildings are here."—Judea Capta 120.

Within the quadrangle thus formed there was yet another enclosure separated by a low wall. This was the court of the priests, and contained the great altar of burnt offering. Beyond appeared the great gate of the Temple itself, a magnificent archway without any doors, leading into the holy place. Its front was sheeted with plates of burnished gold, which seemed to flame upon the beholders. Above and around it hung a vine of gold, (the sacred symbol of Israel), the clusters of which stood as high as a man. By the votive offerings of the worshipers, this golden vine was continually growing, for some presenting gold to make a leaf, some a bunch, and some a grape, these were added to the branches in proper form and position, and ever increased the magnificent tree.

Within stood the Seven-branched Candlestick; the Table of Shew-bread and the Altar of Incense. The vine was terminated by a magnificent veil, which hid from view the holiest of all, whose wall was encased with gold, but which contained nothing, for the ark seems never to have been replaced after the Babylonish captivity. Here in former days, the Shechinah of Glory indicated the indwelling presence of Jehovah; but this also had long departed; and the Temple could now only boast of its material magnificence, which yet was so great as to dazzle and astonish the eyes of the beholder. Even the external surface of the Temple was covered with plates of solid gold, which, reflecting back the beams of the morning sun when he first arose over the Mount of Olives, seemed to burst into an immense mountain of flame.

The tenth legion, stationed on this hal-
lowed mount, would look with awe and
wonder on the glories before them; and
as the sun climbed higher in the sky, and
the blaze of reflected light faded so as to
reveal the beautiful details, they would gaze
into the sacred courts through the stately
colonnades of white marble, and catch
many a gleam of the splendid foliage and
tracery that ornamented the noble walls.

At the north-west angle of the outer
court stood Fort Antonia, the citadel of
the city. It was built upon a precipitous
rock, the steep sides of which were faced
with smooth stone to prevent approach.
It was a noble pile, combining the mag-
nificence of a palace with the strength of a
fortress, and was connected by galleries
with the cloisters of the Temple. Form-
erly it had been the dwelling of the Ro-
man garrison; but this had been long
since ejected, and it seems to have now
fallen into the possession of Simon. But
alas! alas! soon was that lamentation to be
taken up;—"Our holy and beautiful house
where our fathers praised thee, is burned
up with fire; and all our pleasant things
are laid waste."

(To be continued.)

OUR SUNDAY SCHOOLS.

DUTIES OF ADULTS.

SABBATH SCHOOL work is one of more
than passing importance. It can not be
insignificant because of its actual worth to
the church. It is not a "baby institution,"
but should receive the careful attention of
all adult persons, and especially of parents.
When children and "young folk" are ask-
ed and often urged to attend the school,
and the parents who thus require of their
children do not themselves attend, it can
not be but that the force of example shall
have an unsavory effect. If the school is
good enough for the young it is equally
good for the elder ones. The same truth
is to be taught and learned, and there is no
one whose age has or can outgrow the im-
portance of their attendance upon school
work. The Sabbath School is truly the
nursery of the church, and should be at-
tentively cared for.

Parents who so engross themselves as
to neglect attendance both to church and
school services, and whose children scarce-
ly ever, if at all, appear therein, are doing
themselves and family an eternal injustice,
demoralizing in its effects, and casting an
influence of disregard for church and
school work, and bring these holy institu-
tions to some degree into family disrepute.
It can not be otherwise. Parents who
wilfully, thoughtlessly, or inadvertently
cause these neglects, or lack of responsi-
ble duties can not estimate the amount of
harm accruing therefrom.

Sabbath School work in the Church of
Jesus Christ should receive no less atten-
tion than actual mature church work. Neg-
lect the school and the very basis of the
church's life and hope is attacked. Some
may not so view the matter. But let us
propound this question: If the church is
expected to be the place wherein salvation
from the thralldom of sin is taught and had,

does this salvation power extend only to
the adults, or children and youth as well?
If unto all, and knowing that children can
not always understand what may be pro-
claimed from the pulpit, and as these ser-
vices are not especially adapted to child
minds, and the children's and young folk'
spiritual and moral training is not, under di-
vine penalty, to be neglected, then where
and by whom are these youths to be es-
pecially taught? Shall not the varied de-
partments of God's word be given them in
language best suited to their youthful
minds? And, further, Whereas the public
services for adults can not be monopolized
for the other, while the latter can not be
ignored with any degree of allowance,
then must we have Sabbath Schools
wherein the young may be seriously and
prudently taught. Parents should be there
so far as practicable, and no trivial excuse
should delay them. All may not be in at-
tendance every Sunday but the parental
presence of several households should be
found each Sabbath.

Children have said:—"I don't see why
pa and ma don't or can't go; they always
wish me to go." Certainly! And the
writer has seen children go sullenly; but
where parents attended as often as possible,
cheerfulness was seen, and willingness
manifested. Don't shove the children off
to get rid of them. Have their eternal in-
terest at heart, and you will exert an holy
influence upon them. Your absence is
poor excuse for their presence.

But, to an extent we are encouraged;
Many more Latter Day Saint parents are
now interested than some years back. The
increase of interest is required, and further
increase of interest ought to be had.
"Boom" the Sabbath School work! Make
it an unmistakable power in the church.
Hot weather, cold weather, dry weather,
wet weather, should by no means figure
so lamentably conspicuously as in some lo-
calities it is seen.

People work arduously for "the things
that perish with the using," while regard
for eternal and enduring matters of con-
cern is found sometimes at a sadly low
ebb. Neither humane nor Christlike.
God understands all about our "house-
work," and "shop-work;" He knew it all
when He asked of mankind to "serve Him
with all their might, mind and strength."
Where a good, hearty will exists, work is
manifest. We can't accomplish every-
thing by "home praying." That has its
place, but it can not fill or supply other
work of vast importance. If there is any
part of church work of any more impor-
tance than Sunday School work will some
one tell what it is? One person can not
accomplish all in any one locality, there
should be hearty responsive co-operation;
and where effort is made by one or more
to accomplish good, and adverse criticisms
come flocking in, it is bound to retard
needed progress. "Cold water is thrown
on," and warm, fervent enthusiasm and de-
sire is thereby quenched. This is a hap-
py (?) satanic resort to a blighting method
by which hindrances are cast out into the
good work, and children note it, for "little
mice have big ears" and eyes too. The

conduct of the older ones is not unheeded
by them.

ORGANIZATION.

Our schools have long time needed an
organized system that harmony of action
might be more readily attained. Without
such it appears that actual success will not
be had. The schools have been conducted
upon a plan of "every man for himself."
This is not conducive of proper progress
or development. As the church is not
congregational in its system of govern-
ment, neither should the schools be isolated
concerns. An especial interest is required,
and no better method may be had or in-
troduced than that of organization of all
the schools under one grand head.

The plan introduced in California as
seen in the *Saint's Herald* of May 26th,
1888, is a good one, and evidently forms a
basis for general and special action in this
work of our schools throughout the world.
It seems that it must give impetus to the
school work. There are many schools in
working order, some good, others fair.
By the appointment of certain persons
whose duty and pleasure it shall be to have
a close, general oversight of school work
in a given district, good order and system
may be had. Without some good meth-
odical course of action all effort is futile.
Men, young, active men, who have a due
regard for the development of this grand
work are the ones who should be placed
in power. Drones, go-easy's will effect
nothing practical; they are some times fair
theorizers and that is all. Will, push,
energy are necessary to the successful ac-
complishment of a good work.

I notice the Galland's Grove district con-
ference adopted an association plan. The
Far West district did the same at its last
quarterly conference. After association
has been formed it should be without the
intermeddling of branch or district officious-
ness. Harmony is more likely to exist
where the associations exist independtly di-
rectly, but dependent indirectly. Inde-
pendent so far as their own respective work
is concerned, and in the election of their of-
ficers after first formed by district approval.
Dependent, in that the associated schools
shall expect aid by way of approval,
means, and prayers, faith and presence of
members of the church wherever they
shall have existence.

Let these several "associations" found in
church districts be brought into a union,
known as "The United Sabbath School
Association," of the church. Let there,
by this formation, be a "grand" or "pre-
siding" general superintendent, who may
have an associate worker; also a secretary,
etc. Let it be the duty of their chief one
to be recordedly informed from all gener-
al superintendents as to the general and
special status of the school work through-
out the world, the general superintendent
to be informed from the several superin-
tendents of individual schools. By this
means system can be had. These things
are what we have long needed. It is the
sincere desire that the church schools will
give this matter their hearty response, and
awaken a general and widespread interest
in the good cause. No one who has an

actual interest of the good of children and youth at heart can reasonably dissent from this cause.

The "Far West Association's" officers propose taking active measures in interest of the schools and desire an hearty response by way of co-operation on the part of all superintendents and secretaries in the district. "The United Sabbath School Association," I presume, could be ordered or authorized by General Conference, and upon its endorsement the union could be well effected.

MONEY MATTERS.

This new movement will require a little money for necessary expenses. It may be readily obtained if the idea of "doing something" good be properly presented to the scholars. All children are willing to be doing, especially if they think or can see that their doing counts, and that older folks are pleased therewith. Oftentimes there is too much long faced dryness exhibited towards and among children in schools. They are generally smiling and on the alert; their tongues prattling, and they look for sunshine on the officers faces, and on those of the teachers as well. A little word kindly spoken, a caress, and of some little ones, a kiss wont hurt, all these win their little-big hearts—"we've tried it," and talk to them about what their pennies and nickles are doing, etc., and money will come right along. Averse-ness never can be successful among children and the "youth;" they look and expect something different and should have it in all unselfishness, and kindness. As the needs of school work demand an economical and expedient outlay of money it should freely be had. The old idea of "the gospel without money and without price" has been strangely applied, and has wrought harm. Jesus truly said unto His ministry: "Freely ye have received, freely give." No salary, no auctioneering, no peddling of gospel truths; no money in exchange for it; but at the same time, books, papers, tracts, records, time, labor, all must be had, and every member and scholar should be caused to properly understand that these necessities are not forthcoming upon "thank ye's." If the thought can once be made apparent to a child that its pennies, nickles, etc., have aided in the purchase of a book, card, or other expedients, it has a tendency to create the idea that its own little personal efforts are recognized by older ones as of importance and that it has materially to do with the effectual carrying on of Sunday School work. If a child's efforts are not duly recognized by words of encouragement and the noting of what the child efforts are actually accomplishing, the little one feels embarrassed, as though it could do nothing and upon discouragement, lack of interest follows and pennies are not forthcoming. They are to be taught the truth as their minds may be capacitated to receive, and so shall they be profited. The Sabbath School is their church service. Give it them as you wish to have yours.

Our church has no systematic Sabbath

School record books of its own. Such should be had. If an offer on the part of the writer might be not out of place, he would state his willingness to devise a system of complete record for schools, and for the district associations. That such is and will be in demand can not be disputed. Many records that we have seen or have attempted to use are either deficient or are too cumbersome. Laxity of duty toward proper systematic recording is prejudicial, and unchurchlike and unbusinesslike. There is too much of this in our church record work in various localities. The church universal should be so much interested that no branch however small should be without a school. Many isolated families have home schools and some that we know of have had their little records. By this means being generally adopted the church will know what is being done among our youth; and it ought to know. The young and children should be so interested as to make the records loom up beautifully everywhere. How can we be indifferent in this great work of the young? The introduction of records, orderly, should be, we think, from classes to the secretary; he should inform the superintendent, the latter should have the general superintendent apprised; the local secretaries informing the general secretary; the general superintendent supervising in all this with other work as named in the "article" from California. This will be the course pursued in the Far West Association. Nothing will be able to so thoroughly effect this as well kept records. These schools can have association conventions, whereat the general features and progress of the work can be discussed and new interest awakened, and record report be made. Record of attendance, local school supplies, number of teachers, active or otherwise, operation of local officers, monies, received and disbursed, what for; new accessions, interest, good or otherwise. Report method of operation, success, &c.

All this may sound like work, labor, time, talent, money; let it mean it, that is what it ought to imply. No one thing is accomplished without work. Our knowledge of the truth, its power to save, and God being in the work, should be sufficient cause for interest and impetus to be given this. If there are those who hold adverse opinions to this good work, don't throw a clog in the way of the wheel of progress. Just stand aside and let the blessed cause move on while you may stand aside and murmur! No one has the "big head" on the matters, but I pray Almighty God that many of His people may become at this late date very much interested. Let no one cast a shadow. Give us sunshine or nothing. The Holy Spirit is moving in this good work, catch on and follow in the line of this onward march of truth and organized effort.

"The Lord will surely go before us,
Our way he surely will prepare;
Then let us sing to him a chorus,
Until it sweetly fills the air;
Then see the prophets marching onward, onward;
And twelve apostles marching onward, onward,
With all God's children marching onward,
The Holy city enter in."

J. F. McDOWELL.

Conference Minutes.

WESTERN MAINE.

This conference convened at Sargentsville, Maine, August —. Bro. W. H. Kelley was chosen to preside, Bro. W. G. Pert to assist, and F. M. Sheehy clerk. After some appropriate remarks by Bro. Kelley the minutes of last conference were read, corrected and adopted. Reports of branches from Green's Landing, Brooksville, and Bray's Mountain were received and referred to Brn. Pert and Green as committee on branch reports. Reports: Elders W. G. Pert, U. W. Greene, S. Eaton, F. M. Sheehy and W. H. Kelley. Priest: Levi Gray. Teachers J. H. Robbins, U. G. Cunningham, J. Eaton and J. B. Eaton by proxy. Report of Bishop's agent was read and referred to Brn. Kelley and Sheehy as auditors. Report of committee appointed at last conference to visit delinquent members reported progress. The committee was continued. Report of the district treasurer was read and motion made to take up a collection during conference to defray incidental expenses. Auditing committee reported having found correct all that had been referred to them. Resolved that Bro. W. G. Pert be sustained as president of the district and E. Pert as clerk. Resolved to sustain Brn. Kelley, Sheehy and Greene as General Conference appointees. Resolved that the next conference be held at West Surrey on the first Saturday in November. Met at 7:30 for preaching by Elder F. M. Sheehy. Sunday a. m., preaching by Elder W. H. Kelley. At 1 p. m., a social meeting, after which adjourned to the water and one young man was baptized by Bro. Kelley. At 7 p. m., confirmation service, after which preaching by Elder F. M. Sheehy. Bishop's agent reported having received \$220.74; expended \$128.50.

FAR WEST.

Conference convened at Kingston, Missouri, Saturday, August 25th, 1888, J. T. Kinneman in the chair, assisted by Wm. Summerfield; Charles P. Faul secretary. Brn. Ware, Babbit and Worrall were appointed a committee on branch reports; and Brn. Elvert, Booker and Seely, a committee on credentials. Elders reported:—Wm. Lewis and J. M. Terry by letter; J. T. Kinneman, Wm. Summerfield, W. T. Bozarth, (baptized 3), J. D. Cravins, James Drown, (solemnized one marriage), Jacob Snider, A. J. Seely, R. Ware, L. Booker, J. D. Flander, L. L. Babbitt, Thomas Worrall, and J. F. McDowell. Priests reported:—Frank Manzey, Charles Duncan, —Byrant, Charles P. Faul, J. C. Elvert, (solemnized one marriage), Deacon, Charles Householder. Branch reports were read from Pleasant Grove, Kingston, Delano and St. Joseph. Bishop's Agent reported:—Received during the quarter \$220.25, expended \$305.30, church in debt on the 26th of May last \$91.36, church in debt to Bishop's Agent to date \$177.41. Committee on credentials reported, report received and adopted. Resolved that we organize a Sabbath School Association to be known as the Far West Sabbath School Association, the same to have a general superintendent, assistant general superintendent, and a general secretary. The duty of the general superintendent to be a supervision of all Sabbath School work of the Association, and to organize new schools where none now exist. The secretaries of all Sabbath Schools to be in correspondence with the general secretary, and vice-versa; the latter under instructions of the general superintendent. Once every three months the general superintendent shall present a quarterly report of all the school work of the Association furnished by the general secretary for presentation to district conference. Carried. Bro. J. F. McDowell was elected general superintendent of the Sunday School Association, Charles P. Faul assistant general superintendent, Charles Duncan general secretary. The following brethren were sustained as officers of the district for the quarter:—J. T. Kinneman president, Wm. Summerfield, vice president, Charles P. Faul Secretary.

Bro. Wm. Lewis was sustained as Bishop's Agent. Resolved that all elders and priests of the district who desire to labor be requested to confer with the district authorities and branch representatives here present. Carried. Bro. Wm. Summerfield preached on Saturday, 8. p. m., J. F. McDowell on Sunday, 11 a. m. Social meeting in charge of James Drown and L. L. Babbitt at 2:30 p. m. Sunday evening Bro. Kinneman preached to a large congregation. Adjourned to meet with the Delano branch, Saturday, November 17th.

POTTAWATTAMIE.

This district conference convened at Wheeler's Grove, Iowa, Saturday, June 30th, Elder N. N. Hansen presiding, Thomas Scott clerk. The usual opening exercises introduced the session, after which the following branches reported: Hazel Dell, Council Bluffs, North Star, Crescent City and Wheeler's Grove. Elders reported: J. P. Carlisle, Joshua Carlisle, L. Smith, — Fields, J. A. Davis, W. W. Blair, J. W. Chaburn, H. Kemp and E. Davis; Brn. W. E. Peak and D. K. Dodson by letter. The Bishop's agent also reported. Report accepted. A Grove Meeting was appointed at the Hazel Dell branch under the arrangement of the district president. The elders of the district were sustained to labor as their circumstances permit. Andrew Hall was sustained as Bishop's agent, H. N. Hansen as district president, and Thomas Scott as secretary. The authorities of the church were sustained. Preaching during the session by Elders Blair, Chaburn and Davis. Adjourned to meet at Hazel Dell at the call of the president.

SOUTHERN INDIANA.

This district conference met with the Eden branch in Floyd county, Indiana, August 25th, James W. Gillen presiding, M. R. Scott secretary, V. D. Baggerly assistant secretary. Branch reports: Olive 14; Hope 28; Eden 20; 3 baptized, 1 removed, 1 died; Riceville 6; Union 27; Byrnsville 7. Bishop's agent's report: Balance last report \$7.95, received since from the district \$9.00, from the Bishop \$125.00, expenditures \$141.84, balance due church 11 cents. Report examined and found correct. Elders reports: J. G. Scott, V. D. Baggerly (baptized 19, blessed 8 children, ordained 1 teacher and solemnized one marriage, and administered to the sick with good results), James M. Scott, M. R. Scott (baptized 15, organized 2 branches and attended to the general duties of a missionary). Priest S. C. Gruver reported, also teacher James Porter, and deacon John Fewell. The committee appointed to investigate matters pertaining to the Olive branch was continued. M. R. Scott was elected district president until the next conference, and V. D. Baggerly secretary. A vote of thanks was tendered to Bro. J. G. Scott for his faithful services as president of the district. J. W. Gillen as missionary in charge, J. M. Scott as Bishop's agent, and all the general authorities of the church were sustained. Preaching by V. D. Baggerly and J. W. Gillen. Adjourned to meet with the Olive branch, Ripley county, Indiana, Saturday, December 15th, at 10:30 a. m.

Miscellaneous.

DIED.

POLSON.—At Rockville, Bates county, Missouri, July 31st, 1888, Johanna Polson, aged 69 years, 10 months, and 25 days. She was born in Sweden, September 6th, 1818; was baptized by Elder E. Curtis, May 28th, 1887. She leaves an aged husband, one son, and three daughters to lament the loss of a true wife and fond and loving mother.

LEEKA.—Sarah Carter Leeka was born in Green county, Tennessee, December 7th, 1805; was married to John Leeka January 17th, 1828, in Clinton county, Ohio, where they resided until March, 1839, when they moved to Van Buren county, Iowa, where she united with the Latter Day Saints church in 1842. They came to Fremont county, Iowa, in 1848, where she re-

mained with her family until her death June 30th, 1888. During the dark and cloudy days of the church she stood aloof from all the factions that claimed to be the church proper, until the year 1863, when she united with the Reorganized Church of Latter Day Saints, being baptized by Elder Silas W. Condit, July 1st, 1863. She was stricken with heart disease May 31st, 1888, and died June following. A few days after she was taken sick she stated to a number of persons that she would never recover, but requested the friends not to mourn for her, that she was too old and feeble to be of any service to others, could do no more for herself in this life, and felt that she was ready for the change. She often expressed a firm belief in the efficacy of the gospel in its application for the redemption of the human family according to the pattern given by the Savior of the world, and tried to live by its precepts so far as she knew how. She often testified of testimonies she received that God was the author of the Reorganized Church.

MATTHEWS.—Mr. Benjamin Matthews was killed by the fall of a tree. The above named and family went to spend a few weeks on the mountains of San Bernardino, and while there he was cutting a tree which fell upon him, killing him instantly. This happened August 17th, 1888. He was brought to his residence. Mr. Matthews was 69 years of age; was born in Alabama and came into the Old Church in early times and was ordained an elder under the hands of Benjamin Clapp, in 1844. He went to Utah in 1847; then to California in 1853 and remained there until his death. He lost faith in the old church and never joined any faith. He was a good Christian and was well respected. He filled the office of Sheriff of San Bernardino county. He left a large family to mourn their loss. His wife and some of his children are members of the Church of Christ. His wife is an excellent Saint, and is respected by all that know her. Funeral sermon by William J. Gibson.

ETTLEMAN.—Sr. Catherine Ettleman was born in 1796, in the state of Maryland, and died of old age near Plum Hollow, Iowa, July 10th, 1888, being 92 years of age. She was baptized into the Church of Jesus Christ of Latter Day Saints in 1835, when in Maryland, by Elder David Evans, removed to Missouri and passed through the terrible persecutions of 1838-9, removed with the church to Illinois, and after the murder of Joseph the Seer and the bitter persecution of the Saints, removed to the west, and finally located with many of her family and relatives in this neighborhood where she remained up to the time of her death. She united with the Reorganized Church in June last, and died in the faith of the gospel of Christ, and in the hope of a glorious resurrection with the children of God. Having kept the faith, and having finished her course, obeying and trusting the Lord, her spirit now rests in the paradise of God, awaiting her resurrection with the Saints of God.

CHUTE.—At Johnston, Providence county, Rhode Island, January 4th, 1888, of dropsy, Sr. Lucy Chute. Sr. Chute was born November 22d, 1812, at Clarence, Annapolis county, Nova Scotia. She was baptized August 31st, 1884, by Elder C. E. Brown. She came to this country in 1883 and embraced the latter day work the year following. She was a member of the Baptist church for forty years, and after coming to this country and hearing the latter day work she, after searching for more light, embraced the gospel as taught by the Church of Christ. She was indeed a mother in Israel. She died in the hope of a glorious resurrection. Funeral sermon by Elder M. H. Bond.

THORP.—At Pleasanton, Decatur county, Iowa, August 16th, 1888, Bro. George Thorp, aged 74 years, 4 months and 1 day. He was born at Macclesfield, Cheshire, England, April 15th, 1814, and came from his native land to Nauvoo, Illinois, in May 1842, and in June of the same year he married Mrs. Sarah Roberts, who has been his faithful companion, sharing with him the shadows as well as the sunshine of life. Incident to the raising and educating a large and respectable family until his decease.

Bro. Thorp was identified with the Church of Jesus Christ of Latter Day Saints as early as 1842, how much earlier we are not informed. But in that year, or in the following one, he left Nauvoo and moved to Alton, Illinois, where he became successful in business and held several honored positions as a citizen of that place, he having become a citizen of the United States in 1848. In 1863 having heard of the Reorganization of the Church of Jesus Christ of Latter Day Saints he immediately united with the same and was ordained an elder and according to his circumstances labored to promote the interests of that church. He died as he had lived, with an abiding faith that the latter day work was of God. He was buried by the Masonic fraternity of which he had long been a member.

CALKINS.—Charlotta Ann Calkins, born April 5th, 1887, died August 14th, 1888. Funeral services by Bro. A. T. Mortimore.

MARSLAND.—At Cranston, Rhode Island, August 22d, 1888, of cholera infantum, Charlotte Mahala, only child of Bro. W. H. W. and Sr. S. E. Marsland, aged 3 weeks and 6 days. The Lord has given and the Lord has taken away. Blessed be the name of the Lord. Funeral services at the Saints' meeting house in Cranston. Remarks by Priest George Lovell and Teacher Ransom Searle.

CONFERENCE NOTICE.

A conference of the Spring River district will be held at the Pleasantview branch, Kansas, October 19th. Let all branches be prompt in sending in their reports.

J. A. DAVIS, *Dist. Pres.*

Conference for Northern Illinois and Southern Wisconsin district, will convene at Mission, Laclede county, Illinois, September 15th and 16th.

F. M. COOPER, *Dist. Pres.*

NOTICES.

Any of the Saints knowing the whereabouts of the following named persons will confer a favor by sending me their address:—W. E. Crum, Alma Caudwell, George H. Dunham, Charley Humes.

HENRY SPARLING, *Teacher*,
1910 Flora Avenue, Kansas City, Mo.

SUNDAY SCHOOL CONVENTION.

The Sunday Schools of the Galland's Grove district will convene at Dow City, Saturday, September 15th, at 10:30 a. m. We hope the Superintendents and Delegates of the several branches of the district will make an earnest effort to be present at the convention.

J. W. BAKER, *Supt.*
F. L. PETT, *Sec.*

GROVE MEETING.

There will be a grove meeting, commencing on Friday, September 21st and lasting ten days, held in Bro. C. P. Faul's grove, one and one half miles east of Clarksdale, Missouri. A cordial invitation is extended to all. Brethren Joseph Smith and W. W. Blair are especially invited to be present.

J. T. KINNEMAN,
A. W. HEAD,
HENRY HEDRIX, } *Com.*

FIVE HARVEST EXCURSIONS.

The Burlington Route, C., B. & Q. R. R., will sell from principal stations on its lines, on Tuesday, September 11th and 25th, and October 9th and 23d, Harvest Excursion Tickets at *Half Rates* to the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions call on your nearest C., B. & Q. Ticket Agent, or address P. S. Eustis, Gen'l Pass. and Ticket Agent, Chicago. 12t

ADDRESSES.

John Thomas, Buchanan, Henry Co., Tenn.
J. H. Peters, Coleman, Midland Co., Michigan.
J. W. Gillen, 3129 Caroline street, St. Louis, Missouri.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.

MORMON PROPAGANDISM.

The Mormons of Utah have never depended upon the merely natural growth by birth of their own people as their chief means of increase. They have supplemented such growth by a system of propagandism, which consists in sending out missionaries to other parts of the United States, and especially to foreign countries, not for the purpose of establishing Mormonism there, but rather to make individual converts, and then induce them to become immigrants to the Territory of Utah. It is hence true that the majority of Mormons in that territory are foreign-born persons, and that in this way the system has been greatly strengthened far beyond what would have been secured by natural growth. The Mormon leaders have, in this respect, shown not a little sagacity in respect to the purpose had in view. Indeed, their whole history in Utah proves them to have been a cunning and farseeing set of men. Any one who takes them to be fools, is much mistaken in his judgment. They know what they are about, and have sought the end aimed at with a shrewdness seldom exceeded. And while we cannot look upon them otherwise than as impostors, we do not deny their right of religious propagandism in their own way, so long as they keep themselves within the limits of the laws of the land, and so long as religion, as practiced among them and by them, does not violate these laws. It is not with Mormonism simply as a religious system, but with Mormonism as a *polygamous* system, that the American people are contending. Detach the polygamous element therefrom, and there is not a law in the land, whether enacted by Congress or by state legislatures, that will in any way operate upon their religion, except to protect Mormons in their just rights. The issue, so far as law is concerned, is distinctly and only with polygamy as a practice. Let this fact never be forgotten. If the Mormons insist upon making immortality and crime a part of their religion, they must take the consequences. —Independent.

PREHISTORIC MINERS.

In the mica mines in the western part of North Carolina, notably in Mitchell County, there are from time to time found traces of a people who antedate the Indians, and who were apparently highly civilized, says a letter from Raleigh. There have not been lacking those who believe that the Spaniards under Cortez visited this section and worked these mines. Gentlemen who are veracious and well informed tell me that spurs, lance-heads and even a part of a helmet have been found in these mines when the latter were re-opened. The search for mica is very thorough, this State being the chief producer of it and yielding the finest in the world. The theory about the discovery of mica and the opening of these mines by Spaniards has opponents, who have many grounds for their belief.

A discovery just made at Cronly, not far from Wilmington, tends to prove a state of something like civilization ages ago. In making an excavation for the walls of a factory workmen struck a wall, carefully built and of a well-burned brick. Portions of it are many feet below the present ground-level. Luckily the excavation was made by a man of wealth and love of research. He has had the wall exposed. It is one hundred by sixty feet, laid in a fashion unknown in this part of the country, and differing from that of buildings over a century and a half old, at Wilmington. It may be assumed as a fact that it was not the work of white men of this race, and not the work of Indians. In 1780 a similar wall was discovered in Rowan County, near Salisbury, and the records of that date give full accounts of it. Parts of this wall yet remain, and it can be traced for hundreds of feet. Not far away a wall of stone was also discovered, and this extended for a distance of some miles. In 1867 a wall was discovered, in Halifax County, near Weldon, and last year one was found in Buncombe County, near Asheville. All of these walls are underground. The foundation of the Hope mills, near the old town of Fayetteville, were laid mainly with sandstone which once formed part of what were known as the "Indian walls," a massive structure laid in a sort of cement. The "Indian

walls" were there when Flora McDonald came to Fayetteville after "the 45."

There are people who believe that a race which had many of the characteristics of that strange people who once inhabited Yucatan dwelt here also and built these structures whose foundations yet remain. The discovery at Cronly has caused a great deal of comment and will be thoroughly investigated.

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AUTUMN LEAVES,

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Price per year \$1.25.

M. Walker, Editor and Publisher.

The following is the contents of the Autumn Leaves for October:

Jesus the Christ. Doddlekens. Charity. October Cluster of Memory Gems. Under the Lamp-light. Slander. The Valley of Silence. The poor Widow's Offering. Lines for a Child's Album. The Story of the Book of Mormon. Autumn Leaves from the Tree of Poetry. Drift-wood. Incidents in the Life of one of Earth's Pilgrims. With the Church in an Early Day. Not One to Spare. Bishop G. A. Blakeslee. Gospel Principles. Home. Helpful Hints and Suggestions. A Few Thoughts. Hints on Health. Editor's Corner. From Malachi to Matthew. Some Day. Four Epigrams. The Pleasant Phases of Farm Life. Round Table.

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FORSYTH—SHINN DISCUSSION.

Paper covers, 194 pages 25
J. Shinn affirms "The Bible teaches the coming of Christ to Judge the world is now past."
M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave."

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"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 380, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 501.

Lamoni, Iowa, September 22, 1888.

No. 38.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,

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Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH

EDITOR.

W. W. BLAIR

ASSOCIATE EDITOR.

Lamoni, Iowa, Sept. 22, 1888.

WILL BE TESTED.

"The Act passed by the last Legislature requiring electors to take an oath that they do not 'belong to the Church of Jesus Christ of Latter Day Saints, commonly called the Mormon Church,' is creating considerable dissatisfaction in this county among the members of the Reorganized Church of Latter Day Saints, and very justly, too, for there is not a more law-abiding class of citizens anywhere. They do not practice or believe in polygamy, and are always quiet and peaceable. While it is claimed by some that it will not interfere in the least with their right to register, the law is none the less noxious, in our estimation, and we hope it will meet with the fate at the hands of our Supreme Court that other acts of the same ilk have met. We understand that a test case is now under way from this county."

The foregoing is from the Genoa, Nevada, *Courier*, of August 24th and was sent us by Bro. D. R. Jones, of Sheridan, Nevada. Bro. Jones says of it:

"The act was passed against some Utah Mormons, so called, in the eastern part of the state; not on account of their disloyalty particularly, as no complaint has been made against them; only it is supposed that they are Democrats, and this bill was introduced by a Republican senator, and carried by two majority, a sort of gouge against the Mormons."

The Legislature of the state of Nevada, in its anxiety to answer to the drift of public opinion which has been setting so heavily against polygamy, and the Mormons of Utah because of it, passed an act which is very severe and sweeping, the evident purpose of which was to disfranchise citizens of the state who believed in, or practiced plural marriage. This was done because it was believed that the citizen who was a polygamist in practice or belief, whether the belief was religious, or secular, is not in harmony with the institutions of American civilization which obtained in Nevada, and would, if occasion

occurred obey his religious teaching rather than observe and keep the laws of the state, and thus prove himself to be alien, rather than a loyal citizen. Obeying one of the principles underlying all law making among men, the act was framed in general terms, rather than in the form of special reference to the persons to whose practice of plural marriage as a part of their religion it was really intended to apply, and in view of the existence of which the legislation upon the subject was had.

The act can not with any degree of consistency be made to apply to members of any religious body who neither believe, nor practice plural marriage, whether they were called Latter Day Saints, or Reorganized Church of Jesus Christ of Latter Day Saints.

There would be no particle of justice in the courts holding that the act should be construed against members of the Reorganized Church, and they be thus debarred from voting as citizens. We see no reason why the members of the Reorganized Church should in any wise consider that the act was intended to apply to them; and to us it would be unwise to so conclude, until upon trial it should be so decided in the courts. Our advice to the brethren is, that those who are otherwise citizens and entitled to vote, go to the places of registration, register their names, and vote as their judgment directs them. If challenged upon the question, they may safely take the oath that they do not belong to a church which believes, teaches, or practices any sort of polygamy, or plural marriage, or any other form of marriage contrary to the jurisdiction and laws of the state, or not in harmony with the genius and institutions of the American government. If any of us are to be debarred the free exercise of the rights of citizenship, including the right to vote, the denial of that exercise must come from the constituted authorities having jurisdiction; and we can not be deprived of our rights under the act of the Legislature of the state of Nevada, referred to herein; except upon the construction of that act by the courts as shall definitely say that we come within the meaning of the letter and spirit of the act. It is not wise for any to take it for granted that the act means the Reorganized Church. We do not believe that such was the intention of those who framed it, or those who passed it.

We have nothing to say as to the justice or injustice of the act as applied to the Mormon, or Utah Church, those believing in plural marriage, or practicing polygamy. They have been made aware of what was impending upon a continuance of the apparent opposition to the law

of the land, and must conform to the law or take the consequences. Their practice has been decided to be contrary to the law, the court so affirming has sanctioned the laws enacted against that practice, and it is at the peril of punishment and outlawry that they will persist in it. No such consequences lie before the members of the Reorganized Church. Their faith and practice are within the pale of God's declared law to the church, in accord with the genius of American civilization and obedient to the laws of the state; being thus free men in Christ Jesus our Lord.

We shall await the issue of the test case now before the court with some curiosity but no fear.

EDITORIAL ITEMS.

THE address of Bro. J. H. Peters, is changed from East Lake to Coleman, Michigan, he having removed to that place. All having business with Bro. Peters on account of Voice of Warning work, please take special notice of this change of address.

Bro. D. S. Crawley held his debate with Elder Lucas, Christian, at Arcadia; four evenings on the proposition, "Laying on of hands, and signs following, to be in harmony with God's will to-day;" Bro. Crawley affirming; and four on, "The Bible is an all sufficient means in the hands of God to save sinners." Rev. Lucas affirming. Bro. Crawley was to be at Arcadia to hold a six evenings' debate with a Baptist minister on church identity, September 17th; he says: "Would like to have some of the preaching brethren present, as I feel it is better that there should be two at least."

Bro. W. H. Barrett wrote from Hill City, Kansas, that he could not fill the calls for preaching in his neighborhood. He had held four services, besides doing considerable fireside preaching. Bro. Joseph Luff is asked to send some one in there to help them. Brn. Boyd and Barrett have distributed tracts, circulated Voice of Warning to quite an extent, paving the way for the preachers.

Sr. R. L. Gorehan writes from Arkoe, Missouri, testifying of her joy in the latter day work, the divinity of which has been attested to her by manifestations of the Spirit. She asks the prayers of the Saints in her behalf that she may be relieved from bodily afflictions: and also in behalf of her children whom she has tried to teach the way of life, that the good work begun in them may continue.

Bro. W. W. Blair would leave Nebraska City, to hold a series of meetings, beginning Tuesday evening, September 11th, in the tent at Plum Hollow, at the request of Brn. William Leeka and others.

Bro. P. B. Seaton wrote from Paris, Tennessee, September 4th, reporting the baptism of eight and the organization of a branch, already reported by Bro. Thomas. He also spoke at Eagle Creek, baptizing two.

Bro. Arsemus Hackett, of Newark, Marshall county, Dakota, wishes the prayers of the Saints. He is suffering illness and depression and much desires to live for the good he wishes to do.

Bro. J. B. Belcher wrote from Rayville, Ray county, Missouri: "I am preaching every Sunday; have good liberty and good attention; have worked up quite an interest in two neighborhoods."

Letters are received from a number of brethren and sisters which we should like to insert, but there is not room. Among them are the following:—Evan G. Jones, Jr., Hastings, Victoria, July, a young and growing Saint. Jasper M. Tousley, Wilsonburgh, Illinois, September 7th. Bro. J. W. Keefer, Marcellus, Michigan, August 31st. Sr. Jennie Booker, Monett, Missouri, August. Sr. Anna Neilsen, Nebraska City, Nebraska, September 7th.

Bro. John B. Roush, Fulton, Iowa, September 5th.

Bro. A. J. Mapes, of Westport, Missouri, has written a most interesting little work, entitled "Key to the Chronology of the Bible," which Bro. H. R. Mills, bookseller and stationer, at Independence, Jackson county, Missouri, has on sale in his store at thirty-five cents per copy. It is well worth the money. The book is written in the form of a colloquy, and treats the question of the Chronology of the Bible in a novel and instructive way; well worth perusing and examination. Send for a copy and set your wits to work on an old, but ever new subject.

Sr. Agnes W. Durrett, of Rosston, Cook county, Texas, sends us a good letter under date of February 20th for which we have not space; being obliged to leave out many letters.

DISTRICT CONFERENCE MINUTES.

IF the secretaries of the several districts would notice the minutes of said conferences as they appear in the *Herald*, and follow out the general plan therein adopted in preparing their minutes for publication, it would save them as well as us much unnecessary labor. All that is necessary to be stated in the making up of such minutes are the names of the president and secretary, the reports of branches, briefly naming the changes by baptism, removal, death, or expulsion. The names of officers reporting and the number they have baptized, the Bishop's agent's report; the actual resolutions adopted; the time, place and date of adjournment, and the services during the session. A terse synopsis of the proceedings is all that should be sent for publication, while necessary particulars, in which the district alone is interested, should be recorded on the district records. No necessary item should be omitted, but outlines of elders reports, condition of branches, remarks of the president, etc., etc., unless of a very special na-

ture requiring the attention of the general church, should be avoided in preparing the minutes for the *Herald*. Our space is limited and we hope that district secretaries will favor us as above.

SR. MARY EATON, of Independence, Missouri, has sent us the *Kansas City Star*, for August 16th, 1888, from which we clip the following. It shows, if true, (and it seems to be quite like human nature), a peculiar side to plural marriage not often remarked on in newspaper articles concerning it:

POLYGAMY.

HOW THE SYSTEM WORKS IN UTAH TERRITORY.

Mormon plural marriage is both overrated and underrated as a part of the Mormon polity. It is overrated as the whole of the system, and without which it will dissolve or will be unobjectionable. It is underrated as a practice not essentially belonging to their system, and which they will easily abandon. In the first place, if polygamy were to cease, all the objections would remain to the Mormon system as a theocratic dominion of absolute powers, hostile to all other people, and by its very nature in antagonism to the national government. In the second place, plurality of wives has been given to the Saints by revelation through the prophet and founder of their church, corroborated by the Jewish Scriptures, exemplified by the patriarchs of the chosen race, whose daily walk was close with God, made a Mormon duty by giving a higher being in heaven to the Saint and his wives in proportion to their number, elevated by the suffering of persecution, and strongly worked into the social life.

If they would give up polygamy, all objections to a Mormon state would remain. But they will not give it up. It is so much a part of their revealed religion that the first wife can not refuse consent to another without renouncing the church. The system makes her give the second and the following to her husband in the secret rites of the endowment house. And she finds it good to bring in a third to take down the airs of the second, and so on. Having had her turn in the man's love, she takes her turn in intrigue of spite and revenge. And the man, obliged by religious duty, watched over by the church authorities in case he can support another wife and does not gather her, and promised a higher being in the next world, where his wives are counted to his glory, finds also more social pleasures in plurality of wives in this world than is generally thought.

The common Gentile idea of the state of polygamous marriage is of the Bible patriarchs, and it is elevated above the social part. It thinks not of the difference between the monogamous marriage, by which the man "settles down," and the polygamous marriage in which the man still continues a marrying man—is still in the matrimonial market—is more in the market than a single man, and is soon looking for new loves, instead of patriarchally presiding over his household. Thus it is that the married Mormon is a society buck, and that he continues a buck in society as long as he lives. The society customs are formed to promote this. The theatre and the "social hall" for balls and other parties are regular means. Dancing is a means of polygamous grace. Etiquette requires the Saint to dance once with each wife, and then he is free to go for the maidens, leaving the wives to befellow the wall.

It is difficult to conceive the social difference made by a system in which the married man continues to be a married man and is always on the lookout for another. Without any compunction he goes about as a gallant or lover. He runs a courtship to any length and heat, while his wives are "enjoying themselves" at home. This liberty has evolved the custom of long courtships. How pleasant to the wives when the man dress-

es in his best and goes abroad seeking to devour. They can not ask him where he has spent the evening. He is doing a Saint's regular duty, and is therefore exalting their state of being in the next world. And the good man makes religious duty a carnal pleasure. This works a great deal of courting and many marrying chances to the girls. The old bucks and the young bachelors compete for them. And they accept the situation with alacrity, each thinking she will be the favorite wife and enjoy her triumph over the rest.

This is of polygamy at Salt Lake City and among the rich and well-to-do. But it has all degrees and phases according to human conditions and human nature, down to that in which the taking of another wife is the addition of another servant to support the man. Nor is this limited to the poor. Naturally it hardens the heart of the man towards his wives, makes him insensible to their feelings and puts them into a lower sphere. But besides being made a religious duty, it engages the pride, pleasure, passion and interest of the man. And they have no doubt of its righteousness. In conversation with one of the pioneers on their religion, the remark that polygamy did not seem essential, and the dropping of it might promote peace and their welfare, brought forth the impregnable answer: "Do you believe the Bible?" They are a fearfully biblical people. Mormonism is a bigger problem than is thought. It has come to stay.

THIS item is cut from the *Chicago Tribune* for September 6th:

"Salt Lake, Utah, Sep. 5th.—At a late hour last night Apostle Moses Thatcher was arrested at Logan, Utah, for unlawful cohabitation. He is one of the Twelve Apostles of the Mormon Church, and has two wives. He has avoided the officers for several years, having spent the greater part of his time in Mexico. He is wealthy.

Since the above was put in type the news is received by us that Mr. Thatcher has been discharged from custody, and released from the prosecution.

EXTRACTS FROM LETTERS.

Bro. Henry Grim, wrote from Milan, Missouri, August 28th:

"I am still laboring in the gospel of Christ under many persecutions; notwithstanding all of these difficulties, Christ's sheep keep coming in. I baptized one man last Sunday, and one man and his wife yesterday; others say they will come in, two more have given their names for baptism. I look for Bro. Campbell next Sunday.

Bro. Robert Oehring wrote from Newark, Dakota, September 3d:

"I received a letter from Bro. Levi Phelps. He has baptized some of my German converts, near Forestville, Michigan. I thank God my labor has not been in vain; I would like to sell my farm and enter the field as long as I live; for I love to bring souls to Christ."

THE following will be interesting to the readers of the *HERALD*, not on account of the political faith of our respected step-father, but as an item of news respecting him, and his age:

"*Nauvoo, Ills., Sep 3d.*—By permission I send you the name of Maj. Lewis C. Bidamon of this city for registration on the Harrison and Morton roll of honor for 1888. The Major voted for Old Tippecanoe in 1836 and 1840, and is now enthusiastic in his praises of the grandson, Gen. Ben Harrison, and will vote for him this year.

"During the campaign of 1840 the Major lived at Canton, Fulton county, Illinois. He says he knew Gen. Palmer when Palmer peddled clocks,

but that he can't vote for him. He says he had one knockdown in defense of Old Tippecanoe in 1840, and that he wouldn't stand back from another now if necessary for Gen. Ben. He was Major and Colonel of one of Illinois' State militia regiments in the old times.

"After the death of Joseph Smith, the prophet, Mr. Bidamon moved to this city and married the wife of the deceased prophet, and after her death, in 1879, remarried, and is still to be found at the old home. He will be eighty-three years old January 16th, 1889.

"BROOKS R. HAMILTON."

SR. MARY EATON, in a card from Independence, Missouri, September 3d, says:

"I notice a grave and blinding mistake in the letter I sent you, and which is published in *Herald* for September 1st. My last quotation from the Book of Mormon is given as 2d Book of Nephi, chapter 10, paragraphs four and five; whereas it should have read 2 Book of Nephi, chapter 11, paragraphs four and six. I do not remember of making such a mistake in the quotation; if I did it is a sad one; and I hope that it can be corrected."

We do not know how the mistake occurred. The copy of Sr. Eaton's letter has gone the way of other "dead copy," and helped to kindle the fire under the boiler that drives the engine and the presses, so that we can not compare with the proofs. We are as careful as we can be that proof shall follow the copy; but mistakes will occur. We do all we can to correct the error by publishing Sr. Eaton's card.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The airs of heaven blow o'er me;
A glory shines before me;
Of what mankind shall be,—
Pure, generous, brave, and free.
A dream of man and woman
Diviner still but human."

LITTLE CAPS.

We are not very frequently abroad upon the street, neither very observing when there—a bad habit we are free to confess for we think men and women should go through the world with open eyes—but one custom has become so common in the past months that it forces itself upon our attention and has become suggestive of serious thoughts. Some weeks ago, a bright little boy, a particular friend of ours, called, with his papa to see us. Drawing the little one towards us as usual for a kiss, our eyes rested upon his cap, upon the front of which was printed "CLEVELAND AND THURMAN," in clear, bold letters.

"What is this, Willie, you have on your cap?" we asked the little man, and he with lisping accent undertook to pronounce the names, hard for him, and a flush spread over his face showing that in his little heart emotions were stirred which lit his face with pride as he answered me. This seems all right and proper in its place. The father of our little friend is a conscientious democrat, believing firmly that his party is right, and he intends to make a democrat of his boy so far at least as any influence which early training

may have, can be brought to bear. We do not propose to discuss the probabilities that in a few years the father may be constrained to denounce this same democratic party, as in times past other parties have been repudiated, but to ask the thoughtful, consideration of parents, fathers and mothers, to the lesson here taught.

Another little boy, not yet so old nor as active as our little Willie, but pale from the effects of recent illness, we saw in his father's arms, and we read upon the little cap, "HARRISON." That was all. There was no light in the sad, weary eyes, nor flush of pride upon the pale cheek; but the little cap rested upon a brow where the shadow of death had lately lain, and over which the angel of mercy had bent with healing balm.

As we sit here this morning thinking about the little boys and their campaign caps, other scenes and other thoughts crowd rapidly upon us; and we must confess that they are not all bright, happy ones. How many little boys born in the church are wearing them? How many are being taught their first lessons in party strife, even before their lips can frame to speak the name of party leaders?

"The children of this world are wiser in their generation than the children of light." Are the children of the kingdom as wise in things pertaining to the kingdom, as in things pertaining to the world? There is a fierce contest awaiting these young soldiers, a campaign before the importance of which all earthly ones sink into insignificance. Those tender feet are destined for long and weary marches through an enemy's land. The roads are rough and uneven; the way many times is beset with temptation and snares. Are they being taught the name of their leader? Is it a household word, so familiar that their faces light up with pleasure when it is spoken? Are we expending as much energy and zeal to teach them lessons of the lowly Nazarene, as we are to thus early instil into their young minds lessons of party pride and zeal? Would God that fathers might be as earnestly, as zealously, as early awake to the interest of their little ones in things pertaining to spiritual life, as in things pertaining to this life, which perish with the using. Then would they bind upon the young brows of their sons, helmets of salvation, and early equip them to fight the battles of King Emanuel.

PRAYER LEAGUE.

Concert for September 27th.
Memory texts, Luke 11: 13; Acts 2: 39. This begins the fourth Thursday of the month; the subject will be for the members of our families by name. For the families of each other; and for the ministry and for the youths of the church in general.
ELEANOR.

HOME COLUMN MISSIONARY FUND.

Sr. Burgoine, St. Joseph, Mo. \$2 00
Grandma Holden, St. Joseph, Mo., per J. S.. 50
Sr. G. S. Walmsley, Dayton, Nev. 1 00
Sr. Alice Savage, Wilber, Neb. 50
Sarah J. Mortimore, Boston. 1 00
LAWSON, Iowa, Sept. 13th.

EXTRACTS FROM LETTERS.

Sr. Slocumb, Nebraska City, Nebraska, writes:—"Since I last wrote you I have been very near to death's door, but God has mercifully spared my life, although it was my desire to depart, for

I longed to meet my companion who has gone before and who is waiting for me. The will of the Lord be done, but I pray for help and strength to enable me to endure in the time of trouble. I still attend Sunday School and am in the Book of Mormon class, taught by Bro. Goldsmith. I have never grown tired of serving my Master."

[Dear sister, may you be enabled to realize that God has a purpose in lengthening out your days and though he may never reveal it to you on earth, he will beyond the veil. May he bless you and give you grace and patience, even as your day demands is our earnest prayer.—ED.]

WELLMONVILLE, Kans., Aug. 15th.

Dear Sisters of the Home Column:—I feel impressed to say a few words to those situated like myself, far away from the companionship of Saints, and among the world. Be of good cheer, the Lord watches over us and knows our every trial. How many like myself often think, Oh if I could only express my thoughts like such a one can, I would write and try to encourage others. How can we expect to do so if we do not try? Remember we receive just what we live for. Let us all strive and pray for wisdom, that we may obtain knowledge in the gospel of Christ.

I would like to tell you just how I am situated. Our neighborhood is composed mostly of Methodists and Free Methodists, who are very bitter against our cause; and some have even gone so far as to tell us in plain terms that we are of the devil and are going to h—, but thank God, we know better, and also know that if we remain faithful, to the end, eternal life will be our reward. We scarcely have any company, and for a while we kept to ourselves; but we begin to see differently. We now attend the M. E. Sabbath School; and in the future we mean to let our light shine, as becomes Saints, and try at all times to return good for evil, and by kindness, love and meekness, to win souls for Christ. Last Sunday they appointed me leader of the choir, and I mean to strive to do my best. I ask an interest in your faith and prayers that I may be kept faithful; and if I can be the means of bringing any one to see the light of Christ, how great will be my reward. I can say ever since I made this resolve I feel happier and more contented with my lot. What matters it where our lot is cast in this life? It is only for a short time at best. Let us each and every one live so that when we are called away, we will be ready to go and dwell in the home prepared for the faithful, is the prayer of your sister in the bonds of love.
CLARA M. EBERT.

Dear Sister Ebert:—We can not refrain from expressing our sincere pleasure at the course adopted by you; and we believe it to be the only one calculated to break down prejudice, and by the contrast of light against darkness, show to the world whose hand is holding the lamp replenished with oil, kept trimmed and burning, and they themselves as those awaiting the coming of the Bridegroom. May the Lord bless you with wisdom, and give you words of answer at all times, which no man shall be able to gain-say. We would entreat you, pray much for the gift of wisdom, and answer in meekness when asked a reason for the hope of eternal life. If

we do not mingle with people, how shall we win them? If you find anything better than we have, take it at their hands; but if your light only reveals their darkness (as the true light ever must do), then gird up your loins anew; thank God for light, and walk as becomes a child of God. Peace and the blessing of God be with you.—Ed.

In connection with Sr. Ebert's letter, we cannot refrain from making a brief extract from the letter of a friend who recently returned to her home after a visit in Lamoni, remarking that she, like sister Ebert, is living where no others (except her mother) of the same faith resides. "It seemed at first that I could hardly endure it to live here, and Sunday when the bell rung for Sunday School, I went with the feeling one has when he goes to perform a duty because it lies before him, and the Thursday-night prayer-meeting seemed so lifeless—but then I must be on hand and strive to drop the word in season when the opportunity does come. Sr. Walker, I know we are told not to let the right hand know what the left hand does, but whenever I find any one ready to listen to our teachings I feel so glad that I want to speak of it. When I reached Bethany Junction a woman poorly dressed, came and sat down beside me. She was making some enquiries concerning the train, and with the motive of aiding her, I spoke to her. From that we continued talking and I learned from her remarks that she was a religious person. She remarked that she was from a place formerly settled by Mormons. I said, "I suppose then you have heard some great Mormon stories." She said, "No, I have never seen a Mormon nor read a Mormon book, but have often wished I could." She made some further remarks, and when she had finished I said, "Well, just look at me and you'll see a Mormon, and if you want a book on the subject, I will give you that little pink book in my shawl strap. Her face showed her surprise but I quickly explained our position as a people and she travelled with me to Humeston—we talked all the way. She was unmarried, poor and sick, afflicted with a tumor, and in my heart I pitied her. I know she believed me, and when she left she said she had much enjoyed our conversation. When she rose to go she turned back and kissed me; the acquaintance of an hour but I understood the feeling that prompted the act, and I prayed God to so lead her that she might know her Redeemer and "rejoice in the Holy One of Israel." I looked all the way home but though the trains were crowded all the way and I had several companions, they came and went in their fashion and pride, blessed with health and strength, and not another could I find to whom I might speak as to that poor lonely creature."

GLIDDEN, Iowa, July 29th.

Dear Sister Frances:—We wish our names enrolled with the other sisters of the Prayer League. We have been afflicted and still are suffering from the effects of disease. I am a victim of consumption, and my pain is great. I have been administered to and received temporary relief. I wish your prayers in my behalf that I may be patient and wait the good time of the Lord.

Sister Thompson wishes the prayers of the sisters in behalf of her daughter, who is afflicted with saint vitus dance. The promise through

the Spirit was that she should be healed; and we want your prayers that we may have the faith that will take no denial. Sister Thompson is almost alone in the work. She seldom has the privilege of meeting with the Saints, but we have meeting here almost every Sunday.

This is my first attempt to write to the Home Column. Make whatever use of this you may deem proper.

With hope of the rest bye and bye, we remain your sisters in bonds of love.

PLANO, Illinois, August 31st.

Dear Sisters of the Home Column:—I am thankful for such a good paper as the *Herald*. I love to read it, and especially the Home Column. Many times I have shed tears of joy reading the sister's letters. The Prayer League will do much good if entered into with pure hearts. I know this work is of God; I have been healed when I have been sick; and he has heard my prayers many times when I have asked Him to restore my children to health. Once, when in Chicago, I was taken sick and sent for a doctor (although I never had any faith in them) I wanted to know what was the matter, so I could write to my husband. The doctor said it was typhoid fever, and he could perhaps cure me in three weeks. As soon as he had left I told mother to send for the elders. They came and administered to me, and as soon as they were through, I sat up. The next day I was up and out of the house; and I thank God for his goodness to me. I have been tried severely; but it has done me good. "Whom the Lord loveth he chasteneth." I want to go on in this good cause. I want to do good at all times; the heart is willing but the flesh is weak. My husband does not belong to the church; but my prayers are that his eyes may be opened, that he may repent before it is too late.

May God help us to overcome all evil with good, and help us bring our children up right, is my prayer.

HULDAH O. FOGG.

Dear Sisters of the Home Column:—As I am often comforted and refreshed by your welcome letters in the *Herald*, I thought I would add my testimony to the "cloud of witnesses" that are coming forth from time to time, bearing witness to the truth of the latter day work. Although I am alone in the faith, afflicted, and sometimes sorrowful, yet I can rejoice in the knowledge of the restored gospel; and in the Lord's marvelous mercies to me, one of the least of his children. I might tell you of some of the benefits I have received in obeying the law of tithing. Although believing it for years, I never obeyed it as I ought till last year. I paid \$8.00 for tithing, and have received many blessings for it. Apple trees on one place that had not borne for years, are loaded now with fruit, and in other ways the Lord has fulfilled his promises to me that he makes to those who obey that law.

I am earnestly hoping and praying that some good elder will come this way soon to break the bread of life to my neighbors. Early in the summer I had \$4.00 paid me on a debt, \$2.00 of which was sent to the Bishop for tithing; the other two I kept by me, hoping some of the elders would come this way, and then I would have some means by me to help them with. But weeks passed by and no elder came to preach the true gospel, to feed my hun-

gry soul. But I am not discouraged. I still hope for the true gospel to be preached here, for I believe, dear sisters, that the Lord has duly promised me that he will do a work of his Spirit in this place.

I have two little ones given me to train for eternity, and daily I feel the need of help from on high, to train them aright. I was thankful to hear from Bro. Lanphear once more, as he was my father in the gospel. I believe the Prayer League will be productive of much good, for much good comes through prayer.

Before I sent the two dollars for tithing, I thought to myself I could get some of my hard washings done with that two dollars; but finally made up my mind it should go for tithing, even if I did suffer from washing for four with a lame back, lame side, etc. But mark the goodness of the Lord; my washing, that gave me much suffering before, since that time has not tried me any more than machine sewing, or any common housework. I mention this as only one instance of the Lord's marvelous goodness to me in my afflictions.

Can not Bro. Roth, or some elder in eastern Iowa, come here this fall to preach the gospel? I am confident they would gain souls for their hire. I can truly say I hunger and thirst for more righteousness.

My letter is longer than I intended. Pray for me, dear Saints, that my faith fail not, and that I may come off conqueror, yea more than conqueror, through him that hath loved us. The Lord bless you.

Your sister,

ELLA M. FUHR.

[This letter bears no date and the post mark was indistinct.—Ed.]

BEATTIE, Kans.

Dear Sisters:—The *Herald* is all the preacher I have to cheer and encourage me. I have not heard any preaching for six years until this summer Bro. Short came to my house. How much I prize the sisters' Prayer League, and I pray to the Lord to bless you all; and may we all be one in Christ Jesus, and hold out faithful and do a lasting work. I desire to do all I can, for I love this latter day work, and I feel that I have not done anything compared to what I should have done. It has always been my lot to be separated from the Saints, and be deprived of church privileges. Let us try to keep our lamps trimmed and burning, and oil enough to replenish them.

Ever praying the Lord will bless his people, I remain your sister in Christ,

E. HIGHTOWER.

NOT IN VAIN.

Not a prayer that hath ascended,
Has been offered up in vain;
Not a seed thy hand hath scattered
But shall bring you golden grain.

Not a cup of cooling water,
Offered in the name of love;
Not one little act of kindness
But is registered above.

When the Reaper comes to gather
Up thy lost and scattered sheaves,
Thou shalt hear the benediction
Which the faithful one receives.

Reaping through the countless ages,
Where thy busy hands have strewn;
Thou shalt find abundant harvest
From the good seed thou hast sown.

Mrs. M. M. St. Louis Branch.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Correspondence.

DISCUSSION AT STREETS-VILLE, IOWA.

On the first of March, 1887, I was converted to Methodism and was as faithful to that belief as the pastor, proving honesty, charity, and sincerity in every effort which I believe to have supposed by most members of that church to be considerable for a person only on probation; so much so that after some time had passed I was appointed class leader of the Methodist Mission, and discharged that duty faithfully until two or three months had elapsed, during the latter part of which time a new gospel had presented itself to me for careful investigation through Elder D. K. Dodson of the Latter Day Saints.

After establishing its claims and giving myself ample time for reflection, I concluded that a treasure had surely become disclosed to me and to be liberal with my class, believing at the same time that it was not unreasonable, nor unscriptural to bring glad tidings of great joy to the people, so at each meeting I would share with them what I had recently learned. Later I concluded at the voluntary request of many of the members of the mission to procure the services of Bro. Dodson to deliver an address. This being done it was announced that Bro. Dodson would preach on the following Sunday. The evening came and the house was filled with anxious hearers, and the first principles of the gospel were expounded and listened to with the closest attention. The preaching was appreciated by all who had never been prejudiced, but as it happened there were a few to ridicule, who would not listen to the truth, nor let others hear it, but carried the news to the pastor that Mormonism, delusion, imposture, fanaticism, etc., were being preached at the mission, and that if it occurred a second time that they would withdraw their names from the church record.

Shortly after this I was notified that I had been excluded from the church and a successor appointed. This did not discourage me but gave me additional courage, and after some time had passed and appeals were made almost daily for more orthodox preaching, I secured the Streetsville School house, located in the vicinity of the Mission, and consulted Bro. Dodson concerning preaching, and he consented at once. I gave out the appointment that meeting would be held at the above place, setting time etc. The class leader on hearing this gave out meeting for the same evening in order to conflict with us; and at their meeting there were eight, and we were blessed with the presence of one hundred and six. I still continued searching the sacred volume till I was absolutely satisfied that the work was divine, and on the 7th of August, 1887, I was baptized in Crescent City by Elder D. K. Dodson and confirmed by him and Bro. Woodhead of Maryville, Missouri. After considerable time I was again persuaded by many petitioners for a series of meetings, and remembering that if bread is required a stone ought not be substituted, I made applications for the Tipton building which is in the same vicinity, which was gladly granted us free of charge as long as we wanted it. I

then published it extensively that there would be a series of meetings held in the above building for eight successive evenings, to be conducted by Elder D. K. Dodson. At the close of those meetings Rev. James Napier, a representative of the Baptist church, disputed the correctness of such teaching, and also published in the Council Bluffs *Herald* that the doctrine was false.

After Bro. Dodson had heard it he at once issued a challenge and published it through the *Herald*, that if Rev. Napier thought himself able to overthrow the doctrine that he could choose the subjects, name the time and place, and that he would be there ready to defend his teachings. The Rev. Napier published an acceptance, and myself and Bro. Dodson visited him for the purpose of drawing up the propositions, and deciding on the time and place. But when he saw Bro. Dodson meant business he declined, declaring his inability; but that he would get a gentleman by the name of N. M. Allen from Fremont county, this state, a college student, one whose time is almost wholly devoted to discussions upon various doctrines. It was agreed that Bro. Dodson be allowed the same privilege to choose a man.

Bro. Dodson knowing that Elder Peak, of Crescent City, had been appointed by General Conference to labor in this district, at once went to Crescent City to engage his services. After Bro. Peak had read the following propositions he at once consented. Subjects: First, Ancient apostasy of the church organized by Jesus Christ and his apostles. Second, The Reorganized Church of Jesus Christ of Latter Day Saints the only true church of Christ on earth. Disputed by N. M. Allen, Baptist. W. E. Peak affirms. Shortly after this it was made known that Rev. Thomas P. Jones, of the Baptist church, was chosen as moderator by the negative and myself by the affirmative. Mr. Jones and myself soon decided on Mr. J. M. Holliday, a newspaper reporter of this city, to act as a third. The School-house was secured for the evenings of August 21st, 22d and 23d, 1888, and the news was at once published, which spread over a vast territory in a very limited time. The disputants were punctual, not forgetting to note the punctuality of a vast attendance also. After some preliminary business it was agreed that each disputant should be entitled to two half hour speeches each evening, after which the chairman, J. M. Holliday, opened the meeting in proper order and introduced the speakers, calling Bro. Peak to take the stand.

I can not go into details and give the remarkable points and minute description of the arguments on account of insufficient space, but each disputant occupied his time to the minute. The debate was orderly, positive, definite, and to the point. Just prior to the conclusion of the last speeches it was agreed that Rev. Allen might have opportunity to show that the church he represented was the only true church on earth, and that it never apostatized, but continued to exist with all its ordinances, signs, blessings and complete organization, etc. At the conclusion of the first two propositions and after Rev. Allen had graduated us all in Greek and Latin, he said in his closing remark that he could prove from the history of Joseph Smith written by Tullidge and indorsed by the church that his opponent represented that Joseph Smith instituted polygamy. Bro. Peak at once challenged him for a two weeks' discussion on that, for said he, "The more

you rub truth the brighter it shines;" but he declined. At the close of the last proposition Rev. Allen said he could not stay any longer, that he had to attend a basket picnic, and bade the congregation good-bye after thanking everybody for their presence and attention saying that that was the tenth discussion for him.

The six sessions were attended by as many as could conveniently get into the building, and the congregation was composed of sectarians, non-conformists, and Saints from miles around.

After this discussion had been concluded I learned the opinions of a great many of those who were present. They gave Bro. Peak the credit of being absolutely victorious in every point, and that he endeavored to submit truth in its purity and simplicity. In conclusion I must add that the Baptists will never get a convert if he or she attended the discussion; this can not be successfully contradicted. But I am able to give the names of six or eight who will soon be baptized into the Latter Day Saints' Church, and many others that are investigating.

AMASA A. RICHARDSON.

The following newspaper clippings are appended:

A VERY interesting religious discussion will be commenced in Streetsville this evening. A Baptist and a Mormon preacher will take part in the debate. One is from McPaul and the other from Crescent City. Four addresses of one-half hour each will be delivered at a meeting and three moderators to preside. The meetings will be held in the School-house. All are invited.

THE discussion under progress at Streetsville last evening was witnessed by a vast multitude whose closest attention was held until 10:25 o'clock. The members of the choir are as follows: Misses Bertha Schickatanz, Elsie Rockwell, Cora Jones, Cora Mikesell, Della Mikesell and Messrs James Draper and Jack Umble.

THIS evening at eight o'clock sharp there will be a discussion commenced between Elder Peak, of Crescent City, a representative of the Latter Day Saints' church, and Rev. Allen, of McPaul, who represents the Baptist denomination. Subjects:

Firstly: "Ancient apostasy of the church organized by Jesus Christ and His apostles."

Secondly: "The Reorganized Church of Jesus Christ of Latter Day Saints the only true church of Christ on earth."

Three moderators will preside over the meeting, namely, J. M. Holiday, T. P. Jones and A. A. Richardson. This debate will be held in the Streetsville School-house for three successive evenings, each disputant entitled to two half hour speeches. Everybody invited.

CUBA, Kans., Aug. 27th.

Dear Herald:—Home again, since the 11th instant, and confined closely to the house most of the time with neuralgia and a severe cold. During my western trip I spoke eighteen times, besides a number of talks with men of prominence, in places more or less public. Prejudice was unbounded, and for a time stood boldly to the front, but before I left, all opposition ceased; and men were heard to say, "That man preaches a logical doctrine;" "A sensible religion;" and "its all Bible." There is a field to be opened in southern Nebraska that is ripening for the harvest; and if the presidency so elect, I will gladly take that as my field of labor until the spring conference, (desiring the privilege of visiting Lamoni, Iowa, via Allendale, Missouri). I have got to go into the ministry or go to the wall; and I prefer the ministry, for therein I find a

bleasing. Pursuant to this idea I am arranging my secular affairs to devote my whole time to the work. I am now so far restored to health as to begin preparations for a renewal of labor. I am thinking of visiting Barnes and Blue Rapids, the latter part of this week; after which I shall turn my face westward to meet the Saints in quarterly conference.

Until September 17th my address will be Guide Rock, Webster county, Nebraska.

JOHN D. BENNETT.

NORTH FORSTER, N. S. W., Aug. 4th.

Bro. Joseph:—The brethren sent by the April Conference arrived in Australia on the Alameda, the latter part of June. By arrangements with them, they met us at Newcastle, on the way to this place, where the elders and other representatives of the four branches in New South Wales were requested to meet and form a district. The branches were well represented and the representatives were duly instructed how to act upon different matters that were expected to come before the conference. It seemed that they were all led to see alike both in branch and district capacity, so that everything was done decently and in order. Indeed, all seemed to think that the work of a conference should be done for the greatest good of the greatest number; that is with one exception.

As this colony is so much larger than Victoria, it was thought best to form the district of the northern half of New South Wales, Newcastle being the southern line. There are a few members of the church in Sydney—not enough to form a branch, and they do not choose to unite with the nearest branch, which is at Hamilton, north of Newcastle. Having organized the branches of Australia into districts, and got them in as good working order as possible, I believe that my work here is about done, at least so I feel. There is some little trouble in one or two branches that I may succeed in settling at least as long as I stay in the branches. The majority of the Saints in Australia, are an excellent people, and in intelligence, faith, and zeal, will compare well with the church anywhere. But there are a few of the strangest, most incomprehensible spirits here that I ever met with. They had almost vexed the soul out of Bro. Burton, and they have tried me to the utmost. As usual they are the most self-righteous souls to be found anywhere. Everybody is ignorant, erring, and unworthy the favor of God but themselves.

The brethren who have come here have given much satisfaction thus far; and the intimations of the Spirit to me have been that they will have their troubles also. I am quite well satisfied with them, and can leave the work in their hands. They have been holding a series of meetings some ten miles farther up the Woolambra River, which I will request them to write concerning. Bro. Burton and family leave here with the confidence and esteem of all whose good opinion is worth having. They have made many friends and but few foes. Our loss will be California's gain I suppose.

I am somewhat inclined to think lately that I may be let to return home by next spring and if so it is necessary that I should spend several months in the South Sea Islands before I return. I do not desire to return to America yet. I am well pleased with the Saints here, but I do not

like this field. I never wanted to come here, and only came because I had something to do here that seemed not to be required at the hands of others and that work is nearly done. I do not consider this to be my field of labor. As far as personal comfort, convenience, and pleasant associations are concerned this would be a far more preferable field than the South Sea Islands, but with all the vexations, inconveniences, and continual care, anxiety and labor there, I prefer that field, because my heart is in that field, and it is not in this. Brethren Wight and Butterworth will feel just the opposite and will like this mission—not that they can like the Saints any more than I do, for that is not possible, but because the Lord has selected this field for them to work in, and He has only had a specific work for me to do here beside holding a supervision of the field for awhile. According to a vision that I had before I left America, I should have come here first for a little while, and then have gone to Tahiti again. But it was thought best for me to go to Tahiti first, so I can only fulfil the remainder of the vision, and to Tahiti I must return.

I am not idle here, although but few are baptized. I am doing all that seems to be my duty. I am pleased with your editorial of June 2d, on "The Right of Membership," which I have just read—it is solid and sensible. I like your views on "In Righteousness," in *Herald* of June 23d. I remember how I felt and what I thought the first time I heard the motion made in 1866. The thought that struck me then and often since, was that those who made such a motion and those who voted for it, thought that they were standing on sure footing, and could not fall, while the authorities of the church were liable at any time to "err from the way," and follow in the footsteps of Brigham Young and company. It smacks a little of self-righteousness to say the least. I think, however, that in many cases, it has become a stereotyped expression, and that those who offer the motion and those who sustain it by vote, do not consider how it really sounds. The Reorganization has demonstrated in divers ways, and time and again, that it will not sustain or uphold any one in unrighteousness and that being clearly understood, that hereafter the motion should be to sustain the authorities, and when they act unrighteously to deal with them according to the law.

I learn from a letter from Bro. W. H. Kelley that some are troubled about my position on the Sabbath question. If any one can tell what my position is they will certainly enlighten me. I was trying to find a definite, and certain, and satisfactory position, but before I had said half I wanted to say, I was shut off by the revelation of 1887, and believing that to be the word of the Lord, I have endeavored to let the matter rest; yet others, or those who seem to have a definite position on Sunday side of the question have not heeded the mind of the Lord it seems. If I reached any position at all, it would be something like this, that the seventh and the first day ought to be kept. I have as yet not felt condemned for observing the first day as does the church, nor do I feel condemned for not observing the seventh day as do some others. On all and every subject which the church holds as a matter of positive faith—and which is essentially the gospel—and is necessary to salvation I am as firm and as surely settled as any one in the

church. On matters that are purely speculative, as, for instance, who the woman and man child of Revelations twelfth chapter is, I hold the right to have and express my opinion, and that opinion does not agree to the theory that the man child is the priesthood. I simply do not and can not believe it, for reasons that I conceive to be unanswerable. I am somewhat unsettled in my mind as to whether the events illustrated by the woman and her experiences are all accomplished yet or not—in fact I think not. And now I will state why I have written on some of these matters. You will remember that about a year ago, you suggested the idea of something being written, that would be original—fresh, that would suggest thought, etc.—so much having been written on "the first principles" as they are called. (I do not give your exact words of course). So I write something that would set some to thinking, when lo, I am accused of writing "without thought," &c. The trouble is, I think too freely and too deeply for some. If I did not think, but force my mind to run in the groove that Parley P. Pratt, or Orson Pratt, or somebody else who wrote their opinions of certain prophecies—visions, &c., in the "old church"—were accustomed to run in, why I would be orthodox of course. Now the fact is, I do not accept any man's opinion, unless it comports with reason and common sense, and there are some opinions that are expressed both by elders in the "old church" and in this one, that I do not swallow, nor do I expect to find any church on earth able to make me endorse them. I never have submitted to gag law nor do I ever expect to. After twenty-two years of defence of the doctrine of the church, as expressly taught in the books of the church, I am informed that my influence is hurt in some quarters, because forsooth, I do not agree with somebody's opinions on matters that God has never chosen to give clear light upon. I have long ago learned to distinguish between faith and opinion. Upon the former we have no right to differ, upon the latter we have. I think it is nearly time, that a convention of the leading authorities should be held, and every question of importance upon which difference of opinions arise, should be thoroughly examined; or if the subjects are not of sufficient importance for that labor to be expended upon them, let it be understood that the individual who expresses an opinion expresses it for himself, and himself alone. No one need blame the Quorum of the Twelve for any views that I may express that may be conceived heresy. I have not asked their endorsement of anything that I have written, because I write in my own individual name, and not in theirs. I think that I know what the church has declared authoritatively in General Conference to be the law and order, and doctrine of the church. It has not decided as yet, that the Seventh Day Sabbath, has been by command of God superseded by the First Day and that the latter is to be observed in the place of the other. The Lord has said, "that until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, the Saints are to observe the first day of the week, commonly called the Lord's day as a day of rest, as a day of worship, as given in the covenants and commandments." This I fully and heartily endorse, and beyond that no one has

any business to interfere. The church has never decided that the "wheat and tares" apply to the state of the church only, nor has it said, that the "woman" of Revelations twelfth chapter means the church of Jesus Christ, and the "man child" is the "priesthood," and I doubt if it ever will take such ground by the direction of God's Spirit. But I have made up my mind that if any subjects that might spur thought, and would savor of progressive or advanced thought are ventilated through the *Herald* that some one else may try their hand, and as my brain is not moulded as all others are, that it had better remain quiet and let others do the thinking, who have nothing new or fresh to present, or who fear to disturb the equanimity of those who do not want to think different to their grandfathers.

Your brother in Christ,

THOS. W. SMITH.

ADELPHI, Iowa, September 2d.

Editor Herald:—Allow me to enquire through the *Herald* of one Wm. H. Armor, whose name appeared in the "Roll of Honor." He served in the same company I did, which was Company A., 1st Infantry Missouri State Militia. Please state that I wish his address, and greatly oblige an enquiring brother.

JOHN BOYER.

LONE ELM, Tenn., Aug. 24th.

Bro. W. W. Blair:—I rejoice in the gospel of Jesus Christ and am thankful that it was made known to me while I was nearly in despair in Brighamite bondage through you being an instrument in the hands of God. I do not think I shall ever forget the day when those chains were made loose and I was made free in the fulness of the everlasting gospel. Soon after you baptized me I returned home to my native land where I have succeeded in working up an opening at last, but I had a hard time to do it, and old Bro. John Thomas being sent down on a mission to Tennessee and Kentucky, I sent for him and Bro. P. B. Seaton from off the same mission. They arrived here the first of August, got a Northern Methodist house to commence in, though the turnout is generally small but very attentive, with Satan raging on the other hand, which is nothing new to us, especially in new fields like this. So onward with the work in spite of all the combined powers against us. We have not got into Lexington, our county seat, as yet, but we have fired close all around the place with several additions, and them of good material. One excellent man, a leader in the Methodist denomination, also one man, a leader from the Baptist ranks, a very useful man for the advancement of this work. Seven have been added to our ranks, and the outlook is very good for others soon. August 15th, 1888, Bro. John Thomas organized a branch of seven members which will be known as the Haley's Creek branch. It is located on the Lexington and Perryville road six miles due east of Lexington. If any of you are passing we would be very much pleased if you would stop with us, especially Bro. Gillen; we hope to see him soon. Since our organization three more have been added, making our number ten, also Bro. James H. Scott, the man that met you in the depot at Antonio, Colorado, who took care of you. He was baptized the other day by Bro. Thomas and ordained an elder; a good and useful man too to

help forward this work. Bro. Seaton had to return to his work nearer home. Bro. Thomas is yet with us, but will leave us soon. We do regret to give him up. He is a good man and a good worker, but he has to return to other fields of labor according to appointment, but I hope for his early return, and I pray that great success may attend him as an instrument in the hands of God. We had another addition since I commenced to write this, making our new branch number eleven. May our God speed the work in this poor old country, but they have closed most all public houses against us, but this is nothing more than we expected, for this gospel always draws the line of distinction wherever it is preached. As most of us are young in this cause we desire the prayers of the whole church in our behalf.

S. REID.

NEBRASKA CITY, Neb., Sep. 10th.

Bro. Joseph Smith:—Bro. H. C. Bronson and myself held meetings here nightly, last week, beginning Monday, and on Thursday Bro. Bronson baptized seven. On Friday he went to Omaha, to labor there, and in that region, while I continued evening services here, and concluded my work here yesterday, preaching at 11 a. m., speaking on temperance at 4 p. m., in the Opera Hall, under the auspices of the Red Ribbon Club, and preaching to a full congregation in the Saints' Chapel in the evening. Our week's labor in this city has been pleasant to us, and we hope it may prove profitable to the people. I go from here to labor for a week in the "Gospel Tent" at Bro. William Leeka's, near Plum Hollow, Iowa, and then seek to put in my time in gospel work where I can do the most good, whether that shall be at Lamoni or elsewhere. In every direction there are inviting fields, and from many of these come pressing, urgent calls for faithful, humble, earnest workers. All who can should work with their might, "the Lord working with them, confirming the word."

Yours,

W. W. BLAIR.

LLANELLY, Wales, August 18th.

Bro. Joseph and Blair:—We left New York on the 28th ult., and arrived at Liverpool on the 5th instant, and at Morriston, Wales, on the 6th; all in good health. We had some good meetings with the Saints at Morriston, and came to this place on the 15th.

E. A. Davis left for Cardiff with a view to settle there for the time being. From what I can learn the work has suffered loss by deaths, emigration and in other ways since I was here before. I am not able as yet to inform you of the true condition of the work here, but expect to soon. It is as hard now as ever to find places to preach so as to reach the people. School houses are not open to anybody to preach in, and the different denominations have their own meeting houses, but they will not permit any but their own kind to enter. I hope the Lord will open up some way to overcome this difficulty in the near future so we can reach the people. This has always been a great drawback in this country, and for that reason a great deal of out door preaching has been done here in the past during the summer months. But even this does not seem to bring the gospel near enough to the people, for their pride will not permit them to stop to hear on the streets. We will endeavor to do

the best we can under the circumstances to revive and establish the work in this once favored nation.

The Utah faction has about fourteen missionaries in Wales; and they do all they can to gather in every shape conceivable. Their policy is is not to maintain branch organizations here but to emigrate the individuals as soon as they possibly can. And I presume that some of their surplus church property in Utah is applied in this way. We have to cope with the old delusive idea that we "are all the same," as in America. Hope to conquer this by fair means as we did there; but we have a hard task before us. Pray for the work here. Kindest regards for all.

Address for the present, J. T. DAVIS,
No. 23 Wychtree-st., Morriston, Wales.

BLLENHEIM, Ont., Aug. 27th.

Bro. Blair:—I left home about May 12th, went to Egremont township, in the county of Grey, where I was billed to meet a Mr. Prosser, of the "Christian Church of Ontario," in debate, (as heretofore noticed in *Herald*). That over, and no bones broken, I went to the north peninsula of Bruce county and made an opening among some of my friends. I remained there till the last of June, baptized seven, met with eggs, etc., at the instigation of professed Christians. Came to Bothwell, via London, where I remained a few days, preaching by the way as I came. From Bothwell to Chatham, coming by way of Lindsley branch where we preached; found Saints all well and doing well on the whole in each place; except Bro. A. Leverton and Bro. Porter, of Bothwell. They are, however, improving in health. At Lindsley we were made to rejoice with the good news that Bro. George Green had come back into the fold of the Master, having by the sad experience of years gone by, learned much that will make him better for the service in days to come; and from the manifestations of the Spirit to me he may yet if he will, do a work for his Master. At Chatham some things have occurred which were rather of a hurtful nature to the parties.

The brethren C. W. and Isaac Sifton, and Louis May, (wife of C. W. Sifton), have left the faith they once professed to love; and to which they each bore a strong testimony. They say they have found a man by the name of George G. Schweinfurth, of Rockford, Illinois, who claims to be Jesus Christ, the Son of God. The Sifton brethren, especially C. W., now testifies that this "Christ" recognizes the fact that Joseph Smith was a prophet sent of God to organize his church, and to make ready his way; and that the latter day work is a preparatory work to enable those who are really true Saints to receive him. This "Christ" was converted by a woman in Alpena, Michigan. She was a Congregational minister's wife who became dissatisfied with the churches and commenced a series of services peculiar to her own conception of holiness, and this Mr. Schweinfurth became her disciple. She claimed to be immortal and to be Christ; but she died of consumption, which lost many of her followers. They saw the fraud, however. To deceive the few who remained a new plea was set up. It is now claimed that she was the woman of Revelations, twelfth chapter; "who was to bring forth a man child who was to rule all nations," etc.; therefore this Mr. Schweinfurth is

the man child, or according to their interpretation, he is "Jesus Christ;" as they claim that the man child of Revelations, twelfth chapter, represents a literal man. She is gone, dead, she has not fled into the wilderness.

So far as the Saints are concerned in the Chatham branch, they called the branch together, asked for a court of elders; after due labor court assembled, tried the case on the charge of heresy and apostasy which was fully proved by the testimony of the accused and witnesses; the finding of the court was that as C. W. Sifton had been ordained a priest in the Church of Jesus Christ of Latter Day Saints, that he remain silent for three months, his license being in the hands of the district president during the three months. Such means as are lawful will be taken to try to restore them, which if not successful, and they still remain obdurate, and maintain their views they will be excommunicated. This has been adopted by the branch.

There is some interest manifested in the Chatham branch, with the prospect of some additions in the future. A good many felt interested in the late investigation, which called for some doctrinal discourses on the signs of Christ's second coming; which were delivered to the satisfaction of all, in and out of the church. I have lately come to Blenheim where I am to preach for a few days then go to Pardo's, Baddertown, and possibly to Tilbury Centre, &c. Then return to Chatham and as the fall conferences will be on about that time I may attend both; unless being in a new place it would not be wise for me to leave at the time. There is not so great an interest in the Kent and Elgin district as at this time last year; still the calls for preaching in new parts as well as in branches are about the same, and cannot be filled without more men to do it.

My health this summer is better than for years, and I feel splendid in the work. I hear several, myself included, express appreciation of Bro. T. W. Smith's late article, "What laws are we under?" Will Bro. J. H. Lake please note that I do not know his address. Mine is always at Alliston, Ontario. Box 30.

Your co-laborer and brother,

J. A. McINTOSH.

GUERNEVILLE, Cal., Sept. 6th.

Dear Herald:—Left Bro. Burton at Santa Rosa to rest on the third, and came up here in the Redwood camps. Baptized two here last night,—brother and sister Apple—so this trip bore fruit sure enough.

HEMAN C. SMITH.

Would it not be wisdom to avoid, as much as possible, speaking disrespectfully of Lucifer, Satan, the enemy of God, and his Saints, considering that one in authority and great dared not bring a railing accusation against him? If we endeavor to live as perfect in our sphere as God is in His sphere can we do any better? Though we may fail in many respects, would it not be good for us to cultivate and practice a meek and quiet spirit, if, in the sight of God such a spirit is esteemed of great price, and to such is inheritance on the earth promised.

W. C. LANYON.

ADDRESSES.

J. H. Peters, Coleman, Midland Co., Michigan.
J. W. Gillen, 3129 Caroline street, St. Louis, Missouri.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.
E. C. Brand, care Mrs. Henry Stamford, 712 Q Street, Atchison, Kansas.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE MISSION OF CHRIST.

"WHAT think ye of Christ? whose son is he? They say unto him, The son of David." Matt. 22:42.

It is taught by orthodoxy that the knowledge of the Savior did not extend beyond the Jews; that all nations were heathen except the Jews; that only those who have lived since Christ are to have the benefits of the gospel; and that all who have died, and shall die without hearing of Christ will be lost; and also those who lived before Christ. This doctrine serves to hinder, in a great measure, the importance and grandeur of the mission of Christ from shining before the honest in heart, thereby lessening their admiration and love toward him, who is to be "the desire of all nations," and causing the infidel to become bold in proclaiming against him, as being the Savior of the world.

If it was a fact that his mission was to affect none but those who have the privilege of believing on him since he came, and all others are to be lost, then his mission will be a failure, for he was to be the Savior of the world.

Away back in the beginning when sin first entered into the world, when there were but two human beings upon the earth, the decree went forth that the seed of the woman should bruise the serpent's head. This seed of the woman pointed to the Lord Jesus Christ, who is finally to destroy sin. The redeeming power of Christ has been manifested unto man from the time that this promise was made, and will be, until every knee shall bow, and every tongue confess, to the glory of God, the Father.

As man migrated upon the face of the earth, the knowledge of the Savior went with them; although they rebelled against the law of God from time to time. Prophets were raised up among them, testifying of these things. Hear the apostle: "Have they not heard? Yes verily, their sound went into all the earth and their words unto the ends of the world." (Rom. 10:18). Again: The gospel "was preached to every creature which is under heaven." (Col. 1:23). See also Luke 24:27; Acts 3:24. Why should it be otherwise, when it is written that, God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. . . . For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." (Acts 17:26-28.)

In a work entitled "The World's Sixteen Crucified Saviors," it is said that, "in the history of the heathen nations, dating far back before Christ, we find evidence of Saviors among them who were born the same as Jesus was, and crucified, rose the third day, etc., as Jesus did. Therefore they were Gods, just as much as Jesus was, so that Jesus is not the Savior of the world, but was the God of the Jews only." The idea that each one of these sixteen supposed Saviors was born by a virgin, as was Jesus; taught the same, was crucified the same, died, arose the third day, and disappeared, all just the same as did Jesus, which is claimed by this writer, is the most wonderful thing that ever happened; too wonderful to be true. It seems easier for the author of the work mentioned to believe there were sixteen saviors than it is to believe there was one. But instead of this being evidence against the claims of Jesus, it is a glorious testimony in his favor, for it shows that the knowledge of a Savior extended among all nations, attesting the testimony of Paul wherein he states that "their words [the Prophets], went unto the ends of the world," and "was preached to every creature which is under heaven."

We also find evidence that these nations had a knowledge of the cross, using it as a religious symbol, and also that some of the principles of the gospel, if not all, were, at one time or another, known to them, as they were to the Jews. In view of these facts, why should it be thought a thing strange that the same knowledge that the Jews had of a Savior, so many hundred years before he came, should extend to all other nations in like manner? But Orthodoxy, (so-called) says that there was no salvation in those remote periods, that Christ was unknown to the world until he came and died upon the cross.

It is just such doctrine as this that has made infidelity cry aloud against the claims of the christian religion, and spread itself as the Green Bay tree. If there were any means in the world by which men could be saved before Christ, it must have been in and through his name. (Acts 4:12; Rev. 13:8). Some had their names written in the Book of Life from the beginning, and if they are not saved, what hope can we have?

The knowledge of Christ brought with it all the benefits of the gospel; if not, what benefit was it to them to be told, thousands of years beforehand, that he was coming with great blessings etc.? If that was the case, it was unjust for God to cause them to come into the world so long before those blessings could be given, and they be damned because they had no chance to be saved. Yet Orthodoxy so-called says, "God is just," and "God is love." Alas for Orthodoxy! "Ye shut up the kingdom of heaven against men; ye neither go in yourselves, and they that would go in ye hinder."

The gospel shall enlighten every son and daughter of Adam's race, and death will not prevent it at all. The mission of Christ is not to be confined to the living, but extends also to the dead. Paul gives

us to understand that the gospel which he preached had been preached to every creature under heaven. (Col. 1: 23.) Jesus commissioned the disciples to preach the same gospel to every creature, in all the world, and said that he would be with them unto the end of the world, upon conditions, namely, "teach all things whatsoever I have commanded you." Now he knew that those disciples would not live until the end of the world, but this promise was to hold good as long as men should observe these things. Again, Jesus says: "This gospel of the kingdom (which he and his disciples were preaching), shall be preached in all the world for a witness, unto all nations, and then shall the end come." (Matt. 24: 14). Are not the so-called heathen nations included in the term, 'all nations?' We think so. Again: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14: 6. Does this simply mean those who were and are alive when the gospel is preached, and that all who were so unfortunate as to die before they hear it are forever lost? So says Orthodoxy. If the wicked are to have the gospel offered to them, will not those who are not so wicked have the same chance? Dare we, in the light of justice say no? The work of Christ extended into the spirit world, as well as here. Why? Because some of God's creatures are there, and they needed to have the "glad tidings," the good news, as well as those in the flesh. Jesus came not only to deliver those who were in the body from bondage, but to break the bands of death and hell; obtain the keys thereof, and say to the captives "Go free," and thus destroy the works of the devil. Isaiah speaking of Christ's mission says: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn." (Isa. 61: 1, 2). Do not those in the prison house, in the spirit world, mourn? He is to comfort all that mourn. Zechariah speaking of the same work of Christ says: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee." (Zech. 9: 11, 12). Is not Christ the stronghold? Why should this be said to them if there was no deliverance for them? Peter says that Christ was "put to death in the flesh but quickened by the spirit; by which he went and preached to the spirits in prison;" (1st Peter 3: 18, 19), which is just what the prophets said he would do. The point is therefore made clear that the gospel is to be preached to every creature, both the living and the dead, that a just and righteous judgment might be rendered to all by

the law of the gospel (see chapter 4: 6). After he had done this he appeared unto John and said: "I am he that liveth and was dead, and behold, I am alive forevermore, Amen; and have the keys of death and hell." (Rev. 1: 18). What did he obtain the keys for? Was it to go in and stir up the fire and brimstone, and rejoice with his holy angels at seeing the poor souls burn? Oh no. But it was to open the doors, as he was to lead the way in all things, and as his servants were to preach the gospel to every creature it shows that they were to enter, following him, and preach peace and deliverance, to comfort them just as they were to do to those in the flesh.

When the prophet of the latter days proclaimed "Probation after death," he was scoffed at, and ridiculed by all; but now it is becoming a popular doctrine. He was therefore in advance of orthodoxy in this, as well as many other points by at least fifty years. It is a humiliating thing that after teaching so many years that the heathen, and all others who have died without a knowledge of Christ are damned, to now have to teach that they are not damned; but, that there will be a chance for them. In view of this how can people have confidence in any of her teachings? This shows that she has not been in possession of the "perfect law."

The heathen are to be redeemed. (See Ps. 2: 8; Zech. 9: 10; Zeph. 2: 11). There is also a set time in the economy of God for this to be done. It is to be when the Jews are gathered back to their land; when Jesus appears to them as testified to by Zechariah, chapter fourteen. That is to the time when the Jews will be converted, and at that time the heathen are to be redeemed. (See Doc. and Cov., Sec. 45: 9, 10).

Orthodoxy might as well save her time and money in trying to convert them. They should try to get a more perfect idea of the gospel of Jesus Christ themselves, and let the heathen alone; God will take care of them.

There are one or two more points in the redemption of man that we wish to notice: It is thought that all who hear the gospel in this life and reject it, will never have another chance, and that the Jews committed the sin against the Holy Ghost, when they said that Jesus cast out devils by the Prince of Devils, etc. Now Jesus said, "All sins shall be forgiven unto the sons of men, and blasphemers wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness."—Matt. 3: 28, 29. A man must have the Holy Ghost before he can sin against it. The Jews did not have it, for it was not yet given. (John 7: 39). The Jews only spoke against the Son of Man and that was to be forgiven. (Luke 12: 10).

It is plain that at some time, every sin will be forgiven unto man except this one referred to, and if we can find out what this sin is, with this key in our mind, namely, that no one can commit this sin until he has received the Holy Ghost, by which he can understandingly say that,

Jesus is the Christ, etc., (which no one can truly say without the Holy Ghost, 1 Cor. 12: 3), we think that it will help us out of the difficulty.

Christ proposes to redeem all men once through the gospel and if after they have been redeemed they sin against the light and knowledge they have received, to the extent that they are cut off from the terms of mercy, then they are lost, and are in the same condition as though there was no redemption made.

Paul says, "If our gospel be hid it is hid to them that are lost." (2 Cor. 4: 3). Nothing can be lost that was not once possessed. Thus it is that those who are and shall be lost are they who have once been saved. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6: 4-6). "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." "He that despised Moses' law died without mercy under two or three witnesses; Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (10: 26, 28, 29. See also 2 Peter 2: 20, 21).

This plainly shows who these characters are and as a further proof that there is no forgiveness for them, and that they are those who will have once been saved, (See Doc. and Cov. page 212).

Jude speaks of some who are twice dead and plucked up by the roots; to whom is reserved the blackness of darkness forever. A man can not be twice dead, until he has been once alive. In Revelations, twentieth chapter, there are some spoken of who are to die the second time. Now if we can learn what the first death was, it will enable us to determine what is the second death; and when we learn that, it will destroy the idea of a literal fire and brimstone, which is taught by orthodoxy.

Remember that John says that this punishment is as a lake of fire, etc. This death must be a spiritual death, because none could die twice as to temporal things, and from this temporal death, Christ, by the atonement, proposes to redeem all men, without any obedience to the law upon their part whatever. Jesus says:—"And I, if I be lifted up from the earth, will draw all men unto me." (John 12: 32). This will be done through the resurrection. Again: "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15: 22). "And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." (Acts 24: 15).

We see by these, with many other quotations which might be cited, that there will be a general resurrection of all men, which is the common salvation referred to by Jude third.

As to what the spiritual death is: In the beginning God made man with intelligence and placed him in the garden where everything was beautiful. Commandments were given unto him. He was to have the privilege of eating of all, the fruit, except that of one tree and was told that in the day that he ate of that he should surely die. He did so eat, however, and thereby transgressed the law, and on the same day he was driven from the garden, away from that which was lovely and perfect; shut out from the presence of God, to work for his bread, etc. And through his transgression that which seemed desirable to him before, was now not pleasing to him, for he left the sacred spot where he had oftentimes communed with his Maker, face to face, and hid himself among the trees, (Gen. 3:8). Choosing darkness instead of light, he was therefore banished from the presence of God, and a veil was placed between them. This we understand to be the first death, which is spiritual. "Wherefore, it came to pass, that the devil tempted Adam and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the devil because he yielded unto temptation; wherefore, I the Lord God caused that he should be cast out of the garden of Eden, from my presence, because of his transgression; wherein he became spiritually dead; which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed." (D. C. 28:11).

All except these will inherit one of the three glories referred to by the Apostle Paul, in the due time of the Lord. And those who hear the gospel here and reject it, not seeing the benefit of the same, will be punished; which punishment will be for the purpose of reforming them; for this is the character of God's punishments, and when they have learned obedience by the things which they suffer, and ask for mercy, it will be extended to them. Then they will receive that which they once rejected; then the prison will no longer hold them. Jesus says concerning those who are cast into prison that "thou shalt by no means come out thence until thou hast paid the uttermost farthing. (Matt. 5:26).

From this we learn that there is a limit to the punishment; and also that they can pay their way out. This must be done by they themselves reforming their lives, and this can only be done by the gospel. Noah preached the gospel in his day and they rejected it, for which they were punished, and it was preached the second time to them by Jesus. (1 Peter 3:18, 19, 20).

So all will receive redemption and inherit a kingdom of light, except those Sons of Perdition, and all will say at the last, "Thy judgments are just O God." All of this and nothing less is comprehend-

ed in the mission of Christ. Thus he is the Savior of the world, and not of a favored few only. Blessed be his holy name forever more.

W. M. RUMEL.

SOME THINGS I WOULD LIKE TO KNOW.

I AM not one of those that delight in contentions, yet I do like to learn the truth of all things, and having heard much said about the time that Jesus Christ went to prison, I should like to ask, in a friendly way, through the *Herald* for some information from those who know more about spiritual things than I do. What do the righteous do in paradise? Simply rest with folded hands? I have always had an idea that the rest of the righteous was a relief from the cares and troubles of a world of toil where the wicked bear rule, and that they could work for good in all things whatsoever they would desire, and that they were really and truly happy.

Jesus said, "Destroy this temple and in three days I will raise it up again." What did he mean? He also said, "The Son of Man shall be betrayed into the hands of men and they shall kill him, and the third day he shall rise again." He was laid in the grave the day he was killed and arose on the morn of the third day. Was that not three days, and is not this what he meant when he made an illustration of the sign of the prophet Jonah? I have always so understood it. If I have been mistaken please explain.

Our bodies are bodies of flesh, bones, and blood. Can we in the flesh hold conversation with disembodied spirits? I have oftentimes seen disembodied spirits and knew that they were such, but a fear or dread always came over me so that I had no desire to speak, though they sometimes seemed anxious to communicate. I have talked with others who have had the same experience, and unless there has been an agreement in the flesh, before death, I have never learned of a disembodied spirit speaking to mortals. And even where there has been an agreement the spirit communication was most brief—just a word or two.

Now there seems to be a barrier of some kind that does hinder a communication between those who have passed beyond the veil and those who remain; for where speech or information has been had, it has always been spirit to spirit, the spirit of the mortal speaking unto the spirit disembodied. A resurrected body, as I understand, is a body of flesh, bones and spirit, clothed in a mantle of glory. Now what I should like to learn is this: Can a body of this kind communicate or speak to a disembodied spirit? If this can be answered the problem would be solved at once.

It does seem, with all the information that can be gleaned, that it is the most reasonable to think that Jesus did visit the spirits that were in the prison while his body lay in the grave, as he could then talk to them in a disembodied state, as they were, and his mission was such that he

cared but little for rest while there was a work yet to be done.

Was it really needful for Him to be resurrected before he could preach to spirits, seeing that the judgment of the quick and the dead has not yet come. And please tell who holds the keys of the prison where the spirits are imprisoned.

We learn from 1 Peter 4:6, that because of this is the gospel preached unto them that are dead, that they might be judged according to men in the flesh, but live in spirit according to the will of God. Was there none but Jesus that ever preached unto the spirits who are in prison? Are and were there not other spirits in prison who were not disobedient in the days of Noah, but who had been disobedient while here in the days of their probation? Jesus visited the Nephites and established the gospel among them and ordained twelve men to continue to minister unto the people. He told the Nephites that he had also received a command from the Father to visit the Lost Tribes, and we feel assured that he established the gospel among them. Now when he went to paradise could he not have rested and chatted a while among the good spirits there, then chosen twelve good spirits and gone to the prison, established the gospel there and gave power to these twelve to minister unto all those spirits who would receive the gospel and live in spirit according to the will of God?

In referring to Revelations 1:18, Jesus hath indeed all power and the keys of hell and of death, but as we understand, will he not exercise or use that power in the day when that written in Revelations 20:12, shall be fulfilled? For if he and all the Saints who were worthy arose from the dead, is there not much work yet to be done ere all the dead shall arise and come to judgment?

WILLIAM CAIRNS.

A GLANCE AT JEWISH HISTORY.—No. 9.

BY ELDER WILLIAM KENDRICK.

THE SIEGE OF JERUSALEM, A. D. 70.

THE sight of the Roman legions encamping around the city for a moment awakened the factions to a sense of their madness; they formed a hasty agreement, and many of the Zealots rushing out fell suddenly on the tenth legion as it was encamping, and put it into disorder and rout. Titus sent aid to his panic-stricken troops, and in some degree repelled the furious assault; but having drawn off his forces to the summit of the mountain, the watchmen on the city walls supposed the movement to be a flight. Instantly they gave a signal to those within by violently shaking their garments; on which there poured forth from the gates a fresh host of Jews, "with such mighty violence that one might compare it to the running of the most terrible wild beasts." Down into the Kedron poured the living torrent, and swelled up the sides of Olivet with an impetuosity that nothing could resist; the historian likens the shock of that host upon the Ro-

man legion to the violence of a mighty stone shot from a catapult; the armed and disciplined ranks were broken before it; and ran like deer up the mountain. Once more Titus was left almost alone in the midst of his enraged enemies, where, according to his flattering encomiast, Josephus, he performed prodigies of valor, sustaining his position till shame brought back the panic-stricken legion, and turned the fortune of the day.

The Jews at length retired to their walls; but retired as a lion retires when pressed by superior foes, slowly and sullenly, often turning at bay, and dealing destruction on the foremost of his foes. It was now the feast of the passover, in the year seventy, and the city was filled with the tribes whom the presence of the Roman army and the prospect of the coming siege did not prevent from flocking thither to keep this the greatest and most august solemnity of the year. There seems to have been an awful retribution in the providence that, as it was at the passover, when the whole Jewish nation was representatively assembled, that "the Heir" was cast out of the vineyard and slain, so it should be at the same grand national gathering, that "the Lord of the vineyard" should "send forth his armies and destroy those murderers, and burn up their city."

Upwards of a million of people seem to have been shut up in this devoted city, nearly the whole of whom were "miserably destroyed," either by the fratricidal contentions and massacres of the factions, by famine, or by the Roman sword. So truly was the imprecation accomplished: "His blood be upon us, and upon our children."

The league which had been hastily concluded between the rival parties was of very brief duration; for, immediately after, John obtaining entrance into the inner courts of the temple by stratagem, conquered the opposition of Eleazar's faction, and reunited it to his own. By this coalition he obtained the command of eight thousand four hundred men, who held possession of the temple, the quarter called Ophel, and the valley of the Kedron: The faction of Simon, on the other hand, that tyrannized over the Upper and the Lower City, and a good part of the suburb of Bezetha, amounting to ten thousand Jews and five thousand Idumeans. The flame of party contention now burned all the more fiercely for the brief interruption of its fury.

Meanwhile the foe without was sternly and vigorously carrying on his preparations for the siege. The space that lay between Scopus and the northern wall was levelled, to admit a nearer encampment. This part was occupied by delightful gardens, whither the inhabitants had been wont to resort in the evenings of happier days to inhale the balmy air, to smell the perfume of fragrant flowers or sit under the vine and the fig tree, and to pluck the delicious fruit. These paradises were now in the flush of vernal loveliness; the spring rains had covered the shrubs with foliage, and the parterres were gay with a profusion of brilliant flowers. The shrubs and

trees were, some of them, loaded with grateful fruit, and others covered with blossoms. All this beauty was ruthlessly destroyed by the iron hand of the spoiler; the hedges and walls were thrown down, the trees of beauty and fruitfulness rooted up, the trenches filled, and the very surface of the rock broken up and levelled with crows and axes of iron. Four days were occupied in this work; and then the ground, where nature had smiled in her sweetest beauty, bristled with the grim array of war. For the army was now brought up before the northern and western wall, seven deep, with the footmen placed in front and the horsemen behind them, in their ranks, while the archers stood in the midst in seven ranks. The encampment reached as far as the tower Hippicus on the west, and Titus seems to have occupied a central position, pitching his tent opposite the tower Porsephinus, at the distance of a quarter of a mile from it.

Having made a circuit of the city, that he might personally survey the walls, Titus set fire to the suburbs, and began to build an embankment for the use of his engines of war, so ordering his slingers and archers, that the builders might be protected against the impetuous sallies of the Jews. But the latter did not despair. Simon bravely manned the wall and placed on it the military engines which had been captured from Cestius; but these could effect little in opposition to those of superior power; which were the pride of the besieging army. "The method pursued by Titus against Jerusalem, was the very same that was used by the Romans and other cultivated nations in all similar cases. It consisted in forming a bank (such as a railway exemplifies) approaching the wall by degrees as it tended to completion; and of such a height that, when finished, the besiegers might stand nearly on a level with the besieged. The materials of which the bank was formed varied according to convenience; earth was somewhat scanty in the rocky neighborhood of Jerusalem, and timber was made available for the purpose. The workmen, that is the soldiery, employed in the construction of this embankment, would necessarily be much exposed to missiles from the besieged; and for their protection, screens of every kind, pent houses and hurdles were carried forward, preserved from the enemy's application of fire by coatings of iron, hides or anything else that seemed best. For the same purpose of defending the workmen, the arts of the engineers were taxed to the utmost in the construction of machines which should prevent the besieged from manning the walls at all.

Towers in several stories, of an amazing height, were rolled on wheels towards the point of conflict, and in these were stationed companies of bowmen, slingers and javelineers, assisted, perhaps, by small catapults, and the energies of all were directed to prevent a single hostile band being raised against the bankmen or others. Machines for casting missiles with the greatest force were invented in vast variety. In the principle of their construction they

were of two kinds, catapults and ballistae. Catapults were enormous crossbows for the discharge of arrows; and from them the arrow parted with a flight so rapid as to fetch sparks of fire from the groove by which it was directed. The ballistae were essentially composed of a spring of tough wood, which was drawn by main force to a horizontal position, and when thus at full stretch, was suddenly liberated by the blow of an hammer, so that, being checked when vertical, it hurled the stones with which it was charged not without considerable effect. Josephus, in the siege of Jotapata, saw a stone ball thus propelled strike off the head of a man by his side to the distance of three stadia (six hundred yards) like a bullet from a sling. "In the fields about Ptolemais," says Mr. Maundrell, "we saw scattered up and down several large balls of stone, of at least thirteen or fourteen inches in diameter." At Beer on the Euphrates, he saw others of twenty inches diameter.

When by the superiority of the besieging army the mound had been driven up to the face of the wall, then the battering ram was brought into play. It shook the walls with the efficiency of cannon; and we shall see that the heavy fortifications of Jerusalem were unequal to resist it. Against these arts of the besiegers, the business of the besieged was to lay hold, one way or other, of the towers, pent-houses, and machines with fire; by covering them with pitch, by throwing fire-balls, or burning combustibles attached to arrows and javelins upon them; to ply their own catapults and ballistae; to destroy the enemy's works by sallies; to catch them at favorable moments, and pour in showers of arrows; to sink their embankments by mines; to parry the blows of the ram by intercepting them with sacks of sand or wool, or by halting its head sideways by ropes; indeed every method which their ingenuity could devise was gladly tried." (See Cockayne's Civil History of Jews, 244).

Some of the engines were of extraordinary size and power, hurling stones of a hundred weight to the distance of more than two furlongs. The Jews watched the discharge; and as the shock of the engine produced a loud noise, and the whiteness of the stone made its headlong course very visible, they were able generally to avoid the blow by falling on their faces, on the cry of the watchman, "the son cometh." This term of "the son," by which the stone was distinguished, has given rise to much speculation; yet it was probably but an abbreviation of "the son of destruction," a common Hebraism. At length the Romans, perceiving that the whiteness of the stones betrayed their approach, blackened them and thus caused great havoc. The pressure of the danger once more impelled the factions to unite in the common defense; and both parties joined in fierce sallies upon the besiegers, who fell upon the works, tearing up the protecting hurdles, and pulling the embankment to pieces whenever they could. In one of these irruptions an immense host rushed out from a gate near Hippicus

with burning torches, and falling on the Romans with irresistible impetuosity put them to flight and set fire to their works. The engines as well as the embankments, were in imminent peril of destruction; but Titus, having hastily led a troop of cavalry to the spot, succeeded in saving his works and repelling the heroic Jews. To the disgrace of the Roman commander he ordered one of the brave defenders of their city, whom he had taken prisoner, to be crucified in front of the wall, for no other offense than valiantly fighting for his home and his Temple.

About this time a singular panic fell upon the Roman Host, Titus had erected three of those enormous towers, which were then used in sieges, for the purpose of bringing his archers, slingers, and even the lighter engines, to a level with the battlements. About midnight it happened that one of these towers fifty cubits high, suddenly fell down with a tremendous crash, probably owing to the settling of the embankment. Awakened out of their sleep by the noise, the army was greatly affrighted; their first thought was, that it was another of those daring sallies of the Jews, which they by this time knew how to appreciate. The darkness increased the alarm and though the historian does not say so, we may well imagine that their arms were used against each other before order and confidence were restored. These lofty towers gave a great advantage to the besieging army. Being higher than the walls, the soldiers from the summit could throw darts and shoot arrows upon the Jews with great precision and effect, while the latter had little power in directing their missiles to adversaries above their heads. The Catapults and Ballistæ, too, though smaller than those on the ground, yet, from the advantage of situation, were able to sweep the walls of the defenders. The size and weight of the towers were such as to defy any efforts to overturn them in sudden sallies; and to guard against the action of fire, which had already been fatally used against the works, they were sheathed with plates of iron. Thus the poor imprisoned Jews were compelled to abandon the defense of this part of the bulwarks, and to listen, in agonizing, because powerless, suspense, to the hollow blows of the rams, as they fell heavily in measured succession upon the quaking wall.

"What heart can conceive the terrors of this season, as experienced by those who were surrounded, seeing no way of escape. We speak not of Jewish men so much as the poor, weak, tender women and little ones, and of the very aged, some of whom had heard the thrilling words of compassionate warning, when, melted into sorrow, they followed the steps of the holy sufferer, who bore his cross along the proud and stately streets of the city and bewailed the cruel death to which he was ignorantly doomed." "Daughters of Jerusalem," he said, "weep not for me, but weep for yourselves and for your children. For behold the days are coming in the which they shalt say, 'Blessed are the barren, and the wombs that never

bear, and the paps which never gave suck.' Then shall they begin to say to the mountains, fall on, us and to the hills cover us." Surely such must have been the language, secret if not uttered, of the terrified females, as they stole a glance at the tremendous array of those camps, swarming with a horde of fierce, brutal, sanguinary, licentious, devil-worshippers, who never knew what pity meant, and who were lured to the enterprise by nothing but the prospect of fully satiating all their vilest and ferocious passions. Surely such must have been the mother's moan, as she looked on her beauteous children, and pictured to herself the horrors of a life-long slavery, with all its hideous accompaniments, including the torturing deaths reserved for multitudes in the gladiatorial and other murderous spectacles of Rome. Imagination faint beneath the effort to realize for one moment what those endured who were now pent up in the tottering walls and towers of Jerusalem. (See *Judea Capta*, 138).

The siege had now proceeded during fifteen days, when, on the seventh of Iyar (about the end of April) the great battering ram, to which the Jews had given the name of Nico, or the Conqueror, made a breach in the outer wall. This gave the Romans admission into Bezetha, which they partly demolished, as they did also the wall through which they had entered; but the ancient city, both the upper and the lower, as well as the Temple, were still uninjured, and presented to the besiegers walls of greater strength than that which they had stormed. Titus now pitched his camp at a point called in memory of a glorious deliverance "the camp of the Assyrians," which seems to have been at the foot of Calvary. Here stood Rabshakeh and his host, when his insulting taunt was cast at "the virgin daughter of Jerusalem;" and here lay the proud Assyrian king himself, when he was made to hear the rebuke of Jehovah of Hosts whom he had defiled, and to feel his vengeance: "And the King of Assyria sent Rabshakeh from Lachish to Jerusalem unto King Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebua the Scribe, and Joah, Asaph's son, the recorder. And Rabshakeh said unto them, say ye now to Hezekiah, Thus saith the great King, the King of Assyria. What confidence is this wherein thou trustest; I say, sayest thou, (but they are but vain works) I have counsel and strength for war; now on whom dost thou trust, thou who rebellest against me? . . . Thus saith the King. Let not Hezekiah deceive you, for he shall not be able to deliver you. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the King of Assyria. Harken not to Hezekiah: For thus saith the King of Assyria. Make an agreement with me by a present, and come out to me, and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own

cistern, until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the King of Assyria? Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim; and have they delivered Samaria out of my hand? Who are they among all the gods of these lands that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hands?" . . . And Hezekiah prayed unto the Lord. Then Isaiah, the son of Amoz, sent unto Hezekiah, saying, Thus saith the Lord God of Israel, whereas thou hast prayed to me against Sennacherib, King of Assyria, this is the word which the Lord hath spoken concerning him: The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed; and against whom hast thou exalted thy voice; and lifted up thine eyes on high, even against the Holy One of Israel? Therefore thus saith the Lord concerning the King of Assyria, He shall not come into the city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it, for mine own sake, and for my servant David's sake. Then the angel of the Lore went forth, and smote in the camp of the Assyrians an hundred and four score and five thousand; and when they arose early in the morning, behold, they were all dead corpses.—Isa. 36, 37.

But now no miraculous interposition appeared; no angel of death smote the beleaguering host; for Israel's "Rock had sold them and the Lord had shut them up." From the Tower Hippicus to the valley of the Kedron the second wall was now exposed to the attacks of the Roman army; but it was as vigorously defended. John and Simon, forgetting their mutual animosities, strove to outvie each other in valor and energy; the former defending the Temple and Antonia, the latter manning the wall from the monument of John the high priest to Hippicus. The fighting men were animated with the strongest devotion to these their leaders, so that danger and death were defied in the execution of their commands. Sallies became more and more frequent, and prodigies of valor were performed on both sides; the day seemed too short for the zeal of the combatants, and the night was passed in armor. At length, after five days had been occupied in the assault of the second wall, one of the towers fell before the mighty battering ram, and Jerusalem lay open to the Romans. The part of the city which was now exposed was traversed by close and narrow streets, obliquely leading from the wall, and densely peopled by the clothiers, woolstaplers, and braziers. This quarter Titus proceeded to

occupy with a thousand choice troops, but abstained from breaking down the wall or dismantling the fortifications, while he prohibited his soldiers from pillage and massacre. There was doubtless as much of policy as of mercy in this moderation; he was desirous of preserving the magnificent Temple for his own glory, and was therefore reluctant to push the inhabitants to desperation; he knew moreover, that there was a large party in the city not averse to submission, but overawed by the powers of the factions. His leniency, however, injured himself; for the exasperated populace burned with indignation at the presence of the Romans and fell on them with fury in the narrow streets.

As usual in street fighting, the populace had the best of it; for they fought with the immense advantage of numbers; and of situation, knowing the turns, concealments, and shifts, and being able from the roofs and windows of the houses to pour down darts, stones, and all sorts of viler missiles upon their heavy armed and pent up adversaries. In vain the humbled and affrighted Romans rushed up and down the endless lanes, with lamentable cries to find the breach by which they had entered; and when they did find it, it was so narrow that but a few could pass at a time. Many were slain, and the whole would doubtless have left their bleeding corpses in the streets of Acra, had not Titus obtained succors, and secured to the survivors an ignominious retreat. For three days afterwards the Romans vainly strove to enter the breach; for the valiant Jews, with a noble contempt for danger, and animated, too, by their recent victory, presented their armed bodies at the openings, as an impregnable wall; nor was it till the fourth day that the vehement assaults of Titus with his whole available force, broke through that living barrier, and gave him a second time possession of the city. Improving by his late experience, he now razed a large part of that wall, and garrisoned those towers of it that were nearest to Zion.

The periodical pay day of the Roman troops had now arrived, and Titus determined to use the occasion for a grand pageant, with the double purpose of gratifying the pride and elating the spirits of his soldiers, and of infusing terror into the hearts of the besieged. The legions defiled before their commander in battle array, with all the glittering pomp of a review. The accoutrements of a Roman legion were not made for superfluous ornament, but those who conceived the system knew the value of show. The helmets and cuirasses of the common soldier were of glittering brightness, and on parade days, when these were divested of their ordinary leather cases, the flash and play of light was a splendid spectacle. The arms of the officers were frequently inlaid with the precious metals, and they rode gorgeously caparisoned chargers, purchased at enormous prices from the finest studs of Europe and Asia. The splendor was greatly heightened by the multitude of banners that danced in the air. "Every emblem that mythology could feign, every mom-

orial connected with the history of soldier-ship and Rome, glittered above the forest of spears; gilded serpents, wolves, lions, gods, genii, stars, diadems, imperial busts, and the eagle above all, were mingled with vanes of purple and embroidery. The most showy pageant of civil life was dull and colorless to the crowded magnificence of the Roman line." (See Salathiel ii, 281).

For four days this gorgeous sight was displayed in front of the walls, before the whole of the legionaries had received their pay. The Jews thronged to behold it, the whole of the northern cloisters of the Temple, and the wall of Zion, were full of crowded spectators, and roofs and windows of the houses were occupied with anxious faces, gazing on the spectacle with mingled expressions of wonder and consternation. But it passed away, and no sign of submission, no appeal for mercy, came from the forlorn city; its inhabitants had taken their determination and were sternly resolved to keep it. Yet the sunken eyes and gaunt features of those gazers told that famine was in the city, adding its horrors to those that before prevailed. Titus now pressed the siege with vigor, ordering the erection of new embankments; one against the Antonia, with a view to take the Temple, and another opposite the High Priest's monument, against the wall of Zion. But the former was greatly impeded by John, and the latter by Simon; for these leaders still made frequent and impetuous sallies, besides harassing the troops by a vigorous fire from the walls. The Jews, by practice, had now attained skill in the use of military engines; and as they had no less than three hundred Catapults and forty Ballistæ, which continually hurled stones and darts from the walls, the embankments proceeded but slowly. Josephus was therefore commissioned to speak to his countrymen on the wall, and to try his art of persuasion; but they paid little respect to the exhortations of one whom they well knew as a worthless renegade. Individuals, however, endeavored to flee from the miseries that were encompassing them; and that they might not be wholly destitute, swallowed pieces of gold before they crept out. Some of these contrived to escape into the country, though the slightest suspicion of such an intent was enough to insure the death of any one.

The scarcity of provisions was now so great, that the armed bands continually searched for it, breaking into private houses, and torturing the inmates to induce them to discover their stores. Those who were plump and in good case were marked as possessing food, and compelled to give it up; old men who held their food fast were beaten, and if the women hid what they had within their hands, their hair was torn for so doing; children were lifted up and dashed upon the floor, to make them forego the morsels which they were eating, and to which they clung with the pertinacity of famine. Some who crept out into the valleys to pick up wild herbs and roots, or to glean garbage from the verge of the camp,

were watched as they came back, and robbed of the sordid spoil. Many sold all their property for a single measure of corn, then shutting themselves into a closet would eat the whole at a meal, and die. Every kind feeling—love, respect, natural affection,—was extinct, through the whole all-absorbing want. Wives would snatch the best morsel from their husbands, children from parents, mothers from children; they would intercept their own milk from the lips of their pining babes. Those who were in the enjoyment of any degree of opulence or dignity were the prey of Simon and John. It was enough to accuse them of intending to desert, when they were instantly slain and their property confiscated. The factious captains effected a sort of courtesy in their abominations; he who had been plundered by John being handed over to Simon, and the contrary. They emulated each other in wickedness, and the one would think himself aggrieved if the other surpassed him in any act of barbarity. The historian delivers it as his solemn verdict, "that neither did any other city ever suffer such miseries; nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world." The circumstances of the poor starved wretches creeping forth to gather food, having been reported to Titus, he set ambushes to capture them. Five hundred in a day and sometimes more, were thus taken, who with horrible cruelty, were scourged and otherwise tortured, and then crucified in front of the walls. The merciless soldiers even amused themselves by nailing these miserable beings to the crosses in various distorted postures. At length the multitude of those so treated became so great, that "room was wanting for the crosses, and crosses wanting for the persons." How awful a retribution on that sinful Jerusalem, whose mad-dened multitudes, only seven and thirty years before, had been "instant with loud voices, requiring that the holy one of God should be crucified." Perhaps among the number thus treated, were some of the very individuals who had thus headed the crowds; from whose furious lips had burst forth the cry, "Away with him." "Away with him." "Crucify him." "Crucify him." . . . "A voice of wailing is heard out of Zion. How are we spoiled; we are greatly confounded. . . . for death is come up into our windows, and has entered into our palaces, to cut off the children from without, and the young men from the streets."—Jer. 9: 19-21.

It was about the end of the month Iyar, when, after seventeen days of hard labor, the Roman embankments were completed.

Four enormous banks now frowned upon the city, two near the Antonia, and two others near the High Priest's monument, facing the wall of Zion. But meanwhile another work had been going on from within, of which the assailants little dreamed. For John had excavated a mine beneath the walls of the Antonia, extending it under the banks of that quarter. As

his work proceeded, he had supported the ground with beams and uprights, and filled the cavity with faggots besmeared with pitch and sulphur; and now, when the Romans were congratulating themselves on the success of their labors, and trusting that as soon as the engines were brought up, the wall must give way, the Jewish chieftan set fire to his mine. The beams were soon burnt through and the whole embankments suddenly fell in with a prodigious noise. The volumes of smoke and dust that arose, for a few minutes concealed the character as well as the extent of the mischief; but the huge mass of flame that presently broke out, as the new materials descended into the fiery cavity, seemed to the astonished Romans the funeral pyre of their fond hopes. The other two banks were protected by the peculiarities of their situation from a similar stratagem, and on these the military engines were planted and already began to shake the wall with their heavy blows. But three heroic Jews, each bearing a torch, suddenly rushed out, and breaking through the midst of the enemy, regardless of the javelins that were hurled at them in showers, set fire to these machines. The Romans came thronging to save their engines, but were met by fresh bodies of elated antagonists from the walls. The battle raged fiercely around the flaming engines; the Romans endeavoring to drag them out of the fire, while gallant Jews held them fast, nor would the heroic three relinquish their hold on the great battering ram, though it was now encompassed with flame, and though the iron had become red hot. Meanwhile the fire had caught hold of the embankments themselves, and was raging with a fury that soon decided the fate of these no less certainly than that of their fellows. The Romans saw the mighty works, which they had constructed with weeks of weary labor, demolished by three famished Jews in an hour; and, depressed and crestfallen, retired sullenly to their camp. But the Jews, rejoicing in their glorious success, came pouring down from the heights of Zion with an impetuosity that nothing could resist, and actually proceeded so far as to attack the fortifications of the enemy's camp, slaying the guards, who dared not desert their post, and spreading panic through the host. Titus, who had been at the Antonia, seeking a place for the erection of a new embankment, arrived at this crisis, and found his army besieged, and almost taken. Not a moment was to be lost; wheeling round with some chosen troops, he fell upon the flank of the Jews, and prevented the arrival of fresh multitudes from the city. The latter, however, did not flinch, but facing round continued the battle, both in front and rear, with unabated valor and constancy. Having fully succeeded in demolishing the threatening works of the enemy, and spreading terror through his camp, they at length made good their retreat within their walls.

Disappointed and baffled, Titus called a council of war to debate on measures now to be adopted, when it was determined to

build a wall around the whole city, thus cutting off the possibility of its obtaining even the smallest succor from without, and rendering comparatively powerless the impetuous sallies of the garrison from within. To determine was to act; and so energetically did the legions labor at this work, that in three days it was completed, and Jerusalem saw herself enclosed by a wall of five miles in length, bristling with fortress towers, like a huge serpent that had wound its fatal coil around her, and whose mortal embrace would never be relaxed until she lay a shapeless and smoking ruin. Then began to be fulfilled the great and dreadful day of vengeance, the foresight of which had wrung from the pitying heart of the Lord Jesus, tears of sorrow.

"And when he was come near, he beheld the city, and wept over it, saying: If thou hast known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation."—Luke 19: 41-44.

"Then did the famine widen its progress, and devoured the people by whole houses and families; the upper rooms were full of women and children who were dying by famine, and the lanes of the city were full of the dead bodies of the aged; the children also and the young men wandered about the market places like shadows, all swelled with famine, and fell down dead wheresoever their misery seized them, as for burying them, those who were sick themselves were not able to do it; and those who were hearty and well were deterred from doing it by the great multitude of the dead bodies, and and by the uncertainty there was how soon they should die themselves; for many died while burying others, and many went to their coffins before that fatal hour was come. Nor was there any lamentation made under these calamities, nor was heard any mournful complaints, but the famine confounded all natural passions, for those who were just going to die looked upon those who were gone to their rest, before them with dry eyes and open mouths. A deep silence also, and a kind of deadly night had seized upon the city."—Josephus, wars, 5: 12, 3.

"The Lord hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line, he hath not withdrawn his hand from destroying; therefore he made the rampart and the wall to lament; they languished together. Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles; the law is no more; her prophets also find no vision from the Lord. The elders of the daughter of Zion sit upon the ground, and keep silence; they have cast up dust upon their heads; they have girded themselves

with sackcloth; the virgins of Jerusalem hang down their heads to the ground. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city. They say to their mothers, where is corn and wine, when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers bosom. What thing shall I take to witness for thee? What thing should I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea; who can heal thee?"—Lam. 2: 8-13.

The dread of pestilence had induced the factious chiefs to rescind their former tyrannical edict against the burial of the dead, and for some time the bodies had been interred at the expense of the public treasury. But the rapidly increasing progress of death rendered this now impracticable, and the only resource was to throw the corpses over the wall into the valleys that lay beneath.

It is reported that Titus, in going his rounds through these valleys, when he saw them full of dead bodies festering in the sun, with the thick putrefaction running about them, could not help groaning at the sight, and appealed to God that he was not a willing occasion of such horrors. But still no signal of submission was hung out upon the wall; no gate was opened to admit the besiegers; no band of deputed elders came forth with terms of capitulation. Jerusalem still maintained her stern resolve to die, if need be, beneath the ruins of her temple and palaces, but not to yield.

Many of the more timorous sort, however, contrived to desert to the Romans, notwithstanding the vigilance and severity of the garrison; but now a dreadful fate befel these. The artifice of swallowing pieces of gold before leaving the city having become known in the camp, the avidity of the soldiers, particularly of the Arabian and Syrian mercenaries, became excited, and with horrible barbarity they cut open the bellies of all such as they intercepted, searching for gold. Josephus narrates the shocking fact that in one night, above two thousand of these deserters were thus massacred. Titus expressed great indignation when this practice was made known to him; but, though he uttered severe threats of instant death if any should afterwards be found guilty of such barbarity, the love of money was stronger than the fear of punishment, and the practice was still pursued, though with more secrecy than before.

(To be continued.)

CONVICTIONS FOR POLYGAMY IN UTAH.

In response to a resolution recently introduced in the House of Representatives by Rogers, of Arkansas, calling on Attorney General Garland for information as to the number of convictions made for the offenses of polygamy, adultery, and unlawful cohabitation in Utah under the various

laws passed by Congress, United States District Attorney Peers has just forwarded to Washington a transcript of the records of his office showing the following figures: Total convictions for polygamy under the laws of 1862 and 1882, 16; total convictions for unlawful cohabitation under the laws of 1882, 497; total convictions for adultery under the laws of 1887, 8; total convictions for fornication under the laws of 1887, 8. The total fines and costs collected to date for violations of these laws amount to \$44 000.

Miscellaneous.

CONFERENCE NOTICE.

Central Nebraska district conference will convene at Clear water, September 22d, at eleven o'clock. All of the Saints and friends are invited to attend. It is hoped a profitable time will be had. LEVI GAMET, *Dist. Pres.*

The conference of Western Tennessee and Kentucky district will convene at Eagle Creek branch, Henry county, Tennessee, November 3d and 4th. P. B. SEATON, *Dist. Pres.*

The conference of the Southern Michigan and Northern Indiana district, will be held with the Saints of the Clear Lake branch, Steuben county, Indiana, commencing at ten o'clock, Saturday, October 13th. A large attendance is expected, and arrangements made accordingly. Saints, be there for the social meeting on Friday evening previous. The work in the district is moving. Come, praying the Lord to still work with and for us. Branch officers, have your branch reports properly made out, on blanks for that purpose, on sale cheap, at the Saints' Herald Office, Lamoni, Iowa. Also have them approved by the branch, and at conference on time. Elders H. Rathbun, J. J. Cornish, J. A. Carpenter, and James Horton are expected to be present. Others of the ministry, in adjacent fields, are hereby cordially invited to come over and help us, Bishop Blakeslee is expected to be present, of course. Should Elder B. V. Springer be in the mission at the time, we hope he will be at conference at Clear Lake. Asking the prayers of all Saints in behalf of the district. C. SCOTT.

The St. Louis district quarterly conference will convene in the Saints' new meeting-house, No. 2600, Elliot Avenue, St. Louis, Missouri, Saturday, October 6th, at two o'clock, for the transaction of business, and on the following Sunday at ten a. m. for worship. C. J. PEAT, *President*, JOHN G. SMITH, *Sec'y.*

CAMP-MEETING.

The Camp-meeting convened at Wilber, Nebraska, on Saturday, August 25th, at eight p. m., and organized by choosing James Caffall president, Hyrum O. Smith Secretary, H. C. Bronson chorister, and Isaac Anthony, Oscar Savage and Andrew Wood, police. The programme for each day was prayer meeting at nine a. m., and preaching forenoon, afternoon and evening. The speakers were C. Derry, W. W. Blair, R. J. Anthony, James Caffall, H. C. Bronson, C. H. Porter and H. O. Smith.

The grove in which the meeting was held was far enough away from town to insure against interruption and yet near enough to be handy to the depot, and quiet and order reigned throughout. The attendance was small but a most excellent feeling prevailed among the Saints. A very noticeable feature was the excellent prayer meetings, the Spirit often bringing tears of joy to the eyes of the participants. The preached word was in most instances attended with the power of God and nine precious souls were buried with Christ in the liquid wave. There were twenty-five preaching services and eight prayer-meetings. The closing sermon by Bro. R. J. Anthony was most excellent and at its close a lady came forward and with tears running down her cheeks requested baptism at his hands which

was attended to at nine a. m. Monday morning, making nine in all baptized. Several sick were administered to with good results and two children blessed and the Saints parted feeling that it was good to meet together and that this would not be their last camp-meeting at Wilber. They have an excellent grove and a fine band of earnest working Saints. The seed was sown in many hearts and prejudice removed and a prospect for an ingathering in the future. The only sad feature of the meeting was the parting at its close, not knowing that we would ever meet again but we felt strengthened and encouraged and went out with renewed determination to work for the Master more earnestly than ever and with a heartfelt wish for many happy returns. HYRUM O. SMITH, *Sec'y.*

BORN.

BURGESS.—To Bro. Samuel and Sr. Eveline Burgess, June 21st, a daughter; blessed by R. Etzenhouser, and named Sybilla.

MARRIED.

SAVAGE.—BARKDALL.—At Wilber, Nebraska, September 2d, 1888, Mr. Edward Savage and Mrs. Rose Barkdall; Elder Levi Anthony officiating.

GAMET.—PEASLEY.—At Logan, Iowa, September 4th, 1888, by Elder Phineas Cadwell, Bro. Lemuel G. Gamet and Miss Clara G. Peasley, both of Little Sioux, Iowa. An enjoyable time was had at the residence of Mr. and Mrs. E. G. Tyler.

DIED.

PETTY.—At her residence, No. 2413 North Ninth street, St. Louis, Missouri, of typhoid malaria, Rachael, daughter of Bro. and Sr. Petty. Many mourned with the bereaved. The funeral cortege was very large and manifested interest in the burial service. The Hall was crowded on the occasion of the funeral sermon. Service at the house and Hall by R. Etzenhouser.

DOWNEY.—At Leon, Iowa, August 14th, of consumption, Sr. Ellen, wife of Bro. James Downey, after an illness of some months, aged 29 years. She leaves a husband and four little children to mourn their loss. She with her husband was baptized in January, 1884, by Thomas Wellington. Funeral services by Thomas Wellington at the M. E. Church, Leon, Iowa.

THOMPSON.—Elder H. H. Thompson, of Providence, Rhode Island, passed away August 16th after a lingering illness. The cause of his death was pyaemia. The funeral was solemnized at his late home on Sunday, August 19th, Elder F. A. Potter officiating. A large number of friends were present to pay respect to the memory of one whom in life they had loved.

Conference Minutes.

WELSH MISSION.

Conference of the above mission was held at the Saints' Chapel, Llanelly, April 29th; T. E. Jenkins, president; D. Lewis, clerk. The eastern district was reported:—Branches 6, seventies 1, elders 19, priests 8, teachers 1, deacons 2, members 55, baptized 8, removed by letter 3, expelled 1, total 86; William Morris president. Western District was reported:—Branches 2, elders 11, priests 4, deacons 2, members 50, died 2, total 67; D. Lewis, president. North Wales was reported:—Branches 1, elders 1, priests 1, members 4, total 6; J. E. Hughes, president. Book account was reported from October 30th, 1887, to April 28th, 1888. In hand when last reported, £12 8s 5d. Received since £2 1s 8d. Paid for postage 2½d. In hand £14 9s 10½d. D. Lewis, secretary. Address by J. R. Gibbs in English. The sacrament was administered by J. R. Gibbs and D. Williams. The gifts of the Spirit were enjoyed to the edification of the Saints assembled. The authorities of the church were sustained, Joseph Smith, president. Bro. T. E. Jenkins, president of Welsh Mission, J. R. Gibbs, assistant; William Morris president of Eastern district, D. Lewis, president

of Western district, and all the elders, priests, teachers, deacons and Saints. At 6 p. m. preaching by D. Lewis, (Dewi Chwefror,) and T. E. Jenkins. Adjourned to meet at Aberaman, October 28th.

ALABAMA.

Conference convened at New Hope branch, Monroe county, Alabama, at 10 a. m., July 14th, 1888. Elder G. T. Chute, president, S. E. Loveless secretary *pro tem.* The following branches reported: Butler 33, 1 died; Lone Star no change. Elders reports: J. G. Vickery, G. R. Scogin, Manning K. Harp and G. T. Chute. Priest A. M. Vickery and teacher W. S. McPhearson. Bishop's agent, J. G. Vickery, reported: On hand last report \$43 85, at present \$58 85. A committee was appointed to visit the Butler Springs branch (colored); also one to visit and labor with the Lone Star branch. On motion the officials of the district and the general authorities of the church were sustained. Preaching at night and at 11 a. m. Sunday by G. T. Chute; at night by G. R. Scogin. The meetings were well attended and a good spirit prevailed. Adjourned to meet at the Pleasant Hill branch, Butler county, Alabama, on Saturday October 20th.

TEXAS CENTRAL.

Conference convened with the Texas Central branch, July 21st and 22d, E. W. Nunley presiding. Elders reports: E. W. Nunley (baptized 4), L. H. Ezzell, S. R. Hay, J. W. Bryan (baptized 1). Priest F. G. Gaugh, Teacher J. L. Wilson, Deacon C. A. Shurter. Bishop's agent reported: Received since last conference \$166.35, expenditures \$150; balance \$16.35. Found correct and adopted. The district president, secretary and Bishop's agent were sustained. Branch reports: Texas Central 35; 2 baptized, 4 expelled, 2 died. Elkhart 26; 2 baptized. Preaching during the session by Brn. Nunley and Ezzell. Adjourned to the call of the president.

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THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, he is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 802.

Lamoni, Iowa, September 29, 1888.

No. 39.

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, Sept. 29, 1888.

PROCREATION IN THE MILLENNIUM.

A BROTHER asks:—"Will the Saints in the Millennium propagate their species? How can they when they 'neither marry nor are given in marriage?'"

To this we reply, that the last quotation refers to resurrected Saints, as may be seen by the following:

"And Jesus answering, said unto them, The children of this world marry and are given in marriage; But those who shall be accounted worthy to obtain that world, through the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."—*St. Luke 20: 34, 35, 36, Inspired Translation.*

This text defines who, in the Millennium, "neither marry nor are given in marriage," and implies that those not then resurrected from the dead, will not be restricted from "marrying and giving in marriage," even though "accounted worthy to obtain that world."

We can see no reason why the Saints living at the time of Christ's second coming and the ushering in of the Millennium may not propagate their species, but we see many Scripture texts which prove they will; "for marriage is ordained of God unto man; wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end [object, purpose,] of the creation; and that it might be filled with the measure of man, according to his creation before the world was made."—*Doc. Cov., 19: 3.*

That the earth will "be filled with the measure of man, according to his creation before the world was made," at the coming of Christ and the Millennium age, is neither reasonable nor Scriptural, as we see further on. And why may not Saints who are still living at the second advent

of Christ marry and rear families of children?

Of these times the Lord has this to say:

"For behold I create a new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that has not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and the dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—*Isaiah 17-25.*

These, the Lord says, are his people—"my people," "mine elect," "the seed of the blessed of the Lord, and their offspring with them."

So great will be the age to which these will live who are born in the Millennium that "there shall be no more than an infant of days," as now, but of years instead, so much greater will be the appointed life of man. For up to the age of "an hundred years" the person may be reckoned still a "child" and in his childhood. The 23d verse is clear and to the point, for it says:—"They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." And all this is in furtherance of the fact already stated, that, "marriage is ordained of God unto man; therefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end [purpose] of its creation, and that it might be filled with the measure [number] of man according to his creation before the world was made."

In harmony with the foregoing we have this:

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man; and they shall see signs and

wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and and they shall behold blood and fire, and vapors of smoke, and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven; and the remnant shall be gathered unto this place; and then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels, and he that watches not for me shall be cut off.

"But before the arm of the Lord shall fall, an angel shall sound his trumpet, and the saints that have slept, shall come forth to meet me in the cloud; wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.

"Then shall the arm of the Lord fall upon all nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro; and the heavens shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

"And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord; for I will say unto them, these wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

"And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver."—*Doc. Cov., Sec. 45: 6-10.*

Paragraph 10 makes it clear that the wor-

thy Saints living at Christ's glorious coming "shall abide the day, and the earth shall be given them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver." To this agrees the revelation, which says:—"And he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to them to die at the age of man; [but the resurrected Saints can not "die any more."—E.D.]; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye."—Doc. and C., 63: 13.

And in Doctrine and Covenants, 98: 5, we find this corroborative testimony:

"Behold it is my will, that all they who call on my name, and worship me according to my everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts; yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth), but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious."

And in further proof we cite Isa. 66: 15-22; Jer. 31: 27-40; Ezek. 36: 24-38; 37: 21-26, etc., etc.

IMPORTANT NOTICE.—DELINQUENT SUBSCRIBERS.

By request of the Business Manager we again call attention to the list of outstanding balances due the Herald Office, on account of books purchased and subscriptions for the HERALD, HOPE and other publications.

The business interests of the publishing department are suffering on account of the long lists of delinquents who fail to give even ordinary attention to the payment of these obligations.

The Board of Publication in their endeavors to supply the Saints with church literature containing the good news of the spread of the work and the manifestations of divine favor upon the Lord's people need to be promptly and properly sustained in order to continue this good work, and to publish it to the world. In this they should be heartily and faithfully sustained. Promptness in payment insures success in this work; while long and continued failure so to do

greatly retards and hinders it; often making the undertaking very burdensome, for means must be had to continue it.

The publishing department has lost, and is still losing large amounts by being compelled to drop long lists of accounts which have never been paid.

Some who are in arrears notify us from time to time of their intentions to pay, sending part of the amount as it comes to them, thus showing that they remember their obligations. With such the Board is willing to be, and has been, lenient.

But a long list of others is carried who seemingly fail to consider that money due the Herald Office should be paid as fully and as promptly as any other debt; or that it is a sacred obligation.

The publishing department is an important branch of the Master's service, and all should see that in their stewardship they deal justly with it. Thus all may become *helpers* in the good work. None need be a hindrance, nor should they be such. No offense is intended in this, and none should be taken. All can see that the subject requires "plainness of speech."

"PAY THAT THOU OWEST" the Herald Office.

EXTRACTS FROM LETTERS.

Bro. James Steel, of Oakland, California, wrote September 12th:

"Once when out in the country, away from the city's noise and confusion, in the afternoon while yet the day was strong, alone and feeling lonely as one will sometimes away from home, I was startled by the sound of music above me in the air. It was the sweetest music, so delighting that I was enraptured by it. It charmed me to such a degree that I could but listen to it. I am quite sure it was much from the heavenly spheres. It continued for some time. My soul was moved to peace while my eyes suffused with tears of joy as I experienced the foretaste of the music which the dwellers in the heavenly land are permitted to enjoy; and the like of which this world can not produce."

Bro. Steel also states that at his baptism in San Pete county, Utah, by Bro. Thomas Job, a special witness was vouchsafed to him of the work.

Bro. Blair wrote from Plum Hollow, Iowa, Sept. 17th:

"All goes fairly well. Forty-five have been baptized here, at Wilber and Nebraska City, since I came here thirty days ago, and many more are "almost persuaded." The outlook is cheering indeed. Hope to be home by next Monday or Tuesday."

Bro. R. C. Evans wrote from Waterford, Ontario:

"We are having good gospel times here. I am well and preaching nearly every night. Have baptized twenty-four here since July 12th."

WE clip the following friendly notice from a recent issue of the Wilber, Nebraska, *Opposition*:

"The camp-meeting of the Latter Day Saints in Castor's grove closed on Monday. It gave much satisfaction to the church and the visitors and was a success in every particular, to which success the activity of Elder Levi Anthony contributed largely. Nine persons were baptized during the meeting. Besides the resident elders there were in attendance Elder W. W. Blair, of the First Presidency, Elder James Caffall of the Twelve, Elder Charles Derry of the High Priests' Quorum, and Elders R. J. Anthony, H. O. Smith,

H. C. Bronson, and C. H. Porter, of the Seventy."

Also the following from the Blue Rapids, Kansas, *Times*, of September 6th:

REV. WILLIAMS, PASTOR OF BAPTIST CHURCH OF BLUE RAPIDS CHALLENGED.

Reverend Sir, I am informed that at a mission concert recently held in your church, you attempted to instruct the children and members of your Sunday School and congregation in such manner as to misrepresent historical facts and bias their minds unfavorably toward the Church of Jesus Christ of Latter Day Saints, some times called Mormon. Among which statements you are said to have taught that the conception and faith originated with Sidney Rigdon, who induced Joseph Smith, as a person more unscrupulous and bold than himself, to aid in laying the foundation of said Mormon church; and that the Book of Mormon had its origin in the writings of the Rev. Solomon Spaulding, &c., which statements I unhesitatingly pronounce to be mischievously, if not maliciously false, and hereby demand a retraction, or that you defend your assertion in open debate in Blue Rapids not earlier than the first day of October, nor later than the 30th of said month; or rest under the charge of having slanderously assailed the origin and character of an innocent people.

JOHN D. BENNETT,

Secretary of the Northwest Kansas district of the church hereinfore named.

P. S.—Any communication, if made in writing, left in the care of Z. Decker and Wm. Scott, will meet prompt attention. B.

Dated at Blue Rapids this 4th day of September, 1888.

EDITORIAL ITEMS.

BRO. JOHN HAWLEY, of Dow city, Iowa, writes from Sheridan, Worth county, Missouri, September 12th, on his way to Texas field, and preaching by the way; that by request of brethren and officers of the Nodaway district, he has spent some time in labor there and in Worth county. Bro. Hawley had baptized five in the Galland's Grove district, by request; and had been in Missouri some two months preaching from place to place and from house to house; feeling happy in the work, confident in the Lord and satisfied that a good work will follow. We assure Bro. Hawley that no one will scold, for the service he has been rendering in that field, unless it should be his co-workers in Texas, who may be anxious for their own field. May God give grace to the believer, and permit the fruitage of good sowing to follow the teaching of Bro. Hawley and all who like him labor cruselishly for Christ's cause.

Bro. E. W. Nunley, writing from Wheelock, Texas, September 3d, mentions that he may have to move from his present locality. Some are believing "our report," and other some are disturbed by that, and altogether it is unpleasant in situation. Bro. Nunley desires the isolated and scattered Saints to write him concerning their respective locations.

Bro. John D. Bennett has the consent of the presidency to labor as indicated in his letter, under the jurisdiction of the one

in charge of the mission, who we feel assured will have no objection to good labor being done his field.

Original Poetry.

TO M. E. L.

While journeying on the upward road
Toward Zion's gates with lighter load,
Still look to Christ! in Him confide.
Lo! He will be thy Rock, thy Stay
To keep thee in the narrow way,
And all thy footsteps He will guide.

All bright the path and straight the way
That leads to Heaven's unending day,
And they who walk in it are blest.
No thorns nor briars there are found,
And peace and joy in it abound;
There's love forever and sweet rest.

Be this thy portion, whilst thou stay
On earth, to walk in wisdom's way,
For she doth cheer life's cloudiest hour;
Since thou hast heard "Come unto me"
As is thy day, thy strength shall be
'Till thou art saved by Faith's own power.

PLANO, Ill., Feb. 14, 1888.

AUBIA.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

PRAYER LEAGUE.

Concert for Thursday, October 4th, 1888.

Memory Texts, Psa. 20: 1, 2; Rev. 15: 4.

Subjects for prayer, The Australian and Welsh Missions, together with the work in Utah. For the sick and afflicted who have requested our prayers, among whom is sister S. A. R.

HOME COLUMN MISSIONARY FUND.

Sr. Mary J. Page, San Benito, Cal.....	\$1 00
Sr. Zena Page San Benito, Cal.....	25
Sr. Jessie Butterfield, San Benito, Cal.....	50
Sr. Lucinda Creamer, San Benito, Cal.....	25
Sr. Sarah P. Carroll, Pittsfield, Ill.....	50
Sr. Emma N. Carroll, Pittsfield, Ill.....	30

LAMONI, IOWA, Sept. 20th.

Dear Sisters:—I feel as though I ought to write a few lines; but while there are so many that are more competent I shrink from the task. I wish to say to the sisters that to my mind the Prayer League is just right; and as to the time of meeting, sister Eleanor has said as near 10 o'clock as convenient, so if afternoon suits some better they have the privilege of so doing. To me it seems if the Lord's Prayer were taken out of the requirements, the League would be worthless. I may be wrong but this is my way of thinking, for I can not pray from the heart when I have any ill will towards any one. I have tried it. I can not ask the Lord for favors until I feel that he has pardoned all my short comings; and I am sure he will not forgive me while I hold hardness against my brother or sister. Dear sisters, examine yourselves just one moment. Have you ever received a blessing in answer to prayer while you held hardness, or ill-will, or malice in your heart towards any one? When I consider my own nothingness I can but exclaim, What am I that I must be offended so easily and so deeply that I can not forgive.

There is another subject that has been discussed a great deal, and perhaps enough without my adding my say; but still, I believe I will say a

word or two. This is the subject of dress. I believe we ought to dress plain. The quaker dress always looked neat to me, except the bonnet. If we could dress so that when we go to church we would have no cause to think of our dress or cause any one else to think of it, I believe we would be in the right way. One says, let the beauty of our garments be the work of our own hands, and that means we can make them just as beautiful as we please if we do it ourselves. Now I will tell you how I look at that. I saw a girl of ten summers showing a garment to some friends, and her mother spoke up and said, "The beauty of the garment is, *she made it herself*;" and it brought to my mind the saying, "Let the beauty of your garments be the work of your own hands." For my part I believe the material for our clothes should be plain, and that they should be made plain and neat. I believe that it is just as much sin to dress unbecomingly ugly as it is to dress unbecomingly fashionable. I am very much in favor of the Directoire suits now worn so much. They are both neat and plain, also comfortable, and are recommended by physicians on account of the weight of the dress's resting on the shoulders instead of the waist. I hope to hear from others on this subject, for a dress reform is greatly needed.

Ever praying that we may walk in a pleasing manner before our Father in heaven, I remain your loving sister,
AUNT P.

ROSSVILLE, Texas, Sept., 6th.

Dear Sister Frances:—I come this evening knocking at the door of the Home Column, for a little chat with my sisters, and if I can by so doing offer a word of comfort, or a thought by which even one may be benefitted, I shall feel most happy; but, and if I benefit no one, I feel it will be a relief to me to communicate my feelings and thoughts to you, as I am living mostly among the world, away from any branch of the church [and only privileged to meet with our branch once in four or five months. Only those who are situated like this can realize the benefits of the Home Column to us who have so few to talk to of our hopes and desires, and in hours of darkness and gloom to go to for comfort or instruction. How eagerly we grasp the dear *Herald*, and first scan the letters of our sisters, often finding a letter just suited to our case, offering comfort and relief in our present trials and perplexities. Then again, some one has written upon a subject that has been occupying our mind, and thoroughly coincides with our views. This strengthens us, and we are more confident that our ideas were properly directed. But, my dear sisters, while we have not the privilege of enjoying the society of each other, let us at all times remember and be thankful that we have One to go to who is dearer than a sister, and on whose counsel we can fully rely. Though he sometimes hides his face from us for a season, yet it is in mercy that he hides us, for it were all bright and joyous we would soon forget from whence came the light and to whom we are indebted for all the blessings we enjoy. I feel that the dear Savior sometimes withdraws himself from his children to show them how utterly miserable and forlorn they would become if left to themselves. He sometimes permits us to struggle and wrestle alone in our darkness to show us how weak we are in ourselves, and that we may

more highly appreciate his divine guidance, and thereby keep ourselves humble and in a prosperous condition to receive his blessings. Are we not taught in the Scriptures that the Spirit of God dwelleth not in unholy temples. The question then is How are we to prepare our hearts for the indwelling of the Holy Spirit? Is it not by a strict compliance with all the requirements of our blessed Lord; to cultivate all the Christian graces; to be meek, gentle, patient, truthful, loving, honest and upright, in all of our dealings with our fellow men? Can we have his Spirit if we are unkind or bitter towards any, even those who are not of the household of faith? Our blessed Lord when he was reviled, reviled not again, but prayed for his enemies. What a great responsibility rests upon us as children of God! Do our children and friends see that our daily walk and example is consistent with our profession? Are our actions so guarded that those whom we associate with may be benefitted, and be constrained to acknowledge that the Lord is with us. I sometimes fear that we are not zealous enough, not as anxious as we should be for the conversion of others. Oh! how terribly disconsolate must be the life of one who is without God in the world, and no one to look to but themselves, or weak humanity! I do not think I would care to live, if I aimed at no higher life. How we pity such ones! For what are they striving? What will be their reward for a lifetime of toil and disappointments? How different the Christian's consolation. With what joy he looks forward to a life beyond. Should we not be especially kind to such unfortunate creatures? Some may say it is their own fault. This may be partly so, but not altogether. Some one else may be in a measure to blame. It is not all who have had the proper training. How carefully then ought we to be in the raising up of our dear little ones that a charge may not be laid at our door.

I do not feel like closing without speaking a word in behalf of the Prayer League. I, like many of my sisters, have been tardy in sending my name, but not through lack of interest, for indeed I have been much interested from the first, but thought to wait for further developments, though I felt sure the move was directed by the Holy Spirit. For some weeks before I saw the notice of it, I had been observing a day in the week for fasting and prayer, and had felt greatly benefitted by it. During this time I was impressed to make a proposal to the sisters of our branch the next time I had an opportunity for meeting with them, that we select some particular subject for prayer, and enter into a covenant to pray for it until the next meeting, at which time there could be another subject appointed. For instance, select some particular friend or relative and pray for their conversion, and I think it would be a means for bringing many into the fold of Christ; and select other subjects, such as for the upbuilding of the cause and spread of the truth, and whatsoever we felt we were most in need of. But when I saw sister Eleanor's proposal I felt to wait and see how it would terminate, feeling sure it was a move in the right direction and that the sisters would unite with her. Though I have not as yet legally joined the League, yet I have already been benefitted by observing its appointments. I sometimes feel a hesitancy in joining, on account of my unwor-

thiness, and for fear that I may through manifold cares fail to be as punctual as I should be, or that our *Herald* may not always reach me in time. I have felt that I could observe the appointments, without joining the League, but I fear that these thoughts are only a trick of the adversary to cheat me, and as I desire to do all I can for the work of the Master, I now feel anxious to have my name enrolled. May God graciously bless each one of his band of workers, and lead them on to victory, as I feel that he will, for Jesus is our guide and he will conquer sin. Pray for me that I may be steadfast, unmoveable, always abounding in the works of the Lord, and that my efforts to bring up my little ones for God may not be in vain. I believe that the Lord will give me my family. Ever praying for the good of the cause, I am your sister,

MARY DELL KUYKENDALL.

OENAVILLE, Texas, Aug. 18th.

Dear Sisters of the Home Column:—I believe there will be much good, yes, very much good done by our united prayers to God, who heareth the ravens when they cry, and if not even a sparrow can fall to the ground without his notice, will he not hear his children when they come, uniting their supplications for the same thing? Surely he will; and not fail to answer us, if we ask, doubting nothing. We must believe that he is, and that he is a rewarder of them that diligently seek him. He says in his word, "Ask, and it shall be given you." Does it mean may be so, or does it mean will be done? I surely believe the word. He also says where two or three are met together in his name, he will bless them. Paul says, "I exhort therefore that first of all supplications, prayers, intercessions and giving thanks be made for all men; for this is good and acceptable in the sight of God our Savior." If it was good for the saints to pray in Paul's day, for anything, it surely will apply to us; for we are taught the same gospel that Paul taught.

Sisters, I hope we will all be more united on the same thing. I have an afflicted family, and I hope that when the time comes for my husband and little daughter to be prayed for, that our prayers may go up as one voice. The 13th of last month, we were made sad by the death of our beloved sister, Isabelle Holcomb, whom we loved dearly; but she is now in peace.

Your sister in the one faith,

FLORENCE JENKINS.

Dear Sisters of the Home Column:—When I read Bro. Joseph's reply to those men representing the Strangite faction, and his statement in regard to his position relating to societies organized by men, I was so pleased with his coolness, decision and courage that I thanked the Lord sincerely for placing just such a man at the head of his church. When occasion calls for a man to fill a place of trust in God's house, He knows where to find him. He knew it did not require strength of character to be a witness to the Book of Mormon, but honesty, and that was sufficient for the purposes of the Almighty.

The work of God is onward; there are many noble souls responding to the call of the Master, and the ripened grain is being gathered to the garner of the Lord. While some are laboring faithfully for the Master, there remains much to

be done; and duty calls loudly at our doors to be up and doing, as there remains but an hour of sunlight in which to labor. There is a sister weighed down by sorrow and grief. See! She she has sunk beneath her load. Let us help her to arise and start again on her journey. There is a brother who has laid down his sickle, and joined a group of idlers who seem lost to everything but the pleasures of the hour; let us try to win him back to duty. It is painful to think that some will have to say, "The harvest is over and the summer is ended, and we are not saved."

Let us be among the wise; let us work in the living present, that when the Master comes, He may present us each with a crown of life. So let us do that each one may wear that crown gracefully, and feel that it is rightfully his. Let us remember that with God, merit is the test of favor; and that the Lord has no favorites, but that in every nation he that fears God and works righteousness the same is accepted of him. Sisters, let us unite as much as it is possible, that when the evil power goes forth in persecution against God's people, we may be prepared to act. "Union is strength." The time we have in which to labor, compared to the cycles of eternity that will revolve their ceaseless round, is as a drop in the bucket; "then let the little while between, in its golden light be seen."

CANDACE.

Correspondence.

MAGNOLIA, Iowa, Sept. 14th.

Dear Brethren:—Since General Conference my labors have been in Galland's Grove, and Little Sioux districts, also in north-western Nebraska, returning from which I attended by request, the Plum Hollow and Wilber Reunions; the former in Fremont county, Iowa, and the other in Saline county, Nebraska. These Reunions have been duly reported by another pen. The work in Galland's Grove and Little Sioux districts is going forward and improving in prospect and actual progress, with some exceptions; and I trust that by the wise and persistent efforts of district and local ministry every obstacle will be removed.

By reports from Bro. Charles E. Butterworth I learn that he is being enabled to do a good work in Galland's Grove district. He is a faithful, persistent and safe laborer; does not seek to labor in pastures rich and green, but strikes out into the world, and among the weaker branches where they need help. His labors are always acceptable, and are wisely given. He has been successful in leading quite a number into the church, and awakening others to look after their spiritual interests. Elder Warren E. Peak has been laboring very acceptably in the Little Sioux district, and Magnolia has been favored with his efforts in six able discourses during this week. He has baptized one, and thrown much light into the minds of others; his efforts are well received. He has gone to Logan to preach to-night. I learn that Elder Davis is preaching in this district, but as I have not heard from him direct, I can say nothing of his labors; but I trust he is doing good.

Our quarterly conference in Persia was well attended throughout, and a good interest manifested. I am pleased to note that some of the local ministry are waking up to a sense of their duties,

and are occupying school-houses around the country. I trust that every man upon whom God has laid the duty to preach the gospel, will arise in the dignity of his calling, and in meekness and humility discharge his duties, seeking divine aid, and using every God-given power to qualify themselves for the work, that they may be workmen approved of God and his Saints. And I would urge that the Saints, both officers and members, encourage these local ministers in their efforts to fill their callings, by their willing attention and earnest prayers; and thus let these ministers see and feel that their efforts, however feeble, are appreciated, instead of absenting themselves from the meeting when "only a local elder or priest" is going to preach, thus frowning down their efforts. The traveling ministry are called chiefly to go out into the world where the local ministry can not go, and if we will not honor the least of the brethren of Christ, we do not honor Christ; hence he will not honor us, and we will be barren and dead, only fit to be plucked off from the True Vine. I am satisfied that the attention of the Saints needs to be called to this matter. The local ministry have been set at naught, and their efforts frowned upon. Such things ought not to be in God's kingdom. "Offenses must needs come, but woe unto them by whom the offense cometh." Let us be one, and do our feeble part, and encourage others to do their part, in this work of the restoration of all things in these last days. Let us honor every man in his calling.

While in Dawes county, Nebraska, I was blessed in preaching the word on the Bordeaux, and at Shepherd School-house, near Hay Spring; also at Hurford School-house. I would have been pleased to have found more spiritual life among the scattered Saints there. I can not doubt that they have a degree of love for the work, but a greater degree of holy zeal, would have set off that love to greater advantage; for then the world would see it, and who can tell how many hearts they might have led towards the kingdom of God? The Spirit of God has no fellowship with the spirit of the world; hence both can not dwell in the same heart at the same time. I love those Saints, and I want to see them full of spiritual life, and leading their children and neighbors therein. I visited "Evergreen" on the Pine Ridge, some forty miles west of Chadron, at the request of Elder Daniel W. Shirk. He had on the gospel armor, his sword was unsheathed, keen and bright. Whatever his name may be, he is no *shirker* of duty. He is not ashamed of the cause of truth, but with arm bared for the fight he plunges right into the thickest of the conflict, and is doing a good work. He has his peculiarities, but he is overcoming his traditions and keeps the truth in view. He had baptized five before I got there; they were father, mother, daughter and two sons of a noble family, who will be ornaments in the kingdom of God, or I did not read their spiritual horoscope aright; (pardon that hard word). I preached ten discourses and organized a branch, as has been reported. There was a splendid interest, and I trust Bro. Shirk will gather in the sheaves. One stranger, with tears in his eyes, handed a dollar to Bro. Shirk, telling him to give it to the preacher. Could I help but feel that that a son of Israel was there? I left that part with the "God bless you" of the people on my head, and my prayers for their spiritual growth will continue to ascend.

I tried to open the doors in Chadron but the elements were against me. I was kindly given the use of the Congregational Church, at the request of my son-in-law and daughter, Mr. and sister VanEaton. But every night but one storms arose and prevented meetings, although I was on hand. One night I preached; only a few were present, and the result I have not learned, as my appointments necessitated my leaving. The minister visited me at Mr. VanEaton's. We had a long and pleasant talk. I presented our view of Christianity. He acknowledged every point, and I am satisfied he did it cordially. He is one of the most liberal ministers I ever met outside of Christ's Church. I hope he may yet find his way into the kingdom. There was one soul in that town that I especially desired to lead into the kingdom of God; but my desire was not granted; yet I have hope that he will take his stand, and yet be valiant in the ranks for truth, as he is now valiant for it outside of the ranks. When he shall "put off the old man," and put on the "new man, which is Christ Jesus," then will the peace of God flow unto him as a river, and the still small voice of the Spirit of God, shall bear witness of his sonship in the redeemed family, as an heir of God, and joint heir with Jesus Christ.

Asking pardon for this lengthy epistle, I subscribe myself, your brother in the gospel of peace and love,
CHARLES DERRY.

COOKS POINT, Texas, Sep. 7th.

Dear Herald:—Since writing you from Bandera, I have labored at Pipe Creek and Crocket School-houses; assisted by Bro. J. A. Currie, Jr. A good interest is manifested at both places. Being notified by Bro. Renfroe that the sect known as Christians had made an attack on us near Milano Junction, I make ready to meet the issue; and on the 10th of August went to San-Antonio; held meetings there until the 15th. Thence to Milano Junction; Bro. Renfroe met me at the depot with conveyance to his house. The man whom the Christians were going to have meet me and demolish Mormonism, would not come. His name is Lincoln. I think the reason he would not come was this: Bro. H. C. Smith pulled him too hard five or six years ago, at Paige, Bastrop county, this state. We had an arbor built and began a series of meetings on the night of the 18th of August. Bro. Ezzell arriving on the evening of the 17th, we began our meeting as above stated, being glad to have the assistance of Bro. Ezzell, and entered upon our duties feeling well.

On the 21st of August Bro. Ezzell was taken with chills and fever, leaving the work on me alone. The good Lord being the guide, the meeting went on until the 24th, when I had the pleasure of baptizing seven. On Sunday the 26th we began meetings about eight miles further east, in the neighborhood of brother Skinner's. One more was baptized on Monday, making eight in all. The meeting continued until Sunday night, September 2d. On Friday night during services I was speaking on the divine mission of brother Joseph, the martyr, and the Book of Mormon. I quoted Isaiah 29th and 12th verse; just as I got through with the quotation one of the baser sort yelled out, "That's a d—d lie;" then stuck spurs to his pony and fled for other parts. The people are very much disgusted with such conduct and

will use every means possible to catch the chap. I came home on Monday the third instant with my wife, son and two daughters. Will preach some here and rest a week, and return to the same place and organize a branch on the 15th of this month with 18 members.

On the 7th instant brother E. W. Nunley called and spent the day with me, which was a pleasure to me, the day being spent in conversing on the gospel of the latter days. Letter from Bro. Moore, just received, is also encouraging; God bless him I pray. With kind regards to all,
I am yours in bonds,

I. N. ROBERTS.

FLAGLER, Iowa, Sept. 15th.

Editor Herald:—Elders Bozarth and Roth of the Latter Day Saints have just closed a short series of meetings here. These gentlemen preach gospel truth just as all people should be taught. While here we had the pleasure of hearing them and on our return home we compared notes and find them correct in all quotations. Their explanation of baptism is enough to cause the world to say, "I will go and be baptized according to John's baptism, as we are told, 'Except ye be born of the water and the Spirit ye cannot enter into the kingdom of heaven.'" There seems to be a great deal of prejudice in the minds of many in regard to your church, which is decidedly wrong, and we are satisfied that if we had more such men as Messers Bozarth and Roth to travel and preach the true gospel that prejudicial feelings would be out of existence before long. At first when they commenced their meetings the attendance was small, but at the close the house was crowded; which shows that our citizens are becoming more enlightened; and showed their appreciation of gospel truth, that was being preached. The immersed three converts which we learn were added to the Church. We are satisfied that they closed their meetings just as there was a good spirit manifest. We would be pleased to have them return and renew the work.

Yours,

RICHARD WILLIAMS.

P.S.—We send these few lines for your columns in order to try and break up prejudice that is now existing. Hoping that I am not intrusive, I remain, yours,
R. W.

BROWN CITY, Michigan, Sep. 16th.

Dear Herald:—I am still trying to help roll on the great latter day work. On August 16th I left home to attend a two days' meeting at Dimondale, in the southern part of this state. Met with brethren C. Scott and H. Rathbun. At our first meeting on Friday night the attendance was rather small; but kept increasing until Sunday night when several hundred were present, and a good interest manifested. One was baptized.

From there I returned to Five Lakes, where they are building a church; and as I am chairman of the building committee, I remained there ten days and helped them on with their church; preaching at nights. A good work is being done there. Many are believing and I think that about conference time there will be an ingathering. Our district conference will convene there some time in October.

From there I went to Juniata to attend a two days' meeting. Large gathering, many believ-

ing, and some baptized. They have a nice branch of about forty good faithful Saints. From there I went to Five Lakes again, preaching a few sermons and looking after church matters. I then returned home, a letter requiring me to come to Juniata to look after matters there for a week, and made a new opening about six miles from there; baptized one. I left the people investigating. Some said if any church is right that ours is the one. From there I had to return home, but expect to go back in a few days.

The great latter day work is onward in this part of the vineyard and the stone is rolling. I must say that since I came into the church I never before saw how greatly we as a people, or church, are gaining favor with the people of the world, as we are at present. Many places where a year ago they would not let us have their school houses, or churches, now are opening them and requesting us to come and preach. Truly the promise that we should have favor has come to pass. I never felt more determined to push on the work than now, and my daily prayer is for wisdom.

Yours in bonds,

J. A. CARPENTER.

RHODES, Iowa, Sept. 10th.

Beloved Saints:—There is still a little band of the old Edenville branch left, who neglect not the assembling of themselves together from time to time to worship God; striving to keep the camp-fires blazing, and keep their post with sleepless eye; realizing that there are glorious victories coming for the army of the Lord. But those victories can only be won by the persistent, united efforts of the Saints. God uses human agencies to accomplish his grand purposes. There is work, not only for the ministry, but for every one who has taken upon them the name of Christ; for every one who has been buried with Him in baptism, and arisen to a newness of life.

"Fields are white the harvest waiting,
Who will bear the sheaves away?
Let none hear you idly saying
'There is nothing I can do,'
While the souls of men are dying
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
'Here am I! Send me; send me.'"

O, that we might all have this spirit of willingness to perform whatever task falls to our lot in meekness and humility, knowing well that God will not require more of us than we are able to perform! Let us be actively engaged in the service of God, lest the Master come in an hour when we think not, and find us as the foolish virgins, having no oil in our lamps. Satan understands that he has but a short time to work, and he is marshaling all his forces to try to overcome the people of God.

God was pleased to show me in a dream, some months ago, something of the shortness of the time before the coming of our Savior to reign on the earth. I saw in my dream the sealed portion of the Book of Mormon, (or that part retained by the angel), come forth. The leaves were a little larger than the common sheet of letter paper, and were fastened together at the end. The person who had the book allowed me to take it in my hands and examine it. The leaves were of polished whiteness in appearance, and were closely written in letters of gold, in the most beautiful Spencerian hand. I said, as I glanced

hastily over the shining pages, "It would hardly seem necessary to put this in print it is so plain."

The person who gave me the book replied: "Some will wish to read the book who can not read writing." But, although it was so plain, I was not permitted to read anything except two dates; though I was very anxious to do so. On the first page I distinctly saw a date, and as I turned over the leaves I saw another, ten years later; after which the writing faded away, and there appeared before me a beautiful country scene. Everything had the appearance of early summer, so fresh and beautiful to look upon. There were men returning home from their occupations; some driving teams and some on horse back; the finest horses I ever saw. But what seemed very peculiar to me was that the horses all had bells on; and upon everything there seemed to reign a perfect peace and quiet. As I gazed upon the beautiful scene the thought occurred to me, This is the Millenium! And with this thought I awoke.

Dear Saints, if this dream has any significance, (and I firmly believe it has), the time is short. That we may all be ready to meet our Lord with joy and gladness when he comes, is the prayer of my heart.

M. A. HUGHES.

HARDIN, Mo., Sept. 15th.

Bro. Joseph:—I attended the conference at Kingston, met with Bro. McDowell for the first time; I think he is a noble worker. I have just attended the Central District conference; had Bro. Luff with us; I love to meet with such men. I am opening new places to preach. I am now in the south-east part of Ray county, where I have been before. There is so much sickness here we can not do much just now. The local ministry some of them are doing labor. Bro. Joseph B. Belcher preaches twice a month in his locality. I hope to see the work revive in this district. I have been usually blessed in preaching; have been well used by the people. May God bless his Saints everywhere is my prayer.

ROBERT L. WARE.

POMONA, Cal., Sept. 11th.

Bro. Joseph:—The question, "Was Jesus baptized for sin?" In the winter of sixty-three and four, a Methodist preacher was holding a protracted meeting in the Stone School-house, at what was called the Gravel Store in the town of Albion, Wisconsin. I criticised some of his remarks one evening; and the next day he sent for me to come across the street to Mr. Freeborn Sweet's, as he wished to have a talk with me on religion. As I had some doubts in entering into a controversy with a college bred clergyman, I first called on the Father to assist me in wisdom pertaining to light concerning his word.

The man's name was Willard. We met, and after passing the time of day, he said that he had sent for me, not for controversy, but to learn what our views were on the salvation of the soul. After some few remarks, he says, "Your people put much stress on baptism, for remission of sin. Why was Christ baptized, as he had no sin?" Just then was when the Father helped me out, as I think. The answer was, that Christ was a second Adam. "As in Adam all die, so in Christ should all be made alive." As Adam's transgression brought sin into the world, and that rested on all till Christ came, he was baptized in proxy

for the sin of the world, corresponding with what John said, when he saw Jesus coming to his baptism; "Behold the Lamb of God which taketh away the sin of the world." And as he was baptized for the sin of the world, he could say, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." The above would leave us as agents of our own salvation; to commit sin and be lost, or when we come to the years of understanding, repent and be baptized for the sins we committed, and be saved in the kingdom.

The above is my view. Elder Willard said that was the prettiest thing he ever heard; and that he should always teach it so. He said that it gave him great joy, as now he could preach a funeral sermon for an infant child, and tell the mourners that their little one was at the throne of Jesus. Every parent ought to realize that in order to meet with their departed infants, they themselves must "become as a little child," by being adopted into the kingdom, by a new birth.

Truly in the faith of adoption,

E. C. BROWN.

MONMOUTH, Ontario, Sept. 10th.

Brn. Smith, and Blair:—It is now eleven months since I embraced the gospel, I being among the first to join the church here, under the influence of Elder W. J. Smith, he being the first I ever heard preach the gospel in its fullness. I now realize that it is the work of God. Our branch was organized on August 12th, now consists of fifty-five members; Elders J. H. Lake, and W. J. Smith being present at the organization. Elder J. H. Lake spoke by the Spirit, in the gift of tongues. The interpretation being given, it was to the effect that I be ordained an elder, R. H. Hales a priest, and T. Dack a teacher; also other instructions and words of encouragement. By resolution we were ordained and I was elected presiding elder of this the Monmouth branch. Elder Lake preached the evenings of the 12th and 13th of August in our School-house, to a large audience. On the night of the 14th Rev. A. E. Whatham of the Church of England delivered a lecture in said school-house, claiming six objections to the Voice of Warning. He was unwilling to accept any propositions, being only willing to allow Elder W. J. Smith a short time to reply to his lecture, which he had written for publication and which he has had published since. Elder Smith soon proved his objections to be false. Whatham, finding that his arguments were being upset in such a short time, would jump up every few moments and disturb elder Smith as much as any man possibly could and publicly confessed himself an unbeliever and then afterwards denied his own words. Elder Smith then and there proved him to be a positive falsifier, much to the annoyance of said Rev. Gentleman and his followers but to the satisfaction of the Saints.

The Rev. Gentleman's lecture has done no harm here; in fact, since then 23 more have been baptized by elder Smith. Bro. and Sr. Smith have been visiting in our neighborhood and have made many new friends. Sr. Smith is highly esteemed and loved by the saints, likewise her amiable husband. We were sorry to part with them, and hear his farewell sermon. The work is progressing favorably and we feel to thank the Lord for blessing this part of his moral vineyard.

Your Brother in the gospel,

ANSON W. BURTON.

PLUM HOLLOW, Ia, Sept. 15th.

Bro. Joseph:—We are still holding meetings in the tent. Bro. Blair is with us this week doing excellent service in presenting the word of life to the people; he will stay over Sunday. We have good attentive audiences, among whom are some of the brightest and most intellectual, who are deeply interested in our work. We have baptized one since the Camp-meeting; one other has given in her name and I think others also will come. The Saints have done nobly at a sacrifice of time and means to keep up these meetings. Bro. William Leeka's house has been full all the time. The untiring zeal and never falling labors of sister Rachel Leeka are spoken of by Saints and friends far and near.

17th.—Last evening closed our services here in the tent. Three more, adults, were to be baptized, and many more are believing. Several are deeply moved with love for the truth, and express themselves highly satisfied with our position, and stated to me that they realize it to be their duty to obey, but have thought it possibly might be wisdom to wait a little season for friends and relatives. May God's holy Spirit move them forward to duty is our prayer. Twenty-nine in all, have been baptized since our Camp-meeting commenced. The efficient and well accepted labors of Bro. Blair of late were highly appreciated and fully endorsed by all the Saints, and by almost the entire congregation. There were but few exceptions; and it certainly would be something new under the sun for all to believe. Yesterday was a day long to be remembered by us. Congregations of over two hundred listened to the truths of heaven declared under the inspiration of God's Spirit. Our hearts swelled within us with gratitude to him who is the Giver of all good.

This week we intend to hold meetings in the church of the Saints, near Father Goode's. Father Leeka's health is much better. He feels buoyant in spirits' and rejoices greatly in the work. Elder Blair leaves for St. Joseph and Clarksdale, tomorrow. Yours in bonds,

HENRY KEMP.

SANTA ANA, Cal., Sep. 6th.

Bro. Dancer:—I enclose an order for church publications. Although not large, yet every little helps, and if we waited until they became large I fear we would not have very much to send. The Saints in this part of the Lord's vineyard are just holding their own. There are no flattering prospects discernible as yet. Some are striving to keep the commandments of God, while others are more or less indifferent, seeking the pleasures of the world for enjoyments, instead of the Lord for glories hereafter. We have come to the conclusion that to serve God aright it is a daily warfare, and that there is no time for sleeping soldiers in the army of the Lord. We are preparing for our district conference which will convene October 19th; and we anticipate a good time, and pray the Lord may meet with and bless us in our deliberations. We expect to have Brn. Smith, Burton and Mills with us and with this able body of men, armed with truth and filled with the Spirit of God, we expect to have a time of rejoicing such as only the Saints of God know of. I would also make mention of the name of Bro. Badham with the others, who has the work at heart and is working

both for old and young alike. We propose having a day set apart during conference for a session of Sunday Schools, as through this channel there seems to be an opportunity of doing much good. Praying for unity of the brethren; for perfect love in Christ, and a restoration to the land of the pure in heart.

Your brother in the gospel,
DAVID GARNER.

HOLDEN, Mo., September 13th.

Bro. Joseph.—I have been here two weeks preaching every night: have baptized two and blessed three children; expect to trouble the water again next Sunday. I am having good attention and good liberty. Last night I spoke on the Book of Mormon and to-night I consider the necessity of such a book and the time in which it should come forth; as it is now too late for such a work to be introduced, as it must come just before the former and latter rain come unto Palestine, and when the wild, or sour grape was ripening in the flower; and when the Children of Israel, or this branch of the seed of Abraham should be in the ascendancy. So far I have proved my points to satisfaction, I think, as my opponents seem to see the drift of events. Pray for me. I shall stay here until Oct. 1st if the Lord permit. The faith of the Saints is being strengthened, wonderfully, here. Bro. I. N. White will be here on the 22d of this month to hold over two Sundays.

In the one faith and hope of triumph,
CLARENCE STCLAIR.

IRONDALE, Ont., Sep. 10th.

Brother Joseph.—In company with brother John H. Lake, I came here on the 16th of last July; both of us having previously visited this section, baptizing quite a number. Prospects being favorable for another ingathering it is therefore hardly necessary to state that his Satanic Majesty was terribly enraged at our return. And when we came every effort was made by those in league with him to delude the honest seeker after truth from the path that leads to eternal life. Among those efforts the most despicable were those of a certain party sending for one St. George, of Fenelon Falls; a poor, silly Whitmerite dupe, who came to Irondale, and for three successive evenings doled out his silly twaddle, consisting mostly of readings from W. P. Brown's pamphlets belittling the martyred Seer with innuendoes and charges of polygamy, and in fine, a rehash of Whitmerite objections so completely punctured by you in the *Herald*. I never felt so demeaned in meeting any man, as I did in meeting this contemptible fraud of Fenelon Falls. He has neither common sense nor shame: but a little smattering of education seems to make him think that what he don't know, is hardly worth knowing. In meeting him, I realized more fully than ever before that what Professor Nelson says: "Learned ignorance is the worst kind of ignorance I ever met." As a specimen of his intellectual ability, I herewith send you one of his epistles, written to one of our brethren.

I wish just here to say that I baptized an intelligent lady yesterday, who had been investigating our work for some time, but who, for want of a proper understanding of our claims, had drifted over near the shores of Whitmerism. But the debate settled the matter for her, and yester-

day she obeyed. I have also been informed that others who were favorably impressed with Whitmerism prior to St. George's efforts, now repudiate it. Some of those also who were baptized by W. P. Brown at Cameron, in 1886, now claim the Book of Mormon to be a fraud, and the idea of the gospel being restored by an angel to Joseph the Seer, a humbug. Thus we see what Whitmerism is doing for some.

On the 14th ult. I met a Rev A. E. Whatham, of the Established Church. He came in the township of Monmoth and delivered a lecture against the Voice of Warning; making the claim that Ephraim became a "multitude of nations" on the Eastern continent. That the patriarchal blessings referring to Ephraim and Mannassah, and Joseph's land, in no wise referred to America; that America was not referred to in any sense in the Bible. That the ten tribes were called Ephraim, and the great things of God's law written to them, was the Mosaic economy, as originally delivered to the twelve tribes. That the Bible nowhere mentioned the coming forth of a "sealed book;" and finally, "The Bible is a mystery, and the common people must take the spiritualized construction that the ministry place upon it.

I replied to this, and my reply seemed to turn him *topsy turvy*; and he therefore took refuge under "old Joe Smith." "He was a polygamist and you ought to hound this man out of the country," etc. And when we drove him from this position, he hung up on "Show us a sign?" "Let us hear you speak in tongues?" etc. Well, the result is that twenty-three have been baptized there since, and a number have told me that the debate decided the matter for them.

There is one thing I have noticed here, perhaps more than I ever noticed before, that there is a certain class of people that will lock arms with the most detested if they will only arm themselves against the Latter Day Saints. And I verily believe that if Satan himself, with his burning chains jingling around his cloven feet, should step up on the platform to antagonize the doctrine of the Saints, that some professing Christians would stand at his back, until the last effort was made, and then applaud him for his success (?)

On the 12th ult. brother Lake and I organized a branch in Monmouth of thirty-one members, to be known as the Monmouth branch. Brother Anson W. Burton, an intelligent young man, was ordained an elder, and is in charge. We are led to believe that he will make his mark if he is only humble. Brother Burton will be ably assisted by Brn. Richard N. Hales, priest, Thomas Dack, teacher, and John Braden, deacon. These are all good men, and we pray God's blessings to rest upon them. Their branch now numbers fifty-five. Brother Henry Dell has also been ordained a priest in this branch. He is an intelligent young man, and will, if faithful, render valuable aid to the work in this part.

Yesterday I organized a branch consisting of fourteen members at Irondale, to be known as the Irondale branch. Brother Abraham Lake was ordained an elder and is in charge. Charles H. Lake was ordained a priest. He is a young man who is respected by all. May the kind Master smile upon these men, giving them wisdom and grace that they may become efficient laborers in the vineyard of the Lord.

One thing occurred here yesterday which made us feel sad. A lady, who is a wife and a mother

who last fall embraced the gospel, was forbidden by her brutal husband to attend our meetings. He threatened to kill her if she went near the meetings. Many times he has cuffed and whipped her because she would not recant her religion. Finding that this was doing no good, he tried to allure her from the path of holiness by promising to buy silk dresses for her, etc., but she was unwavering. The gospel of the Son of God is precious to her soul. The gold and glitter of this life, is not to be compared with the riches in store for those who endure affliction. May heaven help this sister! I often think that it is hard to suffer persecution when coming from the world; but when a partner in life turns the icy hand of persecution, it must be terrible in the extreme. Many times this sister, while upon her knees, has been misused by this brute whom she calls husband. Husband! What a disgrace to the name! He is no more fit for her holy companionship than is a filthy crow for the association of a golden oriole. But there is one consolation: Such conditions will not always last; deliverance will come by and bye. Though we may be bowed down with troubles and cares, and be ill-treated or slain, yet the reaping time is coming; and he who hears the raven's cry, will not be forgetful of the afflictions that we endure for the gospel's sake. Though it may be hard to endure the crosses and trials here, yet they are only for a moment, comparatively speaking, and will work out for us a far more exceeding and eternal weight of glory.

May the peace of our Master be with his children.
WILLARD J. SMITH.

MAGNOLIA, Iowa, Sept., 12th.

Dear Herald.—Elder Warren Peak has been with us ever since last Sunday, and to-day there is one to be baptized. His sermons are listened to with much interest, and we look for good to result in the lives of the membership of the body of Christ from his labor. The branch at Magnolia still moves along, keeping up regular meetings twice on Sunday; prayer meeting on Wednesday evenings, Sabbath School Sunday forenoon, and we believe that while we have had no especial manifestations, yet we have had many evidences of divine favor, and we yet desire to remain with the church in belief and practice. But we can not present as encouraging a report as to the practice of many of the church here as we would like, but hope to see the power of God manifested in keeping all within the fold, with lives worthy of divine approval at the judgment day.

Crops are good in this and adjoining counties, considering the lateness of planting time; and while the small grains are not extra, yet we believe that we will have enough and to spare. I am enjoying the word of God as much as I ever did, and my desire increases daily to be able to do more for the salvation of souls. I am so situated as to be able to do but little, owing to the past, but as it has been said, and probably very wisely applied in my case, to let the past bury the past, and labor for the future. I shall bow to the inevitable, and see the moving hand of God concerning the future. I am acting as Sunday School superintendent here, and preaching on the Sabbath to the Saints and friends here, and occasionally at Little Sioux and Logan. The quarterly conference held September first and second

was exceptionally good, with large attendance and good interest; preaching by Peak, Derry, Crabbe and Mintun. Arrangements were made to hold a series of meetings throughout the district, and some of the local elders are already out, expecting to spend some time in the ministry this winter. We expect to have better reports to send to your precious columns in the near future, and we hope to hear of increasing interest in all parts of the world where the ministry may labor. May your power for good increase, and the ability be given me to keep pace with the work you represent—

Yours in the faith,

J. F. MINTUN.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE DIVINITY OF CHRIST.

JESUS of Nazareth is indeed the Son of God and the Savior of the world. The Christian religion is the true religion, seeing that Christ is the very person so evidently pointed out, in all the great dispensations of divine providence from the fall of man, and was undoubtedly in so many instances foretold from age to age, and shadowed forth in a great variety of types and figures. If we seriously consider the course of things from the beginning, and observe the motions of all the great wheels of providence, we discern that they all tend thither. They are all as so many lines, whose course, if it be observed and accurately followed, will be found to center here. It is so very plain in many things, that it would suggest stupidity to deny it. This person sent from God, came into the world with his commission and authority to do his work, and to declare God's will. The governor of the world in all his great works towards Jews and Gentiles to the time of Christ's birth has declared it. It is a plain and evident truth that he who was born at Bethlehem, who dwelt at Nazareth and Capernaum, and who was crucified without the gates of Jerusalem must be the Messiah. Blessed are all they that believe and obey him, and miserable will be all that deny him. This shows the unreasonableness of deists who deny revealed religion and the Jews who deny that this Jesus is the Messiah, foretold and promised to their fathers. Should any object that it may be some cunning man that contrived this history and those prophecies in order to prove that he is the Messiah; it may be replied, How could such a thing be contrived by cunning man to point to Jesus Christ long before he was born? How could they know that any such person would be born, and how could their subtlety help them to foresee and point out an event that was to come to pass many ages afterwards? No fact can be more evident than that the Jews had these writings long before Christ was born, as they still have them in great veneration.

In all their dispersions through the world they would never have received

such a contrivance from Christians to prove Jesus to be the Messiah, whom they always denied; much less would they have been made to believe that. They always had their books in their hands. If there had been an imposition, what has been said, affords a strong argument for the divine authority of the books of the Old Testament, from the admirable harmony whereby they all point to the same thing. We may see by what has been said how that all parts of the Old Testament, though written by so many different penmen, and in ages so distant, harmonize one with another, all agreeing in one, and centre in the same event which it was impossible for any one of them to foreknow, but by divine revelation?

Now, if the Old Testament was not inspired of God, what account can be given of such an agreement? If these books were written without divine direction then none of their penmen knew that such a person as Jesus Christ would come into the world. His coming was a mere figment of their own brain; and if so, how happened it that this imagination of theirs, which they foretold without any manner of ground for their prediction, was exactly fulfilled? How did they all come to agree in it, all pointing exactly to the same thing, though they lived so many hundred years distant from one another? This admirable consent and agreement in a future event is therefore a clear and certain evidence of the divine authority and authenticity of those writings. Hence we may learn how weak and ignorant the objections are against the Old Testament.

Another objection is that it consists so much of warlike histories and evil transactions. Say some, "We have histories of their kings and rulers, their wars with neighboring nations, and the changes that happened in their state and government. Other nations used to keep histories of their public affairs, as well as the Jews. Why then should we think that these histories are the word of God any more than those of other people?" This shows the folly and vanity of such an objection. The care of their history is very different from that of all others. Their history alone gives us a creditable account of the origin of all things.

The same book gives a view of the whole series of the great events of divine providence, from the origin to the consummation of all things, exhibiting an excellent and glorious account of the wise and holy designs of the Supreme Governor in it all. No common history has had such penmen. This was all written by men who came with evident signs and testimonies of being prophets of the Most High. Immediately inspired, and though a history, yet the Bible contains those great events of providence by which it appears how God has been carrying on the glorious work of redemption from age to age. They are no less full of divine instruction, and of those things that show forth Christ and his glorious gospel, than the other parts of the holy Scriptures. To object to a book being divine merely because it is historical, is a poor fancy. As if that could

not be the word of God which gives an account of what is past; or as though it were not reasonable to suppose that God, in a revelation to mankind, would give us any revelation of the dispensation of his own providence. If so, it must be because his works are not worthy to be related, or else because the scheme of his government and the series of his dispensations towards his church and the world are not worthy of record or of preservation. The objection that it is a common thing for nations and kingdoms to keep record of their wars, and the revolutions that come to pass in their territories is so far from being a weighty objection against the historical part of the Scripture, as though it were not the word of God, that it is a strong argument in favor of it; for if the light of nature teaches all governments and their administrations to publish histories for the information of others, how much more may we expect that God would give the world a record of the dispensations of his government, which doubtless is infinitely more worthy of a history for our information? If wise kings have taken care that there should be good histories written of the nations over which they have reigned, shall we think it incredible that Jesus Christ should take care that his church, which is his kingdom, his peculiar people, should have in their hands a certain infallible history of their nation and of his government of them? But for the history of the Old Testament how woefully ignorant would we have been of many things which the church of God needs to know. How ignorant of God's dealings toward mankind, and toward his church from the beginning of the creation of the world. The fall of man and the rise and progress of the dispensations of grace towards mankind. We should have known nothing how God at first set up a church in the world, and how it was preserved. After what manner he governed it from the beginning. How the light of the gospel first began to dawn in the world, and how it increased, and how things were preparing for the coming of Christ. If we are Christians we belong to this great building of God, and but for the history of the Old Testament we should never have known what was the first occasion of God's going about this work. How the foundation of it was laid, and how it has gone on from the beginning. The times of the Old Testament history are mostly such as no other history includes, and therefore if God had not preserved an account of these things in his word we should have been wholly without them.

Those that object against the authority of the Old Testament history, may as well object against Moses' account of the creation, for in the former we have a history of a work no less important, viz, the work of redemption. Nay, this is a far greater and more glorious work. If it be inquired which of the two works, that of creation, or that of providence is the greatest? It must be answered, The work of providence. But the work of redemption is the greatest of all the works of providence, and let all those who make this objection

consider what part of the Old Testament history can be spared, without making a great breach in that thread or series of events by which this glorious work has been carried on. This leads me to observe that from what has been said, we may see much of the wisdom of God, in the structure of the Scriptures of the Old Testament.

Let us briefly take a view of the several parts of it and of the need there was of them. It was necessary; for instance, that we should have some account of the creation of the world; of our first parents and their primitive state; of the fall of the old world and its degeneracy; of the universal deluge, and the origin of the nations after this destruction of mankind. It seems necessary, moreover, that there should be some account of the succession of the Church of God from the beginning. God suffered all the world to degenerate, and took one nation only to be his people, to preserve the true worship and religion until the Savior should come. In them the world was gradually prepared for that great light, and those wonderful things of which he was to be the author. Thus they were a typical nation, that in them God might shadow forth and teach as under a veil, all the future glories of the gospel. It was therefore necessary that we should have some account of this, how it was first effected by the call of Abraham, and by their being bond-slaves in Egypt, and how they were brought to Canaan. It was necessary that we should have some account of the revelation which God made of himself to that people in giving their law, in the appointment of their typical worship, wherein the gospel is veiled, and of the formation of their civil and ecclesiastical state. It seems necessary that we should have some account of their being actually brought to Canaan, the country promised them, and where they always dwelt, that we should have a history of the successions of the church of Israel, and of those providences towards them which were most considerable and fullest of gospel mystery. That we should have some account of the promised external glory of that nation under David and Solomon, and a very particular account of David, whose history is so full of the gospel, and that we should have some account of the building of the temple which was also full of gospel mystery, and it is of consequence, that we should have some account of Israel's separation from Judah, and of the Ten Tribes captivity and utter rejection, and therefore a brief history of them until that time. That we should have an account of the succession of the kings of Judah and of the church, until their captivity into Babylon. Of their return from captivity and resettlement in their own land, with the origin of the last state of the church before Christ came.

A little consideration will convince any one that all these things were necessary, and that none of them could be spared, and in the general, that it was necessary that we should have a history of God's Church until the time reached by human histories. It was important that we should

have an inspired history of those times of the Jewish church wherein there existed a more extraordinary intercourse between God and them, while he used to dwell among them as it were visibly, revealing himself by the Shechinah, by Urim and Thummim, and by prophecy, and so more immediately to order their affairs. It was necessary that we should have in prophecy some account of the great dispensations of God after the finishing of inspired history, for which it was needful that there should be raised up a number of prophets who should foretell the coming of the Son of God and the nature and the glory of his kingdom, as so many harbingers to make way for him, and that these prophecies should remain in the church. It was also desirable that the church should have a book of divine songs given by inspiration from God wherein there should be a lively representation of the true spirit of devotion; of faith, hope, and divine love; of joy, resignation, humility, obedience, repentance, etc., as in the Psalms. Also that we should have from God such of moral instruction as that in Proverbs and Ecclesiastes, relating to the affairs and state of mankind, and the concerns of human life, containing rules of true wisdom and prudence for our conduct in all circumstances. It is important that we should have a book to teach us how to conduct ourselves under affliction, seeing the Church of God here is in a militant state; and God's people through much tribulation enter into the kingdom of heaven. The church is for a long time under trouble, meets with fiery trials and extreme suffering, before her time of peace and rest in the later ages of the world. Therefore God has given us a book most proper in these circumstances; the book of Job. And though written on occasion of the afflictions of a particular Saint, it was probably at first given to the church in Egypt under her afflictions there, and is made use of by the apostle to comfort Christians under persecution. (James 5: 11). Ye have heard of the patience of Job and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy. God was also pleased in his book of Job to give some view of the ancient divinity before the beginning of the law. The whole book both Old Testament and New, is filled up with the gospel; only with this difference, that the Old Testament contains the gospel under a veil; but the New contains it unveiled, so that we may see the glory of the Lord with open face. Some are ready to look on it as being out of date and as if we in these days of the gospel have but little to do with it; but this is a very great mistake, arising from a want of observing the nature and design of the Old Testament; which, if it were observed would appear full of the gospel of Christ, and would in an excellent manner illustrate and confirm the glorious doctrines and promises of the New Testament. Those parts of the Old Testament which are commonly looked upon as containing the least divine instruction are mines and treasures of gospel knowledge. The reason why they are thought to contain so

little is that persons do but superficially read them. The treasures which are hid underneath are not observed. They only look on the top of the ground and suddenly pass judgment that there is nothing there; but they never dig into the mine. If they did, they would find it richly stored with what is more valuable than silver and gold, and would be abundantly requited for their pains. What has been said may show us what a precious treasure God has committed into our hands, in that he has given us the Bible, Book of Mormon, and Book of Covenants. How little do most persons consider what a privilege they enjoy in the possession of these books which they have in their hands and may converse with as they please. What excellent books are these, and how far exceeding all human writings. They reveal God to us and give us a view of the grand design and glorious scheme of providence from the beginning of the world. In history or prophecy they reveal the great Redeemer; his glorious redemption, and the various steps by which God accomplishes it from the beginning to the end. Shall we prize a history which gives us a clear account of some great earthly prince or mighty warrior, as an Alexander, a Cæsar, or Marlborough, and fail to prize the history that God gives us of the Prince and Savior and of the great transactions of the King of kings and Lord of armies and what he has wrought for the redemption of his chosen people? But what will this avail us if we read it without observing what is the drift of the Holy Ghost in it? The Psalmist in Psalm 119: 18 begs of God that he would enlighten his eyes, that he might behold wondrous things out of his law. The Scriptures are full of wondrous things. Those histories which are too commonly read as if they were only private concerns of particular persons, such as of Abraham, Isaac, Jacob and Joseph, of Ruth, Joshua, the Judges, David and the Israelitish princes are accounts of vastly greater things, and of far more extensive concern. The history of Scripture is but too commonly read as if it was written only to entertain mens fancies, and the infinitely great things contained in them are passed over without notice. Whatever treasures the Scriptures contain we shall be never the better for them if we do not observe them. He who has a Bible and does not observe what it contains, is like a man who has a box of silver and gold and does not know it. He will never be the better for his treasure and so might as well be without it.

What has been said may show us how great a person is Jesus Christ, and how great his errand into the world, seeing there was so much done to prepare the way for him through all ages of the world, from the very beginning. If we had notice of a stranger being about to come into a country, and should observe that great preparation was made for him, alterations made in the state of the whole country, persons of great note engaged in the preparation and all the affairs and concerns of the country so ordered as to be subservient to the de-

sign of entertaining him, it would be natural for us to think that some extraordinary person is coming and it is some very great business for which he is to appear. How great a person then must he be for whose coming the great God of heaven and earth, and governor of all things, employed four thousand years in preparing the way? Soon after the world was created and from age to age he has been doing great things, bringing mighty events to pass, accomplishing wonders without number; often overturning the world in order to do it. He has been causing everything in the state of mankind and all revolutions and changes in the habitable world from generation to generation to be subservient to this great design. Surely this must be some great and extraordinary person and a great work it must needs be for which he came. We read when Christ was coming into Jerusalem and multitudes ran before him, having cut down the branches of palm trees and strewed their garments in the way, crying, "Hosanna to the Son of David," that the whole city was moved, saying, "Who is this?" They wondered who that extraordinary person should be, that such preparation should be made for him. But if we consider what great things were done in all ages to prepare for Christ's coming; how that the world was often overturned for it, much more may we cry out, "Who is this? What great person is this?" and say as in Psalms 24: 8-10, "Who is this king of glory, that God should show him such respect and confer on him such honor? Surely he is honorable in God's eyes and greatly beloved;" and surely it is a grand errand upon which he is sent.

ROBERT NELSON.

THE MAINE REUNION.

Editors Herald:—By request of the president of the New England mission, and as we do not want the church to understand that the west are having a monopoly of the good things that belong to the kingdom of God, I essay the task of giving the readers of the *Herald* something in regard to the late Reunion of the Maine and Massachusetts districts at Jonesport, Maine.

Owing to the insufficient notice and advertisement, the short time for preparation, etc., it also being the first experiment of the kind in the east, there was not so large a representation of delegates and visitors from abroad, or in the vicinity, as there would have been. But we trust and have the best reasons for believing that it is the beginning of much larger things in this direction.

August 14th the writer received a telegram while at his home in Providence, to go to Dennisport to conduct the funeral of Bro. Doane's child. Just before the commencement of this service word came of the drowning of Lewis Eldredge, son of Bro. Nehemiah Eldredge, whose funeral we were detained to attend, preaching also in Saints' Chapel that evening. Arriving in Boston on Thursday evening, where we were met by our companions,

Sr. Blood, Sr. Lusie Gates, Bro. E. C. Briggs and Sr. Bucknam, from Brockton, and were entertained by the kindness of Saints. The following morning we were joined at Commercial Wharf, the place of our embarkation, by Bro. Perthell, his wife, mother and sister, and last, though not least, the president of the Massachusetts district, Bro. John Smith, of New Bedford, and his companion. The ocean sail to Portland was a pleasant day voyage, especially to the novice, and one in which we wish all the uninitiated western Saints might indulge. Arriving at Portland about five o'clock in the afternoon, and having until eleven o'clock at night, all started out, not with a view of coloring the town, but of seeing Portland as it was and is, a beautiful thriving city. Encountering nothing more serious than "clams" and "chowder," whose mysteries forbid us to know how much damage was really inflicted upon our person until the day of final reckoning with boarding-house and restaurant keepers; with the deeds and mysteries that belong to their occupation.

A quiet and restful night upon the sea would have followed had the weather allowed that fog horn to rest; but as it was, that terror of "the men who go down in ships" upon this eastern coast, the impenetrable fog, called forth that dismal music of safety and guard against collision all night. The morning found us safe in Rockland, Maine, however, and with the sun shining brightly.

The middle of the forenoon we were joined at Little Deer Isle by Brn. W. H. Kelley, U. Greene and wife, Bro. George Gates, of Providence, Rhode Island, and Saints of the Western Maine district. From there until our arrival at Jonesport at eleven in the evening the scenery of the coast of Maine was one panorama of sublimity and grandeur, the lofty summits of Mt. Desert range towering above the mist and clouds like the thoughts of God; the majesty of His power and the eternal years of his existence were lessoned to me in the majestic outward sweep and ceasurers return, to beat and voice its beauty in the dashing and uplifted wave and spray as they ceaselessly beat against this rock-ribbed shore.

At Jonesport we found Bro. F. M. Sheehy who had preceded us, with a host of Saints and friends to make us glad by their open-handed hospitality. Sunday morning, refreshed by rest, we gathered to the chapel and after organization with proper committees, etc., we listened to a sermon by Bro. E. C. Briggs. A funeral service was held in the afternoon, W. H. Kelley officiating. Preaching in the evening by the writer; a full attendance all day and house crowded in the evening; the Spirit being present from the very beginning.

Monday, 10 a. m. prayer and testimony meeting, Elder Kelley in charge, in which the Spirit in wisdom and power, flowed uninterruptedly through God's covenant children, as they testified with tears of joy and gladness to the message of the angel, and the efficacy of the work of God's chosen ministry in these last days.

Afternoon at 2: 30, preaching by E. C. Briggs to an attentive audience, including the Congregational minister; and in the evening by Elder John Smith to a good congregation.

Tuesday: Prayer meeting at 10 a. m., M. H. Bond in charge, and a universal good time was enjoyed amid great satisfaction at the manifestations of God's approval. Preaching in the afternoon by Wm. H. Kelley and in the evening by E. C. Briggs.

Wednesday morning: Raining hard; but those who braved the storm were well repaid by a most profitable and instructive talk upon the law of the church by Bro. Briggs.

Preaching in the afternoon by Bro. Kelley and in the evening by Bro. Briggs; at the close of which services the congregation repaired to the water side where nine were baptized by Bro. Briggs.

Thursday morning we had to say a sad good-bye to Bro. E. C. Briggs who left with some of the Providence Saints and brother and sister Smith of New Bedford, the latter for their homes, and Bro. Briggs for his appointed new field in Ohio. How much a friend to the church of God and its permanent interests is this man, those alone who know him best and deepest are aware.

Met in the chapel at 10 a. m. for prayer and confirmation service. No diminution of the Spirit's power and encouragement; after which baptism was administered to two candidates by Bro. F. M. Sheehy. Preaching at 2: 30 by W. H. Kelley followed by confirmation service. In the evening preaching by F. M. Sheehy.

Friday morning: Excellent prayer and testimony services again. Preaching in the afternoon by M. H. Bond; evening by Elder U. Green.

Saturday: Prayer and testimony meeting morning and afternoon. Preaching in the evening by W. H. Kelley.

Sunday morning: Bro. Kelley spoke again; afternoon F. Sheehy and Bro. Kelley again in the evening to packed houses, many being turned away.

The Reunion proper being closed with this service and thanks voted to friends who had stood ready with Saints to entertain five times the number of visitors who had come; also to the choir, etc., and the continuance of the committee for another year's Reunion, (in Maine probably), it was with mingled feelings of gladness and sadness that the time for separation came. Many leaving for home; a few remaining to visit with friends on Monday morning.

A sail on Monday and a picnic at Sand River Beach, four miles from Jonesport on Tuesday was enjoyed by Saints and friends. Preaching Monday and Wednesday evenings by Elders Bond and Kelley.

Thursday morning we had to take the parting hand of Bro. Kelley and the rest of the Saints of the Massachusetts district, Bro. Kelley being called to Ohio by sickness in his family, Brn. F. M. Sheehy and U. W. Green going to Jonesboro to hold meetings, and the writer, by advice of Bro. Kelley, remaining to hold the fort

in Jonesport, where I held meetings every night with exceptions of two, when big political demonstrations occurred; preaching with excellent liberty, alternately at the chapel and the "Reach" until September 7th, when Bro. Sheehy and Green returned from Jonesboro, where good interest and audiences were had.

Bro. Frank and myself went to Indian River to attend to business by the appointment of the president of the mission, and on Saturday I went with Bro. and Sr. Green to Jonesboro; a bad storm overtaking us and consequently no meeting at Mason's Bay, en-route, as appointed. Sunday at Jonesboro; few out in the morning, owing to uncertain notice; afternoon, thirty or forty, and in the evening a full house and excellent liberty by the writer. Monday, election day; division in regard to propriety of meeting, but we thought, as we now and have thought, that if we wait until all differences of opinion amongst everybody are harmonized, then will Satan always find opportunity to persuade that nothing detrimental to his interests ought to be done. The result of the meeting satisfied us in this regard. Tuesday, by appointment we met brother Sheehy at Indian River to attend to a little of a great deal of work that ought to be done and that remains to be done, in order to remove stumbling blocks in the way of the success of our work. Accompanied Bro. Sheehy that evening to the "Reach" at Jonesport, where Frank preached an excellent sermon.

Wednesday, two more men of excellent report, Mr. Johnson, husband of our faithful and most esteemed Sr. of Indian River, and Mr. Dobbins of the "Reach" were baptized by Bro. Sheehy. Preaching that evening by the writer, Bro. Green being sick through exposure in coming from Kennebec through a storm, by sail boat, where had gone from Jonesboro to conduct funeral service. On Thursday morning we left the ripening and excellent field of Eastern Maine for this Western district, landing at Sedgwick, Maine, yesterday afternoon at three o'clock. Came to Bro. Pert's and found him absent from home and away for a week or more. Hall prepared and short notice brought out about twenty last night, Bro. Sheehy holding forth. Prospects better for to-night; expect to be there. One of us will go to Blue Hill to-morrow with Bro. Carter, one remaining here, and two will go to Orland, twenty miles north. We have Tennant's Harbor, New Harbor, Lisbon Falls, Western Maine generally, and all of New Hampshire and Connecticut to convert before we get around home; and also other worlds to conquer. Send in your orders, Bro. Kelley, we may get out of a job.

In the faith,

M. H. BOND.

BROOKSVILLE, Me., Sept. 14th.

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A GLANCE AT JEWISH HISTORY.—No. 10.

BY ELDER WILLIAM KENDRICK.

THE SIEGE OF JERUSALEM, A. D. 70.

SOME idea may be formed of the horrors of the siege from the statement made to Titus about this time by a deserter, who had been appointed to pay the public stipend for carrying out dead bodies. He affirmed that between the 14th of Nisan and the first of Tamuz, a period of two months and a half, there had been carried out at that one gate, which had been in his care, 115,880 corpses. This did not include those dead bodies which were interred privately. Others endeavored to estimate the total number of the poor who had died, and they asserted that no fewer than 600,000 had been thrown out of the gates: that, when they could no longer carry them out, they laid the corpses in vast heaps in large empty houses, and shut them up. These reported, also, that a medimnus (about thirteen gallons), of wheat sold in the city for a talent (which was equal to about £133 sterling per bushel); and that, when it was not possible to gather herbs, on account of the Roman wall of circumvallation, "some persons were driven to that terrible distress as to search the common sewers and old dunghills of cattle, and to eat the ordure which they found there." But far worse than all this remains to be told. There was a lady eminent for rank and opulence, named Mary, the daughter of Eleazar, who had fled from Perea to take refuge in the city of Jerusalem. Her property had been plundered by the rapacious Zealots, who had continually broken open her house till they had robbed her of even the last morsel of food, and of everything that might have procured it. The famine pierced,—to use the historian's expression—"through her very bowels and marrow," and steeled her heart against the strongest of natural affections. She had an infant sucking at her breast; him she slew and roasted; and having eaten part of her horrible repast, concealed the remainder. The odor of food attracted the famishing Zealots prowling in the neighborhood, who, bursting in, threatened her with instant death if she did not give up what she had prepared. She replied that she had saved it for them, and, uncovering the dish, displayed the remains of her infant. Even these hardened ruffians were horrified and amazed, and went out trembling, without a word, while the sad intelligence soon spread through the city, and even to the Roman camp filling both with consternation. "The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people." (Lam. 4: 10) And now let us turn from this narrative, with its sad minutia of detail, and read the solemn word of prophecy in which the very act had been predicted by God, with equal minuteness, fifteen hundred years before; and comparing the prophecy with the narrative, let us adore the inscrutable knowl-

edge of Him "who seeth the end from the beginning:"—"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flie; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young; and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed. And he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness, wherewith thine enemies shall distress thee: So that the man that is tender among you, and very delicate, his eye shall be evil towards his brother, and toward the wife of his bosom, and towards the remnant of his children which he shall leave: So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and towards her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." (Deut. 28: 49-57.)

As soon as the wall of circumvallation was complete, Titus turned his attention to the replacing of those banks which the Jews had destroyed, but without which the siege could not be prosecuted, for on them the military engines must be raised to attack the walls. To erect them, however, was no easy task, for the whole of the timber-trees that had been growing in the neighborhood of the city had been cut down for the construction of the former. But it was indispensable to procure more; and though the legions had to seek for materials at a distance of eleven to twelve miles from the city, their indomitable perseverance succeeded in raising against the tower of Antonia four banks larger than before, in the space of twenty-one days.

The effect, however, was the entire desolation of the surrounding country; and the beautiful suburbs and environs of the city, which had formerly been adorned with trees and pleasant gardens, now lay a desert-waste, wholly deprived of its loveliness; so changed that "one who had known the place before, coming suddenly to it now would not have recognized it."

On the banks thus raised both the Romans and the Jews looked with peculiar interest; the latter, because they knew that, unless they could destroy them as they had their predecessors, the wall must speedily yield; the former, because, if these were demolished, they could not

hope to erect any more, and must despair of storming the city. Hence both parties were more than usually concerned about them; and while, on the one hand, they were assailed with the utmost vehemence, they were defended on the other with the most determinate pertinacity.

The engines, however, were at length elevated, and the blows of the heavy rams fell upon the solid masonry of the Antonia. For a while it seemed to resist; but the legionaries, having made a sort of defense with their shields, began to work at the foundation of the wall. With immense labor they succeeded in loosening some of its stones; and during the night that part of the wall which had been undermined before by John gave way before the ram, and fell in ruins. When morning dawned the elation of the Romans was somewhat dampened by the discovery of another wall, which the providence of John had erected within the one now fallen; and their hopes of entering the city were to be still longer delayed. To attack this new wall was an exploit which needed no common daring, for it was most valiantly defended. None for a time would venture on the hazardous enterprise; and when, stimulated by the exhortations and promises of Titus, one and another offered themselves, and a gallant little band of twelve mounted the breach, they were all slain, or driven back desperately wounded. But two days afterwards another little band of daring men, about sixteen in all, assembled an hour or two before day, and clambering up among the ruins of the fallen wall, got up to the Antonia. Here they found the sentinels asleep, and having cut their throats, they found themselves in possession of the wall, they sounded a trumpet. The shrill blast, awakening the Jewish garrison out of their deep sleep, gave them the impression that the whole Roman host was upon them; and they fled panic-struck from the little band, whom they might with ease have thrown over the battlements. But on Titus and his army that trumpet-note awakened far different emotions, for it was the signal of success. Hastily gathering his principal officers and chosen men, he led them up to the breach, and joined the gallant band who had won for him the citadel of the city, the fortress Antonia. And now commenced a most desperate contest, maintained on both sides with inflexible pertinacity, for the prize for which they contested was the glorious Temple.

The Jews had already rallied, and fought with the indomitable valor which had from the earliest times been characteristic of their lion-like tribe. "Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?" (Gen. 49:9.) "Behold the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink the blood of the slain. . . . He hath as it were the strength of the unicorn; he shall eat up the nations his enemies, and shall break their bones,

and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion; who shall stir him up?" (Num. 23: 24; 24: 8, 9.)

Not with javelins, nor spears, nor engines or war, but hand to hand, sword to sword, was this battle fought. The combatants were intermingled without order in the narrow galleries that led from the Antonia to the Temple courts. The Jews came crowding in from the city, each willing to sacrifice his life for the Holy House; the Roman legions also, as they slowly mounted the breach and scaled the tower, continually reinforced the combatants. Immense slaughter was made, and the dead and wounded were crushed into an indistinguishable gory mass by the mailed feet of the fighters. Ten hours had the battle now lasted; for it had begun at the ninth hour of the night, and it was now afternoon. Jewish heroism once more proved itself superior to Roman prowess; and at length Titus, baffled and disappointed, sullenly relinquished the contest, and drew away his forces into the Antonia. Such was Judah in the day of his despair, haggard with famine, weakened by intestine discord, and, more than all, forsaken by God: What was he in ancient days, when "the Lord his God was with him, and the shout of a king was among them?" What will he be yet again, when "the Lord of hosts shall visit his flock, the house of Judah, and make them as His goodly horse in the battle?" When "they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle; and they shall fight because the Lord is with them, and the riders on horses shall be confounded?" (Zech 10: 3-5.) For "the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth to pieces, and none can deliver." (Micah 5: 8.)

That sad day was now come, the seventeenth of Tamuz, which the Jews in their sorrowful dispersions have ever since observed as a mournful fast; since which "the children of Israel have abode many days without a king, and without a priest, and without a sacrifice." (Hos. 3: 4.) A bitter cry rose up from the Temple, and was echoed from the desolate city: the daily sacrifice was no more. The mighty famine, ever stalking on like a giant, had exhausted the supply of beasts for the offering; and death, in various forms, the sword, the dearth, the pestilence, had thinned the company of priests till there were no more men to offer it. Titus heard the intelligence, and took occasion to exhort the garrison to save the temple from spoil by submitting to him, but Josephus, who bore the message was assailed from the walls with reproaches and imprecations.

The near view of the magnificence of the Temple, which the possession of the Antonia afforded, would no doubt inflame the desire of the Roman commander to preserve it uninjured for himself as a

splendid trophy of his victory; but the Holy House of God, though now deserted by him for whose honor it was built, and though given over to destruction, was not to become the pride and glory of a pagan, nor could the earnest and constant endeavors of Titus preserve it from destruction. Unwillingly, therefore, he gave orders to renew the assault upon the sacred courts; and having selected a body of his bravest troops, committed the command of these to Cerealis, while he himself took up his station on the summit of the tower, to cheer his soldiers by his own witness of their valor. The ninth hour of the night was again chosen for the attack, as it was hoped that the guards of the Temple might be sleeping, and the gates taken by surprise. The Jews, however, were found vigilant and alert, and, on the approach of the assailants, rushed forth to the battle with loud shouts; and another desperate affray began. The darkness, the narrowness of the place, and the impetuosity of the antagonists, rendered it soon impossible to distinguish friend from foe; and the battle became an indiscriminate slaughter, each man striking blindly at the one before him. But by and by the day broke, and then the combatants were more easily distinguished by their armor and physiognomy. Each party contended with inflexible valor, alternately encouraged and exhorted by their respective friends above and around them; for the combat seemed, as it were, on the arena of a theatre; overlooked on the one side by Titus himself from the turrets of the Antonia, and on the other by John from the cloisters of the Temple. Eight hours the conflict was maintained; but the Romans, though aware that the eyes of Cæsar were upon them, had not gained an inch of ground, and were at length compelled to relinquish their purpose.

These contests had proved, as Titus had foreseen, that, owing to the narrowness of the space between the Antonia and the Temple, a sufficiently large body of men could not be brought up to effect the storming of the sacred fortress. He had therefore ordered the demolition of a portion of the Antonia, and at length after seven days had elapsed from its capture, this was accomplished and a broad level area formed in front of the Holy House. On this the legions proceeded to erect embankments, though with immense labor, for the material had to be procured at a distance of a hundred furlongs from the city. These banks, as on the former occasions, were four in number; and, notwithstanding the furious sallies of the Jews, they proceeded to their completion. In the meantime as if to cut off those members of the body which were infected, to prevent the distemper from spreading, the Jews themselves set fire to the cloisters that connected the Antonia with the Temple, and thus completely isolated the latter. At the same time another beautiful portion of the sacred edifice was sacrificed to a successful stratagem. One of the embankments had been erected opposite the cloisters which ran along the western front. The space that was between the

roof and the beams of this colonnade having been filled with pitch and other combustibles, the Jewish garrison affected to retire from the top, as if abandoning in despair its further defence. On this multitudes of the Romans, as had been anticipated, eagerly applying their scaling-ladders, climbed upon the roof, till the surface was covered with them. The crafty Jews then fired the mass, and instantly on every side burst forth the flames, curving around and enclosing the deluded assailants as with a wall of fire. The hissing of the many tongued flame that leaped and curled and writhed about them, and the cracking of the timbers, drowned the groans and cries of the dying and as they rushed helplessly to and fro and vainly held out their hands to their comrades below. Many cast themselves headlong through the blaze and were dashed to pieces; others stabbed themselves with their own swords; while some escaped from the fire to the wall of the cloister, where they were surrounded and slain by the exasperated Jews. All perished; and that in the sight of Titus, who could afford them no relief, but the solace of his pity.

By this desperate maneuver the whole of the western cloisters were destroyed, as far as the gate that led to Xystus, and the remainder was immediately afterwards separated from the Temple. On the next day the Romans set fire to the north cloister and this was destroyed through its whole length; even to the angle, where it was joined to the east cloister that looked down into the profundity of the valley of Jehoshaphat. Thus the Romans became masters of the court or chambers of Israel; but so mighty were the stones and so compactly fixed, that the incessant blows had not produced the slightest effect upon them. By manual labor the foundations of the northern gate had been loosened, after herculean efforts; but the inner masonry was still so massive, that the stability of the gate was in no wise affected.

Despairing of success by these means, the Romans again attempted to scale the inner cloisters. The ladders were planted and mounted without opposition, but no sooner did an assailant show his head at the summit than he was hurled headlong; sometimes a ladder covered with armed men was seized at the top, and by main strength thrown down on those beneath. Sallies were made from below with the usual Jewish valor. In some of these the military engines were captured, and even the eagle standards were with difficulty preserved. There remained, therefore, no resource to the besiegers but the application of fire; and this at length was reluctantly ordered by the Roman General. The legionaries at once piled faggots at the gates and set them on fire; the silver with which the doors were covered soon becoming red hot, and igniting the wood the flames spread with rapidity and caught hold of the cloisters. The Jews were overwhelmed with astonishment, and made no effort to quench the fire, but gazed on it in mute despair.

The whole of that day and part of the

next did the conflagration go on; not, however, in one mass of spreading fire, but piecemeal, as the soldiers were able to perform the work of destruction. On the day following, Titus held a council with his principal commanders as to what should be done with the Holy House. Some advised that it should be utterly demolished; but Titus himself was still disposed to preserve it if possible for its magnificence, which "would be a perpetual ornament to the Roman dominion." Of course his opinion prevailed, and he commanded that the cohorts should at once make their way through the ruins and quench the fire.

With some difficulty this was done, and the remainder of that day was passed in inaction, as if by mutual consent; a brief and sudden lull in the fiery tempest. But early the next morning the Jews made another furious assault upon the troops that were occupying the court of the Gentiles. The Romans were overborne by the fiery valor of their opponents; but Cæsar, seeing their distress from the Antonia, sent succors of cavalry, which turned the scale. The battle raged with shifting success for three hours, when the Jews retired into the Inner Courts, and the Romans into the Antonia; Titus resolving to storm the Temple with his whole force early the next morning. His purpose, however, was forestalled. It was now the tenth day of the month Ab; by a wondrous coincidence, the same fatal day as that on which the glorious first Temple, the edifice raised by the piety and power of Solomon, had been burned to the ground by the King of Babylon. The Jews again attacked the soldiers who were engaged in quenching the fires, but being repulsed, the Romans pursued them into the interior, and reached the doors of the holy place. A soldier acting upon his own impulse, being lifted in the arms of one of his comrades, suddenly threw a torch into a small golden window and the house was in flames. A shriek of rage, despair, and consternation rent the heavens, as the devouring blaze enwrapped the holy house. Titus heard it, and being informed of the cause, he rushed from his tent, where he had retired to rest, and ran to the spot. He issued orders, by shouts and signs, to quench the fire; but none regarded him. The wildest confusion and tumult prevailed. The legions came thronging on, each intent upon gratifying his own revenge or avarice. There was no command, no obedience.

In their mad and furious zeal multitudes were trampled under foot by their comrades, or fell among the hot and smoky ruins, or perished by each other's hands.

The flames spread fast, for the wild and excited soldiers encouraged each other to the work of destruction. The poor Jews seemed overwhelmed with despair; to the last they had trusted that there would be some miraculous interposition, by which the holy house would be saved from the impending desolation; but now it was come, and their hopes withered before it. The sword dropped from their powerless hands, and they were slain by thousands,

an unresisting multitude. The steps of the altar and the surrounding area were covered, nay heaped, with dead bodies, while their blood ran in purple floods from the marble pavements.

The Roman General lifted the veil, and with his commanders stood within the holy of holies. He was astonished at the splendor around him, which far exceeded all his expectations. The precious gold of Ophir, the rarest and most radiant gems, costly and fragrant woods, were there in richest profusion, shaped into beauteous forms of exquisite workmanship, and consummate taste. The flames had not yet penetrated the sanctuary, and Titus hastened out with the hope that the glorious shrine, "the Perfection of Beauty," might still be saved. Again he entreated those around him to second his endeavors; he gave orders to his centurions to beat off the rebellious soldiers; but all was of no avail. A decree higher than Cæsar's had gone forth, and who could disannul it? The sight of the massy gold and glittering stones that reflected the light of the flickering flames, more and more excited the tumultuous legions; and while Titus was anxiously beseeching them to spare the edifice, a soldier, unperceived, thrust a fire brand between the hinges of the golden door, and threw it into the dark interior. Immediately the whole was filled with flame, which burst forth so impetuously, that the commanders were compelled to flee before it, and abandon the house to its destruction. Immense was the multitude of the slain; the whole summit of Mount Moriah was seething hot, yet the blood was more than the fire, and the slain more numerous than the slayers; the ground was nowhere visible because of the bodies that lay on it, and the slaughter was prosecuted over heaps of corpses. Of the mighty and magnificent Temple there remained only two gates and a portion of the outer cloisters, on which six thousand trembling fugitives had taken refuge, chiefly women and children. These were wantonly murdered in cold blood, the soldiers setting fire to their refuge. Not one escaped.

And now for the "holy and beautiful house," the "joy of the whole earth," that had covered, as with a crown, the glory of the summit of Moriah, there lay only a shapeless and blackened ruin, from whose heaps sullen clouds of smoke and ashes ever and anon ascended, telling of the demon of destruction that had done its fatal work. And as if to perfect the desecration of the once hallowed spot, and to show how utterly Jehovah had forsaken it, the legions paraded their idol-ensigns over the desolate surface, and setting them up against what had been the eastern gate, "the beautiful gate of the temple," offered sacrifice and burnt incense to the devils, whom they represented. (1 Cor. 10: 20). The words of the Psalmist are fulfilled here: "O God, why hast thou cast us off for ever? Why doth thine anger smoke against the sheep of thy pasture? Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this

Mount Zion wherein thou hast dwelt. Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary. Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs. A man was famous according as he had lifted up axes upon the thick trees, but now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground."—Psalms 74: 1-7.

Bezetha had fallen, Acra had fallen, the Antonia had fallen, the temple had fallen; but the strong city of David still remained. The daughter of Zion was left, indeed, "as a cottage in the vineyard, or a lodge in a garden of cucumbers, as a besieged city." But her towers were mighty, her walls massive, and her heights scarcely accessible; and if her God and King had been still in the midst of her, as of old, she might have looked down from her impregnable position on the beleaguering army, and laughed it to scorn.

Simon and John with many of their adherents, had retired into the Upper City on the burning of the temple, and now demanded a parley with Titus across the bridge that spanned the Tyropæon. He required, however, an unconditional surrender, to which they would not accede; whereon he in anger, determined to give no further quarter, but to put to death without mercy, all who fell into his hands. The next day he delivered up the lower city to be burned and plundered by his soldiers. Acra, with the archives, the council House, and the Palace of Helena, was at once set on fire, as well as the quarter called Ophel.

The sides of the Tyropæon, which is now, owing to the accumulation of ruins and the debris of ages, but an unimportant depression, were then so abrupt and deep, that Titus had no hope of storming the wall of Zion without the slow and painful process of raising embankments for the support of the engines of war. But the extreme scarcity of timber, as before, presented a great difficulty; as it had to be conveyed from a long distance. About four weeks was occupied in the construction of these banks, which at length were reared, one opposite the Royal Palace, near the west angle of the wall, the other opposite the Xystus, near the Temple bridge. At that time the Idumeans entered into secret negotiations with Titus for surrendering themselves to him. The terms were agreed upon, and that important body of valiant men were on the point of marching out, when the vigilant Simon, obtaining intelligence of it, arrested the leaders, and placed the multitude under strict surveillance. Great numbers however deserted every day; the unarmed populace were spared; but all the rest were sold as slaves, the number of whom was immense.

At length some of the towers gave way before the blows of the battering ram, and the Romans prepared to mount the breach. Experience had well taught them how to es-

timate the peril of storming a Jewish wall; and they were expecting now as before, to be met with the sternest valor and the most heroic resolution. But the courage of the Zealot leaders had utterly forsaken them; the rumor that the Romans were approaching, scattered them like frightened sheep. Some fell upon their faces with wailing and lamentation, others sought refuge in wells and subterranean passages, while Simon and John, instead of remaining in the towers, which no engines could have overthrown, fled towards the pool of Siloam, and endeavored to burst through the Roman trenches. But their unwonted timidity rendered them powerless; they were easily repulsed by the guards, and fled to the caverns that lay beneath the city.

The Romans finding themselves unopposed where they expected a strenuous resistance, joyfully took possession of the city; and thus Jerusalem was at length wholly subdued. But the cessation of resistance moved not their iron hearts to mercy. They poured through the streets and lanes, sword in hand, slaying man, woman and child. The houses where many poor fugitives had crowded together, were fired and every soul was burned to death. They were horrified by finding large buildings full of the dead; but this sight did not produce any commiseration for the living. Every one they met they ran through, and made the steep streets so to run down with blood, that, as is gravely asserted, the fire of some of the burning houses was actually quenched by it. "How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! Even the sea monsters draw out the breast, they give suck to their young ones; the daughter of my people is become cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth, for thirst; the young children ask bread, and no man breaketh it unto them. They that did feed delicately are desolate in the streets; they that were brought up in scarlet, embrace dunghills. For the punishment of the iniquity of the daughters of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her. Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire. Their visage is blacker than a coal; they are not known in the streets; their skin cleaveth to their bones; it is withered, it is become like a stick. They that be slain with the sword are better than they that be slain with hunger; for these pine away, stricken through for want of the fruit of the field. The hands of the pitiful women have sodden their own children, they were their meat in the destruction of the daughter of my people. The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and

it hath devoured the foundations thereof. The Kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem. For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her, they have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments."—Lam. 4: 1-14.

To be continued.

Conference Minutes.

LITTLE SIOUX.

Met with Spring Creek branch, Persia, Iowa, at 10:30 a. m., Saturday, September 1st, president of district J. C. Crabb presiding. Organized by electing J. C. Crabb president, Wm. C. Cadwell and J. F. Mintun secretaries, and P. Cadwell chorister. Minutes of last conference read and approved. Visiting brethren were invited to participate in the deliberations of conference. Branch reports: Magnolia 170, 1 baptized, 1 removed. D. Maule, president and clerk. Logan at last report 60, present number 57, including 1 high priest, 3 elders, 1 priest, 2 teachers and 1 deacon; 3 received by letter, 6 removed by letter. Approved by the branch August 25th, 1888. P. Cadwell president, W. R. Davison clerk. Spring Creek at last report 90, present number 94, including 6 elders, 2 priests, 2 teachers and 1 deacon; 3 baptized and 1 received by letter. Approved by the branch August 29th, 1888. D. Chambers president and clerk. Woodbine, organized August 19th, 1888, with a membership of 16, and no changes made of report August 28, 1888, including 1 elder, 1 priest, 1 teacher, and 1 deacon; 3 ordinations. Approved by the branch August 28th, 1888. Wm. C. Cadwell president. P. M. Cadwell clerk. Union Center at last report 95, present number 101, including 1 seventy, 12 elders, 2 priests; 6 baptized, 1 ordained. Approved by the branch August 26th, 1888. J. M. Putney president, J. W. Steel clerk. Willow Valley 64; 14 received by certificate of baptism. Unionburg 35; 1 baptized, 1 removed. Sioux City 17; 2 baptized. P. Cadwell, Bishop's Agent, reported: On hand last report \$62.27; total paid in \$261.55; paid out \$155.32; balance June 30th, 1888, \$106.23. Found correct and adopted. District secretary reported a list of old resolutions per request of two preceding conferences. On motion the list was referred to a committee of three, consisting of D. Chambers, P. C. Kemish and J. T. Coffman. Ministry reports: High Priests, P. Cadwell (baptized 1), J. C. Crabb and C. Derry (organized 2 branches). Seventies: W. E. Peak and J. F. Mintun. Elders, D. Chambers, D. Maule (by letter), C. Downs, W. C. Cadwell, W. W. Wood, S. Diggle, W. Chambers (baptized 2), B. S. Parker, P. C. Kimmish (baptized 2), T. Thomas, D. L. Dodson (of Pottawattamie district), Joseph Seddon (of Galland's Grove district), E. R. Lanphear (baptized 14), John H. Hunt, M. P. Berg (by letter baptized 2), F. Collins, R. Holt, John T. Coffman, Henry Garner, G. Sweet, (of Galland's Grove district), and F. Hansen. Priests, W. T. Fallon, James Emmerson, John K. Harper, W. D. Bullard (of Galland's Grove district), J. L. Gunsolly (by letter), and P. Pelton; and Teacher A. F. Harper reported; also J. A. Davis of the Seventy reported by proxy. Bro. S. B. Kibler had continued in the work of the distribution of tracts in Woodbine and vicinity. Sunday Schools: Magnolia, average attendance 21, average donations each Sunday 40 cents, on hand at beginning of quarter \$6.02, received \$5.20, now on hand \$11.20, J. F. Mintun superintendent, Mamie Emmerson secretary. Woodbine enrolled 52, average attendance 21 7-13, church members in school 19, children of church members 10, other children 28. On hand at last report \$8.65, collected \$10.41, paid out \$13.60, balance \$5.52, W. C. Cadwell superintendent, S. B.

Kibler secretary. Persia, average attendance 23, average attendance of officers and teachers 5, average collection 12 cents. On hand last report \$4.38, collected \$1.44, paid out \$1, balance \$4.82. Verses recited 117, references given 87. D. Chambers superintendent, Mamie Seddon secretary. Priesthood meetings: Magnolia branch by D. Maule (by letter) had held such meetings each month. Meetings for preaching had been appointed in three country School-houses. Spring Creek had held one meeting. As a result had appointed and furnished preachers for two appointments. Willow Valley had held one priesthood meeting and as a result had held several preaching meetings. Unionburg had held one priesthood meeting but no meetings had been appointed. Little Sioux had held one priesthood meeting resulting in some trying to preach. President Crabb called attention to the fact that lessons in *Hope* were copied from Inspired Translation; thought the proper officers should so inform their schools. Also that a book was soon to be issued that would in a measure take the place of the lessons in the *Hope*. A written request was read from the Unionburg branch for this conference to ordain Bro. John A. Beckman to the office of a priest. On motion the request was granted and Bro. Beckman was ordained under the hands of C. Derry and T. Thomas. Missions: A letter was read from Bro. A. Z. Rudd requesting that some one be sent to Kingsley. Brn. J. C. Crabb and D. Chambers volunteered to fill this mission. Bro. J. Seddon was, by motion, requested to labor in the Little Sioux district as much as convenient. President advised ministry where laboring within limits of branch that they should do so by agreement with branch authorities. W. C. Cadwell, district secretary, offered his resignation as such officer. Action on same was deferred till next conference. Committee on old resolutions submitted a report, action on which was, by motion, deferred till next conference. A communication was read from Bro. E. R. Lanpher with reference to certain alleged troubles between him and the Willow Valley branch. On motion the communication was ordered spread upon the minutes and accepted by the conference as satisfactory for any wrong done the district. Preaching during conference as follows: Saturday evening by W. E. Peak; Sunday morning by C. Derry; Sunday afternoon by J. F. Mintun, and Sunday evening by J. C. Crabb. On motion adjourned to meet at Woodbine, December 7th, at 2 p. m.

NORTHERN MINNESOTA.

A conference of the Northern Minnesota district was held at Pelican Lake, Becker Co., Minn., June 14th and 15th, 1888, Bro. T. J. Martin president; J. C. Foss in the chair. Brother Alexander Smith arrived in time to do some preaching to us. North Pollanoders one baptized, and we trust that more are investigating at that place. Much of God's spirit was felt during conference.

WM. BARNHARD, *Dist. Secretary*.

WESTERN WISCONSIN.

Conference convened at the Wheatville branch, Crawford county, Wisconsin, June 2d and 3d, A. L. Whiteaker, president; W. A. McDowell, clerk. Elders reported: A. L. Whiteaker, J. W. Whiteaker, J. S. Whiteaker, W. A. McDowell, M. T. Short, E. C. Wildermuth; C. W. Lange by letter. Branch reports: Wheatville, 14 members. C. W. Lange, Bishop's agent reported: On hand last report \$28.80, received \$2.50, total \$31.30, paid out \$20.00, balance \$11.30. Resolved, That we hold two day's meetings at the following places: Webster, Willow, North Freedom and Excelsior branches, and that the president appoint the time and the brethren to hold those meetings. Moved that we sustain A. L. Whiteaker president, W. A. McDowell clerk, and C. W. Lange Bishop's agent together with all the authorities of the Church, At 8, p. m., preaching by M. T. Short; at 10:30 a. m., preaching by E. C. Wildermuth; at 2:30 p. m., sacrament and testimony meeting in charge of Brn. A. L. Whiteaker and M. T. Short. At 8 p. m., preaching by M. T. Short. Adjournment to meet at Willow, Richland Co., Wisconsin, October 13th and 14th at 10 a. m.

Miscellaneous.

ANNUAL REUNION MEETING.

Arrangements have been fully consummated for the annual Reunion of the church to be held at Missouri Valley, Iowa, beginning Saturday, October 6th, at ten a. m.

All parties coming by rail *must procure agent's receipt* from whom tickets are bought over each and every line they travel, showing they have paid full fare, in order to get reduced rates. *Don't fail to get receipts.*

Hay, feed and fuel, are provided for as follows: Hay \$4 per ton, in quantities to suit customer; cord wood \$3. Four car loads of cobs *free*, to be delivered on grounds where wanted. There is also a building on the grounds which can be used for lodging that will accommodate a limited number. Parties furnishing their own bedding.

The session will hold over the second Sunday (to October 15th) and longer if thought advisable. We have control of ground two weeks.

A cordial invitation is extended to all elders in the west and elsewhere, to attend. Let our prayers go up to our heavenly Father as a united band of devoted Saints, that we may not only have a renewal of our former Reunions, but that each year they may increase in spiritual manifestations, and result in great good to the cause of Christ. Come one and all. No pains will be spared by your committee and the people of Missouri Valley to make this Reunion a success.

P. CADWELL,
W. C. CADWELL,
S. B. KIBLER,
J. W. CHATBURN,
ANDREW HALL, } Committee.

INVITATION TO THE SAINTS.

The saints of Knox, Indiana, extend to the Saints an invitation to attend a Two Days' Meeting, to be held September 29th and 30th. We desire as many to come as can, for we are few in number and need them. Your sisters in the faith,

HATTIE PIERSON,
JENNIE SUNDIN,
MOLLIE PRETTYMAN,
MARY PRETTYMAN,
MAGGIE COLLINS, and
ALMA ADAIR.

CONFERENCE NOTICE.

The Northern Michigan district conference will convene at Five Lakes, October 13th and 14th. A large gathering is expected, and we will be pleased to have all the Elders and members from other districts come to be with us. All who may send in reports, &c. by mail, Address, J. J. Cornish, care of Mr. Hugill, Five Lakes, Lapeer County, Michigan.

J. J. CORNISH.

Texas Central district conference will convene at Cooke's Point, Friday, October 19th, at seven o'clock p. m.; and days following. Let as many members as can "come." We desire a full representation and report from all the Branches in the District. E. W. NUNLEY, *President*.

There will be a conference of held at Deer Lodge, Montana, on the 13th and 14th of October. We greatly desire that the district be well represented; we therefore extend a cordial invitation to the Saints throughout the district to attend. Come, Saints, let us give the work in Montana a lift. GOMER REESE, *Dist. Pres.*

By kind permission of the brethren and sisters of the Leeds branch, the SemiAnnual conference of the Manchester District, English Mission, will be held in the Sants' meeting room, Wellington Road, Leeds, convening at 6:30 p. m., Saturday, October 13th. Congregational services will be held as follows: Sunday 7:30 to 8:30, a. m. Prayer meeting, 10 a. m., short address from the brethren of the ministry. 2 p. m. fellowship meeting; 6 p. m. preaching by the kind permission of the president of the Manchester branch. A preliminary meeting for the transaction of

routine business will be held in the Latter Day Saints Chapel, No. 113, Clarendon street, Manchester, at 7 p. m., Friday, October 11th.

JOSEPH DEWSNUP, SEN., *Dist. Pres.*

A conference of Decatur district will be held at Plasanton, Decatur county, Iowa, commencing at ten o'clock on Saturday, October 13th. It will be the annual election time. The ministry and members from the various branches are requested to attend. Branches will please report on time. H. A. STEBBINS, *Dist. Pres.*

The Fall Conference of the Kent and Elgin district will convene in the Zone branch, as per adjournment on the 13th of October, at ten o'clock a. m. Clerks of branches see that your branches are properly reported.

ARTHUR LEVERTON, *Pres.*
RICHARD COBURN, *Sec.*

The Freemont district conference will convene at Shenandoah, October 20th, at ten o'clock, a. m., for business; and will continue over 21st. We hope that Presidents of branches and Secretaries will be on hand with full and complete reports. HENRY KEMP, *President*.

DIED.

CONOLLY:—At Hartford, Michigan, September 7th, 1888, of paralysis, Bro. George Conolly, aged 76 years, 7 months, and 10 days. He was born in Dublin, Ireland, and emigrated to America in 1832. Was a soldier in the Union Army during the late civil war; was a member of the United Brethren Church for some time after, but after investigation of the Gospel as preached by the Latter Day Saints, was baptized and confirmed by the writer, July 27th, 1879. He was of very quiet disposition, but always firm, and strove by his daily life to adorn the doctrine of his profession; was highly esteemed by all who knew him, was a member of Ellsworth Post, No. 20 of the Grand Army of the Republic who to the number of about eighty, attended his funeral in a body, and had general supervision of arrangements. The services were held in the Baptist Church, at Hartford, which was filled to overflowing; on Sunday Sep. 9th. The remarks on the nature of the judgment, based on Matt. 25: 31-41, were listened to with great interest. Thus another soldier has gone to join the ranks of the triumphant ones, leaving his three sons, and three daughters to deplore his absence.

WILLIAMS:—At Felinfoel, Llanelly, Wales, April 5th, 1888, Sister Rachel Williams, aged 77 years, 4 months and 3 days. She was baptized June 8th, 1865. Every Josephite missionary to Wales had reason to remember her kindness. She was true and faithful.

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"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 803.

Lamoni, Iowa, October 6, 1888.

No. 40.

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, Oct. 6, 1888.

THE *Utah Herald*, of Salt Lake, in its issue for September 19th, has the following editorial concerning the action of Judge Sanford in the case of Apostle George Q. Cannon, arraigned before him for violating the law of the land. We can not help the thought that if this apostle of the Utah church had been moved by the spirit of fealty to the laws of the land there would have no such humiliating spectacle as that of an assumed apostle of Jesus Christ being arraigned for a crime against the law of which he is obliged to say, "I am guilty," and await the sentence of the Judge:

A CHANGE.

Chief Justice Sanford, as Judge of the Third District Court, first sat in the trial of unlawful cohabitation cases on Monday, and pronounced his first sentences upon those who appeared before him to receive the punishment which the law has provided for their offense. It is hardly necessary to remark that His Honor's course on the bench caused something of a sensation in the community; nor to say that the sensation was a pleasing one with all save the few who are filled with hate towards this fair Territory and her people. It has been a long time since there was an absence of apparent malice and vindictiveness in the class of cases referred to, hence the sensation mentioned above. It was refreshing to hear a judge pass sentence on men who stood before him with a confession of their offenses on their lips, without adding to those sentences some thing that would sting worse than the penalty itself, and without indicating that the court was sorry and chagrined that the law limited and restricted him in severity. There was no goading of men, no exacting from them humiliating promises, no display of vindictiveness if they declined to make promises which a court had no business and no right to extort.

It is hardly necessary for the *Herald* to remark that it regards Judge Sanford's as the better way. It is the way that we hoped would have been pursued from the first. If it had been followed, the problem which the anti-polygamy laws were ex-

pected to solve would have been quite as near solution as it is to-day; years of excitement and commotion in the community would have been avoided, many cruelties and inhumanities been escaped, and there would have been deeper popular love and respect for the law and its administration than have existed for some time. The course pursued has been one calculated to antagonize and infuriate the community, to arouse its opposition and drive it into a condition of desperation rather than lead and encourage it into obedience to the law and right-doing. The enforcement of the law is necessary and proper, but there is a difference in the way of enforcement, if a man violates a law he must be punished, but there is a humane and an inhumane mode of inflicting the punishment. One has a tendency to arouse respect for the law and its administration, the other has the directly opposite effect.

The government intends and expects that its laws shall be obeyed in Utah as elsewhere, but it should not and does not desire that the laws shall be applied in such a manner as to give a community the impression that the government is its enemy, bent on its destruction. Vindictiveness and hate should be unknown passions in government, while paternal love and fatherly care ought always to be apparent.

In his actions on the bench yesterday, Judge Sanford said plainly enough that violators of the law must be punished in reason for their offenses, and that being done and the offenders acknowledging the supremacy of the law, they should not be hounded and persecuted. If Monday's work marks the inauguration of a new policy in this territory, we predict for it the most gratifying success. There will be quite as general obedience to the law, and a good deal more respect for those whose business it is to interpret and apply the statutes; and there will also be a better feeling through the community which has been so long terrorized. Unless we are mistaken in our estimate, confidence and prosperity will soon succeed the distrust and business prostration which have been with us.

WE do not know whether what follows in the article below, correctly represents the condition of the agricultural portions of Utah, or not; but if it does, the land "flowing with milk and honey," the land "blessed to be the abode of the Saints," as the elders sent out from Utah have so often claimed and asserted, is sadly degenerated, and needs rejuvenating by rest.

The "late legislature" referred to in the article, which we cut from the *Enquirer*, published at Provo, Utah, for September 14th, was Mormon, with one or two Gentile exceptions; so are the City Councils referred to, all under Mormon control. How city progression affects the granger in the country away from the control of the city, we do not plainly see; although

we can see how the market for all that the granger raises afforded by the proximity of a large and rapidly growing city affects the prices of what the granger may have to sell. The wail about having to support two families is a bad one, and should have been considered before the man was wheedled into so obvious a burden on his resources. Will Israel turn back from his errors? That is the question, indeed.

THE INCREASE IN TAXES.

A UTAH FARMER CRIES OUT AGAINST THE
OUTRAGE.

THE following communication, signed by "Old Foggy," appeared in the Tuesday evening's issue of the *Deseret News*:

I am a farmer. I own a farm of twenty acres and a water right of fourteen and a half acres. A so-called water right is two hours use of a certain portion of water per acre every fourteen days.

Just now it would take me three days, at the present low stage of water, to water one acre of lucerne. I hold the water on my farm three hours less than two days; so you can see it would take me one day and three hours more to water the acre of lucerne than the time I hold the water.

This year I had eight acres of small grain in—six in wheat and two in oats. I paid for cutting and binding, fifteen dollars in cash, besides feeding team and men the time they were cutting it, not counting anything for the use of a horse on the binder that belonged to me. The grain is not threshed yet, but I will take sixty bushels of wheat and fifty bushels oats for my two stacks of grain.

I have four acres of lucerne. I have paid, or will have to pay about twelve dollars for cutting and raking, three dollars for help in hauling, and I will take eleven tons of lucern for my stack that holds all this years' cutting.

I have two small orchards on the place that will cover one and a half acres. Two-fifths of the trees have died for want of water. The fruit that is left anybody can have for \$30.

I have about two acres of potatoes that may average one-third of a "stand" that I will take one hundred and twenty-five bushels for now, but by the time I dig them may take seventy-five bushels and not a very big measure at that.

This is a correct statement as far as my knowledge and belief goes in regard to my farm for this season.

Let us see what we have got—sixty bushels of wheat, fifty bushels of oats, that has yet the expense of threshing to come out, and every farmer knows what that is; \$30 in fruit, and as we can not sell it green, we will have to be at the expense of drying it; eleven tons of lucern and 125 bushels of potatoes in the ground. Now you have one farmer's increase for this season.

I will tell you what I must do with what I have made on my farm this year: I must support two families of my own, for I am a poly-

gamist. (Of course the "law" will not permit me to live with my own family, but I must support them all the same). I have an invalid mother to support and take care of. But all that to me is only a pleasure and a double pleasure at that, but now comes the "tug of war," and that is the front and the offense of this long preface, I must pay my taxes! Oh, dear! let me just rest for a moment while I take a breath! \$37 92 to be paid in taxes; territorial, county, city, school, water and other taxes, beside 40 per cent that I hear some board of equalization has added to the county and territorial taxes.

It seems to me that the "Mormon" question is about to be solved at last. Taxes will do it. The "Gentiles" must take our possessions. We can't keep our homes—they are too expensive. The "progressive ideas" of our late legislature and our present city councils will evidently settle the "Mormon" question as far as Utah is concerned.

I have lived and struggled with this people a great many years. I expect to live and struggle with them a great many more, but I can not do it long under my own vine and fig-tree. The taxes will do it. The "progressive idea" has done it. Bonds and sewers and buncomb have done it. The homes of Saints will have to pass away, for lo, the sheriff selleth them in front of the courthouse, for the granger is too poor to pay taxes on extravagance; and he is without a home and his children crieth in the street! That is the road we are going; can we, will we turn back, O Israel?

THE Missouri Valley *Times*, published at Missouri Valley, for September 20th, contains the following:

"Our business men and citizens generally are perfecting arrangements looking to the comfort of those attending the conference of the Latter Day Saints, which will be held in the Valley on Saturday, October 6th."

"Elder P. Cadwell and J. K. Davison, of Logan, and William Cadwell, of Woodbine, were in the Valley on Tuesday making arrangements for the conference of the Latter Day Saints, which will meet in the Valley on October 6th."

THE sequel of the arrest, flight, forfeiture of bail and long hiding from re-arrest of George Q. Cannon, one of the leading polygamic apostles of Utah will be seen from the following despatch taken from the *Chicago Tribune* of a late date:

"SALT LAKE, Utah, Sept. 17.—Shortly before ten o'clock this morning Apostle George Q. Cannon, who has evaded the officers of the law for over two years, surrendered himself to Marshal Dyer. There were two indictments against Cannon—one found March 20, 1880, and the other found last Saturday. The former charged him with unlawful cohabitation with two wives; the latter with cohabitation with five wives. He was brought into court at ten o'clock this morning and pleaded guilty to both indictments. Judge Sanford in passing sentence said that, inasmuch as the prisoner had pleaded guilty and saved the Government the expense and labor of trial, he would make the sentence light, and accordingly gave the prisoner seventy-five days' imprisonment and a fine of \$200 on the first in-

dictment and one hundred days and \$250 on the second. Cannon was at once taken to the penitentiary. The indignation here among the Gentiles against the court's action is intense, because they believe a deal has been consummated between the Democratic Administration and the Mormon Church. The belief here almost assumes the shape of positive conviction that the Mormon Church is about to issue an edict abandoning polygamy, and that Statehood will soon follow. In view of Cannon's having evaded justice so long, having counseled his flock to practice polygamy, having after his arrest forfeited his \$45,000 bonds, the Gentiles are of the opinion that he should have received the full penalty of the law. Cannon gives as a reason for evading the officers so long the fact that he was afraid of appearing before Judge Zane. He is the first Mormon sentenced by Judge Sandford, whom Cleveland recently appointed Chief Justice of Utah.

A LATE issue of the Osage county *Times*, published at Scranton, Kansas, gives the following account of the Central Kansas district conference.

Following the account of the conference we publish an editorial from the same issue of the *Times*. The notice is a friendly one, and the editorial places a just estimate upon the influence and work of our people. We are gratified to see the good example of the Saints is bringing such commendations, and we thank the editor of the *Times* for the fairness of spirit he manifests in thus expressing a just estimate of their worth.

LATTER DAY SAINTS. CONFERENCE AND DAILY SERVICES IN SCRANTON.

The quarterly conference of the Central Kansas district, Latter Day Saints, was opened on Saturday, Elder D. Munns, president of district, of Good Intent, presiding. Among other visitors and delegates were Elder E. C. Brand, of Tabor, Iowa, missionary in charge of district; Elder H. Parker and lady, and Elder W. Hopkins of Netawaka; Elders F. Lofty, P. Devlin, and Mrs. C. Love of Osage City; Elder Alma Dodd and lady of Centralia; Mrs. J. A. Twist of North Topeka. Branch reports received as follows: Fanning, last quarter 34, present membership, 33; Netawaka, 34 and 41; Scranton, 30 and 34 including six elders, one priest, one deacon; six baptisms; Good Intent, 25 and 25.

Elder Brand reported 8 baptisms, Jarvis 1 and Adamson 5. Elder William Gurwell reported by letter. At the afternoon session a resolution was passed respectfully requesting Elder Joseph Luff of Independence, Missouri, to respond at his earliest convenience to the invitation of the Scranton Good Templars to lecture here, and to preach for the benefit of the church. In the evening there was preaching by Elder Brand.

On Sunday morning there was preaching, in the afternoon administration of the sacrament; prayer and testimony and blessing of children. At the evening service votes of thanks were passed to the choir for kind assistance in singing. The choir consisted of Mrs. Ross, Mrs. Bickerdike, Mrs. Davies, Miss Khoda Briddick, Miss Lillie Isaacs, R. Barlow, D. M. Bunten and G. J. Kelly; E. Thomas presided at the organ. At the conclusion of the business of the conference,

it was resolved to adjourn to meet at Good Intent at 10 a. m. on December 15th.

The following are the subjects ably treated on during the special services by Elder Brand:

Saturday evening. Resurrection of the Body.
Sunday morning. Name of Church and Foundation the Rock of Revelation.

Evening. First Principles of the Gospel and its Antiquity.

Monday. Apostasy.

Tuesday. Lineage of Priesthood.

Wednesday. Evidence of the Divine Authority of Joseph Smith.

Thursday. Bible, Historical, and Archeological Evidences of the Divinity of the Book of Mormon.

The Latter Day Saints conference was quite a success, people flocking in from far and near to hear Elder Brand, one of the most fluent speakers we have heard. He is from England and at one time managed a large book establishment near the Barbican. He is a most pleasing talker both in and out of the pulpit, and an earnest opponent and denouncer of polygamy. The "Saints" are a very unassuming body of men and are the best of citizens. Their code of morals is very strict, and what is more to the point they live closely up to it. Their order is gaining ground while the Brighamite section of Latter Day Saints is rapidly dying out.

EDITORIAL ITEMS.

Bro. Charles W. Lamb sends us a copy of the Harrison county *Democrat*, Logan, Iowa, for September 8th, in which is a letter from Bro. Lamb to a "leading Brighamite Mormon," in the form of a long poem, in which their departure from right ways is quite graphically shown.

Bro. E. F. Shupe has taken an abode in Denver, Colorado, and is at work in the Denver and RioGrande Railway shops. He has so far failed to find any of the Saints in Denver and will be pleased to learn of their whereabouts; if they will either call on him or address him by card in care of the shops. He is formerly from the Union branch, Nebraska. He requests that Bro. Caffall will notify him when he is about to visit Denver, that he may meet him.

WE are pleased to note the following characteristic defense of the work made by Bro. John D. Bennett, of Cuba, Kansas. It Marysville, Kansas, September 13th, 1888: is from the Marshall county *Democrat*,

AN OPEN LETTER TO DR. FISHER, MARYSVILLE, KANSAS.

Dear Sir:—I am informed through what I believe to be good authority that you are more or less actively engaged in representing that Joseph Smith, the founder of so-called Mormonism, was a polygamist in theory and practice, and that the pernicious doctrine and practices of the Utah Mormons are more or less attributable to his sentiments and teachings. Now sir I am not ignorant of the opportunities which have enabled you to gather up and post yourself relative to the charges (grave or formidable as they appear to be) as made by the enemies, or the pretended adherents of the slain founder of the Mormon faith, neither would I underestimate your ability and shrewdness as a debater; but this I know that the position held by you, as regards the purity o-

the original doctrine, teachings and practices of the early founders of the church are both slanderous and false, and your method of attack uncourteous as it is cowardly; and in behalf of the Reorganized Church of Jesus Christ of Latter Day Saints, I hereby notify you that we will not silently submit to such indignity without a protest against the insult. Whatever may have been your observation or experience with Utah Mormonism, you nor any other party have not the right to charge its unchristian, criminal practices on the founders of the church prior to the year 1844, nor in any manner to blend my twenty-two thousand friends as the associates of the Utah Mormons.

To this end we are ready to meet you in open and honorable discussion at any time mutually agreed upon, in Marysville, between the 1st and 30th of November, 1888, on the following questions with such modifications as may be agreed upon:

First—Was Joseph Smith a polygamist in theory or practice?

Second—Do the doctrines of the church, as taught by Joseph Smith, conflict in any manner with the teachings of Jesus Christ and his apostles?

Respectfully,

JOHN D. BENNETT,
Secretary of N. W. Kansas Dist.

CUBA, KANSAS, September 4th, 1888.

IMPORTANT NOTICE.—DELINQUENT SUBSCRIBERS.

By request of the Business Manager we again call attention to the list of outstanding balances due the Herald Office, on account of books purchased and subscriptions for the HERALD, HOPE and other publications.

The business interests of the publishing department are suffering on account of the long lists of delinquents who fail to give even ordinary attention to the payment of these obligations.

The Board of Publication in their endeavors to supply the Saints with church literature containing the good news of the spread of the work and the manifestations of divine favor upon the Lord's people need to be promptly and properly sustained in order to continue this good work, and to publish it to the world. In this they should be heartily and faithfully sustained. Promptness in payment insures success in this work; while long and continued failure so to do greatly retards and hinders it; often making the undertaking very burdensome, for means must be had to continue it.

The publishing department has lost, and is still losing large amounts by being compelled to drop long lists of accounts which have never been paid.

Some who are in arrears notify us from time to time of their intentions to pay, sending part of the amount as it comes to them, thus showing that they remember their obligations. With such the Board is willing to be, and has been, lenient.

But a long list of others is carried who seemingly fail to consider that money due the Herald Office should be paid as fully and as promptly as any other debt; or that it is a sacred obligation.

The publishing department is an important branch of the Master's service, and all should see that in their stewardship they deal justly with it. Thus all may become *helpers* in the good work.

None need be a hindrance, nor should they be such. No offense is intended in this, and none should be taken. All can see that the subject requires "plainness of speech."

"PAY THAT THOU OWEST" the Herald Office.

EXTRACTS FROM LETTERS.

WANT of space compels us at times to make extracts from the many letters sent us, while at other times when a lesser number are on hand, we publish them entire after necessary corrections are made. All interested can understand why their letters do not at times appear in full.

Bro. F. C. Smith writes from Farwell, Michigan, that he rejoices in the soul satisfying blessings of the gospel. Although but eighteen months old as a man in Christ Jesus, yet he is enabled by the Divine Spirit to declare the word with liberty to his fellows. He and Bro. J. J. Cornish have been preaching and baptizing in that section and hope to raise up a branch there.

Bro. Cornish, writing from the same place, September 17th, gives encouraging details of events there. The usual opposition is brought to bear against the work, indicating the success that usually follows such. The prediction made by the angel to Joseph Smith is being verified "It will increase the more opposed."

Bro. Richard Hartnell writes a good letter containing an account of "the grandest time ever experienced by the Saints" of that place at their late two days' meeting. He says: "It was truly a spiritual feast and one never to be forgotten. Our preaching services were spiritual, impressive, and well attended, and the testimony meetings all that could be desired. Three were baptized during the meetings and five since; others are almost persuaded." He also mentions the visit and labors of Bro. Robert Brown of St. Mary's, Ontario, which were greatly appreciated by the Juniata Saints.

Bro. W. W. McLeod writes from Cormorant, Minnesota, September 13th: "Bro. J. C. Foss has been pounding away in Otter Tail county, and has been doing much good. Bro. H. N. Hansen is traveling around on foot and preaching every time he has opportunity. The Scandinavians say that he is a good speaker and preaches in harmony with God's word. Bro. Alexander H. Smith has done a noble work. I had the pleasure of seeing eight noble ones baptized; all heads of families except one. Bro. Smith's meetings were bringing out an increasing number and were creating a growing interest, but we were made sorry by his being called home on account of sickness in his family. Many interested ones regret the departure of Bro. Smith."

Bro. M. P. Madison writes from Valentine, Missouri, that the late conference of the Nodaway district was the best ever held by that district. The Holy Spirit was present during the session to the degree that all feel like pressing onward.

Bro. J. Reader of Baldwin county, Alabama, writes that during a recent two months' visit to the state of Georgia he

had preached forty-two times to large congregations in Jefferson and Emanuel counties; and had also administered to six persons and blessed one child. He enjoyed good liberty, and at one time had an audience of fifteen hundred people. Brother Reader sends for some tracts for use in the places where he has been preaching and states that he would like some able minister to labor there. The people were calling for preaching all through that section, and he had promised to write them if some one could be found to continue the work.

Mrs. S. J. Kennedy, writing from Eureka Springs, Carroll county, Arkansas, says: "I have been reading the *Herald* loaned me by a friend, and find in it the essence of what my soul has been yearning for for years. I have been a member of the Methodist Church for thirty-five years, but there was an inspiration in my heart that told me there was something wrong. My heart has been grieved by seeing so much wickedness and to see men and women seemingly asleep in pulpit and pew, and I have prayed that God would let me live to see a people that was doing his will. I am a widow woman living with my youngest daughter at Eureka Springs, Carroll county, Arkansas. We wash for our living, and having twenty dollars, we want to do something for God's holy work, so we send you two dollars to be used in the latter day cause. I hope that the Lord will send some elder to preach for us, for I do feel that it is God's cause and I want to know more about it. I want to send for the *Saints' Herald* soon so that my children may see the true light. I will write again."

Bro. W. J. Graves of Brownsdale, Minnesota, in a late letter also writes of his appreciation of the good things being conferred upon the Lord's people. He thinks much good could be done at Brownsdale if preaching was done there by some of the traveling ministry. He is distributing tracts among the people.

AGAINST THE CIGARETTE.

We are glad to note that there is more than one man in the Senate that is mindful of the effects of the cigarette habit upon the youth of the District. Senator Chase has presented a bill prohibiting their sale to minors; and Senator Stewart has also spoken in favor of legislation upon the subject. Mr. Chase presented petitions last week in favor of his bill, signed by 86 pastors of our city churches, 554 superintendents, officers and teachers of the public schools, 257 physicians, and others. The signers are all persons situated where they can see something of the effects of tobacco upon children. The bill called for would prohibit the sale of cigars, cigarettes or tobacco, to minors under 16 years of age. There ought also to be a clause making it an offense for a boy to be found smoking at all. It is our deliberate opinion that cigarettes are doing more harm to the boys of the District than rum, for outside of the effects of the arsenic, they lay the foundation for the drink habit.—*Sel.*

WASTE OF WAR.

Since January 1st, 1800, the nations of Christendom have indulged in forty-seven great wars, and leaving minor squabbles and indirect expense out of view, our sacrifices on the altar of wars since that day may be roughly estimated at 130,000,000,000 dollars, or just about 500,000,000

pounds of gold—sums which may be pronounced in two seconds, though a freight train transporting the gold in American box cars of the average size and running at the usual rate of speed, would be two hours in passing any given point for such a train would be twenty-two miles long.—*Sel.*

Selected Poetry.

BUILD WELL.

High on the granite wall the builders, toiling,
Heaved up the massive blocks and slabs to place,
With swart and streaming brows and straining sinews,
Under the summer's blaze.

And higher yet, amid the chills of autumn,
Tier upon tier and arch on arch arose:
And still crept upward,—coldly, wearily,
Mid winter's sifting snows.

From stage to stage upsprings the master builder,
Instructing, cheering, chiding here and there;
Scanning, with scrutiny severe and rigid,
Each lusty laborer's share.

Anon his voice to those most distant shouting
Through his hoarse trumpet makes his orders swell;
Or utters words like these to rouse and hearten:
"Build well, my men, build well!

"The ropes are strong, and new and sound the pulleys;
The derrick's beams are equal to the strain;
Unerring are the level, line and plummet;
Let nought be done in vain!

"Build that these walls to coming generations
Your skill, your strength, your faithfulness shall
tell,
That all may say, as storms and centuries test them;
THE MEN OF OLD BUILT WELL!"

And ever thus speaks the great Master Builder
To us, where'er our 'journey-work' may be:
"Whate'er the toil, the season, or the structure,
Build well—build worthily!"

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Along the roadside like the flowers of gold
The tawny Incas for their gardens wrought,
Heavy with sunshine droops the golden-rod,
And the red pennons of the cardinal flowers
Hang motionless upon their upright staves."

PRAYER LEAGUE.

Concert for Thursday, October 11th, 1888.

Memory texts Isa. 54: 78, John 11: 52.

Subjects: The Indians. That the mission to them may be blessed, and that the time may hasten when God will fulfill his promise to them. Also for the scattered ones of the church.

Sister L— requests the prayers of the "League" that if it is God's will her lungs may be healed and body strengthened.

ELEANOR.

HOME COLUMN MISSIONARY FUND.

Bro. W. L. Rooker, Monett, Mo.....	\$1 00
Sr. Jennie Rooker, Monett, Mo.....	25
Sr. Kate Zimmerman, Monett, Mo.....	25
Sr. M. Richner, St. Clairsville, O.....	1 00
Sr. Sarah Downey, Star, Mo.....	1 00
Sr. M. Kite, New Boston, Iowa.....	25
Sr. A. Doubleday, Pierport, Mich.....	10
Sr. Ida M. Mamfold, Wymore, Neb.....	50
Sr. Christiana Edwards, Deckerville, Mich..	50

LAMONI, Iowa, Sept. 27th.

CARTHAGE, Mo.

Dear Sister Walker:—We are the only Saints here except an elder who is stopping here. I have just passed through the trying ordeal of giving up my baby boy—George Roy—who was born near Parrish, Illinois, April 27th, 1887,

blessed by Elders Hilliard and Smith, September 20th, 1887, died September 12th, 1888.

I find comfort in the Mothers' Home Column, and often in my heart I say amen, to the many good lessons taught therein. I think the united prayers of the League will help to strengthen the cause.

I ask all the sisters to pray for me, that I may live faithful to the end, and that I may receive wisdom from God to guide me.

Your sister in the one faith,

EMMA PUCKETT.

RHODES, Iowa, Sept. 9th.

Dear Sister Frances:—I have not withheld my name from the Prayer League thus far because I did not fully endorse it; for I believe it was a heaven-born thought, and will be conducive to much good. I shall not always be able to devote the hour appointed to prayer and meditation, as I work at dress making; but at some time during the day I shall offer prayer in behalf of the subjects selected. The first day set apart for the sisters to offer prayer, when the hour arrived for them to meet, I laid aside my work, entered my room and closed the door, and after reading the Scripture designated, I bowed before God in prayer; I felt the hallowed influence of the Holy Spirit, witnessing to me that He was pleased with this effort to serve Him.

That the cause of Zion may prosper and that we sisters may not be backward in doing what we can to help move forward this great work—and hasten the day when our Savior shall come to reign on the earth, is the prayer of your sister in Christ,

M. A. HUGHES.

MAGNOLIA, Iowa, August 24th.

Dear Sister Frances:—I for one am pleased with the Prayer League. I was once associated with a few sisters in little prayer meetings in which we were greatly blessed. I have been sick most of the summer and I ask the prayers of the Saints and the Prayer League, especially that I may be healed.

The Home Column and *Autumn Leaves* are a great comfort to me. I lie on the bed and read them over and over, and wish they were four times as large. I would like to write more but am too tired, and fear you will be troubled to read this.

Your sister in Christ,

EMMA SHUPE.

EXTRACTS FROM LETTERS.

Sister Ann Walker, Lamoni, Iowa, writes:—"I was baptized when quite young and married somewhat against the wishes of my parents as the man I married was not in the church. As the result of this step I have passed through much sorrow and trouble. After his death I married again, and have raised a family of nine children. I have always prayed to God for his guiding care, and especially that he would watch over the children he had given me, and lead them in the way of righteousness. Let none be discouraged or cease to pray, for God is true to his promise. I know that he has heard my prayers and answered them in behalf of my family many times. My prayers shall always be joined with yours that the work of God may roll on and our children be blessed of God and take their places in the ranks of King Emmanuel's army."

Sister Sarah Downey, Star, Nebraska writes:

—"I have been in the church over forty years. The prospects of the church never looked brighter than at the present time. I believe that God is with his people, both to will and to do of his good pleasure. The *Herald* is our preacher. I thank God for the spiritual food we are daily receiving from the shepherds of His flock."

BUFFALO, Iowa, Sep, 18th.

Dear Sister Frances:—I feel that we should remember it is no small matter that we enter the covenant of prayer; because it is a holy covenant; and let us bear in mind the great responsibility that rests upon members in this union. Let us strive to be zealous; and manifest a sober, consistent earnestness in our determinations to serve our Master in fervent prayer, supplication and intercession.

He, from His high throne in heaven, will accept the offering we bring; and will answer us here upon this His foot-stool. Yea, my sisters; the testimony of the Spirit even now is, that our Father in heaven is well pleased with our organization, and His special blessing will abide with it if we keep humble and act in righteousness before Him. Let the number increase; yea, let it swell, and we will see the hundreds marching onward to join this covenant band, until, as sister Frances observes, it will become a power for good in Zion. The reserved "holy forces" will be brought out; yes, there are reserved holy forces—latent powers—that has been too long concealed; and even while I write there comes before my mind's eye a mighty host—sisters in Christ—who have all been, we trust, baptized into one Spirit. Then how ready we ought to be to join this covenant of prayer.

Let us be wise, dear sisters, and as we are all aware that "iniquity abounds," let us come to the help of the Lord against the mighty. Ever hoping and believing in the triumph of this latter day work, I remain yours in Christ,

MARY R. BALDWIN.

MEDINA CITY, Texas, Aug. 16th.

Sr. Frances:—I have weighed the matter of the Prayer League well, and as it is my heart's desire to do all I can for the cause we so much love, I bid it God speed. When I went into the water of baptism I gave all to the Master, desiring him to mold me as the potter does the clay. What less can I do than to work and let my light shine, and offer up my prayers in behalf of the needy, the perishing, and the down cast; help to lift up the fallen, and be ever ready to do good. I trust that when the race is ended I will not be found wanting. I have had to stand as it were alone, except my oldest daughter and two nieces, until our Reunion, which came off in June, when the Lord by his mighty power called my dear companion into the fold; and now my heart is made to rejoice in hearing him testify to the truth of the gospel in these last days. Also our youngest daughter took up her cross; and so the good work goes on. We have a dear Sr. Watson, young in the faith, and very feeble—her disease, we think, is consumption—who has asked an interest in the prayers of the Saints. I would be glad to have her remembered, for the sake of her dear helpless family, and that the name of the Lord may be glorified; also a dear niece, living in Nebraska, Mrs. Rosina Crandle, who is afflicted. She seems to live in a dream, and is not able to take care of her loved ones. She ha

written asking an interest in our prayers. I have felt impressed to send these two names, trusting that all will be right. With a trusting heart I am,

Your sister,

SOPHIA WIGHT.

HOLDEN, Mo., Aug. 13th.

Dear Sister Frances:—Feeling that each one within the fold can do something for the advancement of this work, though sorely afflicted I feel that I would like to be among the helpers. I am young in the cause and feel much need of being taught. I have not been in the church two years until the 27th of next March. Bro. I. N. White was the first elder I ever heard preach. I told my husband that it was the right church and I was going to join it, and I have never regretted it for God has blessed me many times, and I thank him that he spared my life until I did hear and obey. It is my desire to keep the commandments of God as far as my wisdom and knowledge direct me. Dear Saints, I wish to be remembered in your prayers that I may recover my health, and that I may have more of God's Spirit to be with me, helping me overcome all evil, and have patience to bear my afflictions.

Your sister,

SARAH E. FARR.

NORTH CANYONVILLE, Oregon,
Aug. 10th.

Sister Frances:—May I enter the Home Column? The *Herald* is our only preacher. There are no Saints near here. I have not heard an elder preach for over four years. I feel very lonely without the society of the Saints. The people in this part of Oregon are very much prejudiced. My husband has scattered tracts, but very few are interested enough to read them. The *Expositor* is doing a noble work on the coast. We feel grieved to think at the close of the present volume it must stop for want of support.

Dear sisters, can we not do something to prevent it from stopping? Will not some sister in each branch solicit each member to give ten cents for the support of the *Expositor*? By that means it might be continued. I feel that the Lord would bless us in so doing.

If an elder should come to Canyonville, he would be made welcome at our house,

SARAH HANSON.

BEAUMONT, September 16th.

Dear Sister Frances:—After I got through with my washing and my dinner, I took the *Autumn Leaves*, and went out in the orchard to have a good rest and a good read. It seemed as though that number of *Autumn Leaves*, (August) was printed especially for me.

The first I read was the piece of poetry that I sent for the *Leaves*, entitled the Bottom Drawer; that brought back last winter's sad days, when we laid away to rest our two lovely boys; then I turned over the *Leaves*, to *Autumn Leaves* from the tree of Poetry. There I read *Mothers Work*, *Endurance*, *A Mother's Thought at Dawn*; then I turned the leaves again till I came to *Under the Lamp Light*, where I read *My Pupil*. How many thoughts that brought to my mind. On the next page was the *Missionary's Grave*, written by H. C. Smith. I was acquainted with both parties, the missionary and the writer. Many pleasant hours has Bro. Rodger spent at our house in Santa Ana, and many sad hours Bro.

Smith has passed at our home in Beaumont. Bro. Smith preached the funeral sermons of both our boys, Arthur's in January, and baby Joe's in February. I felt as if that number of *Autumn Leaves* was as full of sadness as I was; so I laid it down and took up a magazine that lay beside me and the first piece I read was entitled *One of Three*.

"ONE OF THREE.

"I am not quite alone," she said;

'I have fair daughters three:

And one is dead, and one is wed,

And one remains, with me.

"Awhile I watch, with tenderest care,

Her growth from child to maid,

And plait her fair and shining hair—

A long and golden braid—

"(Ah! sweet the bloom upon the grape

Before it leaves the vine)—

And deck and drape her dainty shape

With garments soft and fine,

"And keep her sacred and apart

Until some stranger's plea,

With flattering art, shall win her heart

Away from home and me,

"Leaving her childhood's home and me

Forgotten and bereft;

Then there will be, of all my three,

Only the dead one left.

"Why count the dead as lost? Ah me!

I keep my dead alone;

For only she, of all the three,

Will always be my own.

"She will not slight, at morn or eve,

The old love for the new:

The living leave our hearts to grieve—

The dead are always true."

Perhaps it will comfort some sad heart, as it has mine; I have thought of it so often since the children died. If the rest of my family should live to grow up to be men and women, I would always feel as though I had one little boy and one baby. They never can grow old to me.

I am not much of a letter writer, but I often think I ought to contribute something to the *Mother's Column*. If all the sisters were as backward about writing as I have been we would not have many letters in the *Column*. I always read that part of the *Herald* first. I like the idea of the *Prayer League*. I think it would be a help to me, as my faith is weak, and I feel the need of wisdom. I agree with Sr. Winn about having the *League* meet on Thursday afternoon, as it would be hard for us farmer's wives to spare the morning hours. I am a scattered member, so I will have to keep the hour by myself.

Yours in bonds,

SISTER ANNIE.

MEDINA CITY, Tex., Sep. 10th.

Dear Saints:—The work it seems is moving onward. Prejudice is giving way, and we are gaining many friends to the good cause.

My husband gave several lectures on the Book of Mormon last month, at Pipe Creek. I think much good was done. He is to hold a discussion at the same place commencing Sep. 15th with an Elder of the Christian faith.

We came here on Monday. My husband on Sunday morning at Lexton Creek; in the evening we had prayer meeting. Most all the Saints seemed to enjoy themselves splendidly. We expect to start for Bexar and Wilson counties soon after the debate.

Pray for us, that the Lord may ever guide us aright. Yours in bonds of truth,

JENNIE CURRIE.

G. A. Blakeslee, presiding Bishop, Galien, Michigan.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Correspondence.

JONESPORT, Maine, Aug. 27th.

Editors of the *Herald*:—The present writing finds me pleasantly situated by the sea side, not dwelling with Simon the Tanner, however, but with the Mansfield brethren and friends to whom I am indebted particularly and to the Saints in general of this place for care and home comforts for the last ten days. A shower of rain has just fallen, the lightnings cleared up and purified the atmosphere and the morning air is rendered healthful and bracing. The day has set in bright and beautiful. Thus circumstanced, favorably impressed and in a happy mood we strike out to write, mindful that we cannot give a full pen picture of incidents as we would like.

On Friday, August 3d, in company with Bro. George Gates, of Providence, Rhode Island, I left Boston, Massachusetts, for Maine. The following day we arrived at Lisbon Falls and were kindly received at the home of Bro. F. M. Sheehy. We remained there over Sunday, holding one meeting that seemed to be comforting and convincing to those who were present, but the day being exceedingly warm there was not a large number in attendance. Bro. F. M. Sheehy and his brother reside there and have many friends, and with a favorable opportunity a good work for the cause can be done. If the faith and devotion of the tried and true sisters Sheehy prevails, it will evidently be done ere long. They are worthy Saints.

On the 7th, joined by Bro. Sheehy we went to Rockwell and stopped at Sr. M. Murry's for the night, she being away on the Christian errand of caring for the sick. Our Yankee tact suggested a remedy for the emergency, so we assumed possession by right of discovery and directed the kitchen and sleeping apartments according to taste and inclination. Was refreshed. Thanks, Sr. Murry.

The 8th we arrived by boat at Sargentsville and soon received a warm welcome at Bro. W. G. Pert's and Levi Gray's, where we had a pleasant stay. They with Bro. Brown are valiantly sustaining the cause in that vicinity, the sisters being of great aid.

On the 11th we met the Saints of the Western Maine district in conference at Brooksville. There is not a large number of Saints in this section, but some very excellent ones. Withall there is a kind of blind and stupid prejudice existing in the place against the faith. They do not believe Paul's doctrine of safety,—“Prove all things; hold fast to that which is good.” The business of the conference was transacted with unity of sentiment and a good spirit. Sunday brought out a very desirable audience at our preaching services. The Saints took a lively part in the prayer service and the Spirit gave comfort and encouragement. Bro. F. M. Sheehy's effort on the angel message was a good one. We were pleased to learn of the high esteem that our young brother U. W. Greene was held in by the Saints. He had been laboring there a portion of the time during the past year. Now reinforced with the aid of a young and beautiful wife, doubtless his usefulness has just begun.

One was baptized on Sunday by the writer, comrades insisting that he should begin here to baptize in the great Atlantic. It was a most desirable place. The gentle waves came sporting in with the tide over a stony bed of the sea with waters so lucid that one could see all the way to the bottom. A gentle rain was falling and a band of Saints stood on the shore singing; the usual formula of words, an immersion and one more soul was set face Zionward in the straight and narrow way. May he overcome his besetting sins and run with patience to the end of the race.

Mr. and Mrs. Parker Billings made us welcome at their house, also cheerfully entertained many of the Saints who were in attendance at the conference. May they be richly rewarded for their kindness. It was duly appreciated by the Saints.

On the morning of the 13th nine of us crossed Eggremoggen Reach (not so sure about this name) to Deer Island in a peapod and dory manned by Captains Eaton and Billings. To see these little boats sink down until the water was so near the rims was calculated to fill a "clodhopper" with something bordering on consternation, but all passed over safely to the landing, where they boarded the inevitable buckboard, donned all the extra clothing on hand and spread umbrellas for a twelve miles' ride through the rain, mud and chilly air, all merry enough. About noon we were delivered safely at Greene's Landing, where Bro. F. M. Sheehy and the writer were assigned to Bro. Thomas Eaton's, where we received a welcome and a home. Thanks to Bro. and Sr. Eaton.

It was rather an unpropitious time for holding meetings at the Landing, there being a show on hand in full blast. Four meetings were held, however, which were quite well attended and with interest by the Saints. The brethren are making some progress there.

On Saturday morning the 18th in company with Brn. Gates, Greene and wife, we crossed the Island again in a private conveyance. It was one of those rare occasions that one meets with now and then, when sunshine and air, morning dew, vegetation, flowers, songs of birds and picturesque scenery unite to give beauty and attractiveness to the surroundings making life a pleasure and inspiring one with thoughts that this grand old world is not such a bad place to live in after all.

At the head of the Island about eleven o'clock a. m. we boarded the steamer Richmond, and joined the Saints from Massachusetts on their way to Jonesport to attend the Reunion of the Saints, the first one to be held in New England. There were John Smith and wife, Irvin E. Perthel and wife, Olga Perthel and mother, sister Bucknam of Brockton, M. H. Bond and wife, Susa Gates, Kate E. Blood, E. C. Briggs, Stillman Hendricks, Mark Billings, and Rose and Jennie Holland of Blue Hill. Conversation, song and scenery was the order of the day as the Richmond moved along the coast of Maine amid one of the most beautiful, variegated and attractive sceneries, of islands, diversified hills, bold bluffs, huge granite rocks all covered with a varied growth of evergreens that can be found on Joseph's land. Old Ocean had put on her placid and smiling face, a gentle breeze came in from seaward, and once in a lifetime we enjoyed a ride on the great waters off Bar Harbor, the popular

summer resort of the opulent of the east, where the Goulds, Vanderbilts, Fields, etc., retire during the warm season.

We had an hour to see the city. It is elaborately built, especially the hotels, situated on a fine harbor, a semicircle of high hills, some of which approach to mountain heights, all covered with evergreens, forms a background to the west, while to the east and south lies the harbor, studded with boats of traffic and pleasure, from the birch canoe to the finely equipped yacht and sturdy ocean steamer that plows the ocean from shore to shore. Altogether it presents an enchanting view.

At evening twilight while the Saints were singing a selection of hymns from the Harp, which sounded beautifully out on the evening air, the Richmond steamed along side the Jonesport wharf. Here we were met by brethren and friends who gave us a cordial reception and we were soon hied away to the church where separation and assignment to quarters were made. Some disappointment was felt, however, when it was found that there was not enough to go around, a larger number being expected and ample preparations having been made to accommodate them. But there is nothing like being ready. Sunday morning the 19th, a large audience met at the Union Church, at Jonesport, at ten o'clock a. m. and organized the meeting by selecting the writer as chairman, Bro. F. M. Sheehy secretary, Clementine Hinkley and Irvin E. Perthel as ushers, and Miss Cora Sawyer chorister and organist. Bro. Edmund C. Briggs was introduced with a well selected subject and ably delivered discourse which was listened to with interest. In the afternoon the writer, by request, preached the funeral discourse of a young man of the neighborhood, just deceased; the management being under the direction of Bro. F. M. Sheehy. We were pleasantly impressed with the beautiful music chanted by the choir at the interment at Indian River. At evening Bro. M. H. Bond was greatly aided while he delivered a very excellent discourse to a crowded house. A prayer and testimony meeting was appointed for Monday, at ten a. m., which was well attended; all who could taking an active part. The Spirit of the Lord rested upon the audience in rather a surprising manner, rendering it one of the pleasantest and happiest sessions in our whole experience. One spoke in tongues; a brother gave what was supposed to be the interpretation, presenting good and encouragement to the meeting and to the Saints of that place. Bro. Briggs occupied the time in the afternoon in a telling manner, and in the evening Bro. John Smith of New Bedford, Massachusetts, delivered an excellent discourse which was listened to with interest by a large audience. Three meetings a day was now the established order, all of which were well attended, and in the evenings the house was crowded.

On Wednesday afternoon Bro. John Smith occupied the time in discoursing upon "temporal duties," and his remarks were listened to with close attention. At the close of the evening meeting Bro. E. C. Briggs baptized nine in the incoming tide. A large body of people witnessed the baptisms from the shore; and the queen of night, with her pale face, shone down as if approving.

Thursday morning, Brn. Briggs and Smith, with others, returned, leaving Brn. Green, Bond,

Sheehy and self to carry on the meetings. The interest continued and the audiences increased, each of us speaking alternately as wisdom directed and occasion required. A number came in from the adjacent places. We note father and mother Steel, Bro. and Sr. Otis Foss and brother and wife, sister Hall, Bro. J. Benner of Jonesborough, Sr. Gray of Brookville, sister Sadie Dobbins of Machias, with too many in and about Jonesport to mention names here, however worthy. Three more were baptized during the week by Bro. F. M. Sheehy, making twelve in all. Sunday following was announced as the last day of the reunion. It came in most beautiful with a cool breeze blowing. All faces seemed bent towards the place of gathering. The house was filled early. The evening brought out the orchestra, Eugene L. Kelley playing the clarinet, Levi Mansfield the cornet, Charles Hinkley the violin, and Miss Edna Beal the organ, Enos Rogers and wife, Nettie Richardson, M. S. Craig, Laura Drisko, Cora Sawyer, Lewis Hinkley, Ed Wilson, Nettie Smith and Ed Hinkley, vocalists. They were aided also by other singers attendant at the meetings. The music was charming and did credit to the young people of Jonesport. May their usefulness have just begun. Large numbers returned to their homes unable to find room within the house in the evening. Bro. Sheehy preached in the afternoon with fine effect on the hearers, and the writer, aided by Brn. Green and Bond, in the morning and evening, with what seemed to be interest to the hearers. There were representative men from far and near who will carry the good news of a restored gospel abroad, and the good effect will go on. Providence seemed to favor us from the beginning; and time, and place, and circumstance could not have well been better. A good Spirit and feeling pervaded throughout and the Saints separated with increased confidence in each other and confirmed in the great cause. Numbers of others expressed their convictions of the truth and consistency of our work and will unite with the church ere long. The Jonesport Saints, many of whom have stood long and well for the faith, feel comforted and encouraged at the prospect ahead.

A vote of thanks was extended to the citizens for their splendid entertainment, and the committee on arrangements was continued for another year, to prepare for another meeting; and amid great cheer and congratulations the reunion adjourned. Thus closed one of the pleasantest and most impressive series of meetings that it has been our fortune to attend.

As a change, on Monday following, Bro. Bryant gave a number of us a ride in the private schooner of the Messrs. Mansfield which was enjoyed, only we grew just a little nervous at times when the waters come so near the top of the vessel as to dash into it occasionally.

Bro. Bond preached in the evening again to an attentive audience. Tuesday was set apart as a holiday and picnic down on the beach, and the day was favorable. The inhabitants were early on the move, as many as could spare the time and find a way to go. Balky horses, that occasionally showed their natural bent, rendering it a little doubtful, as well as amusing, as to which way they were going, and those of steady habits, with vehicles to match, were pressed into service for the occasion. Old and young, the mid-

dle aged of both sexes, came with lunch baskets and pleasant faces and filled the vehicles to overflowing, and still they came. One way and another the larger number got there, to turn themselves loose in the open air and literally go wild, as nearly as was consistent, in order to improve the physical and social man. Plays, games, boat-rides, strolls, conversation, songs, picking berries and flowers, gathering shells, pebbles, etc. was the order; all of which was crowned with a rich repast furnished by the sisters of Jonesport, and spread out upon clean cloths on the ground. With sharpened appetite each set to work in good earnest to test both quality and quantity, soon to find that there was an abundance and to spare, and of the best. All became much better acquainted, and the day was spent merrily, each returning to the city in the evening full of life, cheerful and happy.

At present Brn. Green, Sheehy and Bond are pushing the work in eastern and western Maine; and later on Brn. Sheehy and Bond will plant the gospel standard in New Hampshire and Vermont, if present programme is followed, while the writer goes to points where most needed. May the Lord bless the workers at home and abroad.

At this meeting was gathered the largest delegation of General Conference appointees that ever assembled in New England, of the Reorganization. May our members and unions increase.

In the faith,

WM. H. KELLEY.

GRANT, Mich. September 18th.

Brother Joseph:—The work is onward here. The two days' meeting held here on the 15th and 16th, was a perfect success although we were somewhat disappointed when we found that none but Elder Levi Phelps and a few of the lesser priesthood would be with us. But on Friday evening before going to meeting brethren Phelps, J. A. Grant and myself went in secret prayer to God, and we can truly say that we were rewarded openly, for there it was made known to us that the God of heaven would be with us in mighty power; and from that time on every Saint was made to feel glad that they had enlisted in this great work. Every one seemed to take an interest in the work and looked to God, asking him to strengthen his servants, and I must say that Elder Phelps preached four as powerful sermons as I have ever heard. The elder says he never before enjoyed such liberty. On Sunday evening the Saints felt led to meet on Monday morning for prayer meeting at my house; and while assembled there we witnessed such blessings as never before was witnessed by any in that assembly. Saints of twelve years standing said they never felt the power of God so strong before; and in that meeting God called me to take part in his work, telling me that if I would be faithful I would be made strong in helping to build up his cause and kingdom. The Saints also received many instructions concerning his great work. Therefore we can truly say that the work is onward. My intentions now are to do all in my power to establish the gospel and get it before my fellow men. I desire the prayers of all God's people that I may ever live a humble servant waiting for the spirit of wisdom and truth to guide me in all the ways of life.

Your brother in Christ,

R. E. GRANT.

DETROIT, Minn. Sep. 20th.

Dear Herald:—Thirteen years ago this summer I was baptized by Apostle T. W. Smith, and became a member of the Church of Jesus Christ. For years there was not a Latter Day Saint in the town (Lake Eunice). This summer brother Alexander H. Smith held a series of meetings and the result of his labor is that there are now twelve Saints in the town besides myself, and they are the best citizens of the town. One of the members is my oldest son who will someday preach this gospel. Through the labor of brethren Alexander, Foss, and others, twenty-two have been added to the church since our last general conference. Truly God is blessing us and giving us of His Spirit. Bro. Alexander was wonderfully blessed in preaching, being filled with the Spirit and the people sat open-mouthed, drinking in the truth. There are more to come in before long. Bro. Hansen is nobly battling for the truth, but it is hard to get the Scandinavians out of the old ruts; but the Spirit says he shall be blessed and we must all sustain him by our faith and prayers. Bro. Foss is with me this week, anxious for Sunday to come that he may do his work for the Master. He baptized two at Frazee City last Monday.

The Saints of this Northern Minnesota district are, as a general thing, alive, and trying to do their duty. The Oak Lake branch has been especially blessed of late in the out-pouring of the Holy Spirit. The officers of the branch are active, and look after the members as the law directs and good results follow. But the Saints must be watchful and prayerful. The enemy is on the alert. For the first time since I came here the local paper came out against us; throwing out an insinuation that brother Alexander was an imposter. But the Spirit said, "Keep silent," and we have said nothing. I rejoice that we are counted worthy of persecution.

Your brother in gospel bonds,

T. J. MARTIN.

DANVILLE, Illinois.

Dear Herald:—

"The Lord will surely go before us,
Our way he surely will prepare."

So runs the lines of the beautiful verse chosen by brother J. F. McDowell to close his soul-stirring and convincing appeal in the *Herald* of September 15th, in behalf of "Our Sunday Schools."

My heart was stirred within me as I read it, and I am going to make haste to assure the readers of the *Herald* that I am not on the side of the grumblers or big heads; on the contrary I feel to second the brother's wise suggestions which truly seem to be the unselfish utterances of a "big heart." Of how much importance is the subject mentioned? Let every parent ask themselves who have children growing up around them for whose welfare and a thorough understanding of the true plan of salvation they are anxious. I hailed with joy the letter, being very hopeful in my heart that it may even be a forerunner of other educational plans for our young people. We may even hope and pray for schools to be carried on under the auspices of our own beloved church. "For with God all things are possible."

The subject of schools of this kind has been occupying my mind much of late, and the plan of organizing and co-operating the Sunday Schools seems such a God-given inspiration in the right direction that I feel it my duty to at least give

what little assistance an encouraging word of approval will afford. This is all I can do at present under existing circumstances. There is no branch of the church in the city where we live, but we will save up our pennies and nickles for the Christmas Offering mentioned in the Home Column. And who can suggest a better use for that same offering than to provide the means to carry on the Sunday School work as brother McDowell has so wisely pointed a way to do provided the means are forthcoming?

May God bless and continue to move upon the hearts of His Saints to "lay hold" of the blessings He has in store for them, is the prayer of sister

A. W. B.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

WHEN DID CHRIST PREACH.

DEAR HERALD:—Your pages are dear to me because of the glad tidings you bring and for the freedom you allow to your correspondents in expressing their views; so that by friendly exchange all may be profited by reading the arguments, (when such are used), logic, reasoning, and proofs, that may be adduced; thus getting both sides of any controverted theme or idea that we can decide according to the evidence.

In your visit of September appears an article, "When did he preach?"—p. 566. The writer takes the ground that Christ went, *after* his resurrection, to preach to the prisoners. But the writer hereof believes and always has believed, that He preached to the spirits in prison by His Spirit. The ground usually taken by the other side is that He would have to show a resurrected body to the prisoners in order to prove to them the resurrection. If that was the case he was very partial, and a great respecter of persons; for the Jews wanted to see some sign of his Messiahship, and he said that no sign should be given them, but the sign of Jonah.

"Ah!" says one, "There is just where you put your foot into the trap! Because Jesus did show himself unto —." Yes; unto who? Not unto those who wanted to see a proof or sign, but unto chosen witnesses. Not unto the sign seeking world; nor did he to a sign seeking prisoner. But let us look at the case of Jonah: Was Jonah twice in the whale? No. Yet you would make Christ go twice to some place; once to paradise, (in the spirit), and then to hell (the prison) in spirit and body.

Look at a few Scriptures: Job says 42: 5, "I have heard of thee by the hearing of the ear, but now mine eyes seeth thee." Could Job believe in him without seeing his resurrected body? Yes; and saw and believed that Christ would come into the world, die and rise again; and so could the prisoners. "Abraham rejoiced to see my day." And yet Abraham was dead nearly two thousand years before Christ's resurrection. He could believe, however, in Christ's resurrection, without having a

resurrected body shown to him, and so could the prisoner. But how was the preaching to be done? Can spirits preach or talk? Read Luke 23: 43, "To-day shalt thou be with me in paradise." Then read Luke 16: 19-31, the case of the rich man and Lazarus. You will find that father Abraham preached a very nice sermon to the rich man, and a very intelligent conversation was carried on relating to salvation. But Abraham did not hold the keys of opening the prison, although he could, and did on this occasion, preach to the prisoner; yet there was a great gulf between them, paradise on one side and hell (the prison) on the other. Jesus while in paradise could preach to those in prison as well as Abraham could; but Abraham could not pass the intervening gulf; but Jesus could, and hence did. David speaks of Christ in Psalms 88: 5-10, as being "free among the dead;" hence not a prisoner when he went to preach to them. This fact would be sufficient proof to them without seeing him resurrected. The fact of themselves being all prisoners, not free, (and no free one had ever come among them), then to see the spirit of Christ free, was proof enough that he would rise from the dead, especially as he went to preach the gospel, of which the resurrection was a part. The proof of his being the Christ and the earnest of the resurrection lay right in the very message he came with, and from the fact that he was free to enter and to leave. Read 1 Peter 3: 18, 19, . . . "Being put to death in the flesh, but quickened by the Spirit by which also he went and preached unto the spirits in prison."

Notice carefully how this reads and you will find that he *went* previous to being quickened. Jesus was raised from the dead by the Spirit; by which Spirit also he went (past tense), previous to being quickened. Why use the word "also?" Because the resurrection (quickening) of his body is first spoken of as being accomplished by the Spirit; but he went by the Spirit and preached. By what Spirit? The same that raised his body; so that "also went," shows conclusively that he went before he was quickened.

Again. Acts 1: 3, "Seen of them forty days," after his resurrection. If he was seen for forty days by men and women who previously believed in him, and at the end of these forty days he went to heaven, then when did he preach to prisoners in the body?

"O," says one, "during these forty days!" Well then he was not seen forty days if he was away any part of them. If a sectarian preacher dared to make that statement in debate how would the Elder hold him to the testimony as it is, Isaiah 8: 20? But the stumbling-block lies in the fact that many believe as the Roman Church has handed it down, that Christ died on Friday noon, and laid the half day, (Friday), all of Saturday, (one and a half days), Friday night, and Saturday night, (two whole nights). Therefore he was not three days and three nights in the heart of the earth. But read 2 Nephi 11: 2, page 94, where Nephi, speaking of Christ says: "Behold

they will crucify him, and after he is laid in the sepulchre for the space of three days, he shall rise from the dead," etc. Isaiah 29: 24: "They who erred in spirit shall come to understanding, and they that murmur shall learn doctrine" from the book which was to come out of the ground. See also Helaman 5: 5, page 414, concerning his birth. There was a sign given of one night being turned into day, thus making three days with no night. Also Nephi 1: 5, page 422. This sign of three days light was of his birth, while page 437 Nephi 4: 1, tells of three days of darkness at his death. To save space I do not quote them.

Next refer to 2 Nephi 6: 4, 5, page 71, where we are told of a temporal death, and a spiritual death. The grave receives the body, the temporal, and hell receives the spirits, the spiritual. And that hell (the prison of the spirit) must deliver up its captive spirits. After explaining the difference between the grave and hell, (the prison), Nephi next shows in paragraph 5 the paradise of God which he says "must deliver up the spirits of the righteous and the grave will deliver up the bodies of the righteous." We refer to Mosiah 8: 6, page 173, to show that they who have part in the first resurrection are they who have kept the commandments, (not the disobedient in the days of Noah), and all who died in their ignorance before he came, not having salvation declared to them, are entitled to the first resurrection. But those are not the ones that Christ preached to in prison. The ones he preached to had not kept the commands; had not died in ignorance; for Noah preached to them and they were disobedient, not ignorant.

We do not refer to this to show preaching in either the body or the spirit, but simply to show the intelligent existence of the spirit; whether in or out of the body. Inasmuch, then, as the spirit is conscious and intelligent, capable of using the faculties of reason, and of weighing evidence, what need was there to present a resurrected body to them any more than a spirit to men in the flesh in order to convince men that there is a spirit in man? Alma 19: 5-7 tells us of a "space" between death and the resurrection. By the declaration "there is a space," etc., he conveys the idea that there is something to do in that space; and as the righteous die, as well as the wicked, what are the spirits of the righteous doing or what are the spirits of apostles, prophets, elders, etc., doing during that space? There must be something for *them* to do as well as for the disobedient.

John 13: 33-36: "Ye shall seek me; and as I said unto the Jews, whither I go ye can not come." (John 7: 34 and 8: 21) . . . "Simon Peter said unto him, Lord, Whither goest thou? Jesus answered him, Whither I go thou canst not follow me *now*, but thou shalt follow me afterwards."

Now notice that the Jews could not go where Jesus went on any terms (but obedience to the gospel), but his disciples, especially his ministry, could go where he

went, but "not now." What is it to follow another? To go the same way and do the same things. Then as he distinctly told his apostles they would follow him, where did he go? To paradise, (Luke 23: 43); then to the prison, (1 Peter 3: 19). When did he go to paradise? "To-day;" the day he was crucified. Did he take a resurrected body *to-day* to show to the spirits in paradise? He did not have a resurrected body for three days later. When he went to the prison, did he respect and favor the disobedient rebels so much more than the obedient by showing the rebels a resurrected body, and not showing himself to the obedient ones? But this is not all; John 13: 36: "Thou shalt follow me afterwards," not now, (then). Did the spirit of Peter or the spirits of all the priesthood first go to paradise, then go through a resurrection and take resurrected bodies to go to the prison and preach to the disobedient? If not, then they (Peter in particular) did not follow him, but went some other way. To me it is very evident from the commission—"preach the gospel to every creature"—that all the priesthood continue their work of ministry in the spirit. Millions of creatures never heard those men; millions more died between the time of their receiving the commission and the possibility of getting to them; countless millions more never heard the gospel during the apostasy, yet the command was, "go ye into all the world, preach the gospel to every creature." As we said before, millions died before they could get to them, or before they ever got into one tenth part of the world. Some died just at the minute they were receiving their authority. Who preached to them? Could they go to paradise, not having been the spirits of the righteous, inasmuch as none but the spirits of the righteous do go to paradise? (Alma 19: 5, 6).

I am satisfied that all the controversy between brethren on this point is based on the erroneous supposition that Christ's body was not three days and three nights in the grave; yet 2d Nephi 11: 2, p. 94 and Helaman 5: 7, p. 416, says: "Behold they will crucify him, and after he is laid in the sepulchre for the space of three days, he shall rise from the dead." Helaman says concerning the sign of his death: "Behold, in that day that he shall suffer death, the sun shall be darkened . . . also the moon and stars, and there shall be no light upon the face of the land (America) even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead." Hosea 6: 2: "After two days will he revive us; in the third day will he raise us up and we shall live in his sight." (use the pronoun *him* instead of *us* and you have a clear prediction that after two days will he (God) revive him (Christ); in the third day will he (God) raise him up, and we shall dwell in his sight. After two days would certainly be three days, not one and a half days, and two nights, and as he rose early in the morning of the first day while it was yet dark. (Matt. 28: 1; Mark 16: 2-9; Luke 24: 1; John 20: 1-18.) By counting back three days

we would have Thursday instead of Friday as the day on which he died. Paul says in 1st Corinthians 15:4: "And that he was buried, and that he rose again the third day according to the Scriptures." Now the Scriptures does not say rise again in a day and a half, but rise again "the third day." Where is the Scripture that says it? (Hos. 6:2). There is no use of going to the New Testament to look for the Scripture that Paul quoted from, for there was none but the Old in his day, but we go to the New to prove that he was crucified on Thursday instead of Friday. Matt. 27:62: "Now the next day that followed (the crucifixion) was the day of the preparation." . . . What is meant by the day of the preparation? We answer, the day before the Sabbath, (Saturday), which would be Friday, the day of the preparation. (See Exodus 16:5, 23.) The Jews were commanded to bake and seethe; in fact to do all their work in six days, and especially on Friday, the sixth day, they were to have all manner of work done so that no work would be done on the Sabbath (Saturday). Exodus 16:5 " . . . On the sixth day ye shall prepare," etc. Then the sixth day was the day of preparation. So as to not be deceived we call attention again to Matt. 27:62, where a very wrong rendering is given. It says: "Now the next day that followed the day of the preparation the chief priests and Pharisees came together unto Pilate." This is certainly wrong, for the next day that followed the day of preparation was the Sabbath, and the priests and Pharisees would not dare break the Sabbath by going to Pilate on a social, or a state question; for, according to their law, questions of punishment, death, &c., were not executed on the Sabbath, but the guilty were put in ward till the Sabbath was over, and on the next days they were punished. (See Num. 15:32-36; Lev. 24:12.) The Sabbath was a very sacred day to the Jews, and they were very tenacious in keeping it. So that by reading Matt. 27:62 in this way: "Now the next day that followed *was* the day of the preparation," &c., this is clearly proven by the facts of the verses before. Joseph took the body, wrapped it in linen, laid it in the tomb, &c., &c. "Now the next day was the day of the preparation," makes good sense and is in perfect keeping with their law. And so the priests and Pharisees could go on the preparation day to Pilate, but they could not go on any such a question if it was the Sabbath. See Mark 16:42: "Now when the even (of his crucifixion, Thursday) was come, because it was the preparation, that is the day before the Sabbath. . . . Joseph of Aramathea went in unto Pilate and craved the body of Jesus." Now do not be mistaken and think that it was the even of Friday that Joseph went to Pilate because the even of the preparation had only come on, for according to Jewish time the evening and the morning were the sixth day, (Gen. 1:31). Therefore it took Thursday *evening* and Friday *morning* to make the day, but as the going down of the sun on Thursday night closed that day, then the even of the

preparation day began and that day lasted till sundown, Friday, and at the setting of the sun on Friday the Sabbath began. Neh. 13:19; Lev. 23:32, &c., &c.; see Luke 23:33-56.

Verse 33, "There they crucified him;" 44, "And it was about the sixth hour, (noon), and there was darkness over all the earth (land in margin) until the ninth hour," (three o'clock), Thursday afternoon; 50, "And behold, . . . Joseph, a counselor;" 52, "went to Pilate and begged the body;" 53, "took it down, wrapped it in linen, laid it in a sepulchre;" 54, "And that day (the day that Joseph did all this) was the preparation and the Sabbath drew on." Can any one not see that, if Joseph went at even (Mark 16:42; Matt. 27:57) to Pilate to beg the body that it was Thursday even, or the even that began the day of the preparation? Then he was crucified on Thursday; taken down Thursday night; wrapped in linen &c., on Friday, and laid in a tomb. After laying him in the tomb the women returned and prepared spices, &c., and rested on the Sabbath. Luke 23:56. Then we would have Thursday, Friday and Saturday, three days; Thursday night, Friday night and Saturday night, three nights. Then as Jonah was three days and nights in the belly of the whale, so shall the Son of Man be three days and three nights in the heart of the earth. The other theory has him a day and a half and two nights at one time, and three days and three nights again; making four days and a half and five nights, or five days and five nights at two times.

For the convenience of any who may want to hunt up the Book of Mormon on paradise, and that Christ was three days in the grave, see pages 71:4, 5; 173:6; 311:5, 7; 414:5; 416:7; 439:4-6; 440:7-11; 545:2.

Bible references on the intermediate and conscious state: Matt. 12:28-40; Luke 16:19-31; 23:43; John 5:25-29; John 20:17; Acts 1:3; 1 Peter 3:18, 19; Eph. 4:8-10; John 13:36; Isa. 24:17-22; 42:7, 22; 49:8, 9; 61:1; Phil. 2:10; Job 3:18; Ps. 79:11; 88:6; 86:13; 142:7; 69:33; 102:20; 90:3; 139:8; Rev. 20:7; Acts 2:34; Heb. 11:39, 40; 12:22, 23; Zech. 9:11, 12; Matt. 5:25; Luke 12:58. If any of the above is not up to the light that some others have on the subject, I for one would be glad to hear from them, so that we may come to a unity of faith. In the meantime praying and ever working for the redemption of Zion, I remain your brother and co-laborer in the gospel,

J. A. MCINTOSH.

BLENNHEIM, Ontario, September 1st, 1888.

CORRECTION.

In Herald for September 1st, No. 351, the last quotation in my letter is said to be in second Nephi, chapter ten. It should read chapter eleventh, fourth and sixth verses; as the above named verses in the Book of Mormon prove that the nations that have the book shall be judged by its teachings; so we must read and understand it correctly. Unfortunately we have no concordance to this important book.

We must read the book through to learn the confirming statements of each prophet on doctrine or history. They harmonize clearly on every subject. The church can make them more useful with a reference to the principles of truth plainly taught in them when they can attain to a concordance. Many have lived to see prophecies in the book fulfilled. Our elders can now prove the divinity of the book by its many verified prophecies. MARY P. EATON.

A GLANCE AT JEWISH HISTORY.—No. II.

BY ELDER WILLIAM KENDRICK.

THE DESOLATION, A. D. 70.

"WALK about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following." Ps. 48:12, 13.

Titus was now undisputed master of Jerusalem, and as he walked through the magnificent streets of the upper city, and gazed upon the solid walls, and massive towers, with which it was defended, and noticed the enormous magnitude of the stones, and the strength of the masonry, he is said to have been lost in admiration. "Of a surety," said he, "God has been our assistant in this siege; none but God has ejected the Jews from these fortifications; for of what avail could all the strength of man, or of machines have been, in overthrowing such towers as these." And when the city was demolished, three of these towers were left standing, "to tell generations following," what a city that was that he had besieged and taken. The army was now glutted and wearied with slaughter; and yet there remained a vast multitude of wretched creatures of whom it was difficult to dispose. Of these, however, the aged and infirm were ordered to be slain, as well as all those who were taken in arms; the rest were driven, a helpless throng, within the bare and blackened walls of the Temple courts, where one Fronto was deputed to adjudicate upon their fate.

All who were accused by one another of having been factious were slain; the tallest and most beautiful young men were reserved to grace the triumph of the conqueror; an immense number were distributed into the provinces, to be destroyed in the theatres and public shows, by sword combats, or by wild beasts. All who were under seventeen years old were sold for slaves; and all above that age were chained and sent to work in the Egyptian mines. To enhance the misery of their condition, it is recorded that during the few days that this adjudication was proceeding, there died of the number no less than eleven thousand from want of food. The Jews who perished in this terrible visitation of Jerusalem alone, without including those who perished before the siege began, or in the sanguinary progress of the Roman army in Galilee, Samaria, Perea, and in other parts of Judea, are said to have amounted to the almost incredible number

of one million one hundred thousand; while ninety-seven thousand were carried into captivity. These were from Jerusalem alone.

The whole multitude destroyed in the seven years' war is computed, from Josephus' numbers, at one million three hundred and fifty-six thousand four hundred and sixty. Thus terrible in its beginnings was the "vengeance," and the "tribulation" which then fell upon the Jewish people, in conformity with the memorable prediction of their rejected Messiah. It then began, and has been pursuing and crushing them ever since through near two thousand years, though with merciful mitigations or shortenings, nor are these days of vengeance yet come to an end. "And as he spoke of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another that shall not be thrown down. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. And many false prophets shall rise, and shall deceive many. And when ye shall see Jerusalem compassed with armies then know that the desolation thereof is nigh. Then let them which are in Judea flee into the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therein. For these be the days of vengeance, that all things that are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days; for there shall be great distress in the land, and and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except these days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24, and Luke 21.)

There is one prediction in this passage which deserves especial notice: the "fearful sights and great signs from heaven," which should accompany the fall of the guilty city. When we remember the character of Him who foretold these signs, we are sure that no jot or tittle of His words could fail; nor will we so dishonor our blessed Lord as to attempt, as some have done, to explain away the marvelous prodigies which fulfilled His word, or to insinuate that they were natural phenomena; but rather rejoice that they have been recorded by one whom we can not suspect of any design to corroborate this divine prophecy. Thus there were many false prophets, who deluded the people with assurances of miraculous help, even to the very extremity.

On the very day that the temple was

burned, one of these visionaries had made public proclamation, as if from God, that deliverance should be granted by a miracle, commanding the populace to assemble at the Holy House; multitudes believing the assurance congregated there, and were slain by the Romans. A star, or comet, in the form of a sword, is said to have hung over the city through a whole year. Before the breaking out of the war, when the people were assembled at the Passover, on the eighth day of Nisan, there suddenly appeared a light, shining round the altar, and was as bright as day, though it was the ninth hour of the night; and this light continued for half an hour. At the same festival a heifer as she was led forth to be sacrificed, brought forth a lamb in the midst of the temple. At another time "the eastern gate of the inner court, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested on a base armed with iron, and was furnished with bolts, fastened very deep into the firm floor, which was there made of one entire stone, was seen to open of its own accord about midnight. The populace thought this a happy omen, but the scribe expounded it to prognosticate that the sacredness and security of the Holy House was about to be dissolved." And still more significant were the voices heard by the Priests at the feast of Pentecost. Going in at night to perform the accustomed service, they felt a great quaking, and heard a noise, followed by the sound of a multitude of footsteps, and voices saying, "Let us depart hence." Again, on the twenty-first day of the month Iyar, there appeared in the sky "a prodigious and incredible phenomenon;" for in the afternoon a little before sunset, there were seen in the clouds, chariots and horsemen performing military maneuvers and the visionary storming of a city. Nor was there wanting more distinct and oral monition of the coming desolation. At the feast of Tabernacles, seven years before the overthrow, a rustic named Jesus, the Son of Ananus, began to cry against the city and the Temple: and through the whole of her remaining existence the streets of Jerusalem never ceased to echo his boding voice. Day and night he passed on his solitary way, noticing none, neither those that beat him nor those that gave him food; but ever uttered his melancholy "Woe to Jerusalem! A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the Holy House, a voice against the bridegroom and the bride, a voice against the whole people."

He was arrested and severely punished by the elders, but he did not intermit his prophetic cry. He was brought before the procurator, and scourged till his bones were exposed, yet he made no supplication, nor shed a tear, but cried at every stroke "Woe to Jerusalem."

At length the Romans came, and the city was shut up, still the son of Ananus strode through the death-struck streets, and flung forth his ceaseless "Woe." But now his message approached its end;

and as he went his rounds upon the walls, he stopped, and with more than usual energy gave utterance to his last denunciation; "Woe to the city, and to the people, and to the Holy House. And now woe to myself." At the instant the word left his lips a huge stone from the mighty catapult smote him with a thundering sound, and dashing him to pieces, put an end to his life and his prophecy.

It appears unaccountable that a resistance so hopeless should have been prolonged to the very last extremity; but the people seemed utterly incapable of entertaining the idea of Jehovah's desertion of His city and Temple. The solemn threatenings of His prophets they had either despised or neglected, and trusted in the favor of God through their natural relationship to Abraham, though His holy name through their iniquities was blasphemed among the Gentiles. Nor were there wanting (as we have already intimated), prophets, who confirmed them in their presumptuous confidence; "false prophets who prophesied lies" in the name of Jehovah; and caused the judicially blinded people to trust in "a refuge of lies;" to the very last these were numerous in Jerusalem, who, in the lofty language and burning imagery of the inspired Scriptures, continually flung out proud denunciations of wrath about to fall upon the invader, and announced the miraculous interposition of God to save His Temple in the very moment of extremity. Alas! Alas! The builders had proudly rejected the "Chief corner-stone, Elect, Precious," on whose sure foundation they might have been established and preserved for evermore; and now the overflowing scourge was come, and was sweeping away their refuge of lies, and destroying their deceitful hiding-place, even as they had been warned long before:—"Wherefore hear the word of the Lord, ye scornful men that rule the people which is in Jerusalem: Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you; for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in Mount Perazim, he shall be wroth as in

the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now, therefore, be ye not mockers, lest your bands be made strong: For I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isa. 28: 14-22.

In conformity with the prediction of the Lord Jesus that, of the magnificent buildings of the Temple, "not one stone should be left upon another," but should be demolished, all were destroyed with the exception of three towers in Zion, and part of the western wall, which was spared to afford a shelter to the garrison whom he intended to leave. So well did the soldiers perform their work that the city was "dug up to its foundations, so that there was left nothing to make those who came thither believe it had ever been inhabited." "Therefore shall Zion for your sake be plowed as a field; and Jerusalem shall become heaps: and the mountain of the House as the high places of the forest." Micah 3: 12.

Thus fell Jerusalem, the city of the great King; and Titus having sacrificed to his senseless idols, and ascribed to them the success for which he had been raised up by the living God, and having distributed rewards and spoils in profusion to his army, departed from the desolate scene to Cæsarea, leaving the tenth legion as a garrison over the ruins. Thence he made a triumphal progress through the cities of Syria, his steps everywhere marked by the blood of the poor captive Jews, "poured out like water." For wherever the imperial savage came, thousands of prisoners were tortured in a thousand different ways; slain in cold blood; made to fight as gladiators with each other, or thrown to lions and tigers in the amphitheatres for the amusement of the populace. Such was the mercy of one, whom it had been the fashion to call Clement, the delight of the human race, etc. His apostate flatterer has done his best to hide the darker features of his character; but the facts that even he has recorded enable us to discover that, whatever he might be to others, in the fold of Judah he raved as wolf; in the heritage of God, given over into his hand, he was indeed "a beast dreadful and terrible, and strong exceedingly, that devoured, brake in pieces, and stamped the residue with his feet."

We naturally feel an interest in the fate of the renowned leaders, John of Gischala, and Simon the son of Gioras. The former pressed by famine in the caverns to which he had retired, surrendered to the Romans, and was condemned to perpetual imprisonment. The latter struggled more fiercely with his fate. He took with him implements for mining, and a stock of provisions, into the caverns with his adherents, hoping to be able to excavate a passage for himself through the base of the mountain. He found this, however a hopeless task; and after the departure of Titus he suddenly appeared like a spectre rising out of the ground, clothed in a white robe over which was thrown a purple cloak. The Roman soldi-

ery were at first awed at the apparition, but soon apprehended him, when he demanded to see their commander. On being brought before Terentius Rufus, the captain of the legion, he declared his name and quality; and was then conveyed to Cæsarea to await the pleasure of Titus. We shall not describe the pompous pageant which accompanied Vespasian and Titus on their triumphal entry into Rome. All that could aggrandize Rome and its idol demons, all that could dishonor the broken people of Israel and Jehovah, were here accumulated in a gorgeous show, which Josephus, apostate as he was, could describe without an expression of sympathy for his bleeding country, without a tear of sorrow for his trampled people, or a word of disapprobation at the insults offered to his God. Among the spoils were the golden table of the shewbread, and the seven-branched candlestick of gold that had been snatched from the sanctuary of God; and after these was carried the copy of the law, wrapped in its splendid coverings; a trophy whose preciousness, greater than that of gold or silver, they who carried it little knew how to appreciate. The unhappy son of Gioras was led in chains at the chariot wheels of the victors; he was led to the Forum, inhumanly tortured as he was dragged along, and then at length slain. Thus fell one who, whatever his crimes (and we must remember that they are warranted by one whose interest it was to blacken the portrait), at least identified the fate of Jerusalem with his own, devoted his utmost energies to her defence, and died for her sake; scorning to purchase, like his renegade biographer, his own ease and safety at the price of his national faith.

On the very spot where this cruel execution was perpetrated, a triumphal arch was erected, which has survived to this day. Among the sculptured bas-reliefs with which this "arch of Titus" is adorned, we may still trace with peculiar interest the record of the gorgeous ovation. There is the candlestick with its seven sconces, the table, the silver trumpets, and other furniture of the temple; and then marches the procession of melancholy captives, bearing aloft upon their shoulders their own most precious things. The reduction of two or three strong, but unimportant mountain fortresses in Judea, where the Jews sternly maintained their resistance to Rome, occupied two or three years more. At length all was over; and the now desolate land, once the Lord's heritage, was let out to hire as the private property of the emperor. And now let us take our stand among the deserted ruins of Jerusalem, and view the scene where the Lord "hath thrown down in his wrath the strongholds of the daughter of Judah." And in bringing before us the melancholy picture, we can not refrain from using the words of Jeremiah:

"How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth

sore in the night, and her tears are on her cheeks; among all her lovers she has none to comfort her; all her friends have dealt treacherously with her; they are become her enemies. Judah is gone into captivity because of affliction, and because of great servitude; she dwelleth among the heathen; she findeth no rest; all her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn feasts; all her gates are desolate; her priests sigh; her virgins are afflicted; and she is in bitterness. Her adversaries are the chief; her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions; her children are gone into captivity before the enemy, and from the daughter of Zion all her beauty is departed; her princes are become like harts that find no pasture, and they are gone without strength before the pursuer. How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto earth the beauty of Israel, and remembered not his footstool in the day of his anger! The Lord hath swallowed up all the habitations of Jacob, and hath not pitied; he hath thrown down in his wrath the strongholds of the daughters of Judah; he hath brought them down to the ground; he hath polluted the kingdom and the princes thereof. He hath cut off in his fierce anger all the horn of Israel; he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about. He hath bent his bow like an enemy; he stood with his right hand as an adversary and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion; he poured out his fury like fire. The Lord was as an enemy; he hath swallowed up Israel, he hath swallowed up all her palaces, he hath destroyed his strongholds and hath increased in the daughter of Judah mourning and lamentations. And he hath valiently taken away his tabernacle as if it were of a garden; he hath destroyed his places of the assembly; the Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion and hath despised, in the indignation of his anger, the king and the priest. The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord as in the day of a solemn feast. The Lord hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line, he hath not withdrawn his hand from destroying; therefore he made the rampart and the wall to lament; they languished together. Her gates are sunk into the ground; he hath destroyed and broken her bars; her king and her princes are among the Gentiles; the law is no more; her prophets also find no vision from the Lord. The elders of the daughter of Zion sit upon the ground and keep silence; they have cast up dust upon their heads; they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground. Mine eyes do fail with tears, my bowels are troubled, my

liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the suckling swooned in the street of the city. They say to their mothers, where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers bosom. What thing shall I take to witness for thee? what thing shall I liken to thee, oh daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, oh virgin daughter of Zion? for thy breach is great like the sea; who can heal thee? Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment. All that pass by clap their hands at thee; they hiss and wag their heads at the daughter of Jerusalem; saying, Is this the city that men call the perfection of beauty, the joy of the whole earth? All thine enemies have opened their mouth against thee; they hiss and gnash the teeth; they say, we have swallowed her up; certainly this is the day that we looked for; we have found, we have seen it. The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old; he hath thrown and hath not pitied; and he hath caused thine enemy to rejoice over thee; he hath set up the horn of thine adversaries."—Lam. 1:2.

(To be continued.)

TO "INVESTIGATOR."

As this writer in *Herald* for last November 5th thinks it would be better to advance "original ideas" than to criticise others, I would say that as his avowed purpose in writing was to "stimulate thought," and as I thought differently from him in some things, and have presented those thoughts for his consideration, may not we, and the cause we love, be benefited by such interchange of thought, and "original ideas" be thus evolved? In Daniel 9:24, we learn that the "seventy weeks" were given as the time until "reconciliation for iniquity" would be made, and to "bring in everlasting righteousness, and to anoint the Most Holy." And as reconciliation was made by the atonement of Christ, and the "righteousness of God was brought in through the gospel (Rom. 3:20, 23), and the Most Holy was anointed" (Isa. 61:1; Acts 4:27: 10:38), it must have been then accomplished. The brother places the "one week" in the future yet, because it "was cut off from the seventy." The same reasoning would also place the "seven weeks" in the future, for they are also cut off from the seventy.

By careful reading of Revelations 13, I conclude that what is said as to all the world wondering after the beast," worshipping him, a mouth given him "speaking great things," and "power to continue forty and two months," (1260 years) and to "overcome the Saints," was all after the healing of his "deadly wound by a sword." So this could not refer as the brother thinks, to the year 1798 as the time of "receiving the wound." I think the wound

was given to the "sixth head," the Roman Emperors, in severing the empire into ten divisions, and was so deadly that no civil power could ever rule and unite them again, and was healed by the union of church and state, and were ruled over again with an iron hand by the "woman," or Papal power for 1260 years.

The brother thinks France will be the "eighth head" of the beast? The Emperors were certainly the sixth form of government or "head" of the beast. The "seventh" was to abide but a "short space." "And the beast which was [had been] and is not, even the eighth, [not France], and is of the seven."—Rev. 17:10, 11. France had never existed at that time, but Pagan Rome had, and had ceased to be, but after that it "ascended out of the bottomless pit" and became the eighth as Papal Rome. If France shall be the "eighth," then the Papacy is only the "seventh," which can not be, for it was to continue only "a short space." (Rev. 17:10). The Papacy has continued longer than all the other heads (forms), of Roman government together. Perhaps the Exarchate of Ravenna was "the seventh," for it continued about three years (as I understand) between the emperors and the temporal power of the Papacy.

The late revelation says: "Inasmuch as there has been much discussion in the past concerning the Sabbath of the Lord," that "the Saints are to observe the first day;" but not that they are to cease defending it as the Lord's rest day. For if we can not defend it, then we are at the mercy of our Seventh day advocates. "The brother says, 'The Lord made the Sabbath at creation,' and for proof quotes Genesis 2:3, which utterly disproves the assertion, for it was because God had rested that *first* seventh day that he afterwards sanctified the seventh day as a Sabbath. How long after? is now the all important question? Surely not until he had revealed "the secret to his servants the prophets." Amos 3:7. When was that matter revealed? It was revealed to Israel by Moses. (See Neh. 9:12, 15). And why? Because God had brought them out of Egypt on that day. (Deut. 5:15). Moses had taught this law forty years, from the tables of stone, before this writing; and as there is an apparent discrepancy between this and Exodus, chapter 20, before God wrote the law, and Moses had written his recollection of it in a book, Exodus 24:4, as we no doubt have it in Exodus, chapter 20, the presumption is in favor of Deuteronomy 5:15 being correct. Although I doubt not it was a two-fold memorial, that of creation, and that of Israel's deliverance from Egypt. The brother says the moral law was given at the creation. Yes; but not the Sabbath law. All moral principles are included in the gospel, and existed eternally. Lucifer fell for disregarding them, yet he had no Sabbath law. The gospel was preached to Adam, but no Sabbath that we read of. It is not a moral, but only a positive precept. Paul says: "When the Gentiles which have not the law, do by nature the things contained in the law," (Rom. 2:14), nature teaches no certain

day Sabbath. Morality is that which is naturally good.

That the Sabbath originated from Israel's deliverance from Egypt, is evident from the fact that they came out on that day—the fifteenth of the first month of lunar months. The fifteenth of the second month was the seventh day also, yet they traveled, led by Moses, God's high priest. (Ex. 16:1). But it was no Sabbath, for after six days manna fell, and they were not to go out of their place, on that first Sabbath day after it was made known by Moses.

The preceding seventh day on which they came over from Elam being no Sabbath. The institution of a rest, and the day upon which it is appointed, are different things. The seventh day was the Sabbath of the Lord God. The first day now is the Sabbath of the Lord Jesus Christ, "spoken of by him to spiritual Israel as the seventh day was to literal Israel. If Paul did not teach this in Hebrews chapter 4, pray what was he trying to teach? The rest, or Sabbath, was under consideration, and in verse three he says: "For we which have believed *do* enter into rest"—the present tense—or *do keep a Sabbath*. In verse four the seventh day is spoken of as the day God did rest. In verse seven "a certain day" is said to have been limited; and as the seventh day is under consideration, it is fair to presume that it (the day) is referred to. In verse eight we read in apparent explanation: "For if Jesus had given them rest, [the Israelites, *i. e.*, recognized their rest day, which he did not. See John 5:18], then would he not afterwards have spoken of another day. There remaineth therefore a rest [Sabbath] to the people of God." And why? Because the "certain day" or seventh-day Sabbath being "limited," there would have been no Sabbath unless Jesus had "afterward spoken of another day" as a Sabbath, or rest. Therefore there was still a Sabbath "for the people of God"—Christ's disciples. As it was "another day" than the former Sabbath, what day was it? Verse ten says: "For he that is entered into his [Jesus] rest, he also hath ceased from his own works as God did from his." How did God cease from his? By speaking about the day he ceased from his works afterward, in Moses' day as a rest. So Jesus also ceased from his own works, the first day by "afterward" speaking of it, sanctifying it, as a rest-day for his people. Hence Paul says in verse eleven. "Let us labor therefore to enter into that rest lest any man fall after the same example of unbelief." The great sin of the Israelites was unbelief in God's law, wherein he had sanctified the seventh-day Sabbath; and Paul warns the Hebrew Saints against disregarding the Lord's day" as the Israelites had God's holy day. Compare this with all Paul's teachings against "Moses' law," teaching to forsake Moses, "neither to walk after the customs," (Acts 21:21), one of the strictest being seventh day keeping; he abiding seven days at Troas and meeting the first day with the Saints (no doubt by previous appointment) to worship. Acts chapter twenty. All har-

monizing with the testimonies of the Christian fathers found in *Herald* of March 26th, 1887. It was called "Lord's day," Rev. 1: 10. God was Lord under the old covenant; but Jesus Christ under the new covenant. (Acts 2: 36). He is called "Lord" by all his people; and God as the Father of our Lord Jesus Christ." And as such he had "a day" called "the Sabbath day" in Book of Covenants, section sixty-eight, paragraph four; "Lord's day," in section fifty-nine, paragraph two. So the brother is mistaken in regard to the first day being nowhere called "the Sabbath."

If the brother will examine carefully 2 Corinthians, chapter three, he will learn that what Paul says "was glorious," he also says the same was "done away," "for if that which was "done away was glorious, much more that which remaineth is glorious." Certainly, the two laws, one "written and engraven in stone," the other "written" . . . "in fleshly tables of the heart," are here being contrasted; and "that which remaineth" does not refer to both of them. One was done away. Which one? The same thing is referred to in verse thirteen as "that which is abolished," called the "Old Testament" in verse fourteen, referred to as "when Moses is read" in verse fifteen.

Does the brother claim that we need the moon in the day time when every ray of its former light is absorbed in, and "done away" by the superior glory of the sun? in fact "is abolished?" Yet the light of the moon is just as essential for our guidance at noon-day, as the "law of sin and death," written and engraven in stones, is, during the ministration "of the law of the Spirit of life in Christ Jesus" written "in fleshly tables of the heart." It includes all that was good in the former, and is as much superior to it as the glory of the sun is to that of the moon. And as Paul says: "Old things are passed away; behold all things are become new," (2 Cor. 5: 17), harmonizing with all his other writings, especially Hebrews, chapter four, certainly including a new rest-day. "Let us labor therefore to enter into that rest," and as "inhabitants of Zion, observe the Sabbath day to keep it holy," (Doc. Cov. 68: 4), preceding it with six days of labor.

As the Bible and Doctrine and Covenants are against our brother, how will the Book of Mormon agree with him? When the Nephites "Understood not the saying that old things had passed away, and that *all* things had become new," Jesus told them that *the law* that was given to Moses was fulfilled in him. "It hath an end in me; behold I am the law and the light." Book of Nephi 7: 1. This is strictly in harmony with all other Scriptures.

Notwithstanding all these scriptures are admitted by the brother he says: "I do not believe God ever abrogated the seventh day Sabbath, or that he will this side of the end of time." I hope he will reconsider this.

The brother says, "If there was (or is) no ministration of death, (the Mosaic law),

or in other words, if we are not dead in trespasses and in sins by reason of the law (of Moses), why are we to be made alive by baptism?" We answer, that the gospel, wherein the righteousness of God is revealed, or what God requires of us to do, "without the law" (of Moses) Rom. 3: 21, was preached from Adam to Enoch, Noah, Abraham, and Moses. It was called "the law of faith;" (Rom. 3: 27;) "the law of the Spirit of life;" (Rom. 8: 2); and it was, and is, by that law, that sin was made known from Adam to Moses, and from Christ's day until now, and will ever be, even until the end of time. Paul explains it thus: "For until the law, [of Moses], sin was in the world; but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses," (Rom. 5: 13, 14), because of sin or transgression of law, the law of faith, a far better law than Moses' law. And not until men utterly rejected that higher law was the "law of carnal commandments added" because of that transgression, in order to school and prepare a people in due time to again walk in the steps of that "law of faith" when it should be again presented by "the Lord himself." Jesus refers to this greatest law, namely: "Thou shalt love the Lord thy God with all thy heart." "Thou shalt love thy neighbor as thyself." This is not in the Decalogue. See "the law of the Spirit of life," the law to govern the spirit, in Matthew, chapters five, six and seven, how superior to the law of the flesh (or to govern the flesh), from Sinai.

As to what the National Reform League may accomplish, and what effect it may have upon the liberties of the Saints, I know not. But believing that "sufficient unto the day is the evil thereof," and that the kingdom of God will ultimately "break in pieces and consume all these kingdoms," I am quite sure that this government will never prevail against it if the members abide in God's laws.

I refer the brother to articles in *Heralds* for October 30th and November 27th 1886; March 26th and April 16th 1887, upon the Sabbath, which may give him some "original thoughts," if he has never carefully considered them. One thing the brother must admit; "the Sabbath" is changed from seventh to first day, (if he admits my quotations from Doctrine and Covenants), and the Almighty recognizes the change. Would he recognize a change which "Constantine and also the council of Laodicea did do [make] in fact" as the brother claims? Or one among "all things made new" by his Son, "Lord also of the Sabbath," as referred to in Hebrews fourth chapter, speaking of "another day" as a "rest to the people of God?"

D. S. CRAWLEY.

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LIGHT AND SHADOW.

No light e'er shines without its shadow casting,
A gloom as deep and dark the other way,
No earthly beam can make its force so lasting,
But that the night may shroud its fading ray.

No human joy without its shaded sorrow,
To spread as wide and deep in withering blight,
The fullest pleasures tinges often borrow
From coming grief which darkens like the night.

No sounds of laughter with their echoes waking
The sunlit air in surges of delight,
But there are moons to show that hearts are breaking,
As if the transient folly to requite.

The chandelier can never in its glowing
Light up the splendor of the halls of pride,
But that the tallow dip is faintly showing
The ghastly squalor where the poor reside.

As at the first the dawn of the creation,
The evening and the morning made the day;
So thro' the world in every rank and station,
The light and shadow hold alternate sway.

Here tho' the shades their sombre palls are casting,
We should not droop, nor falter thro' despair,
Here tho' the frosts the sweetest buds are blasting,
Their shadows come not, for no night is there.

No night is there, no sea with restless heaving,
No candle light, nor any glare of sun,
No sin is there, nor any cause of grieving,
The evening and the morning both are one.—*Sel.*

Conference Minutes.

ENGLISH MISSION.

Annual conference was held in the Saints' Chapel, Langsett Road, Sheffield, England; May 19th, 20th and 21st, Elder Thomas Taylor, missionary in charge, presiding; Elder C. H. Caton, secretary. There were present brethren Thomas Bradshaw, James Gerrard, and F. Samis, of London; Brethren Joseph Dewsnup, Sr., Hy. Greenwood, James Baty and Wm. R. Armstrong, of Manchester; Brn. Thos Taylor and C. H. Caton, of Birmingham; Brn. G. S. Greenwood and G. R. Greenwood, of Stafford; Brn. W. H. Seekins, and J. Naylor, of Leeds; Brn. Hill, S. Holmes and W. Cousins, of Clay Cross; and Brn. Wm. Shepherd and Wm. Ecclestone, of Nottingham branch; also brother Joseph Matthews of Birmingham. Conference was called to order by singing hymn 679; prayer was offered by Bro. Joseph Dewsnup. The letter convening conference was called for and read. Minutes of Annual Conference of 1887, were then read and ordered signed by vote of conference. Deacons G. H. Harbor and Wm. Sharp were chosen deacons for conference. President Thomas Taylor then addressed the assembly. He expressed his great pleasure at meeting his brethren once more in conference, and to find in the main, health and strength were our portion. He was pleased to say that death had not robbed us of any of the more active ones; although there are many aged ones among us. He viewed with great pleasure the position the church occupied in the world, and the firm stand its leaders are taking against the great evils of our time, the use of tobacco and strong drink. Was very proud at being able to say that so far as those evils were concerned, we in this country have nothing to fear among the membership of the church. Being pretty much acquainted with most of the brethren in this country, he felt pleased to say that he did not know a single one who indulged in strong drink to any extent, and he felt sure that those who took only a small portion would be ready to leave it off for the good of the church, and he might say the same with regard to tobacco. The church in this country was surely growing—slowly it may be, but surely. One direction in which progress is being made is in the mutual love and good feeling among the brethren. And to his mind that is one of the most healthful signs of progress; for if we grow in love, we shall also in grace, and hence be better able to do battle against

sin and error. He was present at the late conferences of the Manchester and Birmingham districts and rejoiced greatly at the spirit manifested there. At Manchester a good time was had and powerful sermons preached to a crowded room. At Birmingham, too, a very peaceful and encouraging time was had. By manifestation in gift of tongues and interpretation the Lord promised great blessing on the labor of the ministry if they would be faithful and diligent in their labors. With these many witnesses he felt greatly encouraged, and though advancing in years, felt his faith growing stronger, as also his desire to do what he could for the welfare of the church and the benefit of mankind. He exhorted the brethren to preach Christ and to live Christ-like so would they be blest, and so would light and truth be found of those who are seeking it. Having expressed his confidence in the leaders of the church, he announced the conference opened, and hoped for a good time. At the request of the brethren, the president made appointment for early prayer meeting for Sunday 19th, 7:30 a. m. to 8:30 a. m. The doxology being sung, closing prayer was offered by brother Bradshaw.

Sunday, May 20th 7:30 a. m. Prayer meeting, Bro. Henry Greenwood in charge. A very peaceful and enjoyable time was had; the spirit of love and concord was breathed in every prayer. At 10:30 a. m., preaching: Bro. Thomas Taylor, president, in charge. Hymn 618 being sung, Bro. Hy. Hoole offered prayer; hymn 529 was sung. Bro. James Gerrard, of London was the first speaker. He discoursed very ably on the Saints' hope in the gospel of Christ, and upon the basis of Psalms 17: 15, showed how all men may attain to the likeness of Christ. Bro. G. S. Greenwood, of Stafford, followed, taking for his subject Christ's promise to the Jews, John 7: 16, 17. His remarks thereon were pointed and well taken. The Spirit of the Master helped His servants and all present felt its influence and rejoiced. Hymn 479 was sung and prayer was offered by Bro. James Baty. Afternoon 2:30, fellowship meeting; Bro. C. H. Caton in charge. After singing of hymn 92 Bro. Joseph Dewsnup, Sen., offered prayer. Further singing hymn 401. Bro. Caton then read 133 Psalm and made a few remarks on the blessing of peace and unity. A very profitable time was then had in testimony song and prayer, in which quite a number of brethren and sisters took part. Great power of the Spirit was manifested though some of the brethren. Closed by singing hymn 70, and prayer by Bro. Hy. Greenwood. Evening, 6:30 preaching, Bro. Thomas Taylor in charge. Meeting opened by singing hymn 435. Prayer was offered by brother Naylor, of Leeds; hymn 743 was then sung. The first speaker was Bro. James Baty, of Manchester. Having read section one of Book of Doctrine and Covenants, he proceeded to speak of the coming forth of the gospel in this age, and in a clear and forcible manner presented the word and commandment of God. Bro. Joseph R. Greenwood, of Stafford followed with some stirring remarks on the principles of the gospel of Jesus Christ. There was a large attendance and the brethren were listened to, with great attention. The Lord helped his servants as all present were caused to rejoice. Closed by singing hymn 716. Benediction by Bro. Wm. Seekins.

Monday, May 21st, business session at 9 a. m. The president called the brethren to order and hymn 690 being sung, he led in prayer. District reports: (1.) Birmingham. This report was read. It shows that some progress had been made during the past year, and that as a whole the branch was in a good condition. In some parts the brethren and sisters were moving in that most important direction, Sunday School work, and are meeting with good results. The young men, too, are forming Bible classes from which good is resulting. Every effort that can be is being put forth for the spread of the gospel. Bro. C. H. Caton president, G. S. Greenwood secretary; of Birmingham district. (2.) Manchester district. The clerk read this report; It shows a good state of things in those parts of the vineyard. The best of feelings prevails among the brotherhood and membership generally. New places are being opened with fair

prospects of success. The Sunday School in Manchester continues to make satisfactory progress. The Burial Society in connection with this district is in a sound financial condition. Since its organization in 1880 there have been £41 paid out on death accounts. The balance on hand December 31st, 1887, was £50, 4s 4d nearly 10s per member. Bro. Joseph Dewsnup Sen., president, Bro. James Baty secretary, Manchester district. (3.) Zion's Hope branch, London, reported by Bro. James Gerrard in person. Was stated to be in better condition both temporally and spiritually than it had been for some time. The brethren of the priesthood felt determined to put forth their best efforts in sowing the seeds of truth. It is contemplated to commence open air services this summer. The Lord bless them at their meetings and in their homes. Progress had been made since last report. Bro. James Gerrard president. Bro. C. D. Norton, of London, reported by letter. He was appointed by conference of 1887 to labor in London as circumstances permitted and to report. He stated having done what he could by way of preaching and wayside conversation to fill his calling. Circumstances had not proved so favorable for him in London as he wished and he had to leave that place. For the most part of the year he had been in Bournemouth and expected to settle there in a short time; was willing to continue his labors if sustained by the brethren. Bro. Caton, mission secretary, reported having done all he could on the record and explained some of the differences that existed between the mission and district record. He also read a copy of letter sent to Bro. H. A. Stebbins but thought it would be too late for him to insert it in his general report. If so that was mainly due to the lateness of reports coming to his hands. Hoped the brethren would be more punctual in future. He also read a copy of a letter sent to the apostles' quorum providing for the English Mission. He had expressed in that letter a request that the quorum would allow the letter to be published, but they had not done so. In reference to the minutes of annual conference of 1887 not being sent to Saints' Herald, Bro. Caton explained it was owing to his having to leave Birmingham on account of his employment. Financial report, Bro. Thomas Taylor, Bishop's agent: Presented copy of report sent to Bishop Blakslée. It was examined and ordered spread on the minutes. New business: Bro. C. H. Caton called attention to the epistle of the Twelve. Several of the brethren also spoke on the matter. It was resolved that T. Taylor, J. Dewsnup Sen., and C. H. Caton draw up a petition on this question of district presidents and forward it to the First Presidency and the Twelve; and that it be submitted to the Birmingham and Manchester districts and the London branch before it is forwarded to America. Licenses of brethren in London: The following was presented by Brn. H. Greenwood and James Baty: Resolved that the priesthood of the church in the London branches labor under the direction of the English Mission conference and that the authorities of the branches are hereby instructed to forward the licenses of the brethren to the secretary of the mission for endorsement, and that in future said licenses be endorsed at each mission conference; application for endorsement being accompanied by recommendation by vote of branch, thus entitling the brethren to labor with mission authority from conference to conference. Carried. Lapsed Motions: The following was presented by Brn. J. Baty and H. Greenwood and adopted by vote of conference: Resolved: That all business laid on the table subject to call not being called for within three conferences from the one at which it was so laid on the table, shall be considered lapsed.—viz.,—two conferences after the question was first considered and that this become a standing order. The authorities, from the First Presidency down to latest quorum organized, were sustained by vote. Bro. Thomas Taylor was sustained as president of the English Mission and Bro. C. H. Caton secretary. Speaking to the motion for sustaining Bro. Thomas Taylor as president of the English Mission there was a unanimous expression of satisfaction that he was sustained by the Twelve apostles and the General Conference

of the church in America. The presidents and secretaries of Birmingham district, viz., C. H. Caton and J. S. Greenwood; also of the Manchester district, viz., Joseph Dewsnup Sen., and James Baty; along with H. Greenwood vice-president; also James Gerrard, president of the London Zion's Hope branch, along with all the ministry in this country were sustained by vote. Adjourned on motion of Brn. G. Gerrard and Thomas Bradshaw. Conference adjourned to meet again in London in 1889, time to be arranged by the president of the mission and the London brethren. Thus closed a happy time—another evidence that we are growing in all loveliness before the Lord and in each other's favor.

SOUTH-EAST ILLINOIS.

This Conference convened Sep. 15th, at Pleasant Ridge school-house in Dry Fork branch, G. H. Hilliard, in the chair. J. A. Morris, elected secretary, *pro tem*. Branch reports: Brush Creek, 133 members, 4 baptized, 1 received by letter, and 1 died since last report. Springerton: Report sent back for correction. Tunnel Hill: 76 members, 1 removed. Dry Fork, Parrish, and Alma had no report. Elders reports: Jasper Tousley, (Baptized 2), Henry Walker, John F. Thomas, G. H. Hilliard, I. A. Morris, I. M. Smith (Baptized 4), and T. P. Green reported in person. M. R. Brown there on Sunday but made no report. C. J. Hawkins and T. C. Kelley reported by letter. Missioning of elders. John F. Henson, Marion county and Dry Fork. Henry Walker, Brush Creek and other places. Bro. Tousley requested to labor in the District as opportunity offers. T. P. Green, and J. W. Stone, as their circumstances permit. I. A. Morris and M. R. Brown, Tennessee School House, Richland county, and Springerton. J. F. Thomas, Franklin and Johnson counties. Officers of the Aaronic priesthood to labor as they have opportunity. I. A. Morris, I. M. Smith and John F. Henson, as a committee to settle trouble in Dry Fork branch. Preaching Saturday night by Jasper Tousley, and I. A. Morris. Sunday at 11 a. m. by I. M. Smith; at 3 p. m. by G. H. Hilliard; at night by T. P. Green. Adjourned to meet at Springerton, December 15th, at ten o'clock.

KEWANEE.

Conference convened at Buffalo Prairie, Illinois, September 15th, J. W. Terry presiding, John Chisnall, sec. In the absence of regular minutes the minutes as published in the Herald were read and approved. J. W. Terry was elected president, and J. D. Jones secretary for six months. Branch reports: Kewanee 75, Millersburg 43, Buffalo Prairie 69, 2 baptized, Rock Island 16. Buffalo Prairie Sabbath School reported; report showing a flourishing condition. Bishop's agent John Chisnall reported: Balance last report \$4.41, received since \$45.10, received from the Bishop \$25.00, total \$74.51. Disbursements \$65.00. Balance \$9.51. The following elders reported in person: Jesse L. Adams, Isaac B. Larew, D. S. Holmes, E. T. Bryant, John Chisnall, J. W. Terry, M. T. Short, E. L. Kelly, other officials; brethren Wm. Allen, Levi Epperly and John Epperly. Elder Terry reported progress in the matter of the Canton branch and expected to visit them again. Elder Holmes was appointed to labor in the vicinity of Erie and in connection with the president at Canton. Elder Larew was appointed to labor under the direction of the president. By resolution the next conference will convene at Kewanee, Illinois, Saturday, December 15th at 10 a. m. All the elders in the district are requested to so labor as to be prepared to report to said conference in person or by letter. The president was instructed to take such help as he may need to labor with and more fully organize the White Eagle branch. The spiritual and temporal authorities of the Church were sustained. Officers present: 2 seventies, 6 elders, 2 priests, 2 teachers, 1 deacon. Preaching Saturday evening by elders Chisnall and Short. Sabbath services: fellowship meeting; preaching at 11 a. m. by E. L. Kelley of the bishopric. This was truly an interesting discourse on the law of tithing from the Savior's stand-point of "laying up treasures in heaven." Preaching in the after-

noon to an interested audience by M. T. Short. Elder Kelley again occupied the stand in the evening. From a report on the subject the president and secretary were instructed to grant an elders licence to Henry Holmes. Thus ended one of the Kewanee district's most interesting conferences, only a mere synopsis of which is given in deference to the editor's wishes.

NODAWAY.

This district conference convened at Sweet Home, Missouri, September 15th and 16th, J. Thompson presiding, M. P. Madison clerk *pro tem*. Report of branches: Platte 76, Stanberry 12, Ross Grove 26, Eureka not reported. Report of elders: John Hawley, W. Powell, J. W. Johnson, C. Williams, R. K. Ross and J. Thomas. Report of Bishop's agent, R. K. Ross: On hand last report \$52.20, paid out \$50, on hand \$2.50. Report of sub agent, C. C. Nelson: On hand last report \$5, received since \$60, paid out \$65. Bro. Flory sent in his resignation as district clerk which was accepted and thanks tendered for past services. M. P. Madison was chosen clerk of the district. Priests report: A. Jensen and F. J. Curtis. Teachers: C. C. Nelson and R. F. Hill. The authorities of the church were sustained. Preaching by J. W. Johnson, John Hawley and J. Thomas. An excellent feeling was manifested and a most peaceable time was had during the conference. Adjourned to Ross Grove the Saturday and Sunday before the full moon in February, 1889.

CENTRAL KANSAS.

Conference held in the Saints' church, Scranton, Kansas, September 15th and 16th, D. Munns in the chair, J. B. Jarvis clerk *pro tem*. Branch reports: Fanning 33, 1 expelled; Neta-waka 41, 7 baptized; Scranton 34, 6 baptized, 1 received by letter, 2 removed, 1 died; Good Intent 25; Centralia, no report. Elders reported: W. Menzies, E. C. Brand (baptized 8) Hiram Parker, Peter Adamson (baptized 5), William Hopkins, D. Munns, J. B. Jarvis (baptized 1), P. Devlin, Alma Dodd, Frank Loft; William Gurwell by letter. Priests Joseph McDowell and W. Cairns and deacon John Patterson reported. "Whereas, Bro. C. Hersing was required by the conference held June 23d, to make acknowledgment of wrongs and unchristianlike conduct; and, Whereas, he has refused to do so, under pretense that his case is appealed; wherefore, Be it resolved that he be labored with a second time by letter by some one that this conference shall appoint, giving him thirty days in which to send in his confession of wrong and apology to the president of the district, and in the event of this not being done within the time specified, or his confession not covering the grounds, the president is hereby instructed to prefer charges against the said Bro. C. Hersing and appoint a court to try the same. "Resolved that Elder Peter Adamson labor with Bro. C. Hersing as directed." "Resolved that this conference respectfully request Elder Joseph Luff to respond at his earliest convenience to the invitation of the Good Templars of Scranton to give a temperance lecture and preach for the benefit of the church in that place. The general and district authorities were sustained. Bro. E. C. Brand was sustained as a missionary in this district. Officials present: 1 seventy, 11 elders, 2 priests' 1 deacon. A vote of thanks was tendered to the Good Templar choir for their services in singing and the use of their organ. Preaching services by E. C. Brand and a sacrament meeting at which two children were blessed, were held during the conference. Adjourned to meet at Good Intent, 10 a. m. Saturday, December 15th.

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Miscellaneous.

A WORD TO THE SAINTS.

BY THE BISHOPRIC.

Beloved Brethren in Christ:—It was deemed wise on the part of the last General Conference of the church to place in the active ministry a much larger force than has at any previous time been sent by the Reorganized Church; and an additional expense by this has been incurred, until the demand upon the treasury is over four thousand dollars per month. Every one must admit that this demand should individually call to our minds the question of *duty* on our part, *severally* and *collectively* to the law of Christ.

Have we wholly complied with the law as taught in the word of God, and yet, there is no "meat in his house?"

Without an effort on the part of the Saints at once made, many of those who were placed in the field and who have been zealously laboring to preach the word, will be compelled to return to their homes and personally aid their families. This would be a step that we can not as a body, or as individuals afford to take—it is backward—and certainly will incur the displeasure of our heavenly Father. We place the question fairly before you, then; and, in the language of the apostle ask you, "to examine yourselves, whether you are in the faith; *prove your own selves.*"

It is our firm faith and assurance in the work of the Master, that when the Saints have zealously made an effort to keep the law and do it, that whatever is lacking will be supplied by our heavenly Father.

But the law must be kept; by doing this we prove ourselves to be "children of our Father who is in heaven."

We, therefore as ministers of the Lord and custodians of the treasure house, make known unto you the demands and necessities of the same and ask of you that with your "tithes" and other "free will offerings" you remember the condition of the work of the Lord—of need, in food, clothing, and general work—and to administer in this hour of want. "He that doeth it to the least of these my little ones, doeth it unto me."

The year just past, has, under the blessings of God, brought to us plentiful harvests and increased returns in many places for faithful and devoted labors. Let us each return to Him, to render not only praise, but a just account, and our blessings will be great and we shall rejoice greatly in the love and admiration of his truth.

We urge upon you then, brethren, prompt and faithful action in the work of compliance with the law of tithes and offerings, and hope that the New year shall not arrive and find a single member of the body who has not made an effort at least to "fulfill the law." This you can do by calling upon the Bishop's Agent in your respective districts, or by applying directly to the Bishop. But where the Saints have ready communication with the agent it is preferable to pay into their hands. The agent should not feel neglected, or aggrieved in any manner, however, if a member should prefer to send direct; this is optional with the member and we should rejoice with him in the fact that the law is kept, and that without criticism.

Ever praying that the especial blessings of our Heavenly Father may be and continue with you, and that he may aid each of you in bringing your offerings to the cause of Zion and our God, we are your co-laborers, in word and his gospel work. In behalf of the Bishopric.

G. A. BLAKESLEE.

Presiding Bishop.

GALLEN, Michigan, Sept. 22d, 1888.

CONFERENCE NOTICES.

To all Saints who wish to attend the Northern Michigan district conference in October at Five Lakes: Those coming from the south and south-west, or from the east should come to Imlay City, thence to King's Mills, on the P. O. P. A. R. R. Trains arrive there from the south at ten o'clock a. m. and nine p. m. All Saints coming from north and north-west and east,

should come to Clifford on the Port Huron and north-western R. R., thence to King's Mills. Trains arrive from the north at seven a. m. and six thirty p. m. Saints of Five Lakes will meet them there on Friday night seven o'clock and Saturday ten a. m. J. A. CARPENTER.

The conference of the Northern Minnesota district will be held at Frazee City, October 17th. Come all and welcome.

T. J. MARTIN, *Dist. Pres.*

The Philadelphia Pennsylvania, district conference will convene at Brooklyn, New York, October 13th and 14th. Bro. William H. Kelley is expected to be present.

HOSEA H. BACON, *Dist Sec'y.*

A conference of the Pottawattamie district will be held in the Saints' Chapel, Hazel Dell branch, commencing Saturday, October 27th, at 10:30 a. m. Several of the traveling ministry are expected to be with us. Let all branches be prompt in sending in reports, and elders and priests remember that they should report in person or by letter. Reports sent by mail may be addressed to H. N. Hansen, president of district, Weston, Iowa.

ANNUAL REUNION MEETING.

Arrangements have been fully consummated for the annual Reunion of the church to be held at Missouri Valley, Iowa, beginning Saturday, October 6th, at ten a. m.

Parties coming to the Reunion will bring their tent pins, poles, etc., etc., with them, as the grounds are in a part in which the trees will not be permitted to be cut.

WM. C. CADWELL.

NOTICE.

At the next district conference to be held October 7th, the St. Louis branch desire to set their new church apart for worship. And we desire the co-operation of the district on that occasion. Brn. James W. Gillen, G. A. Blakeslee, R. Etzenhouser an J. Whitehead will be present and possibly others of the traveling ministry. By order of the committee.

TWO DAYS' MEETINGS.

Two days' meetings will be held at Braidwood, Illinois, October 6th and 7th, also at Streator, on the 20th and 21st of the same month. Both the ministry and laity are invited to attend.

F. M. COOPER, *Pres. of Dist.*

BORN.

ATKINSON.—Near Lamoni, Iowa, July 29th, 1888, to Bro. Levi and Sr. Susannah Atkinson, a daughter. Blessed September 16th, 1888, by Elders Robert M. Elvin, Asa S. Cochran and Samuel Ackerly, and named Ruth Elizabeth.

FIVE HARVEST EXCURSIONS.

The Burlington Route, C., B. & Q. R. R., will sell from principal stations on its lines, on Tuesday, October 9th and 23d, Harvest Excursion Tickets at *Half Rates* to the Farming Regions of the West, South-west and Northwest. For tickets and further information concerning these excursions call on your nearest C., B. & Q. Ticket Agent, or address P. S. Eustis, General Passenger and Ticket Agent, Chicago. 12t

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"We believe that one man should have one wife, and one woman but one husband: except in case of death, when a man is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, October 13, 1888.

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, Oct. 13, 1888.

DEAN STANLEY ON BAPTISM.

THERE are some strange things in an essay on Baptism written by Rev. Arthur Penrhyn Stanley, D. D., Dean of Westminster, England, for the Magazine "The Nineteenth Century."

In answer to the question, "What was Baptism in the apostolic age?" He replies:

"It coincided with the greatest religious change which the world had yet witnessed. Multitudes of men and women were seized with one common impulse, and abandoned, by the irresistible conviction of a day, an hour, a moment, their former habits, friends, associates, to be enrolled in a new society under the banner of a new faith. That new society was intended to be a society of 'brothers' bound by ties closer than any earthly brotherhood—filled with life and energy such as fall to the lot of none but the most ardent enthusiasts, yet tempered by a moderation, a wisdom, and a holiness such as enthusiasts have rarely possessed. It was, moreover, a society swayed by the presence of men whose words even now cause the heart to burn, and by the recent recollection of One, whom, 'not seeing they loved with love unspeakable.' Into this society they passed by an act as natural as it was expressive. The plunge into the bath of purification, long known among the Jewish nation as the symbol of a change of life, was still retained as a pledge of entrance into this new and universal communion—retained under the sanction of him into whose name they were by that solemn rite 'baptized.' In that early age the scene of the transaction was either some deep wayside spring or well, as for the Ethiopian, or some rushing river, as the Jordan, or some vast reservoir, as at Jericho or Jerusalem, whither, as in the Baths of Caracalla at Rome, the whole population resorted for swimming or washing. The water in

those eastern regions, so doubly significant of all that was pure and refreshing, closed over the heads of the converts, and they rose into the light of heaven, new and altered beings. It was natural that on such an act were lavished all the figures which language could furnish to express the mighty change: 'Regeneration,' 'Illumination,' 'Burial,' 'Resurrection,' 'A new creation,' 'Forgiveness of sins,' 'Salvation.' Well might the apostle say, 'Baptism doth even now save us,' even had he left his statement in its unrestricted strength to express what in that age no one could misunderstand. But no less well was he led to add, as if with a prescience of coming evils, 'Not the putting away the filth of the flesh, but—the answer of a good conscience towards God.'—1 Peter 3: 21.

Of its origin and significance, he states:

"Baptism is the oldest ceremonial ordinance that Christianity possesses; it is the only one which is inherited from Judaism. It is thus interesting as the only ordinance of the Christian church which equally belonged to the merciful Jesus and the austere John. Out of all the manifold religious practices of the ancient law—sacrifices, offerings, temple, tabernacle, scapegoat, sacred vestments, sacred trumpets—he chose this one alone; the most homely, the most universal, the most innocent of all. He might have chosen the peculiar Nazarine custom of the long tresses and the rigid abstinence by which Samson and Samuel and John had been dedicated to the service of the Lord. He did nothing of the sort. He might have continued the strange, painful, barbarous rite of circumcision. He, or at least, his Apostles rejected it altogether. He might have chosen some elaborate ceremonial like the initiation into the old Egyptian and Grecian mysteries. He chose instead what every one could understand. He took what, at least in Eastern and Southern countries, was the most delightful, the most ordinary, the most salutary, of social observances.

1. By choosing water and the use of the bath, he indicated one chief characteristic of the Christian religion. Whatever else the Christian was to be, Baptism*—the use of water—showed that he was to be clean and pure, in body, soul and spirit; clean even in body. Cleanliness is a duty which some of the monastic communities of Christendom have despised, and some

*This is the meaning of the frequent reference to "water" in St. John's writings. As in John vi. 54, the phrases "eating" and "drinking," "flesh and blood" refer to the spiritual nourishment of which the Eucharist, never mentioned in the Fourth Gospel, was the outward expression, so in John iii. 5, the word "water" refers to the moral purity symbolized by Baptism, which in like manner (as a universal institution) is never mentioned in that Gospel.

have even treated as a crime. But such was not the mind of Him who chose the washing with water for the prime ordinance of his followers. "Wash and be clean," was the prophet's admonition of old to the Syrian whom he sent to bathe in the river Jordan. It was the text of the one only sermon by which a well-known geologist of this country was known to his generation. "Cleanliness next to godliness" was the maxim of the great religious prophet of England in the last century, John Wesley. Every time that we see the drops of water poured over the face in Baptism, they are signs to us of the cleanly habits which our Master prized when he founded the rite of Baptism, and when, by his own baptism in the sweet soft stream of the rapid Jordan, he blessed the element of water for use as the best and choicest of God's natural gifts to man, in his thirsty, weary, wayworn passage through the dust and heat of the world. But the cleanness of the body was in this ordinance meant to indicate yet more strongly the perfect cleanness, the unsullied purity of the soul; or, as the English Baptismal Service quaintly expresses it, the mystical washing away of sin,—that is, the washing, cleansing process that effaces dark spots of selfishness and passion in the human character, in which, by nature and by habit, they have been so deeply ingrained."

A secondary meaning:

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water, a leap into the rolling sea or the rushing river, where for a moment the waves close over the bather's head, and he emerges again as from a momentary grave; or it was the shock of a shower-bath—the rush of water passed over the whole person from capacious vessels, so as to wrap the recipient as within the veil of a splashing cataract.* This was the part of the ceremony on which the Apostles laid so much stress. It seemed to them like a burial of the old former self and the rising up again of the new self. So St. Paul compared it to the Israelites passing through the roaring waves of the Red Sea, and St. Peter to the passing through the deep waters of the flood. "We are buried," said St Paul, "with Christ by baptism at his death; that, like as Christ was raised, thus we also should walk in the newness of life."† Baptism, as the entrance into the Christian society, was a complete change from the old superstitions or restrictions of Judaism to the freedom and confidence of the gospel. It

* See Dr. Smith's *History of Christian Antiquities*, vol. i. p. 169.
† Rom. vi. 4, 1 Cor. x. 2, 1 Pet. iii. 20, 21.

was a complete change from the idolatries and profligacies of the old heathen world to the light and purity of Christianity.

There is now no disappearance as in a watery grave. There is now no conscious and deliberate choice made by the eager convert at the cost of cruel partings from friends, perhaps of a painful death. It is but the few drops sprinkled, a ceremony undertaken long before or long after the adoption of Christianity has occurred. But the thing signified by the ancient form still keeps before us that which Christians were intended to be. This is why it was connected both in name and in substance with Conversion. In the early Church the careful distinction which later times have made between Baptism, Regeneration, Conversion and Repentance did not exist. They all meant the same thing. In the Apostolic age they are, as we have seen, absolutely combined with Baptism. There was then no waiting till Easter or Pentecost for the great reservoir when the catechumens met the Bishop—the river, the wayside well were taken the moment the convert was disposed to turn, as we say, the new leaf in his life. And even afterwards, in the second century, Regeneration (*paliggenesia*), which gradually was taken to be the equivalent of Baptism was, in the first instance, the equivalent of Repentance and Conversion.

"Baptism," says the English Baptismal Service, "doth represent unto us our Christian profession, which is to follow Christ and to be made like unto him." This is the element added to the Baptism of John. In the first two characteristics of Baptism which we have mentioned, water is signifying cleanliness of body and mind, and immersion as indicating the plunge into a new life, the Baptism of John and the Baptism of Christ are identical. John's Baptism, no less than Christian Baptism, was the Baptism of purity, of regeneration, "of remission of sins."—Luke 3: 3.

The change in mode of Baptism:

For the first thirteen centuries the almost universal practice of Baptism was that of which we read in the New Testament, and which is the very meaning of the word "baptize"—that those who were baptized were plunged, submerged, immersed into the water. That practice is still as we have seen, continued in Eastern churches. In the Western Church it still lingers amongst Roman Catholics in the solitary instance of the cathedral of Milan, amongst Protestants in the austere sect of the Baptists. It lasted long into the Middle Ages. Even the Icelanders, who at first shrank from the water of their freezing lakes, were reconciled when they found that they could use the warm water of the Geysers. And the cold climate of Russia has not been found an obstacle to its continuance throughout that vast empire. Even in the Church of England it is still observed in theory. Elizabeth and Edward the Sixth were both immersed. The rubric in the Public Baptism for Infants enjoins that, unless for special cases, they are to be

dipped, not sprinkled. But in practice it gave way since the beginning of the seventeenth century. With the few exceptions just mentioned, the whole of the Western Churches have now substituted for the ancient bath the ceremony of sprinkling a few drops of water on the face. The reason of the change is obvious. The practice of immersion, apostolic and primitive as it was, was peculiarly suitable to the Southern and Eastern countries for which it was designed, and particularly unsuitable to the tastes, the convenience, and the feelings of the countries of the North and West. Not by any decree of Council or Parliament, but by the general sentiment of Christian liberty, this great change was effected. Not beginning till the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practice. It had no doubt the sanction of the Apostles and of their Master. It had the sanction of the venerable Churches of the early ages, and of the sacred countries of the East. Baptism by sprinkling, was rejected by the whole ancient Church, (except in the rare case of deathbeds or extreme necessity) as no baptism at all. Almost the first exception was the heretic Novatian. It still has the sanction of the powerful religious community which numbers amongst its members such noble characters as John Bunyan, Robert Hall and Havelock. In a version of the Bible which the Baptist Church has compiled for its own use in America, where it excels in numbers all but the Methodists, it is thought necessary, and on philological grounds it is quite correct, to translate John the Baptist by John the Immerser. It has even been defended on sanitary grounds. Sir John Floyer dated the prevalence of consumption to the discontinuance of baptism by immersion.* But speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a greater change even than that which the Roman Catholic Church has made in administering the Lord's Supper, in the bread without the wine. For that was a change which did not affect the thing that was signified; whereas the change from immersion to sprinkling has set aside the larger part of the Apostolic language regarding Baptism, and has altered the very meaning of the word. But whereas the withholding of the cup produced the long and sanguinary war of Bohemia, and has been one of the standing grievances of the Protestants against the Roman Catholic Church, the withdrawal of the ancient rite of immersion, decided by the usage of the whole ancient Church to be essential to the sacrament of Baptism, has been, with the exception of the insurrection of the Anabaptists of Munster, adopted al-

most without a struggle. It shows the wisdom of not imposing the customs of other regions and other climates on those to whom they are not congenial. It shows how the spirit which lives and moves in human society can override even the most sacred ordinances. It remains an instructive example of the facility and silence with which, in matters of form, even the greatest changes can be effected without any serious loss to Christian truth, and with great advantage to Christian solemnity and edification. The substitution of sprinkling for immersion must to many at the time, as to the Baptists now, have seemed the most dangerous innovation. Now, by most Catholics and by most Protestants, it is regarded almost as a second nature.

In respect to the subjects of baptism:

In the Apostolic age, and in the three centuries which followed, it is evident that, as a general rule, those who came to baptism came in full age, of their own deliberate choice. We find a few cases of the baptism of children; in the third century we find one case of the baptism of infants. Even amongst Christian households the instances of Chrysostom, Gregory Nazianzen, Basil, Ephrem of Edessa, Augustine, Ambrose, are decisive proofs that it was not only not obligatory, but not usual. They had Christian parents, and yet they were not baptized till they reached maturity. The liturgical service of Baptism was framed entirely for full-grown convert, and is only by considerable adaptation applied to the case of infants. Gradually, however, the practice spread, and after the fifth century, the whole Christian world, East and West, Catholic and Protestant, Episcopal and Presbyterian (with the single exception of the sect of the Baptists before mentioned), have baptized children in their infancy. Whereas, in the early ages, adult baptism was the rule, and infant baptism* the exception; in later times infant baptism is the rule, and adult baptism the exception.

But there is a better side to the growth of this practice which, even if it did not mingle in its origin, is at least the cause of its continuance. It lay deep in early Christian feeling that the fact of belonging to a Christian household consecrated every member of it. Whether baptized or not, the Apostle (1 Cor. 7: 14) urged that, because the parents were holy, therefore the children were holy. They were not to be treated as outcasts; they were not to be treated as heathens; they were to be recognized as part of the chosen people. This passage, whilst it is conclusive against the practice of Infant Baptism in the Apostolic age, is a recognition of the legitimate reason and permanent principle on which it is founded.

Such are some of the conclusions to which the wise and learned Dean of Westminster has come concerning the rite of Baptism, as instituted by the Savior of men in whose name and in whose teachings only men are to have the promise of eternal

* It is also the meaning of the word *taufen* ("dip,")

* Archeological Journal, No. 113, p. 77.

* In the Church of England there was no office for adult baptism in the Prayer Book before 1662, and that which was then added is evidently intended for the baptism of heathen tribes collectively.

life made in Scripture fulfilled unto them. Which is the more reasonable thing to do, accept the rite as instituted of Christ, or as dictated by the taste and convenience of men?

SAYINGS OF JOHN C. WHITMER.

THE following extract is from a letter dated at Richmond, Missouri, September 13th, 1888, signed by Andrew Jenson, Edward Stevenson and Joseph S. Black, presumably elders of the Brighamite church, for we clipped the extract from a late *Deseret News*. From this it would appear that the so-called "Church of Christ" began its existence about 1875-6, (twelve or thirteen years ago), but the facts, as furnished by William E. McLellin and others, prove that it began in 1846 and 1847, (over forty years ago), for about 1846, William E. McLellin and others at Kirtland, Ohio, claimed to organize the Church of Christ, baptizing and ordaining each other February 13th, 1847; and September the 8th following, this same William E. McLellin, at Far West, Missouri, baptized, confirmed and ordained David Whitmer, John Whitmer, Jacob Whitmer and Hiram Page, the two latter to be High Priests, John Whitmer "to be counsellor to David in the First Presidency of the church. And then," says William E. McLellin: "We stepped forward and all laid hands upon David and re-ordained him to all the gifts and callings to which he had been appointed through Joseph Smith in the general assembly of the inhabitants of Zion in July, 1834." See *The Ensign of Liberty*, published by Mr. McLellin the same year, also the *Saints' HERALD*, June 4th, 1887, pages 355-6. Herein is manifestly the times of the origin of this so-called "Church of Christ."

The "gifts and callings" conferred by and through Joseph Smith upon David Whitmer "in [what Mr. McLellin falsely claims] the general assembly of the inhabitants of Zion in July, 1834," may be seen by the following:

"On the third of July, [1834], the High Priests of Zion assembled in Clay county, [Missouri], and I [Joseph Smith] proceeded to organize a High Council, agreeable to revelation given at Kirtland, for the purpose of settling important business that might come before them which could not be settled by the Bishop and his council. David Whitmer was elected President and W. W. Phelps and John Whitmer Assistant Presidents."—*History of Joseph Smith, Times and Seasons*, vol. 6, p. 1109; also *Millennial Star*, vol. 15, p. 109.

By what authority did William McLellin baptize and ordain David Whitmer to any office, seeing himself had been dis-fellowshipped by the Bishop's Court, in Far West, May 11th, 1838, David Whitmer having been dis-fellowshipped April 13th—just twenty-eight days before! (See *Millennial Star*, vol. 16, pages 133, 134 and 151.) This baptism and ordination was irregular and plainly unlawful; yet it was the origin and basis of this so-called "Church of Christ."

This clipping is quite valuable for its

historical items in respect to the witnesses to the Book of Mormon:

We visited the new cemetery, situated a short distance west of town, where the mortal remains of the last witness of the Book of Mormon now slumber in the dust. We also visited the old cemetery about half a mile north of Richmond Center, where rest the remains of the senior Peter Whitmer (in whose house the church was organized) and his wife together with their son Jacob (one of the eight witness) and Oliver Cowdery. A fine marble tombstone designates the resting place of Jacob Whitmer, but the grave of Oliver was entirely hid among and overgrown with weeds. While we found the new cemetery in a first class condition we found the old one entirely neglected and marble monuments, head stones and fences scattered promiscuously on the ground as the cyclone left it ten years ago. Standing over the graves of Oliver and Jacob we instinctively uncovered our heads, uttered a silent prayer and passed on with heavy hearts. How we should have appreciated a short interview with him who was blessed with the ministration of angels, the Savior, Moses, Elijah, the prophet and other holy beings!

Toward evening we went on foot about one and a half miles south of Richmond to the house of John C. Whitmer, the only living son of Jacob Whitmer. He is the presiding elder of the so-called Whitmerites and is a respectable farmer, fifty-three years of age. He received us kindly and gave us some information that is highly appreciated in regard to the eight witnesses of the Book of Mormon and others. His uncles Christian and Peter Whitmer both died as faithful elders of the church in Clay county, Missouri, the first named November 27th, 1835 and the latter September 22d, 1836. Both bore faithful and unflinching testimonies to the last of the authenticity of the Book of Mormon. Jacob Whitmer died in Richmond April 21st, 1856, aged 56 years, 2 months and 26 days. John Whitmer died in Far West, Caldwell county, Missouri, in 1878 and Hiram Page died on a farm about fourteen miles west of Richmond, near the boundary line of Clay county, August 12th, 1852.

John C. Whitmer testified as follows concerning the witnesses:

"I was closely connected with Hiram Page in business transactions and other matters, he being married to my aunt. I knew him at all times and under all circumstances to be true to his testimony concerning the divinity of the Book of Mormon. I was also at the deathbed of Oliver Cowdery in 1850, and I heard him speak to my uncle David (Whitmer) and say: 'Brother David, be faithful to our testimony to the Book of Mormon, for we know that it is of God and that it is verily true.' He then closed his eyes in death. My father, Jacob Whitmer, was always faithful and true to his testimony to the Book of Mormon, and confirmed it on his deathbed. Of my Uncle John (Whitmer) I will say that I was with him a short time before he died at Far West, Missouri, when he confirmed to me what he had done so many times previously that he knew the Book of Mormon was true. I was also with Uncle David (Whitmer), who died here in January last, and heard him bear his last testimony in the presence of many witnesses whom he had called together for the occasion. He sol-

emnly declared that the record of the Nephites, as he always called the Book of Mormon, was of God, and his testimony concerning it true."

John C. Whitmer then gave us in substance the following particulars in regard to the church over which he presides: He was baptized by his uncle, David Whitmer, September 15th, 1875, and by him also ordained an Elder January 28th, 1876, receiving instructions to go forth and preach the Gospel as it had been taught by Joseph the Prophet and organize a new church according to the original pattern, in which he (John C.) was to be the first Elder. In obedience to this he immediately commenced his labors and succeeded in baptizing the first three individuals on the following February 17th, (1876). Others followed and soon the new church commenced to hold meetings and completed their organization as far as their numbers would permit them. They now claim to have about one hundred members, all told. Some of these reside in and around Richmond, others in Independence, Jackson county, while the remainder live in a more scattered condition in Iowa, Kansas, Illinois, Tennessee, California and other states. The few around Richmond and as many of the others who can conveniently come together hold meetings every third Sunday in a small school-house situated about a mile and a half south of Richmond in the school district where John C. Whitmer, their president, resides. The Whitmerites, or as they call themselves the Church of Christ, believe only a part of the revelations given through Joseph Smith the Prophet, but they take the Book of Mormon and the New Testament as their standard and rule of faith. Anything that agrees with the teachings of these two books they accept, and everything that conflicts therewith they reject. They have no High Priests in their church as they do not believe in that order of the Priesthood, but they have a few Elders, Priests and Teachers. They have no Deacons, but believe in the order, and would also ordain Apostles and Seventies, if the number of their members would allow it, but there being so few of them they could not possibly find element enough to ordain twelve Apostles, say nothing about seventy men wherewith to make a quorum of Seventies. Elder Stevenson suggested that the Whitmerites and Hedrickites unite so as to make a stronger body; whereupon Mr. Whitmer said he expected to visit Independence in a few weeks, when he hoped to be able to baptize all the Hedrickites into his church.

POLYGAMY IS DOOMED.

WE present below a clipping from the *Chicago Times* which contains the majority report of the Utah Commission Messrs Godfrey, Williams and Thomas are well informed in regard to the political situation and intentions of the Utah Mormons, and when they recommend that the admission of Utah to statehood be deferred until an amendment to the Constitution of the United States prohibiting polygamy is made, it is clear that polygamy is indeed doomed.

The majority report of the Utah commission, signed by G. L. D. Godfrey, A. B. Williams, and Arthur L. Thomas, recommends that Utah be not admitted to the union until such time as the Mormon people shall manifest by their future

acts that they have abandoned polygamy in good faith, and not then until an amendment shall have been made to the constitution of the United States prohibiting the practice of polygamy. It says the convention which adopted the proposed constitution upon which an appeal was made to congress for admission to the union was held without authority from any proper source. It is further asserted that the proposed constitution is silent with respect to the crime of polygamy, and the commissioners are of the opinion that the government can not afford to surrender the great advantage which it now holds and which has been secured at much expense and trouble. They also think that no harm can result from delay in the admission of the territory. It is also stated in the report that the democratic and republican parties of Utah, in their conventions recently held, indorsed the position taken in the majority report. The report concludes that the Mormon Church is committed to a policy which, if successful, will prove destructive to the public-school system in Utah. During the year there have been eight indictments for polygamy and four convictions, 304 indictments for unlawful co-habitation and 326 convictions.

EDITORIAL ITEMS.

PRES. JOSEPH SMITH left Lamoni on Tuesday the 2d inst., for Independence, Missouri, whence he expects to go to Missouri Valley, Iowa, to attend the annual Reunion which opens October 6th. Brn. W. W. Blair, A. H. Smith, J. R. Lambert, M. H. Forscutt and R. M. Elvin will leave for the same place in a few days. Besides those mentioned Bro. A. M. Chase, wife and mother have gone and will doubtless be followed by others of the Saints. All appearances indicate that the Reunion of this year will be a very successful and enjoyable one.

Bro. A. L. Whiteaker wrote from Wheatville, Wisconsin, September 23d, that Brn. M. T. Short and Pender had been laboring in that portion of the field and that their labors had been well received and was productive of good. Several had been baptized and a good hearing accorded by others. The brethren had left for other places in the same field.

We present elsewhere a letter from Sr. Mary Eaton, of Independence, Missouri, which we commend to the readers of the HERALD. The letter was sent to the Kansas City, Missouri, *Star* and was declined by that paper, so she sent it to us for insertion.

From the October 3d issue of the Chicago *Tribune* we learn that the Supreme Court of Nevada has decided that the anti-Mormon test oath, passed by the last Legislature of that state, is unconstitutional. This is as it should be, as the oath took the form of a sectarian ban, inasmuch as it prohibited a Mormon from voting whether he be a believer in or a strenuous opposer of polygamy.

Sr. Mary Anway in a late letter mentions the labors of Bro. G. E. Deuel in the vicinity of Greensburg and Kingsley, Kansas. A few meetings were held, but election matters and heavy storms prevented all but a few of the people from attending.

Bro. R. J. Anthony writes a cheering letter from Albion, Idaho, under date September 25th. He thinks that prospects for the Utah Mission were never as bright as now and expects ere long to see an abundant harvest for the many years of toil by the elders of the Reorganization.

Bro. J. C. Crabb has lately organized a branch of fifteen members at Kingsley, Iowa.

Bro. John Erter, of Antwerp, Ohio, writes that Brn. C. Scott, H. Rathbun, and B. V. Springer had been laboring in that vicinity for about two weeks.

EXTRACTS FROM LETTERS.

Bro. Walter Menzies writes from Coal Creek, Colorado:

"We expect Bro. Caffall here soon to organize a branch. We are seven in number, and meet every Sunday. A few others attend our meetings who say they will be baptized when the elder comes. We hope and pray for an ingathering here. This is truly a hard mission."

Bro. J. J. Cornish says in a late card from Farwell, Michigan:

"On the 26th two were baptized and on the 27th six more. Great threats among the opposers,—'Tar and feather them! Drum them out! They will get the eggs to-night,' etc. The work is onward here."

Bro. J. A. Currie, Jr., writing from Pipe Creek, Texas, September 25th, says:

"Baptized five to-day. One more made application since I last wrote. Our opponents are going to send for another man to meet us."

Bro. B. V. Springer writes from Ray, Indiana, September 29th:

"I am on the move doing what I can under the peculiar circumstances under which I labor. I go to Ohio October 5th to baptize. Hold forth here two or three nights."

Bro. William Culbertson writes from Chelsea, Nebraska:

"I baptized three on September 30th. The work is onward here and we are having good meetings. I expect to work in the gospel cause more in the future, to sound the gospel trumpet long and loud. If it is my Master's will."

Bro. Duncan Campbell writes September 24th, from Milan, Missouri:

"Bro. Henry Grim and I have held nine or ten meetings south of Humphrey's with gratifying results. We had two good meetings here yesterday. We start to-day for Wintersville, to try what can be done there."

Bro. Noah N. Cooke, of 2730 Rutger street, St. Louis, wrote September 23d, that their chapel was nearly completed, and they hoped to be successful in finishing it in time to dedicate it at their October conference. He says:

"Our meetings are more than good of late, the Master is with us by his Spirit. The work is looking brighter than for some years. Some are aiming high, to obey celestial law and attain to celestial glory. I was over to see Bro. Wm. H. Hazzeldine, to-day. He is very feeble, tottering with age; is now in his eighty-third year. I found him firm in the faith of the gospel, and ready to give a reason for the hope within him; willing to do anything for the work."

Bro. Hazzeldine is one of the old time defenders of the faith, and is blessed of God with an abiding testimony unto life everlasting.

Sr. S. A. Moore, of Lincoln, Nebraska, writes:

"We scatter the *Heralds* around us but the peo-

ple are deaf and blind to its truths and never request another number to read. But I tie up a few in a parcel and drop it in the street and some one is sure to pick it up who will perhaps read them. Why is it that Lincoln is not visited by the ministry?"

BURNED BY GASOLINE.

A SAD accident occurred at Lamoni on Sunday, September 30th, by which sister Eunice Allen and Mrs. H. H. Wheeling were severely injured. The former was filling the reservoir of a gasoline stove when it ignited from a fire in a cooking stove close by and exploded, burning her very severely on her face and body; the latter coming to her assistance was painfully burned in face, neck and hands. Sr. Allen's life was despaired of for some days, but she is now apparently recovering. The injuries of both were very painful, and enlisted the sympathies of the entire community.

Bro. R. M. Elvin drew up a subscription list to which the Saints and friends in the vicinity contributed liberally; fifty-five dollars and fifty cents being paid in to date which will be divided between the sufferers.

QUESTIONS AND ANSWERS.

Ques.—What is the sin against the Holy Ghost?

Ans.—"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men, And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—*Matt. 12:31, 32.*

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—*Heb. 6:4-6.*

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

of the Father before the worlds were made."—*Doc. and Cov. 76:4.*

The above texts explain the question.

2.—What is meant by "the elect" and "the elected?"

A.—Those specially chosen.

2.—Where are the spirits of the pure, innocent, and perfected Saints destined to dwell?

A.—In paradise. See Luke 23:43; Rev. 2:7; 2 Cor. 12:4; with Phil 1:21-25; 2 Cor. 4:16-18, and 5:1-8; John 13:36, 37; Acts 7:56, 57, etc.

2.—Are there classes of angels?

A.—Yes.

2.—Are angels disembodied spirits?

A.—The angels who "minister for those who shall be heirs of salvation" are evidently persons who were once on this earth, who were either translated or resurrected.

Joseph the Seer said in June, 1839, "An angel has flesh and bones."—*Millennial Star 17:312*. He further said February 9th, 1843:

"There are two kinds of beings in heaven—viz., angels who are resurrected personages, having bodies of flesh and bones. For instance, Jesus said, 'Handle me and see, for a spirit hath not flesh and bones, as ye see me have.' The spirits of just men made perfect—they who are not resurrected, but inherit the same glory. When a messenger comes, saying he has a message from God, offer him your hand, and request him to shake hands with you. If he be an angel, he will do so, and you will feel his hand. If he be the spirit of a just man made perfect, he will come in his glory; for that is the only way he can appear. Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message. If he be the Devil as an angel of light, when you ask him to shake hands, he will offer you his hand, and you will not feel anything: you may therefore detect him. These are three grand keys whereby you may know whether any administration is from God."

And April 2d, 1843, he said:

"When the Savior shall appear we shall see him as he is. We shall see that he is a man like ourselves; And that same sociality which exists among us here, will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy. The appearing of the Father and the Son, in that verse, (John 14:23) is a personal appearance; and the idea that the Father and the Son dwell in a man's heart, is an old sectarian notion, and is false. In answer to the question, 'Is not the reckoning of God's time, angel's time, prophet's time and man's time according to the planet on which they reside?' I answer, yes. But there are no angels who minister to this earth but those who do belong or have belonged to it. The angels do not reside on a planet like this earth; but they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest—past, present and future and are continually before the Lord. The place where God resides is a great Urim and Thummim. This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's. Then the

white stone mentioned in Revelations 2:17, will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a higher order of kingdoms, even all kingdoms, will be made known; and a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word.

"I prophesy, in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina. It may probably arise through the slave question. This a voice declared to me, while I was praying earnestly on the subject, December 25th, 1832. I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following: 'Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man: therefore let this suffice, and trouble me no more on this matter.' I was left thus without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face. I believe the coming of the Son of Man will not be any sooner than that time. Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. The Father has a body of flesh and bones as tangible as man's; the Son also: but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us. A man may receive the Holy Ghost, and it may descend upon him and not tarry with him." See *Millennial Star*, vol. 20.

2.—Are all the righteous to be resurrected?

A.—Yes; resurrected, "quicken" or "changed."

"But I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—*1 Thess. 4:13-18*.

"Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised

incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—*1 Cor. 15:50-53*.

"And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's, the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God."—*Doc. and Cov. 85:27*.

IMPORTANT NOTICE.—DELINQUENT SUBSCRIBERS.

By request of the Business Manager we again call attention to the list of outstanding balances due the Herald Office, on account of books purchased and subscriptions for the HERALD, HOPE and other publications.

The business interests of the publishing department are suffering on account of the long lists of delinquents who fail to give even ordinary attention to the payment of these obligations.

The Board of Publication in their endeavors to supply the Saints with church literature containing the good news of the spread of the work and the manifestations of divine favor upon the Lord's people need to be promptly and properly sustained in order to continue this good work, and to publish it to the world. In this they should be heartily and faithfully sustained. Promptness in payment insures success in this work; while long and continued failure so to do greatly retards and hinders it; often making the undertaking very burdensome, for means must be had to continue it.

The publishing department has lost, and is still losing large amounts by being compelled to drop long lists of accounts which have never been paid.

Some who are in arrears notify us from time to time of their intentions to pay, sending part of the amount as it comes to them, thus showing that they remember their obligations. With such the Board is willing to be, and has been, lenient.

But a long list of others is carried who seemingly fail to consider that money due the Herald Office should be paid as fully and as promptly as any other debt; or that it is a sacred obligation.

The publishing department is an important branch of the Master's service, and all should see that in their stewardship they deal justly with it. Thus all may become *helpers* in the good work. None need be a hindrance, nor should they be such. No offense is intended in this, and none should be taken. All can see that the subject requires "plainness of speech."

"PAY THAT THOU OWEST" the Herald Office.

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Mothers' Home Column.

EDITED BY SISTER "FRANCES."

As jewels incased in a casket of gold,
Where the richest of treasures we hide;
So our purest of thoughts lie deep and untold,
Like the gems that are under the tide.

—John Dryden.

INDUSTRIAL TRAINING FOR GIRLS.

IF I were able I would change the public sentiment so radically that no girl should be considered well educated, no matter what her accomplishments, until she had learned a trade, a business, or a profession. There would then be fewer fathers and brothers tolling like galley-slaves to support healthy and vigorous human beings in stagnating idleness—idle for no earthly reason save that God has made them women.

Lack of technical and industrial training not only makes dependent and inefficient women of our daughters; it puts them in fearful peril morally. Indolence is always demoralizing. It ruins health, destroys beauty, and enfeebles the will. "Out of 2,000 fallen women in the city of New York, 1,880 had been brought up to do nothing; 525 pleaded destitution as the cause of their sad life." In view of these facts, which might be multiplied indefinitely, ought we not to rid ourselves of the inherited social idea that it is a shameful thing for young women to be taught to support themselves by honorable industry?

In the early stage of the late war, before the Government had organized its various departments, I saw a body of soldiers march from the St. Louis camp of rendezvous, and embark on boats to go down the Mississippi. Among them were companies without uniforms and without equipments. The men wore the citizens' dress in which they had enlisted. It was explained that they had been ordered to the front immediately after enlistment, in advance of the arrival of their uniforms and guns, to maintain the morale of the army, which was unfavorably affected by the mustering out of large numbers who had only enlisted on short terms of service. Uniforms, guns, and the all-important drill would be given these raw recruits, we were told, when they reached their destination.

Two or three weeks later I met some of these very unequipped men, still without uniforms, on board a hospital boat, steaming slowly up the river, en route for the superb general hospitals of St. Louis. Some of the poor fellows were so rent with shot and shell, that their own mothers would not have recognized them. I heard their pitiful story from many lips, but it was always the same story. Hardly had these green boys in the clothing of civilians reached their regiments, when they were surprised by the enemy, and without guns or an hour's drill, they were plunged into a sharp, disastrous engagement. Shot at, shot down, they could make no defense; for they had not been supplied with the munitions of war, nor taught how to use them.

It is as wasteful, as unwise, as inhuman, to send our delicately-nurtured and tenderly-reared young daughters out from the home to fight the battle of life without a preparation for it—with-

out an equipment in the form of an industrial and business education, as it was to send these hapless young fellows to fight the enemy without drill and without guns. The results are more disastrous, and reach farther. Our daughters are not shot down like the untrained military recruit; they live, but with no individual grasp on life. They become anxious concerning the future, with no power to provide for it. At the mercy of circumstances which they know not how to control, victims of petty beliefs, old abuses, and respectable tyrannies, they drop into mental ill health, and bodily disease comes with it. Or they marry and make faithful, loving, lovely wives to admiring husbands. But the husband dies. He was living on a salary, which ceases with his life. His young widow has one or more children. What is she to do? Or the husband may drop into permanent invalidism, or into bankruptcy, or into dissolute habits. If the young wife has not been in part prepared for such emergencies by previous training, her lot is hard indeed.

"Oh, you can't prepare girls to meet such emergencies," said an eminent clergyman, in whose parlors this topic was being earnestly discussed. "Your must prepare them to be good wives and mothers, and risk the rest. There you will have to leave them, and trust in God."

Our trust must be in God, to be sure. No one disputes that. And yet I have the deepest respect for the advice that Oliver Cromwell gave his soldiers: "Trust in God, and keep your powder dry!"—*Sel.*

"HE KNOWETH ALL"

The twilight falls, the night is near;
I fold my work away,
And kneel to One who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all! the morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeam bright,
The hourly thorn and cross.

Thou knowest all—I lean my head,
My weary eyelids close,
Content and glad awhile to tread
This path, since Jesus knows.

And he has loved me! all my heart
With answering love is stirred,
And every anguished pain and smart
Finds healing in the Word.

So here I lay me down to rest,
As mighty shadows fall,
And lean confiding on His breast
Who knows and pities all. —*Selected.*

WITH this letter from our much loved and highly revered Sister, we publish a clipping which has long been on our file waiting a time for the grouping together of many of a like nature, calculated to show how great, how mighty, is that love manifested by the Son of God, even when held in an earthen vessel. The deep, veering pity which throbs in the bosom of our sisier, is but the workings of that Spirit which is moving upon the hearts of Zion's daughters, and the final result of which shall be "Zion's Redemption." Let this divine love and compassion take possession of the hearts of Zion's mothers and daughters, causing them to overflow with that genuine pity which shall manifest itself in words of righ-

teousness, and from such homes will go forth fathers and sons, strong in the God of Israel; and the armor of righteousness buckled on by the hands of wives and daughters such as these, will be armor against which sword and bullet will be hurled in vain, for they may exclaim with Israel's Shepherd boy, 'Thou comest to me with a sword and with a spear and with a shield, but I come to thee in the name of the Lord of Host, the God of Israel whose armies thou hast defied.'

"Thou must be true thyself,
If thou the truth would'st teach;
Thy soul must overflow if thou
Another's soul would'st reach.
It needs the overflow of heart
To give the lips full speech.
Think truly, and thy thoughts
Shall the world's famine feed.
Speak truly, and each word of thine
Shall be a fruitful seed.
Live truly, and thy life shall be
A great and noble creed."

God bless the pen which wrote these lines.

THE MINISTRY OF SORROW.

"One day, when Mrs. Butler, the friend of friendless girls, was revolving bitter and unavailing regrets in the solitude of her heart, in the midst of her silent home, the burden became unbearable. She rose and went out, haunted by visions of what might have been if Evangeline had not died, and sought refuge at the house of an aged and saintly Quakeress. Sitting at her feet, Mrs. Butler poured out the desolation of her soul. She listened patiently to the passionate wail of the broken heart, and then, laying her pale, thin hand on Mrs. Butler's bowed head, said: 'God hath taken to Himself her whom thou lovest, but there are many forlorn young hearts who need that mother's love flowing from thine. Go to — Street, No. —, and knock.' Mrs. Butler obeyed. She found the house, knocked, and the door was opened to her. It was a refuge where the Quaker lady had sheltered forty lost girls—she had become too infirm to visit them. Mrs. Butler took up the work, and from that day, in ever-increasing and extending fields, she labored for the 'forlorn young hearts' who needed a mother's love.

"Light had broken in upon the darkness, and a great and burning love and compassion for the lost daughters of other mothers entered into the wounded heart of the bereaved mother, and Mrs. Butler's destiny was fixed. She went out and began her ministry. When she went her rounds, and visited the hospitals, or pierced the lowest haunts of vice, she found she had the secret of the power of suffering. She was able to succeed in touching the hearts and winning the confidence of the most hardened of her sex. She conquered because she loved; and she loved because she had suffered. Mouths that were full of blasphemies and filthy speech she stopped with a kiss. No woman was too degraded or too foul but she could press to her heart in sincere affection. When the poor outcasts sought to escape, she opened a little refuge in her own house, where they had food and shelter and home. This work went on for many years nor has it ceased even to this day."

INDEPENDENCE, Mo., Sept. 20th.

Dear Sister Frances:—I feel almost constrained to write you a few lines, as there has been one subject of prayer presented to my mind many times,—“Our fallen sisters.” Their terrible

state has often made my heart ache when I have thought that many of them have been the daughters of loving homes, perhaps tenderly reared and as respectable as our own loved ones and have been led away, some by their strong young love, others by treachery, some by vanity and folly. But when we think this their sin is not like any other, that may be overlooked when sincerely repented of, but that from the moment it is known that they have fallen there is a ban put upon them, and they cast out as the leprous are, we feel all the terribleness of their situation; for though they may sincerely repent and heartily detest their life and wish to abandon it—as no doubts hundreds do wish—they are worse off than the lepers, for these, at least, when they are healed may return to their homes and kindred; but where is the home, where are the kindred ready to extend a helping hand to these? They are outcast to the day of their miserable death. Jesus said, the Harlots should go into the kingdom before the scribes and Pharisees and hypocrites; but how, oh, how are they to find entrance? how are they to be reached? It seems to me that the mothers in Zion must have something to do in this work.

I have had the subject presented to my mind at different times for several years and have prayed for them, and for myself that if I have any part to take in the work, that the Lord would fit me for it; and since, I have been thinking often of the "Prayer Union," (I like this name better than Prayer League), I have thought that possibly through the united prayers of the sisters the means might be made known and the way opened by which the gospel might reach them.

Now I have given you a few of my thoughts on the subject and if you think it will be the right thing to bring it to the thoughts of the sisters in a public way, give it to Sr. Eleanor as a subject of prayer; and let her formulate it, for I feel myself incompetent to prepare anything for publication. As I said, I have often prayed for those poor outcasts, and numbers of times I have felt blessed while praying. And why should they not come up in remembrance before the Lord? They are of his creation and probably no more sinful than many of us might have been under different circumstances and surroundings; and "He that was without sin was told to cast the first stone;" and none were cast.

I feel like saying to the mothers "Pray, pray for your fallen sisters, for you know not but that your own loved ones may be led away, though you watch them never so carefully."

SOPHIA.

LITTLE SIOUX, Iowa, Sept. 16th.

Dear Sisters:—I wish I could come with words of encouragement to some of you who have the burden of great trials to bear; but what we can do and ought to be found doing, is to ask God to give us strength to endure them. We all have our "forty days and forty nights temptation" to pass through and the more faithful the Saint is, the harder Satan works with his tempting powers. But, oh, let us be ever ready and able to say, "Get thee behind me Satan!" We must not let go the gospel of Jesus Christ, for it is the power of God unto salvation, and as we have but a short time here to live let our lives be such that we may be found worthy to "arise first and reign with Christ a thousand years" longer than those who do not obey the gospel and endure unto the

end; for they are shut out entirely from that great privilege (of reigning with Christ the thousand years).

If you wish to know something about the additions to the church by baptism, when you get your *Herald* and as you read it, keep account with pencil and paper as you come to them and you will be surprised; although most likely we do not get account of all who are baptized. I have just adopted this plan. Two weeks ago one *Herald* gave sixty-six and the other eighty-one. Isn't it enough to encourage one to keep "Steadily Forward" in the work we pledged to do when we were "buried in baptism?" Does it not recall the love we had and ever should have for this glorious work? I would rather lay my body down in mother earth to-day, than to know I should depart from the belief I now have in the gospel. I have been a Latter Day Saint only one year the 10th of September, 1888; and I will be twenty-five years of age the 11th of October, 1888. I have two "precious jewels" to care for and I greatly need the prayers of "righteous" Saints, that I may bring them up in "the way" they should go, that when they get old they will not depart therefrom.

I am your sister,

ELLA MILLER.

PRAYER LEAGUE.

Concert for Thursday, October 18th, 1888.

Memory texts: Matt. 11: 29; John 14: 14.

Subjects: The conversion of unbelieving husbands, whose wives are members of the church.

REQUEST FOR PRAYERS.—*Sr. Frances*: Would you please ask the Prayer League to pray for sister J—P—, that she may be enabled to bear her oppression in a Christ-like manner, and to be kind to her oppressors; and that God will soften her husband's heart towards her and the church, and bring him to obey the gospel.

ELEANOR.

HOME COLUMN MISSIONARY FUND.

Sr. M. C. Knapp, Beloit, Kan.	75
Sr. Julia Needham, Wheeler's Grove, Iowa	1 75
Sr. G. A. Blakeslee, Galien, Mich.	5 00
Sr. Hannah, Riverside, Cal.	1 00
Sr. M. E. Kearney and son, Lamoni, Iowa	1 00
Sr. Nellie Olsen, Lamoni, Iowa	25
A friend, Ohio	3 00

Send all moneys to D. Dancer, Lamoni, Iowa.
LAMONI, IOWA, Oct. 4th.

CONVICTIONS IN UTAH.

"Under the provisions of the Anti-Polygamy law of 1882 and its amendments, there have been in the Territory of Utah 470 convictions for polygamy, adultery, and unlawful cohabitation, with fines imposed, and thirty convictions where the sentence was imprisonment without a fine, making a total for the Territory of 500. In Idaho there was a total of eighty-nine cases. There have been fourteen pardons granted by the President to persons convicted under the above-mentioned acts, which, as shown by the inclosed tabulated statements, were generally made upon the recommendation of court and Territorial officials on the grounds of old age, ignorance of the law, and extreme poverty. There was one conviction in Utah in 1875, one in '81, four in '84, fifty-five in '85, 132 in '86, 220 in '87, and 105 in '88. Fines to the amount of \$48,208 have been collected and a forfeiture of \$25,000.

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Correspondence.

POLYGAMOUS MORMONS NOT BIBLICAL.

A defense of the Bible and answer to the *Kansas City Star* for August 16th, 1888.

The Bible does not teach polygamy as a correct principle, but as a custom of the heathen. Their influence caused a few of the Israelites to practice it. When the Author of all good, the great architect of our world, placed the happy pair in the garden of Eden, he planned the true pattern for the happiness of all the world. This was observed by his people before the flood, until Lamech, a descendant of Cain, and a murderer, "took unto him two wives." Righteous Noah, to whom the Lord talked and gave particular instruction, went into the ark with his wife; his sons also followed the Edenic pattern and were saved, when the posterity of Cain and the rest of the wicked were drowned and exterminated from the earth. We follow the Bible history to Abraham. His wife Sarah gave him her maid to be his wife. This she did in her unbelief in the promise of the Lord, that "Sarah should be the mother of nations." Sarah soon found she had done wrong; and Abraham also, for the Lord commanded him to put away the bond woman. He obeyed the Lord, a good example for Bible believers; but mark the curse, one that yet follows the Arabians, the descendants of Ishmael, the son of Hagar. "He shall be a wild man, and every man's hand shall be against him." A Bible prophecy verified; truly, a warning to all who practice like follies. Next we notice the righteous youth Jacob, deceived by the heathen Laban and persuaded to follow their customs. Moses commanded the kings of Israel not to multiply wives, but they brought terrible calamities upon themselves by disobeying this law. The New Testament and Book of Mormon adhere strictly to the Lord's plan. Those who led the Mormons to Utah deceived them, and taught them the customs of Laban the heathen. There are many thousands of Latter Day Saints in the world, under the ministerial charge of Joseph Smith, the son of the founder of their church. They are loyal to the government and are of pure morals, and obey the law of Eden. They send their elders to teach the people in the west that polygamy has not come to stay. It must go to the heathen, its natural originators, its final home. M. EATON.
August 19th, 1888.

MINERSVILLE, Kansas, Aug. 28th.

Brother Blair:—I am the one lone Saint here. Have lived here seventeen years, and am sixty years of age. Had my right ankle broken two years ago and have not fully recovered the use of my limb yet but live in hopes. There are no Saint's meetings here, so it is necessary that I take part in doing my duty to Christ, therefore we hold prayer meetings at my residence once a week with Christians from other churches, and we devote some time to exchanging views on subjects in the Bible, which is some times very interesting.

I have had calls from Elders Beebe, Parsons, Kent and Bennett, and quite a number of the

Saints call to see me. I get very lonesome at times, but am cheered by reading my Bible and Book of Mormon.

My youngest daughter had a dream about eighteen months ago which she dreamed Bro. Blair could interpret. It is this: She lost her first-born, a daughter three months old. (She now has two young children). She saw two angels coming from the east, one her little daughter, while the other was unknown to her, and one, a young woman who had died a few years previous coming from the north. They all stooped over her, and the one from the north said, "Shall we take her now?" Whereupon her little daughter angel said: "Leave her a little longer;" then all departed.

MARY J. WILLIAMS.

[The dream illustrates the solicitude of departed ones for their living friends, the watchcare of the angels over them; also that the days of the sister will be prolonged.—ED.]

Alma Road, Hamilton Park, WINSTON,
Bournemouth, Hants, England,
September 20th.

Bro. Joseph Smith:—It is a long time since I wrote you. You will see that I have moved a long way from my last address. I am now about one hundred and thirty miles from London, and am in a place where there are no Latter Day Saints. I think I hear you say, "thrust in your sickle and reap." Yes, sir; I feel that *that is it*; and I shall try it as wisely as I can.

I have not done any public preaching yet, but have done some private and fireside talking; and on one occasion I wandered about the village, passing the Wesleyans, the Independents, the Church of England—both the High and the Low church of that name—and at last went into the Christadelphians and heard a discourse on the unconscious state of the dead; and you will not be surprised when I say the old fire began to move my every nerve. When the strangers were given the opportunity to ask questions, I very gently said to the lecturer something that had been working within my mind, and, (in their usual way,) he challenged me to debate. Of course it was accepted, and the debate has come off. I did not know I was debating with a Christadelphian newspaper correspondent. But the first night's debate he reported to the printer here, but made out that I was deficient, that I "wandered," etc. Well, I wanted to do a little preaching the first night, but in my last speech I gave him notice that he should have all the proofs needed on the following night. You will see by the paper I send by this post that he had more than he bargained for, and of course his *pen* refused to write to his paper the second night's debate. I dare say if he had done as he told his people, (that he would fix me the second night), he would have sent the report, and been glad to have done so as a Christadelphian victory. But seeing it did not appear, I wrote one, and you will see I lost nothing, the voting on his side being his own people's 11 votes,—mine 22. Please give the readers of the *Herald* my address, because there were a great number of Saints here forty years ago. I live a little over twenty miles from Southampton. If any of the Saints in America have friends in Hampshire or Dorsetshire, let them refer them to me, or they may write me their address, and if possible I will hunt them up.

Dear brother, my soul is with you in this work,

for it is of God, and I know it; and this knowledge is very comfortable to have. I knew it in 1848, and I know it in 1888. Yes, I shall always know it; for I shall always be conscious, here and hereafter. I shall try to be a Saint to the end. I suppose I have not many years to stay now, for I have seen sixty-five summers, but am well and hearty.

Peace to you, my brother, and to all with you.

Yours in the gospel of Christ,

C. D. NORTON.

HILL CITY, Kansas, Sep. 24th.

To the Brethren in North Western Kansas:—I have been laboring constantly since my appointment as the way has opened, and I am happy to say that my labors have been blessed, but not in such a marked degree as some of my eastern co-laborers. The circumstances that have surrounded this mission have been of a hindering nature; the country being thinly settled; the people poor, and the country and crops burned up so that very many are leaving. Truly these are perilous times. Many who cannot get away will suffer this winter for the necessities of life. I have just attended conference at North Branch, Jewell county, where we had a very pleasant time, I am now holding a series of meetings in the Court House in this place with very good attendance and interest. Some wonder; some admire; some kick. Some will obey here soon, but some want to fight and want us run out. Well, such is life in the Latter Day work. I will do the best I can, God helping. I am not so mighty in word or deed, but the Lord is my help. I go from here to Trego, thence into the northern counties where I shall continue until December. Brethren can address me at Banner, Trego County, Kansas. Those who are able to help should remember their tithes and free-will offerings and send them along for the good of the cause. Many have thought that this work will go ahead whether they help or not. It will go on, but those who fail to help when able will have no works to be rewarded for. We all want to live and labor to be equal in temporal things that we may be equal in spiritual things. Pray for the good work.

Yours in bonds,

GEORGE W. SHUTE.

ONSLow, Iowa, Sept. 8th.

Editor Herald:—After reading the article in *Herald* of September 1st, under the title of "Let all thy garments be plain," I am moved to reply.

Bro. Maitland begins by saying that the revelation given in Doctrine and Covenants, page 144, paragraph 12, has been, is, and will be "a stone of stumbling" and a "rock of offense," to many honest in heart who desire to serve God in the "beauty of holiness" rather than the garb of austerity or ugliness; or words to that effect. In the same paragraph it reads "Thou shalt not be proud in thy heart." Now if pride of dress finds no place in our hearts there will be no "stone of stumbling" or "rock of offense" to hinder our acceptance of the revelation just as it reads and means. Why should our brother consider the sisters' letters on this subject so *doleful*, when so many have been *very* sensible in their views. Trimming is not mentioned in this revelation, and I agree with a sister who wrote lately, in thinking the Lord meant what he said in this as in all others. If "all thy garments" refer to both

sexes, then the *whole thing* must apply to both sexes, and the men's garments should be plain and their beauty the beauty of the work of their own hands. I can not see the comparison intended to be drawn between this revelation and the late one given at Kirtland; for the part quoted in the revelation of April 11th, 1887, is very plainly addressed to the "men of God who bear the vessels of the Lord," and has no reference whatever to the sisters. I do not think any Saint who is what a Saint should be will torture themselves in order to follow all the dictates of fashion, and would ask what in male attire (or female either) comes under the head of "monstrosities" and "addenda" to the human form divine? Bro. Maitland asks—"Can you criticize the angels' attire?" How we are to know what the angels' attire is? Would the style of clothing worn by angels be suitable for Saints to wear? Have not angels appeared to men in such common garb as was worn by people in those times, and were not recognized as angels? Would it be possible to "entertain angels unawares" if they were clothed in some peculiar way that would be noticeable at a glance?

I agree with the brother in regard to the quotation "Let thine eye be single and thy whole body will be full of light; but think that it does not apply only to those who are gathered, else where would be the blessing to those who live faithfully and are and have been alone for years.

Yours in the search for light,

ELLA J. GREEN.

COUNCIL BLUFFS, Ia., Sep. 23d.

Dear Herald:—I joined the church in the year 1844, just before Joseph the Martyr died. I am now 66 years of age; and after the manner of the many testimonies which have been given of this great Latter Day work, I also desire to give mine. In former days Israel's God always made himself known to his servants the prophets through his own voice, or by the administration of angels. It is also said by the Savior: "Ask and ye shall receive, knock and it shall be opened unto you." And again, "Ye being parents know how to give good gifts unto your children; how much more shall your heavenly father give good gifts unto those that ask him." And again, Joel the prophet says, "And it shall come to pass afterward, that I will pour out of my Spirit, saith God, upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out of my Spirit." Dear Saints, you see the promised blessings God has in store for those that call upon him in truth. David said to Solomon his son, "And thou, Solomon, my son, know thou the God of thy fathers and serve him with a perfect heart; for the Lord searcheth all hearts and understandeth the imaginations of the thoughts; if thou seek him, he will be found of thee, but if thou forsake him he will cast thee off forever."

Some time about the year of 1830, I being quite small, I remember reflecting upon the death of my parents, who were not dead, but I thought they might be taken from me, which caused me to weep bitter tears of sorrow for fear they might die. I concealed myself in a bed-room by my self. I left my hiding place for fear of being seen crying and walked out near some trees, where I

saw a glorious light in the heavens above, nearly as bright as the sun, which caused a great joy to come over me, and my mourning was turned into exceeding great joy. As I viewed the light I heard a voice saying unto me, "Thou shalt one day be called to preach the gospel," and the vision was closed. I had not so much as heard that there was a Latter Day Saint in being. I lived at this time in the state of Pennsylvania, Erie county, town of Waterford. My father emigrated from there to Michigan, where I first heard the gospel preached by Elder Brown. It was so plain I could not help believing it to be true. A few years after this, I was baptized by L. D. Hickey in the year 1844, received the Spirit through the laying on of hands; dreamed dreams and saw glorious visions. Once as I retired to bed one night my soul was drawn out in prayer to that God who revealeth secrets, to know for myself the truth of the Book of Mormon and Joseph Smith's mission. It was not long before an angel of the Lord stood before me and said, "Joseph Smith is a true prophet of God, and the Book of Mormon is true; and you need not be afraid to declare it to the people." It was shown to me in such power that my knees smote together like Belshazzar's, when he saw the hand writing upon the wall. I have received many manifestations since then. I have also been to the North country, in vision, and beheld the ten tribes. They with their prophets are preparing to come over; it was north of the Arctic Ocean. To God be all the glory. I am trying to live humble and walk in obedience to all his commandments, that in the end I may have a right to the tree of life. I know that there are many in this church who have received such manifestations through the Spirit of God, who would like to have their testimony added to the list. Your brother in the new and everlasting covenant,

CHANCY LOOMIS.

BOONESBORO, Iowa, Sept. 17th.

Bro. Joseph:—Elder George Shimel has been with us for some time. He is a humble and able minister of the gospel. He preached three times last week and twice Sunday. There are several that seem to be greatly interested, as I heard one woman remark that he made it so plain that one can not help but understand it. One man that has never been to our meetings before attended all but the first meeting, and has borrowed the Book of Mormon. I understand he has been a preacher on a small scale. One woman who was intending to join the Free Methodists concluded, after hearing one sermon, that she had better not be in a hurry, for she says Bro. Shimel preached the truth. So you see the Lord is calling the honest in heart. Bro. Shimel expects to be with us again in a few weeks, the Lord willing. We have had no preaching here before for several months and hope he will be able to come. We need a missionary in this district that can be in the field all the time and we hope that the General Conference will appoint him again next year, and make it possible for him to labor as the work demands, as he is both willing and competent. His arguments are strong and convincing. The Saints here are pretty well scattered but are living in peace and harmony, and by their lives are making the name of Latter Day Saint respected. We have a chapel of our own and hold one meeting and a Sunday School every Sabbath, believing that the school is the nursery to the church;

also in the Bible injunction to "train up a child in the way he should go and when he is old he will not depart from it." We are often refreshed and strengthened by the letters in the *Herald* which show how the Lord is blessing his people, and opening the way for the pure in heart to seek the Lord in his own appointed way. Believing that he who began this good work is able to continue it to the end, I remain yours in the bonds of peace,

SAMUEL MCBIRNIE.

CRESCENT, Iowa, Sept. 23d.

Editors of the Herald:—The work is progressing nicely here. The Lord remembers us when we keep ourselves aright. There were four baptized to-day and one two weeks ago to-day, all sisters, brother John Evans officiating. We had a good time to-day; Brn. D. K. Dodson and C. G. McIntosh were with us, giving us the bread of life. In their discourses they recalled some things of their past experience which moistened the eyes of many of their co-workers. They have our prayers and may the Lord help them. Brn. Peak and Davis are working hard to prosecute the work in this district. They are ardent little workers and deserve the prayers of the Saints. Brother Peak is somewhat under the weather, bedfast, afflicted as was our ancient brother Job. With one desire "to thrust in my sickle for the Lord,"

I remain, your brother

C. F. PRATT.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

WHEN DID HE PREACH?

SOME THINGS YOU SHALL KNOW.

I SAW an article in *Herald* for September 22d, page 610, headed, "Some things I would like to know." And having had to meet and examine the subject mentioned, I think I can turn a little light upon the same; not because I think I am more spiritual or have more spiritual light than others, but having had to meet it with the Adventists and Soul Sleepers, &c., I have had to study upon it and feel sure that the result of my study, fastings and prayers to God for light, have resulted for good to me. Some two or three years since, I wrote an article upon the "Spirits in Prison," but for certain reasons it was not published. The main point of difference seems to be as to the time of our Savior's preaching to the spirits in prison; so I purpose only to speak of the points touching that.

First. The prophets who spoke of the mission of Christ, do not make any change; do not say that he will administer to some in body and to others in spirit, but lead us to conclude that it would be the same Jesus (body and spirit) that would perform the mission spoken of. See Isa. 42:6-8, "will keep thee and give thee for a covenant of the people, (Jews), for a light of the Gentiles, (other nations). To open the blind eyes, to bring out the prisoners from the prison," etc. The same Jesus who

was to be a covenant to the Jews and a light to other nations was to preach to the prisoners in prison. Read also Isa. 61:1-3; 49:5-9; 24:21-23. Now read what Jesus himself says, Luke 4:18: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, . . . to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, and to set at liberty them that are bruised." The Savior here leads us to believe that he who does the work here to those who are in the flesh, will also go to the prison. But he makes it clear beyond a possible doubt when he says, "for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."—Matt. 12:40. Jonah was cast out of the ship into the sea and the great fish swallowed him. Johah 1:15, 17. Jonah was there in *body and spirit* and while there prayed unto the Lord God, out of the fish's belly. (Jonah 2:1, 2.) "As Jonas was [body and spirit] in the whale's belly, so shall the Son of Man be [body and spirit] in the heart of the earth."—Matt. 12:40. Please notice that Jonah was three days and three nights in the fish, (Jon. 1:17.) So *shall* the Son of Man be three days and three nights in the prison. But his body was only in the tomb about thirty-six hours, about one half the time that he was to spend in the prison. He was crucified on Friday in the afternoon about three o'clock. (Luke 23:44.) It was the day before the old Sabbath, and in the evening of that day Joseph craved the body of Jesus. (Mark 15:42, 43.) Joseph was a disciple of Jesus'; and after he was permitted took the body and buried it in his own new tomb. Why? Because there was no time to make another. (St. John 19:42.) They then returned and rested (on the old Sabbath) according to the commandment. (Luke 23:52-56. See also Matt. 27:56-61.) Now we see the day was gone and the evening was come and if they had been very slow about it the Sabbath would be upon them.

The day of the crucifixion can not be counted as one of the days in which his body lay in the tomb because it was not put there until the close of the day. He was there that night (Friday night) and all day Saturday and all of Saturday night; and the next morning early, at the rising of the sun, they came to anoint him.

Notice that they did not have time to do it on the day he was crucified, but when they came he was gone. (Mark 16:2.) Hence we find that he was there no part of the first day of the week, (Matt. 28:1; Luke 24:1; John 20:1), all of which clearly proves that the body of our Savior only lay in the tomb one day and two nights. It may be questioned whether he lay there three hours or not, from all that Matthew, Mark, Luke and John say about it, but when they came to the sepulchre he was gone. Yet from the Savior's own saying it is evident he rose the third day. (Matt. 20:19; Acts 10:39, &c.)

But if the body was to be in the grave

or tomb three days and three nights, then in all the places where the Scripture says he rose again the third day, it would have to read, "He rose the fourth day," in order to get in the three nights. But he rose the third day and if you would demand the counting of the day he was crucified and the day he rose, then you have the three days, but where are the three nights?

Yes, Bro. Cairns, that would count three days, but only two nights. Now just leave it the way it reads and you will have his body there one day and two nights, whilst his spirit is in paradise. (Luke 23:43.) Then allow his body to be resurrected, the spirit to enter it and (body and spirit) go and spend three days and three nights in the heart of the earth. No clash then, Bro. W. C. Another point: The tomb and the "heart of the earth" are two different places. The heart of the earth (its centre). The tomb, on or a little above the surface, in a rock—"Rolled a stone to the door."—Matt. 27:60. Peter had to stoop down to see where the body of Jesus had lain. (Luke 24:12; see also John 20:3-8.)

In the Book of Mormon page 311, paragraph 5, Alma says: "And then shall it come to pass that the spirits of those who are righteous are received into a state of happiness which is called paradise; a state of rest; a state of peace, where they shall rest from their troubles and from all care and sorrow," &c. John's statement in Revelations 14:12, 13 agreeing thereto. Paul says that paradise is above. (2 Cor. 12:1-5.) Pit, prison, hell, heart of the earth, etc., are not up but down, (Num. 16:3; John 17:16; Ps. 88:3, 4; 30:3-9), and Nephi says that Jesus did speak to the people on this continent during the hours of darkness, lightnings, earthquakes and the great calamity. (Nephi 4:437, 442.) Thus did Jesus speak to the people from paradise after his death and before his resurrection. Hence the spirit was not in prison but in paradise where all the righteous spirits go, and where they remain until the time of their resurrection. (Alma chapter 19:6, page 311.)

Again, Jesus says: "I am he that liveth and was dead; and, behold, I am alive forevermore, amen; and have the keys of hell and of death."—Rev. 1:18. These words were uttered by the Savior to John about sixty-two years after his resurrection. When did he get the keys of death and of hell? Evidently after he was raised from the dead, when "all power was given unto him." (Matt. 28:18.) Before his death his Father was greater than he. (St. John 14:28.) He must rise from the dead before he can be a conqueror of death, but rising conqueror over death, hell and the grave, he obtains the keys of hell (the pit or prison). Now he can go (body and spirit) and set the captives free, etc.; can show the prisoners his pierced hands and feet and declare by the word of his power, and by the signs in his hands, his feet and his side that he was indeed the Savior who should come into the world. Jesus says: "The hour cometh when the dead and all that are in their graves shall hear his voice;" not that his

spirit only shall go there. (John 5:25-29.) And Peter tells us that he did go there and preach to the spirits in prison and that he went after he was resurrected from the dead. "Being put to death in the flesh, (the body dead) but quickened by the spirit;" (The body made alive by the spirit), by which spirit (that which made the body alive) also he (body that is alive) went and preached to the spirits in prison. (1 Peter 3:17-20.) The preaching was done after he was made alive. The same he that was put to death, was also quickened, (made alive) and by the spirit that made him alive, HE went and preached to the spirits in prison.

Paul says that Christ, who ascended up on high, descended first into the lower parts of the earth. (Eph. 4:8, 9). He does not mean when the spirit of Christ went up on high to paradise; no, but when it went far above all heavens and sat at the right hand of the Father.

Paradise is in the third heaven. That is where the spirit of Christ went whilst the body lay in the tomb. But Paul is here speaking of the time when Christ, body and spirit, went far above all heavens (far above the paradise) when he promised the gifts to men, for he says: "He that descended [into the lower parts, pit, prison, heart of the earth, etc.] is the same also that ascended up far above all heavens, that he might fill all things."—Eph. 4:10.

Now, Bro. Cairns, did Jesus go up body and spirit and sit at the right hand of God? That same HE that went up, went first to the lower parts of the earth that he might fill all things. All what things? Why what was spoken of by the prophets Isaiah 61:1-6; Isaiah. 42:6-9, etc? Is the problem solved, Bro. Cairns?

Now, brother, I will try in my weak way to answer your questions:

Ques.—"What do the righteous do in paradise?"

A.—They rest from their labors. Rev. 14:13. They are comforted. (Luke 16:25). They are enabled to sing the new song. (Rev. 5:9). They are received into a state of happiness, a state of rest, a state of peace, etc. (B. of M., Alma 19:5, page 311). "I soon go to rest in the paradise of God" (allow that the Savior did the same) "until my spirit and body shall again reunite," etc.—Moroni 10:2, p. 545.

Q.—"Jesus said: 'Destroy this temple and in three days I will raise it up again.' What did he mean?"

A.—He meant just what he said. He did it inside of the "three days." Died at the end of one day, and ere the sun had risen to give light for the third day, he arose and only two nights had passed as hereinbefore mentioned.

Q.—"Was that not three days, and is not this what he meant when he made an illustration of the sign of the Prophet Jonah?"

A.—No; it was one whole day, and but a very small portion, if any, of the first and third, and that at most there could only have been two nights. No, that could not have been what he illustrated in speaking of Jonah's case, but the illustration was this; that as Jonas was three

days and three nights in the whale's belly, [body and spirit], so shall the Son of Man be three days and three nights [body and spirit], in the heart of the earth. (Matt. 12:40.)

Q.—"Can we in the flesh hold conversation with disembodied spirits?" This or nearly the same is asked again.

A. To both questions.—Yes. Jesus took Peter, James, and John (three embodied spirits) up into a high mountain, and Moses and Elias (two disembodied spirits) appeared and talked to Jesus, who had a body of flesh and blood. Moses was an untarnished spirit, as his body was dead. Elias was the spirit of that body once called John the Baptist, whom Herod had caused to be beheaded. See Matt. 17:10-13; Matt. 14:8-12. Now Moses and John were both there in spirit, the resurrection of their bodies not having yet taken place. No doubt, at the appearance of these heavenly messengers the Master received ordination to the Melchisedec priesthood. See Hebrews 5:1-10; 2 Pet. 1:16-18, etc. And in like manner did not the same Peter, James, and John appear to Joseph and Oliver? See Doc. and Cov. page 113:3. Peter and James had died since that resurrection spoken of in Matt. 27:52, 53, and the first resurrection, yet to come, has not yet taken place; hence they are disembodied spirits administering to bodies of flesh, bone, and blood. We also notice the angel that gave John instructions, with a host of others that we might cite. But I give one more evidence: See the testimony of one W. C., in *Herald*, page 610, middle column. "The spirit communication was most brief—just a word or two?"

Q.—"Was there none but Jesus that ever peaced unto the spirits who are in prison?"

A.—Yes, if your statement should happen to be correct, "Now when he went to paradise could he not have rested and chatted a while among the good spirits there, then chosen twelve good spirits and gone to the prison," etc. Should that have the case, then there would have been twelve who went with him to preach to the spirits in prison, but being in paradise until the resurrection of the body, at which time "Many bodies of the Saints which slept arose" after his resurrection, etc. (Matt. 27:52, 53). Why not take twelve of them who had glorified bodies like himself? Or as he is no respecter of persons, (Acts 10:34), why not do as he did with the people at Jerusalem, ordain twelve among them; or as on this continent, ordain twelve here? Why not do the same among the lost tribes, and among the spirits in prison? I guess we will have to live a little more faithfully, Bro. C., and wait until the Lord reveals to us that "Sealed Book," that will reveal things to us "from the creation of the world to the end thereof."

There is one more objection to Christ's preaching to the spirits in prison with the body: "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."—Acts 2:27. In Doctrine and Covenants, page 234, para-

graph four, it says: "The spirit and body is the soul," hence, "thou wilt not leave my soul" (spirit and body) "in hell," (pit or prison), "neither wilt thou suffer thine Holy One [body] to see corruption;" that is all clear. His soul was only in hell, or prison three days and three nights after his resurrection, (1st Pet. 3: 17-19), and before he ascended; (Eph. 4: 8, 9); some time during the forty days spoken of in Acts 1: 3. And his flesh did not see corruption, being in the tomb but one day and two nights, as before shown.

There are some other objections to the body going to the prison, one of which I will clear up. One claimed to be of importance is that Christ could not go to the prison in body. I think he could as well go in body to the prison just as he did go where the disciples were assembled and go into their midst when the *doors were shut*, (John 20: 19), or to vanish (to become invisible) out of their sight. (Luke 24: 31, etc). He had "all power." (Matt. 28: 18).

For further proof on pit, prison, etc., see my "Bible Synopsis." For fear of making this too lengthy I will close with good feelings and good wishes to brother Cairns and all who may see fit to differ with me upon the subject, hoping that we may at all times live in such a way and manner as to be enabled to learn "some things we would like to know."

J. J. CORNISH.

INFIDELITY.

THE above named disorder is not content to waste away and die like the extinct species found in the ledges. The fossil remains of beasts, birds, fishes, reptiles and insects are found petrified in the quarry. Many varieties of the vegetable kingdom have gone into oblivion during the lapse of ages. While mastodons and leviathans perish, the tiny coral and the veriest animalculae of sea and land reproduce. Surely these facts are hard on the doctrine of "spontaneous generation" and the theory of the "survival of the fittest" is forever nullified. Skepticism being an attribute or state of the mind, it seeks affinities and is highly transmissible. The malady originated in and immediately departed from heaven; walked amid the fruits and flowers of Eden; perambulates the polluted earth and has for an objective point and terminus an insatiate hell. Gloomy doubts, dark forebodings and distressing fears invade the heart of the rude savage, the semi-barbarous tribes, civilized races and enlightened nations. The felon in the cell, the mariner on the high seas, the herdsman on the plains, the maid in the kitchen, the belle of fashion at pleasure resorts, the busy housewife, the superannuated grandmother, the princes in expectancy, or the queen on the throne. The philosopher, statesman, scholar, scientist, benefactor, or spiritual adviser, are liable to fall a prey to this baneful deadly disorder, for "he that doubts is doomed."

When doubts are waning misery is subsiding and these restless demons seeking to incarnate or possess a tabernacle, are

chagrined and foiled. As the star of hope arises, the soul enlivens; the eye glistens, the countenance is beautified and the heart is happyfied. As faith gains the ascendancy and maintains the vantage-ground distrust becomes a thing of the past; assurance crowns the scene, salvation is wrought out and our Maker is both honored and pleased. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 Timothy 2: 8.

People may vainly suppose and fraudulently claim that the good Lord has not given enough and sufficient proofs of his goodness and grace, but "he left not himself without witness in that he did good and gave us rain from heaven and fruitful seasons." The facts are that evidences of the divine exist, not only in the creation, but in the continuation and vigilant providence, are rife on every hand and at all times; therefore infidelity is attributed to "an evil heart of unbelief."

We exonerate God and exculpate the devil from man's misgivings in this particular, because of his agency to choose, or refuse, to embrace, or to forego and relinquish anything and everything from an atom to a world, from a speck of star dust to a meteoric shower; from a nebulae to a planet, from a solar system to the multiform and endless creations of the universe. From small to great and from the immense to the infinite, proclaim and reiterate the existence and oversight of a Divine Hand, a Sublime Ruler, a Supreme Being. The skeptic, with a ruthless hand, would purloin the precious foundation stones from the holy Jerusalem. A bottle of cogniac, a decanter of champagne, a demijohn of whiskey, a glass of English ale, or a mug of Milwaukee beer is prized more highly by his lordship than the Balm of Gilead, or the Water and River of Life.

The scientific bigot vociferates in a despotical dogmatic way all about what he knows. He prates about known truths, scientific disclosures, and demonstrated facts and then sarcastically bemoans all that "walk by faith, and not by sight." What he really knows could be printed on a leaf; whereas the things he thinks he understands would make a large book; and the innumerable that he does not comprehend would fill vast volumes. To cavil at the unknown is to call in question our own existence. I pass by a well stocked farm, with a skeptical philosopher. We behold domestic animals and poultry, in abundance, all subsisting upon the grain and drinking from a common stream. While this nourishment produces vitality in all and growth in general, it yields feathers from the fowl, bristles from the swine; hair of different hue, on the ox and horse; and wool from the sheep, and that, too, of different quality. Mr. Wiseacre, how is this? What make fire burn? Who originated that grain of sand? Where is the power that perfected the flower? Why does the deadly nightshade grow in the same bed, and get such adverse qualities from the common soil? Why does opium put us to sleep, and cof-

fee keep us awake? What makes the disposition of beasts different, as also twin brothers? If the logician can give good reason for all the foregoing, how they came into being, why they exist, and the way they are perpetuated without a God, let him rise up and explain and we will agree to catalogue no further. If you would find a wooden hand-rake, and tell him it came by chance, was an accident, or made itself, he would brand you as being an implacable fool or a downright idiot. The oft repeated argument of demand and supply is as good as it is ancient. In the kingdom of nature we hunger and thirst, and the natural laboratory is teeming with food and boiling, streaming, and pouring with water. In the realm of grace we feel, meditate, think, reason, desire, long, beseech, invoke supplicate, pray, intreat, beg, implore, importune, fear and revere, hunger and thirst for righteousness and redemption, while a loving Savior says, in pitying tones, "Seek;" "knock;" "ask." The chemical properties of the snow fertilize the earth; the virgin mantle thereof protects the fall sowing, and the winter wheat; the frost enlivens the soil, and renders it mellow and porous. The warm spring sun kisses the land; the refreshing rain awakens universal nature, and, thus, seed time and harvest are recurring links in an endless chain, while an indulgent providence lavishes forth these elementary and physical, these temporal, and earthly bounties, man alone is vile. Monopolies, Confederacies, Syndicates, Rings, Cliques, Secret Orders, Trade Unions, Pools, Labor Societies, Vigilance Committees, Protectionists, Detectives, and Anarchists unite and combine, not to kill snakes, or vanquish ravenous beasts, but to maintain and defend themselves against the encroachments of mankind. Our beloved land is all honeycombed with treason, while the nations of Christian Europe (?) would sooner try the adventures of war than to smother to death under her armor. Retribution is not far away. Scoffers may scorn; villains go unwhipped; liars and thieves, the lascivious, and the red-handed murderer will all be overtaken and brought to summary justice and condign punishment sooner or later, for it is decreed that any nation refusing to honor and serve the Lord shall be utterly wasted and consume away. While we deeply deplore, and painfully commiserate the utter ruin of the wicked, and the sufferings of the ungodly, we feel to say, Surely it must be just. We do not wish to connive at sin, or palliate wrong doing; but, forsooth, there are many extenuating circumstances that will mercifully mitigate pain. Ones circumstances and surroundings, the chances for knowing and the occasions and opportunities for doing good will all be figured into the account on summing up. Seasons of apostasy, ages of darkness, and times of rapine, are not calculated to evolve healthy minds, steady habits, confiding hearts, and good faith. The heresy of an advocate, the duplicity of a professor, the defection and weakness of the Saint is a sweet morsel for those who watch for iniquity, but the doctrine of

Jesus Christ is all right whether people hold out faithful or stumble and fall altogether away. Infidelity is cruel in the extreme, while trust and obedience are ennobling. But further your true well-wisher saith not now.

M. T. SHORT.

A GLANCE AT JEWISH HISTORY.—No. 12.

BY ELDER WILLIAM KENDRICK.

REVOLTS UNDER TRAJAN AND ADRIAN. A. D. 70-136.

JERUSALEM was now become "heaps," and the Mountain of the Lord's House was "as the high places in the forest;" hope itself had perished in the fall of the Temple, and lay buried beneath the desolate ruin. Yet in the sullenness of utter desperation, resistance was still prolonged; and three strong fortresses in the rocky region of the Dead Sea afforded a temporary respite to a few thousands of hopeless Jews. To crush this last remnant of resistance to Roman supremacy, Lucilius Bassus was sent into Judea in the year after the reduction of Jerusalem. The first fortress, Herodium, was soon taken; and though the others, Machærus and Masada, from the great strength of their position, on the summit of perpendicular precipices, seemed to bid defiance to a besieging army, yet they soon fell into the hands of the Roman general. The garrison of Machærus, capitulated in order to save the life of one of their leaders who had been taken captive in a sally; and that of Masada, after watching the gradual elevation of the enemy's embankment to the height of four hundred and fifty feet, perished by their own swords, leaving only a silent necropolis to become the prey of the conquerors. Contrary to the usual custom of the Romans on the subjugation of a foreign country, the Emperor Vespasian did not rebuild the cities of Judea that had been laid waste, nor did he permit the conquered people to inhabit their own land. The latter he ordered to be sold in lots to the highest bidders, enriching his privy purse with the proceeds; nor was any part of the country exempted from this indignity save the village of Emmaus near Jerusalem which was bestowed upon the eight hundred Roman soldiers, to whom was assigned the duty of garrisoning the ruins of the desolated city.

To add to the sufferings of the prostrate people of Israel, the Emperor imposed on them a tax, which wounded in the most insulting manner, their religious feelings. A tribute of two drachmas, or half a shekel, had been always paid by every adult Jew, (see Matt. 27: 24; Ex. 30: 12-16), from the earliest times, and the money had been appropriated to the service of the Tabernacle and of the Temple. This sum Vespasian ordered to be still collected, and to be applied to a purpose abhorrent to every Jew, the rebuilding of the Temple of Jupiter Capitolinus, the most magnificent Idol-shrine in Rome, which had been lately burned. The detestable tax was

levied throughout the empire with inexorable tyranny; nor was it repealed even after its ostensible purpose had been complete in the restoration of the Roman Temple; for we find it in the time of Origen.

For nearly sixty years after the tide of desolation had flowed over the land of Judea we know little of its history. As the first jealousy which watched the blackened heaps on Moriah and Zion began to abate its sleeplessness, individuals and families would doubtless wander back to seek a shelter in a spot endeared by memories both glorious and sorrowful, or to lay their bones in the tombs of their fathers. When the Emperor Adrian visited Jerusalem about fifty years after its destruction (if Epiphanius' date is correct) he found a small Christian Church assembling at the Cœnaculum, or House of the Last Supper, on Mount Zion, and occupying a few houses in the vicinity; while of Jews there were seven synagogues not far from that hallowed spot, one of which remained even down to the time of Constantine. But these intruders, few and feeble as they must have been, were watched with the severe scrutiny of imperial suspicion. Strict search had been made by Vespasian for all who claimed affinity to the royal house and lineage of David, that they might be put to death. The jealous Domitian revived the odious inquiry; and a Christian historian has recorded an incident of singular interest, to which it gave rise. Two individuals, accused of being descended from the royal line, were brought before the Emperor, or more probably before his representative, the Procurator of Judea. They made no secret of their lineage, for they were the grandsons of the venerable Apostle Jude, the brother of the Lord; but the simplicity of their answers, the humility of their demeanor, and the homeliness of their garb, disarmed all suspicion even in their judge. They spoke indeed of the Kingdom of Christ, but showed that its character was not such as to excite the fears of the Roman Emperor; and their horny hands confirmed their declaration that their earthly subsistence was derived from their daily toil, to which they were dismissed unpunished, with mingled pity and contempt. (Euseb. 3: 20). The persecutions of the Christians by this cruel emperor, which occurred in the fifteenth year of his reign, (A. D. 95), was directed no less strongly against the Jews. The former were popularly considered as a Jewish sect; and both were confounded in the common charge of impiety and Atheism, because they rejected with abhorrence the myriad idols of the Pagan world. Dio states that many Jews were condemned to death, to exile, or to the confiscation of their property, on this odious accusation; and Suetonius ascribes these proscriptions to the avarice, no less than to cruelty of Domitian. Under the mild administration of the virtuous Nerva who assumed the purple in A. D. 96, the Jews were treated with less rigor. Those who lay in prison under the charge of impiety were discharged, and those who were banished were recalled; persecutions under such a

pretext were prohibited. Many burdensome impositions by which the Jews had been oppressed, were remitted. A medal of this emperor, inscribed "Calumnia Fisci. Judaici Sublata," has been supposed to imply the abolition of the capitation tax of the half shekel; but as Origen expressly asserts the continuance of that impost to his time, the inscription can mean no more than that the Jews were no longer "calumniated," that is, they were no longer as in the reign of Domitian, fined in heavy sums on false and frivolous charges.

During the greater part of the reign of Trajan, a period of about eighteen years, we find little recorded of this people. The Jewish legend is that Rabbi Joshua was in such favor at the emperor's court that permission was granted him to rebuild the temple. "The narrative, however, in its sequel, shows how precarious this sort of favor was felt to be. The Jews eagerly made preparations for the work; but it was represented to Trajan, that they would revolt, and refuse to pay tribute, if allowed to re-establish themselves in such an advantageous situation as Jerusalem. Trajan, unwilling to recall his orders, asked the advice of his counsellors; they replied, that he must direct the building to be made nine feet longer or shorter than the former temple. The Jews were assembled at Rhumon. When this order reached them they were thrown into consternation, and had recourse to Joshua, the son of Chanania, whose profound wisdom was universally acknowledged. He related to them the apologue of the lion who was tortured, while devouring his prey, by a bone that he could not swallow. The animals were summoned to his aid with promises of a great reward; but when the stork had extracted the bone, and claimed the reward. 'You are fortunate to escape uninjured from my jaws.' The application was readily made. 'We are fortunate,' said Joshua, 'in living peaceably among this heathen nation, and we must be contented.'—Basnage.

This seems to indicate at least that they were not actively oppressed. But such a transient gleam of sunshine could but little irradiate the gloom of that tribulation under which the whole nation "scattered and peeled" was brooding. The same traditions speak in sorrowful terms of sufferings endured under this melancholy period; and we can not doubt that a high-minded and brave people would chafe in bitterness of heart under the pressure of so overwhelming a calamity as had recently befallen them. The contempt in which they were universally held, and which was never concealed, would be no less intolerable than the severities of tyranny; and we can not wonder that they should watch for an opportunity of rising in arms against their oppressors. That opportunity seemed to have arrived in the eighteenth year of Trajan, when the Parthian war having in some measure drawn off the military resources of the Empire to the east, the African provinces were left in all probability comparatively unprotected; and the Jews rose in arms. Nothing

but the blind and unreasoning madness of desperation could have prompted their insurrection; for it was a rising single-handed against the world. And if, with the advantage of their own land, with its mountain fastnesses and strongholds, its walled cities and military resources, commanded by able generals, and, above all, animated by the unbounded enthusiasm inspired by the presence of the Temple, they had been unable to withstand the power of Rome, how could they hope to succeed now—dispersed and minished, in exile, their spirits broken by oppression, their land desolate, their cities dismantled, their Temple in ruins! Yet such was the fury with which they endeavored to throw off the Roman yoke, that they maintained a desperate, and for some time a successful, resistance to the forces brought against them; nor could this insurrection be suppressed until the slaughter on both sides had been immense—a waste of human life scarcely less vast than that which attended the desolation of Judea itself. In these frantic attempts to shake off the chain which irresistibly bound them, how forcibly are we reminded of the comparison which Holy Writ had applied to them, “A wild bull in a net.” “O, Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons she hath brought up. These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword; by whom shall I comfort thee? Thy sons have fainted, they lie at the head of the streets, as a wild bull in a net; they are full of the fury of the Lord, the rebuke of thy God.”

It was at Cyrene, a city of Libya that the flame of insurrection suddenly burst forth. Here the Jews had been numerous and powerful for many centuries, as they had been also in the contiguous country of Egypt. The immediate occasion of the outbreak is not recorded, but we may well suppose the existence of the same jealousy and animosity between the Jewish and Greek inhabitants, that always burned in other cities, where the rival races were nearly equal in power, wealth, or numbers. Whatever the immediate cause of the conflict, it seems to have blazed forth simultaneously through all “Egypt and the parts of Lybia about Cyrene,” and hence affords some grounds for conjecturing that it may have been the consummation of a long purposed, well organized, and wide-spread conspiracy. The Jews had some advantages at first over the Greeks; but the latter, retiring into Alexandria, excited their countrymen in that great and populous city to rise against the Jewish population, the whole of whom were massacred. The Cyrenean Jews were incensed to madness at this retaliation; and burned to wash out the stain in the blood of their enemies. Under the command of one Andreas (who is

called Luminum by Abulfaragius, and Lucuas by Eusebius), they marched hastily upon Alexandria, being joined in great numbers by the Jewish insurgents, and wasting lower Egypt with fire and sword. Horrible cruelties are said to have been practised by them in this insurrection, which we may be permitted to suspect, as not entirely devoid of exaggeration, since we have but the report of Dio Cassius, the Roman historian, who would probably write with somewhat of the bias of a partizan. If really enacted, the Jews might still point to the examples of their enemies for similar atrocities. The historian adds a statement, however, which shows the furious and unrelenting character of the warfare. Two hundred and twenty thousand persons are said to have been slain by the insurgent Jews in Lybia and Egypt. The Roman governor, destitute of troops, could do little to repel the insurrection; nor could the presence of Martius Turbo, who was sent with a large force of infantry and cavalry to the scene of the revolt, quell its power, until after many bloody battles, the result of which left Libya so depopulated that Adrian was compelled to repeople it with colonies from Europe. While this sanguinary contest was going on in Africa, the war was raging with equal ferocity in the beautiful Isle of Cyprus. Led on by one Artemion, the Jews who were unnumbered in that island, suddenly rose and massacred two hundred and forty thousand of its inhabitants. The Jewish historians themselves state, that the slaughter was so complete that not a Greek survived in the Island. “Eusebius seems to confine the ravages of the Jewish insurgents to the city of Salamis; but the number of the persons massacred, two hundred and forty thousand added to that of their murderers, whom we must suppose equally numerous, would give a population of half a million, which would be far too great for a single Cyprian city.”

The Emperor Trajan sent Adrian, the commander-in-chief of his forces and afterwards his successor, with a large army against the revolt, who having signally defeated them with great loss, compelled the remainder to evacuate the island. In revenge for the perfidy which marked the commencement of the incurrection, the Jews were prohibited by law from even landing there; and so rigidly was the edict enforced, that it is said, if a Hebrew were ship-wrecked on the inhospitable shore, he was instantly put to death.

In the following year the insurrection broke out afresh in Mesopotamia. This province which had belonged to Parthia, had just been transferred to Roman jurisdiction by the victorious arms of Trajan; and the Jews who had hitherto lived in peace and comfort under the shadow of the Parthian kings, found themselves suddenly subjected to the hateful yoke of the Romans, with its attendant oppressions and exactions. They rose, in imitation of their brethren in Africa and Cyprus; perhaps with the hope of creating a diversion in favor of the former, where the revolt was not yet subdued. By the efforts of

Lucius Quietus, a Moor by birth, but esteemed one of the ablest of the Roman commanders, this revolt was soon suppressed; but the orders of the Emperor to expel the distracted nation from the province involved a task to which all his power was unequal; and the Jews remained in Mesopotamia. The appointment of Quietus to the government of the province not only shows the ability of the general, but also proves that the spirit of rebellion, however kept in check by his presence, was still unsubdued. The losses of the Jews in these desperate and sanguinary conflicts are estimated by themselves at six hundred thousand men, an enormous number, but nearly equalled by the aggregate of their enemies slain in Africa and Cyprus; and though we are not informed what loss befell the Roman arms in Mesopotamia, the carnage already mentioned amounts to considerably more than a million human beings. It does not appear that any prisoners were made. The Emperor Trajan did not long survive the pacification of the east, for he died in the summer of the year 117 and his successor Adrian, who had been personally engaged in the late Jewish war, had entertained feelings of aversion towards his Hebrew subjects. “He had been an eye witness of the horrible scenes which had desolated the lovely island of Cyprus; he had seen the voluptuous Italian groves reeking with blood, or unwholesome with the recent carnage of their inhabitants, the gay and splendid reduced to the silence of desolation.” It is not wonderful, therefore, that he should look upon them as a race unworthy of respect or confidence, and to be kept in order only by being crushed under the heel of a vigorous and severe despotism. The province conquered by Trajan was indeed relinquished by his successor; and thus the Mesopotamian Jews were restored to the mild and equitable yoke of Parthia, but throughout the Roman world, the broken and scattered children of Israel, already smarting under their sore disappointments, were destined to groan under the galling tyranny of Adrian. Others had made their yoke heavy, but he added to their yoke; others had chastised them with whips, but he chastised them with scorpions. (See 2 Kings 12:2.) “And God said unto Abraham, thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of a covenant betwixt me and thee. And he that is eight days old shall be circumcised among you, every man child in your generations. He that is born in the house, or bought with money from any stranger, which is not of thy seed. He that is born in thy house and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh with an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my cov-

Selections.

THE PRESS AS AN EDUCATOR.

THE following address by Prof. Wm. M. Croan made at the Commencement exercises of the Western Normal College, at Shenandoah, Iowa, will be read with pleasure by the scholars and thinkers of HERALD. We commend it to the attention of the Saints.

Your partiality has assigned me the task of responding to the sentiment—"The Press as an Educator." I profess to you, Mr. President and ladies and gentlemen, a glowing regard for the professional educator. Reasoning from cause to effect, I behold in his profession a mission giving results of such far-reaching consequences for good that I contemplate it in rapt admiration. I am not unmindful of the fame won by warriors on tented fields, nor the applause which greets the orator, as, with "thoughts that breathe and words that burn" he charms the multitude. I see on every hand aspiring men bent upon success, toiling towards the goal of their ambition. I see the tools with which they are hewing their way to higher elevations, and the weapons with which they are defending themselves in the battles of life. I ask myself in what forge were they fashioned and whose was the master mind and hand that taught these toilers how to wield them? The answer comes—the professional teacher—the man capable of dealing with mind and intellect, heart and soul—the man qualified to inspire high and holy ambitions, of awakening the latent powers and energies and setting them in motion, of unfolding great truths, of laying the foundation of useful lives, and of informing the State what constitutes its largest sources of wealth. Such men give luster to any station in public or private life, and no class of men, I care not who may be named, have placed their country under more lasting obligations. But I enquire, what are the efficient aids the professional educator has brought to his support? Do you answer, "the church?" I would not rob the church of the smallest leaf in its chaplet of glory. I would not take from its diadem the least of the gems that flash and burn in their supernal light. The church is an educator and holds its position by right divine. The church lends its assistance to the professional educator, and always with a power that commands respect. Am I told that the professional educator is under obligations to the stage? It is said that before Bethlehem's star arose and flashed its light from horizon to zenith, when Athenians on Mars hill were worshipping at the altar erected to the unknown God, the stage was doing educational work, the vitalizing power of which still remains? Am I confronted with the declaration that the stage now, as in the past, is one of the great educational forces which civilization recognizes, and professional educators acknowledge and admire? In responding to the

enant." (Gen. 17:9-14.) A law was made and rigidly enforced, that any one throughout the Roman dominions who either circumcised his children, or submitted himself to that rite, should be banished; the physician who performed the operation was to be put to death, while the same punishments were enforced on those Jews who proselyted the Pagans, or circumcised Pagan children. But Judaism, though sorely visited, was not to be rooted out by any effort of the heathen. He who had so severely smitten his ancient people had not forgotten his ancient covenant; he had cast them as of old into the iron furnace, but he had decreed their preservation there; like the wondrous bush seen by their great lawgiver at Mount Horeb, they were indeed to be "burned with fire, but not consumed." "Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos 9:8, 9.)

At the same time to cut off from the Jews all hope of ever regaining possession of their desolate, but still beloved city, and of re-establishing the Temple of Jehovah, Adrian determined to occupy Jerusalem with a Roman colony, which involved the alienation of the soil and the bestowment of it in perpetuity upon strangers. Accordingly he began to rebuild the city, to which from his own name, *Ælius Adrianus*, he gave the name of *Ælia*, instead of its ancient appellation. To crown all, he decreed the erection of a Pagan temple on the mountain where the Holy House of Jehovah had stood, and its dedication to Jupiter Capitolinus. How far these designs were put into execution before the Jews burst forth into new revolt, is not quite certain, as the testimony of historians is conflicting. Eusebius places the transmission of the colony to Judea after the storming of Bithur and the suppression of the sanguinary rebellion which we shall presently narrate. But Dio Cassius, the Roman historian, asserts positively, that the colony was the occasion of the war and that the Jews, being infuriated by the presence in their sacred city of those who worshipped strange gods, took up arms to expel them. It is probable that the decree of Adrian and the commencement of its execution, might have produced the ferment and deferred the completion of the imperial purpose until after the subjugation of the province.

To be continued.

FIVE HARVEST EXCURSIONS.

The Burlington Route, C., B. & Q. R. R., will sell from principal stations on its lines, on Tuesday, October 9th and 23d, Harvest Excursion Tickets at *Half Rates* to the Farming Regions of the West, South-west and Northwest. For tickets and further information concerning these excursions call on your nearest C., B. & Q. Ticket Agent, or address P. S. Eustis, General Passenger and Ticket Agent, Chicago. 12t

sentiment, "The Press as an Educator," I am not required to intimate doubts in regard to the position of the stage as a co-worker with the professional educator. The English speaking people of the world are not prepared to listen to words, however guarded, which casts a shadow upon the name and fame of Shakespeare. That great master has passed beyond the reach of philippic, and eulogy adds no lustre to his burnished renown. Shakespeare wrested the stage from the teachers of pagan philosophy and clothed it with educational pomp and power. The professional educator of the present accepts the aid of church and stage. He recognizes their lifting power, their sublimating influence, and in the spirit of brotherhood and comradeship walks with them in the enjoyments of help and hope, and in the fruition of a faith which sees humanity, in the not remote future, basking in the beatitudes which universal education will confer.

But, ladies and gentlemen, there is still another educator abroad in the land—a school master, a servant, a philosopher, a scientist, an explorer and philanthropist, a statesman and politician, an educator in trade, commerce, art and industry—an educator of kings, presidents, parliaments and congresses; an educator of nations; an educator as austere as fate and as persistent as truth; arrogant in statement and analysis, and yet forever demanding more light; an educator whose shibboleth word is "progress;" an educator that is forever a pathfinder, the avante courier on every highway where humanity marshals its forces to march in search of its God's designed destiny. Do you ask me to name this educator? I respond, the Press. The Press as an educator occupies, by universal consent, a pre-eminence which clothes it with responsibilities, in the characterization of which, hyperbole becomes transformed into acted truth.

The enlightening power of the Press is everywhere working miracles which fill the mind with amazement. The Press is as the voice of one crying in the wilderness, "Prepare the way for the coming triumph of humanity." It is the harbinger voice of new dispensations. Men listen and learn, and nations bow before the displays of its majestic energy. The Press educates men to know, to appreciate and to defend their rights. The Press opens prison doors, breaks fetters, emancipates mind and soul from ignorance and superstition, and educates man to know that while God is no respecter of persons, and creates all men equal, man's sovereignty is founded upon principles of eternal justice, which can neither be abrogated nor abridged without degradation. In the empire of knowledge and learning the Press is the friend of all other educators. In the mighty mustering of intellect which is now taking place, where genius and virtue, wealth and dignity, art and literature, skill and invention are untiring for the diffusion of knowledge, the Press stands royally robed to act its part. The Press speaks for the race. It champions humanity. It gives instruction in the

philosophy of human rights and human needs. I speak for the American Press, the free Press of the great Republic—where the government is of the people, for the people, and by the people. Where the will of the people is supreme. A Republic where man is solving grander problems than were ever submitted to angels. In this favored land the Press as an educator is true to its mission. It is loyal to law and order. It is mindful of its obligations to right, justice and liberty.

The Press is the friend of the church, the patron of the stage and the vindicator of the schools. It believes in God. It has faith in man's capacities, and combines with all other educational forces to lift humanity to the highest plane of its possibilities. It holds converse with the devotees of science. With the geologists it reads the records of centuries in rocks, and with the astronomer it walks amidst the stars; with the farmer and agriculturist for its pupils, it lectures upon subjects relating to soils and crops. It holds its levees in colleges and counting rooms, in factory and machine shop. It is where bankers discuss finance and capitalists plan investments. It is in the humbler home of the toiler and in the palatial residence of the bonanza King. It is in the great centers of population, the crowded marts of trade, and teaches its disciples at the remotest outposts of civilization; where enlightenment and savagery are separated by imaginary lines, everywhere an educator, everywhere pointing to the right and exposing the wrong in human affairs with words of encouragement for virtue and of warning against vice.

Thus, briefly and imperfectly, have I, ladies and gentlemen, responded to the sentiment, "The Press as an Educator." Prudence forbids elaboration notwithstanding the subject invites discussion. It would be a pleasing task to speak of education in its relation to society, of the excellencies of knowledge and of its power for good. To do this would afford occasion to make further reference to the press as an educator. But this I will say, that my countrymen can not place too high an estimate upon the free press of the Republic. We are now more than sixty millions. Another generation will enjoy the heritage of freedom when an hundred millions shall inhabit this land of the free and home of the brave. With the coming and increasing hosts, what agency will be evoked to reconcile vast and conflicting interests, control elements of agitation and discord, and hold in check headlong energies and inconsiderate men? Who shall stand perpetually as priests at the altar of freedom and feed its sacred fires by dispensing that knowledge and cultivation on which hangs the political salvation of our country? The Press.

I might not be able, had I the time, to present to your minds the agencies that, as occasions should require, will be found ready to guard the ark of our country's liberties, but I believe the time will never come when the press of America will cease to teach lessons of fidelity to the Union and Constitution.

Conference Minutes.

NORTH-WEST KANSAS.

Conference convened at the Star Creek school-house, September 15th at ten o'clock, a. m., to hold over the 16th, president Mahlon Smith in the chair. G. W. Beebe secretary *pro tem*. Minutes of last conference read and approved. Official report:—G. W. Shute, A. Kent, G. W. Beebe, Mariner Maudsley and Mahlon Smith. Branch reports:—Blue Rapids 62, 1 removed. Goshen branch report was mailed but it did not reach conference. Almira was not heard from. Committee reported in Reuben Hoyer's case read and accepted and committee discharged. The chair appointed H. R. Harder, H. Curtire and Arthur Smith as a committee to audit the Bishop's Agent's accounts to report at next conference. Mahlon Smith was elected president of the district and G. W. Beebe secretary. Moved that when this conference adjourns it does so to meet with the Goshen branch, December 1st, at 10 a. m., to continue over December 2d. G. W. Shute was sustained as Bishop's Agent. The elders were requested to labor under the instruction of the president. Preaching during conference by Elders G. W. Beebe, G. W. Shute and A. Kent; also sacrament meeting. God's Spirit was present during the conference and the Saints rejoiced.

PITTSBURG AND KIRTLAND.

Conference convened in the Saints' Chapel, Blake's Mills, Ohio, Saturday and Sunday, September 1st and 2d, E. C. Briggs and G. T. Griffiths presiding, W. H. Garrett and Leonard Scott secretaries. Branch reports: Blake's Mills, Ohio, 33, 7 baptized, Church Hill, Ohio, 38, 10 baptized, 4 received, Conneaut, Pennsylvania, 16, no change, Fairview, West Virginia, 41, 1 died, Kirtland, Ohio, 22, 1 baptized, 2 removed, Mansfield, Pennsylvania, 17, no change, Pittsburg, Pennsylvania, 148, 7 baptized, 1 expelled, Washingtonville, Ohio, 21, 7 baptized, 11 removed, 2 marriages. Wheeling, W. Va., 41, 1 expelled, 2 marriages. Elders reports: Jacob Reese and E. Thomas (by letter), James Brown (baptized 6), G. H. Hulmes (baptized 1), L. Scott, D. M. Strachan (baptized 12), W. H. Garrett, M. Williams, G. T. Griffiths, E. C. Briggs, E. L. Kelley (by G. T. Griffiths). Priests: Charles Warner and G. Masters, and Teacher W. A. Corey and J. Smith reported. Bishop's agent's report from February 28th to July 1st, 1888: Balance on hand last report \$44 21, received from Bishop G. A. Blakeslee \$110, received from district \$262 85, total \$417 06, expended to July 1st, 1888, \$324 15, balance on hand \$92 91. Frank Criley, Bishop's agent. A resolution offered that Bro. James Brown be sustained as president of this district, was followed by a substitute that the district president be appointed by the president of the mission in charge of this district, for the ensuing year. On vote the substitute was declared lost and original motion was laid on the table subject to call. E. C. Briggs, as missionary in charge, James Brown and Leonard Scott as missionary in the district, D. M. Strachan, E. L. Kelley, E. Thomas, Jacob Reese, W. H. Garrett and all others of the ministry were sustained in their labors. F. Criley, as Bishop's agent; and W. H. Garrett, as district secretary were sustained for the ensuing six months. Resolved, That the Saints of this district be requested to aid the brethren at Blake's Mills in paying the balance of over two hundred dollars remaining unpaid on their chapel at that point. Resolved, That the presidents of branches and all laborers in the district be requested to place it before the Saints and solicit contributions to be remitted to F. Criley, Bishop's agent. Resolved, That time and place for holding next conference be left to the presidents of mission and district for appointment. Resolved, That this conference sustain by their faith, prayers and means, the First Presidency and all the quorums of the church. Resolved, That all appeals from the different branches, Pittsburg, Church Hill, Hubbard, Sharon, Conneaut and Youngstown

for district missionary labors be referred to the president of the mission. Resolved, That the thanks of the conference be tendered the brethren and sisters of the Blake's Mills branch for the entertainment given visiting members. Brethren Leonard Scott, James Brown and J. F. A. Smith, committee appointed to audit report of the Bishop's agent, reported the same correct, which was on motion approved. Report accepted and committee discharged. Preaching Saturday evening by G. T. Griffiths. Prayer meeting Sunday morning in charge of G. T. Griffiths and W. H. Garrett which was a spiritual feast. Preaching at half past ten by Leonard Scott; at half past two p. m., by E. C. Briggs and at half past seven by Leonard Scott. At the conclusion of the afternoon session Apostle Griffiths baptized three in the Tuscarawas river which was witnessed by a large but very orderly concourse of people. Officials present: 2 apostles, 6 elders, 3 priests, 1 teacher, 1 deacon.

Miscellaneous.

CONFERENCE NOTICES.

The Western Wisconsin district conference will convene at Willow, Richland county, Wisconsin, October 13th and 14th. All are invited to attend. Come praying. All officers should be ready to report.

A. L. WHITEAKER, *Dist. Pres.*

MARRIED.

MINEAR—WIGHT.—At the residence of the bride's parents, near Medina City, Texas, September 20th, 1888, Bro. Joseph Minear and Sr. Harriet E. Wight—J. A. Currie, jr., officiating.

May they be led in wisdom's way,
With grace sufficient for each day;
Success attend their efforts here,
And a home with Jesus over there.

LOCY—DORN.—At Shiocton, Outagamie county, Wisconsin, August 29th, 1888, by Mr. Oliver Smith, Justice of the Peace, Mr. Albert Locy and Sr. Mattie E. Dorn.

DIED.

HELMS.—Joseph Helms was born March 9th, 1841, in Holmes county, Ohio, and came to Missouri with his parent in 1845. Enlisted in the army for the preservation of the union in 1862. He came home suffering from sickness contracted in the war, and died three weeks thereafter, on November 8th, 1862. His dust lies at rest in the Henry graveyard.

HELMS.—Julia A. Helms was born May 25th, 1838, in Holmes county, Ohio. She moved to Sullivan county, Missouri, with her parents in 1845. She was a member of the Christian Church, and during the lingering illness which preceded her death, manifested the patience and resignation which befitted her profession. She died at her father's house, in Sullivan county, Missouri, in April, 1881, and her remains were consigned to the earth in the Henry graveyard.

HELMS.—Amanda Isabel Helms was born in Sullivan county, Missouri, October 8th, 1850, and lived with her parents up to the time of her death, which took place in September, 1881—the same year in which her sister died, thus causing a double bereavement to the stricken parents.

A funeral sermon in memory of the three persons above noticed, was preached near Milan, Missouri, on Sunday, September 23d, by Elder Duncan Campbell, assisted by Bro. Henry Grim.

DAVID.—Bro. Morgan David of Spanish Fork, Utah, departed this life September 12th, 1888. He was born March 3d, 1804, and was baptized by William Hughes in 1847, in South Wales. He emigrated to America in 1849, and remained a short time in St. Louis, Missouri; then came on to the valleys of the mountains and settled in Spanish Fork, where he remained until his death. He lived over thirty years in the settlement where he died, being honored and loved by all. For years he was dissatisfied with church affairs under the presidency of Brignam Young, and became conscious that the Spirit of the Lord was withdrawn from the church. He longed and prayed for the light of other days as he had enjoyed it

in far off Wales. Hearing of the light in the east, he sought out the Reorganized Church presided over by the son of the Seer, and there again found the Spirit's presence and the peace of God. He was baptized into the Reorganization, May 29th, 1875, by Walter Edgington. He leaves a large family of children, grand children, and great grand children, to mourn their loss. The services were conducted by Thomas Burt and George Wilkins.

SALADEN.—At his late residence near Amboy, Webster county, Nebraska, August 31st, 1888, of cancer on the brain, brother Adam Saladen. He was the third son among five children, who were left orphans at a very early age. His birth day is given as December 24th, 1840, and his place of nativity Cincinnati, Ohio, as set forth in his discharge from the United States service. He was enrolled in Company A, Eleventh Regiment Ohio Cavalry Volunteers, November 1st, 1861; and was discharged April 1st, 1865, at Fort Laramie. He was reared in the Catholic faith, and was very slow and thorough in the investigation of the latter day work. By upright dealing, conscientious deportment and consistent demeanor in all his intercourse with his neighbors (whose confidence and esteem he held to a remarkable degree), he did much to allay prejudice in his neighborhood. He leaves a wife, three sons and three step children, with a host of friends to weep and mourn his absence. He entered the gospel covenant May 7th, 1888, at North Branch, Kansas, under the ministry of Elder A. H. Parsons.

The swelling bud, the sweetest rose
Dwells but a moment here;
The tender flower its petals close
As evening shades appear.
The fairest field with bloom o'erspread
Is stamped with sure decay;
The leaf-clad bower above our heads
Will droop and fade away.

So thus it is creation o'er,
As oft in sorrow seen;
The new born babe, the sage of yore
Must pass through changeful scenes.
And though we lay our friends away,
To heaven's will resigned,
We know the resurrection day
Our loved ones we shall find.

JOHN D. BENNETT.

WATSON.—Near Medina City, Texas, August 24th, 1888, of consumption, sister Jincy Watson, aged 26 years, 1 month and 21 days. She was baptized July 15th, 1888, and leaves a husband and three little children, also little brothers and sisters that she had in her care, to mourn their loss. Funeral sermon by Elder J. A. Currie, Jr.

Her stay was brief with the Saints of God,
But she set her feet in "the way"
That leads the soul to that blest abode—
"The realms of endless day."

SMITH.—At Estell Springs, Franklin county, Tennessee, August 13th, 1888, Elma E., eldest daughter of Bro. A. J. and Sr. A. A. Smith, aged 16 years, 7 months and 16 days. Sr. Elma was baptized March 27th, 1887, at Clear Lake, Indiana, by Elder B. V. Springer, and until death remained faithful to her covenant. None knew her but to love her.

Hail, Jesus! mighty conquerer, prince and king!
'Tis finished; the grim monster's lost his sting.
Earth's hosts shall chant the song of jubilee—
O grave where is thy boasted victory!
O, Elma, loved one, rest in perfect peace,
Till we who mourn your loss shall find release;
Then in the peaceful paradise we'll meet
No more to sever, and our joy complete.
Then weep not for the loved one passed away;
You'll join her in the bright and perfect day;
For he who takes away, and he who gives,
Gives us assurance that our Elma lives.

TRYON.—Rolly L. Tryon, son of Lewis and Harriet Tryon. He was born at Henderson, Knox county, Illinois, August 15th, 1879, and died September 22th, 1888, from the effects of diphtheria and blood poisoning. This was a sad loss to his parents as Rolly was especially noted as an affectionate boy, obedient to his parents and kindly disposed to all around him. He gave promise of intelligent usefulness had he in the grace of God been spared to reach manhood. He suffered patiently, and when nearing the end, conscious of an early dissolution he called for all the members of the family and lovingly bade them good bye. His was a life of simple home purity. As he reached the end of life's journey he gave his father a crumpled piece of paper which was found to contain a beautiful song, "The Tree of Life," which was used by Elder

John Chisnall who conducted the funeral services in the Saints' Chapel at Henderson Grove, Thursday, September 15th. Rolly is not dead but sleepeth.

HOLCOMB.—Sr. Mary L., wife of Elder Oliver E. Holcomb, died August 21st, 1888, of inflammation of the stomach and bowels, aged 35 years and 6 days. She was baptized about sixteen years ago, and has lived a devoted Christian, a loving wife, and an affectionate mother. She leaves a husband, four children, and many relatives and friends to mourn her death. Elder John Pett had charge of the funeral services, the sermon was at the Saints' Chapel in Galland's Grove, Iowa, September 30th, by Elder John A. McIntosh, Elders C. E. Buttrworth and John Pett assisting in the exercises. A large and attentive audience was in attendance.

Husband, yes, thy wife is gone;
Thy truest friend in her was given;
Thy home is lonely, and thy heart is faint,
Longing still for thine own dear mate;
The children round thee nestle near,
Wondering when and asking where
Their mother dear they'll meet once more,
And greet her in a home most fair.
The father points up with faith in God,
To the one good Lord who died for all,
And tells his children, amid his tears,
To trust in Christ and have no fears;
But serve him well and keep his law,
And they'll meet their mother, Christ and all,
In a beautiful world of light and joy,
The home of the just that angels extol.

C. E. B.

RATHBUN.—At Lansing, Michigan, September 19th, 1888, of consumption, Carrie E., daughter of Bro. Hiram and Sr. Lovina Rathbun, aged 28 years, 6 months and 5 days. She was baptized on July 13th, 1888, by her father. She retained her mental powers until her death. Strange to say, after she had breathed her last she closed her own eyes. She leaves an affectionate father and mother, three sisters and two brothers to mourn their loss. Her last words were, "Jesus help me, Jesus take me." Funeral sermon by Elder J. A. Carpenter.

BENNETT.—Josephine Bennett departed this life on the 8th of September, 1888. She was born the 10th of March, 1848; was baptized the 22d of March, 1888, at Kansas City, Missouri, where she died. Funeral sermon by Elder Thomas Lloyd, of Independence, Missouri. Text 2 Cor. 5:1.

CHESWORTH.—At Fall River, Massachusetts, September 14th, 1888, Sarah, beloved mother of Bro. Joshua Chesworth, aged 64 years, 6 months and 17 days. Funeral September 16th; services by Elder John Smith.

PEAK.—At Crescent, Iowa, July 22d, 1888, infant daughter of Warren E. and Melie E. Peak, aged 1 month and 2 days.

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COMPENDIUM

—OF—

FAITH AND DOCTRINE.

A COMPENDIUM of the faith and doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints, has now been completed and placed in the binder's hands. It must be borne in mind that this work is issued by the Board of Publication, after having passed through the hands of a committee appointed by the Board, to examine and report upon the merits of the same; said committee consisting of Pres. Joseph Smith and W. W. Blair. As we have before notified our friends, this work is intended to meet a long felt want in the church, not only in Sabbath School work, but also for the use of all desiring to become acquainted with the cardinal principles of our faith and the doctrines held to by the church. Some features of the work commend it most highly to the ministry.

It contains 196 pages of text references to the three standard books of the church.

There are also 24 pages of HISTORICAL APPENDIX. This contains the evidences from Church historians, the early fathers, and Commentators upon the mode of baptism, the ordinance of the laying on of hands, the fact of the gifts of the Holy Spirit being had for centuries, the keeping of Sunday for the Sabbath, the Apostacy from the truth, and the Restoration of the Gospel.

Then 20 pages of EPITOME OF HISTORY. This is an outline of the progress of the Christian Church during each Century, its rise and decline, with a sketch of the ten persecutions under the Roman Emperors, from the first under Nero in 64 to 68 to that under Diocetian in 303. There is also a brief review of the chief acts and actors of the Reformation.

Then 8 pages are devoted to various things, such as the times when different translations of the Bible were made, the names of missing books of the Bible, definitions of various terms, and the dates of some of the leading events in the latter day work.

In all 248 pages besides the preface and index. Width and length the same as the Book of Covenants, but about three fourths the thickness.

Especial attention has been bestowed upon the classification and arrangement of the various subjects, and to these a splendidly arranged Index, gives ready reference. The length of this Index prevents our publishing it, which would be the best way of presenting the work to the consideration of our readers, but the crowded conditions of our columns forbid.

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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, Oct. 20, 1888.

EXTRACTS FROM THE WRITINGS OF JOSEPH SMITH AS TAKEN FROM HIS HISTORY.

WE present herewith some of the teachings of Joseph Smith, culled from his history as published in the *Millennial Star*, volume 17.

They are of value to those interested in the life-work of the Seer, and inasmuch as they are the productions of his own pen they serve as an index to the spirit and intent of the man.

A great deal has been said and written concerning the life and character of the prophet by his open and avowed enemies; and also by those who, undertaking to study his career, have committed the blunder of making an estimate of him from data furnished by those who, in the guise of friends have made the Seer a scapegoat for their iniquities, and who, knowing the prestige of Joseph Smith's name have, as an exculpatory measure, falsely charged him with authorizing that which was conceived in the evil hearts of some leading spirits among them. Thus the faith of the Latter Day Saints and the moral and religious teachings of Joseph Smith have, until recently, been generally measured by the social and religious status of a people, many of whom, having a name to live, were dead to it; and the evils imbibed by them have been regarded as the legitimate fruits of his work and teachings. But "truth crushed to earth will rise again," and as the facts of history concerning the church and its founder are brought to light, men of literary prominence, located in various sections of the country, are, as if moved upon by a common impulse, greatly aiding the cause of truth by lifting the veil of calumny and misrepresentation from the name of him who, under God, was the instrument chosen to inaugurate the last dispensation and to announce to the world the restoration of the everlasting gospel as an ensign to the nations.

These writers are now setting forth his real teachings and giving true accounts of the deeds of his momentous life. Present indications justify us in the conviction that ere long the general public will respect him and do justice to his memory.

This result is being accomplished by contributions to standard encyclopedias, leading magazines and newspapers of extensive circulation. The heaven is working and will work until multitudes shall bless the name of God's servant and accept his work who are now blinded to regard and reproach both as synonyms of evil.

In every age when any in advance of his fellows has proclaimed against existing evils and pointed out the better way whether in the social, political or religious departments of life, such a course has invariably caused antagonism and unjust persecution against them and their measures, no matter how beneficent their nature and results. It is a historic fact that only after years have passed and the people have been educated above the follies of their predecessors, have they been disposed to lay aside their prejudices and bigotry and render a dispassionate and considerate judgment, or form a true conception of the work of those whose very virtues have provoked the malice of the fanatical, the ultra-conservative and the ignorant. The teachings of the Seer compare favorably with those of the Apostles, because they bear evidence of the same inspiration that constrained those holy men to speak as they were moved upon by the Holy Ghost.

He who reads can readily discern in them the spirit of humility, love for God, for His Saints and for his fellow men.

Joseph Smith has been charged by some professing to believe in his divine calling with becoming worldly-minded, and as having lost the spirit of the work after the years 1834-5. But the writings here presented are much later productions. They completely refute such charges, and exhibit him as "faithful unto death," for which he was promised eternal life even though he "should be slain."

His counsels to the ministry are worthy a president of the church, bearing witness that he was imbued with the spirit of his high office. The ministry thus sent forth became a power for good, and in their ministrations continued to bless multitudes whose hearts were made glad by their teachings. It was only after they ceased to regard such counsel as the Lord constrained his servant to impart that their power for good began to wane. We predict that as the Saints live by the teachings of the Holy Spirit as given through the Seer that they will ultimately come

"unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant."

COMMERCE, Ill., June 27th, 1839.

I attended a Conference of the Twelve, at which time brother Orson Hyde made his confession, and was restored to the Priesthood again.

At this time I taught the brethren at considerable length on the following subjects—

FAITH comes by hearing the word of God, through the testimony of the servants of God; that testimony is always attended by the Spirit of Prophecy and Revelation.

REPENTANCE is a thing that can not be trifled with every day. Daily transgression and daily repentance is not that which is pleasing in the sight of God.

BAPTISM is a holy ordinance preparatory to the reception of the Holy Ghost; it is the channel and key by which the Holy Ghost will be administered.

The gift of the Holy Ghost by the laying on of hands, can not be received through the medium of any other principle than the *principle of righteousness*, for if the proposals are not complied with, it is of no use, but withdraws.

TONGUES were given for the purpose of preaching among those whose language is not understood; as on the day of Pentecost, etc.; and it is not necessary for tongues to be taught to the church particularly, for any man that has the Holy Ghost, can speak of the things of God in his own tongue as well as to speak in another; for Faith comes not by signs, but by hearing the word of God.

The doctrine of the *resurrection of the dead* and *eternal judgment* are necessary to preach among the first principles of the Gospel of Jesus Christ.

The *doctrine of election*. St. Paul exhorts us to make our calling and election sure. This is that sealing power spoken of by Paul in other places, (see Ephesians, 1st chapter, 13th and 14th verses): "In whom ye also trusted that after ye heard the word of truth, the Gospel of your salvation, in whom also after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory, that we may be sealed up unto the day of redemption." This principle ought (in its proper place) to be taught, for God hath not revealed any-

thing to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know Him (*who remain*) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation. There are two Comforters spoken of. One is, the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.

The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person hath faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted, etc. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the *other Comforter*, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses.

Note the 16th, 17th, 18th, 21st, and 23d verses—(16th v.) "And I will pray the Father and he shall give you another comforter, that he may abide with you forever, (17) even the Spirit of Truth, whom the world can not receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you; (18) I will not leave you comfortless, I will come to you. (21) He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (23) If a man love

me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

Now what is this *other Comforter*? It is no more or less than the LORD JESUS CHRIST himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the Heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and *Church of the First Born, etc.*

The Spirit of Revelation is in connection with these blessings. A person may profit by noticing the first intimations of the Spirit of Revelation; for instance, when you feel pure intelligence flowing unto you, it may give you sudden strokes of ideas, that by noticing it, you may find it fulfilled the same day or soon; (*i. e.*) those things that were presented unto your minds by the Spirit of God will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of Revelation, until you become perfect in Christ Jesus.

An Evangelist is a Patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessing unto his sons, etc.

Tuesday, July 2d. Spent the forenoon of this day on the Iowa side of the river. Went, in company with Elders Rigdon, H. Smith, and Bishops Whitney and Knight and others to visit a purchase lately made by Bishop Knight as a location for a town and advised that a town be built there and called Zarahemla.

Afternoon, went with the Twelve and some of the Seventies who are about to proceed on their mission to Europe, and the nations of the earth, and islands of the sea.

The meeting was opened by singing and prayer, after which the President proceeded to bless two of the Twelve who had lately been ordained into that quorum, namely, Wilford Woodruff and George A. Smith; and one of the Seventies, namely, Theodore Turley; after which blessings were also pronounced by them on the heads of the wives of some of those about to go abroad.

The meeting was then addressed by President Hyrum Smith by way of advice to the Twelve, &c., chiefly concerning the nature of their mission; their practising prudence and humility in their plans or subjects for preaching; necessity of their not trifling with their office, and of hold-

ing on strictly to the importance of their mission, and the authority of the Priesthood. I then addressed them and gave much instruction calculated to guard them against self-sufficiency, self-righteousness, and self-importance; touching upon many subjects of importance and value to all who wish to walk humbly before the Lord, but especially teaching them to observe charity, wisdom and fellow-feeling, with love one towards another in all things, and under all circumstances, in substance as follows:

Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before they repent or ask forgiveness, our heavenly Father would be equally as merciful unto us.

Again: Let the Twelve and all Saints be willing to confess all their sins, and not keep back a part; and let the Twelve be humble, and not be exalted, and beware of pride, and not seek to excel one above another, but act for each other's good, and pray for one and another, and honor our brother or make honorable mention of his name, and not backbite and devour our brother. Why will not man learn wisdom by precept at this late age of the world, when we have such a cloud of witnesses and examples before us, and not be obliged to learn by sad experience everything we know? Must the new ones that are chosen to fill the places of those that are fallen, of the Quorum of the Twelve, begin to exalt themselves, until they exalt themselves so high that they will soon tumble over and have a great fall, and go wallowing through the mud and mire and darkness, Judas like, to the buffetings of Satan, as several of the quorum have done, or will they learn wisdom and be wise? (O God! give them wisdom and keep them humble, I pray.)

When the Twelve or any other witnesses stand before the congregations of the earth and they preach in the power and demonstration of the Spirit of God and the people are astonished and confounded at the doctrine and say, "That man has preached a powerful discourse, a great sermon," then let that man or those men take care that they do not ascribe the glory unto themselves, but be careful that they are humble, and ascribe the praise and glory to God and the Lamb; for it is by the power of the Holy Priesthood and Holy Ghost they have power thus to speak. What art thou, O man, but dust? And from whom dost thou receive thy power and blessings, but from God? Then, O ye Twelve! notice this key, and be wise for Christ's sake, and your own soul's sakes. Ye are not sent out to be taught, but to teach. Let every word be seasoned with grace. Be vigilant; be sober. It is a day of warning, and not of many words. Act honest before God and man. Beware of Gentile sophistry; such as bowing and scraping unto men in whom you have no confidence. Be honest, open and frank in all your intercourse with mankind.

O ye Twelve! and all Saints! profit by this important key—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon or Doctrine and Covenants or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and floundering, see to it that you do not this thing, lest innocent blood be found in your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren.

I will give you one of the keys of the mysteries of the kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostacy; and if he does not repent, will apostatize, as God lives. The principle is as correct as the one that Jesus put forth in saying, that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man.

(To be continued.)

WE insert the following from the *Chicago Tribune*, of October 9th:

"A BLOW AT MORMONDOM.

ALL OF THE CHURCH'S PERSONAL PROPERTY ESCHATED TO THE GOVERNMENT.

"Salt Lake, Utah, October 8th.—The Supreme Court of Utah to-day entered final judgment and decree in the case of United States against the Mormon Church, which was pending, to dissolve the church corporation and have the property declared escheated to the Government. The suit was brought about in the Supreme Court of this Territory under the act of Congress of February 10th, 1887. In that suit a receiver was appointed for the church corporation. He has succeeded in collecting over \$1,000,000 worth of property. The decree entered to-day is a complete triumph for the Government. It declares the corporation of the church dissolved, and asserts that the voluntary religious sect now in existence has no right to the corporate property except the Temple block and buildings, which are set aside to it. It denies the intervention of a large number of individuals claiming the property, and orders the real estate of the corporation to be held by the receiver until the informations for the forfeiture for the same brought by the Government can be brought to a conclusion, and it declares all of the personal property of the late corporation to have become escheated to the Government. This point was the one most bitterly fought, as the property of the church was claimed on behalf of the incorporated Mormon sect as successor in interest to the late corporation and by individuals who were members of the corporation, who inter-

vened in behalf of themselves and all other members of the corporation. Upon the evidence the court decided that neither the present church nor individuals had any legal claims; that all of the property had been held upon trusts, the objects of which were principally to uphold polygamy, and that these trusts were the only ones existing to which said property could be devoted. It furthermore decided that the present church still upholds, teaches, and maintains polygamy, and that any dedication of property to it would be for the purpose of upholding polygamy and would be unlawful. The court declares the property to belong to the Government by the operation of law. The defendants have taken the case to the Supreme Court of the United States, where it will be hotly contested.

"Major John T. Caine was renominated to-day by the Mormon Church convention for Delegate to Congress."

EDITORIAL ITEMS.

BRO. HIRAM L. HOLT writes that there were some Saints living near Hepner, Grant county, Oregon, whose addresses he would like to have. He also desires to give notice that he expects to reach eastern Oregon and Washington Territory this winter and wishes all interested to address him at Mount Vernon, Grant county, Oregon, and he will try to visit them and hold meetings. He intends to leave for the above named places some time in November.

BRO. W. S. Taylor wrote from Sherwin Junction, Kansas, that in company with Bro. D. S. Crawley he had been addressing large congregations. Peace and unity prevail in the branch where he lives and the local brethren, priests Curtis Randall, William Bath and others are a great help to the cause, magnifying their calling by preaching and living their religion.

SR. MATTIE E. LOCY writes from Shioc-ton, Wisconsin, that Bro. W. S. Montgomery had been laboring in that vicinity.

BRO. J. S. Whitney, of Lake Crystal, Minnesota, mentions the efforts of Bro. E. A. Steadman in that locality and says they are having good meetings.

SR. CORA PROUD writes, desiring to add her testimony to the divinity of the work. She has been blessed with light and truth since her baptism and confirmation and thanks the great giver of all good who has confirmed the word unto her by his divine Spirit. She exhorts all Saints to faithfulness that they may strengthen one another and be sustained amid the cares and experiences of life.

SR. CAROLINE HIDEY, of Collins, Iowa, also writes appreciatively of the work and expresses her thankfulness for the favor of the Lord as manifested in the gospel. The Saints have no branch at Collins, but as a little band are trying to hold fast that which they have proven to be good.

MR. JOHNSON BROWN writes from Fanning county, Georgia, that he very much desires an elder from East Tennessee to visit himself and family, and like Philip guide them into the truth. He would like to become a member of the church and also have the gospel preached to his neighbors. He states that prejudice is very strong against the cause there on account

of the teachings of one of the sons of Heber C. Kimball, who, according to Mr. Brown's statement, taught some detestable dogmas while there.

BRO. J. C. FORD writing from Sweet Home, Missouri, states that they have organized a branch there to be known as the Sweet Home branch, numbering twenty, including two elders and one teacher. He also states that the Saints are trying to do their duty and that the work is onward.

SR. EUNICE ALLEN who was so badly burned by the accidental ignition of gasoline to which reference was made in our last issue, died Thursday morning, the 11th instant. Her symptoms were favorable until yesterday, the 10th, when inflammation set in, which soon after produced the fatal result. She was buried in the Rose Hill Cemetery on the afternoon of the 11th, Brn. A. S. Cochran and H. A. Stebbins conducting the services which were very largely attended, the sad affair having enlisted the sympathies of the entire community. Sr. Allen was in her sixteenth year.

ELDER J. W. GILLEN arrived home on Wednesday, the 10th inst., in good health and spirits. He reports progress all along the line, with especially encouraging prospects for the work at St. Louis, Missouri, where he had lately been assisting in the dedication of the new Chapel of the branch in that city.

EXTRACTS FROM LETTERS.

ELDER DUNCAN CAMPBELL lately wrote from Pleasanton, Iowa, concerning his recent labors there:

"Bro. Grim and myself held one meeting at Winterville, but on account of political matters, we thought it best to postpone further meetings there until election is over. I left Bro. Grim there to do what he could from house to house before going south of Humphreys again. I went from Winterville to Buttsville, in Grundy county, and held four meetings with good audiences. I will be engaged in this region until after district conference.

ELDER JOSEPH DEWSNUP, Sen., Manchester, England, writes September 14th:

"Autumn Leaves continues to be highly appreciated over here. The interest appears to grow stronger with each succeeding issue, and I hear many say that they would not like to be deprived of them. I have begun to read portions of them in the Sunday School and find that the stories are much appreciated by old and young. On Sunday last I read from the September number a part of the story, "With the Church in an Early Day," and afterwards questioned the children upon it, and was pleased to find how apt they were in their answers, both historical and doctrinal."

OPENING OF THE REUNION.

PRES. W. W. BLAIR wrote October 8th from the Reunion Camp Grounds, near Missouri Valley, Iowa, as follows:

"Weather clear, bright and cool. Camp began erecting tents and booths Saturday, and now there are between eighty and one hundred tents up. Campers continue to come, and this week if weather remains good, will bring many more. All goes well thus far, and prospects are excellent. Yesterday it was estimated that there were fifteen hundred or more on the grounds. The cold of last Thursday and Friday, and the then prospects for rain, etc., have contributed to keep many from our meetings thus far, but the attendance is steadily increasing, and those hindrances

are vanishing. Good attention is paid to the preaching, and the interest in a general way is good. We look for a fair attendance from this time forward; also for good interest in all the exercises and for satisfactory results."

Mother's Home Column.

EDITED BY SISTER "FRANCES."

"Put thou thy trust in God,
In duty's path go on;
Fix on his word thy steadfast eye.
So shall thy work be done."

DO IT WITH ALL YOUR MIGHT.

"Whatsoever thy hand findeth to do, do it with thy might."

Never put off till to-morrow
The thing you can do to-day.
Never let pleasure borrow
An hour that pain must pay.
Though a storm on your path seems brewing,
And clouds may obscure the light,
Whatever you deem worth doing
Is worth doing with all your might.

Would you win Dame Fortune's favors?
Then woo her with heart and soul,
Though the cup she offers savors
At times of the gall-touched bowl.
Press on when the plow you're driving,
Look not to the left or right,
Though hard be your task, keep striving—
And do it with all your might.

If ever you turn from the labor
Appointed for you to do,
Let it be to assist a neighbor
Less stalwart and strong than you.
Stand not as a cold beholder
Of woes that may meet your sight;
Relieve them, and work on bolder,
And do it with all your might.

Ah, this is life's lesson and learning
Its wisdom and truth you will gain
Such treasures that even their earning
Will take all the sting out of pain.
When the dark shadows round you have vanished,
And nature is smiling and bright,
Be sure they were scattered and banished
When you struck them with all your might.

Again let the maxim be spoken,
Once said by the wise and the true,
And lay it to heart as a token
Of what courage and patience can do.
When life's tumult is raging around you,
If you gird up your loins for the fight,
Battle on until conquest has crowned you,
And battle with all your might!

—Independent.

A writer in a London paper discourses about the danger of easy "intimacies," that is, of giving the confidence to people of whom we know nothing except that they are pleasant companions when they are met socially. "The danger lies," he says, "in the facility with which companionship of this kind is mistaken for true intimacy, though it does not really imply anything approaching to it." A woman "will trust her life to the keeping of a man, of whose aims, of whose standard of right and wrong, of whose power and habit of living up to that standard she knows just as much and just as little as she does of the actors whom she has seen on the stage, though she is deceived into thinking she knows more, only because she happens in this case to have been one of the actors and not merely a passive spectator." There is more truth than poetry in this thought, for in nine cases out of ten the two persons who come together in marriage have no

more conception each of the other's true character and real disposition than of those of a dozen others in their circle of acquaintance. They are simply pleasant, social companions, and that is all.

There are quite as many mistakes made in friendship through these "easy intimacies," though the consequences are not as far reaching. Women, especially, are apt to give their confidence to those with whom they have been familiarly associated when they have never proved their trustworthiness. It is one thing to have pleasant little familiar conversations about everyday matters; it is another to impart what perhaps touches the inner life, and, which made light of, or misrepresented, would place one in an uncomfortable position, or possibly even worse, injure the reputation or put it in the gossips' hands to do with as they please. A real friend, a true friend, one who can be trusted to enter the holy of holies of your heart without desecrating it, is among the best gifts that life can offer, but they are found in small numbers, and are only proved by trial. A certain amount of reserve, even with familiar companions, is a good thing to employ, for it gives not only a sense of safety, but of security.—*Sel.*

We commend the above thoughts to parents with reference to intimacies which children are allowed to form.—*Ed.*

PRAYER LEAGUE.

Concert for Thursday, October 25th, 1888. Memory texts, Ephesians 3: 14-21. This being the fourth Thursday of the month, the subject will be for the members of our families by name; for the families of each other and of the ministry, and for the young of the church in general.

ELEANOR.

ERRATA.—In the *Herald* of September 22d, this subject was incorrectly stated as prayer was to be offered for the families of the ministry, and not for the ministry, as it there read. In writing to us recently a sister said, "As I was in prayer last Thursday at the appointed hour, and was praying for the ministry, and especially for those appointed to bear the gospel abroad, the Spirit said to me: 'Pray for the families they leave at home to sacrifice and bear the burdens of life alone.'" *

SPECIAL REQUESTS FOR PRAYER.

Sr. A. J. is in special need of the prayers of the League at this time. Let her be borne up in faith.

Many in writing request the prayers of the League for themselves and unconverted friends. The subjects of the last concert of each month covers all such requests and only where the case is of special need, or urgency, can we insert special requests.

Persons or parties sending in subjects for prayer, should at all times send memory texts with the same, and it is desirable that the name of the party be signed to the request.

Dear Sisters:—So much has been written on the subject of the Prayer League, that a few, at least, of the dear, earnest sisters are at a loss to know exactly the object, rules and manner of conducting it, as well as the qualifications required of members. It does seem to one thoroughly understanding the subject, that it has been fully explained in all its bearings; yet here and there a good

sister will say, "I have hesitated in sending my name to the Prayer League, because, some how, I'm afraid I don't clearly understand it." Such answers surprise us, and we cast about us to see if we do. Let us see: We are required to come in faith and humility; are we expected to be able to repeat the Lord's Prayer from the heart? Endorsing it all, and feeling to ask God's forgiveness as we also forgive all others? As we forgive others? that little word *as* may be construed to mean, we will forgive others when they ask us as we ask the Father. Other interpretations as clearly perhaps, asks God to forgive, in like manner as we forgive others. So if we fail to forgive every trespass against us fully and freely, our heavenly Father is asked to forgive our trespasses accordingly. How is it, Sister Eleanor? Patiently bear with us, and if possible let us see eye to eye in this matter. For to us it seems a weighty one. What other personal requirements are necessary?

We must send our names to Sister Frances to be kept enrolled, not published. Then we must meet every Thursday at 10 a. m. as near as practicable, in our closets if no other way, and earnestly pray for the special objects mentioned beforehand in Mother's Column for said date. Sister Eleanor doesn't exactly specify, but we think it would be well to pray every day at that hour for the same things, until a week is accomplished.

We are to learn the memory texts indicated for each week. Is this all? Please state in full the requirements and qualifications of the Prayer League, that we may all comprehend it properly.

If any one is in doubt let her speak out, and we feel sure our worthy Sister Eleanor will kindly elucidate the matter which originated with her—a divine inspiration, and a movement that will if properly followed out, be a grand, silently powerful motor, that will redound to the glory of God in the bringing about of great achievements, and purifying and uniting in bands of faith and love the sisterhood of the church.

Your sister,
VIVE VALE.

OSCODA, Mich., Sept. 15th.

My Beloved Sisters in Christ:—I feel it my duty to again write and tell you of the great comfort and joy I received when I read the letters in the Home Column. I was greatly benefitted when I read of the first Prayer League meeting. It filled my heart with joy and gladness, and I felt that Spirit of unity and love which pertaineth to the Saints of good. I feel sure that there has been much good done through the Prayer League already. On the morning of September 6th I arose feeling unusually happy, and it seemed that I could think of nothing but the Prayer League and the sisters engaged in it. After family prayer, when I was left alone with the little ones, I could find no rest until I had gone to God in secret prayer, and I never was more blessed since I have obeyed the gospel than I was at that time. I felt happy indeed. On the afternoon of the same day I was led to go in secret prayer again, and felt that indeed I needed to pray more earnestly for strength and grace from God, that he would ever help me to remember that sacred hour set apart for prayer; and thus from one time to another it has led me to prayer, when at other times before this I have thought, "Well I will go to my room just as soon as I get this done," but now I can not wait until

I finish my work, but feel it my duty to leave whatever I am doing and go in prayer to God. There is no time that we should not have our hearts uplifted to God in prayer.

I think some of the sisters here will send up their names soon. We still hold our Friday afternoon meetings, and sometimes we can get one or two of our neighbors to meet with us.

I ask the united prayers of the sisters on behalf of our youngest child, who is sick, that God will heal him if it is his holy and righteous will. He has been raised up many times through prayer, which has greatly encouraged us, and we know the Lord can raise him up again.

Your sister in Christ,
AGNES SMITH.

SISTER ROSE, of Quarry, Ohio, wishes us to state to her numerous friends that she has been unable to reply to their kind missives, having been prostrated by a very severe attack of neuralgia, from which she is still suffering, though somewhat better.

EXTRACTS FROM LETTERS.

Sister Jane Saladen, Amboy, Nebraska, writes:—"On the 31st of last August my companion was laid away to his last peaceful rest. His faith was strong, and I rejoice in the hope of meeting him in the life beyond. I should be lonely indeed without him, were it not for the sustaining love of my children and the blessed influences of the gospel. I am suffering from injuries received by being thrown from a carriage; but the prayer of faith is my great physician. Sisters, in your prayers remember me and my loved ones who are not yet within the fold."

Sr. Amy Gill, St. Edmonds, Nebraska, writes:—"I was glad to hear of so many uniting with the church at the Plum Hollow camp meeting. May the good work roll on until it fills the whole earth. 'The Mission of Christ' in *Herald* of September 22d, was a grand article. Write another, Bro. Rumel, and when you are out in Nebraska do not forget to give us a call. I think a hall for preaching could be obtained. I wish Bro. Luff or Bro. Kemp would come while this fine weather lasts."

Sr. Margaret Hoagland, River Stoux, Iowa, writes:—"How dear the Savior is to us when we draw near to him, and union in prayer is strengthening. I am old and lonely, living a mile from our church, but I do feel the Spirit's presence many times, and often have poured upon me a spirit of prayer, and many times my prayers are answered in a remarkable manner. Sometimes when sick I am instantly healed in answer to prayer."

Sister Hannah, Riverside, California, writes:—"Oh, how often I wish I could meet with the Saints; but as this privilege is denied me, I try to make the best of those I have, and they are more than I can number! How often my heart is made glad when I read the good things in the *Herald*, and my heart goes out in love towards all this grand army of workers for the saving of souls. I want to thank the dear sisters for the help and encouragement received from their letters. May our hearts be united upon all subjects offered in our petitions to a prayer-hearing and prayer-answering God, for there is strength in union. May the desires of each heart be right in the sight of God, and may the Prayer League be so united that whatever they ask in righteousness

may be granted. May the spirit of love, meekness, charity, faith and long-suffering pervade all hearts engaged in this great work."

THINGS THAT NEVER DIE.

The pure, the bright, the beautiful,
That stirred our hearts in youth;
The impulse of a worldless prayer,
The dreams of love and truth.
The longing after something lost,
The spirit's yearning cry;
The striving after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need,
The kindly word in grief's dark hour,
That proves a friend indeed;
The plea of mercy softly breathed
When justice threatened high,
The sorrow of a contrite heart—
These things shall never die.

The memory of a clasping hand,
The pressure of a kiss,
And all the trifles sweet and frail,
That make up life's first bliss:
If with a firm, unchanging faith,
And holy trust and high,
The sorrow of a contrite heart—
These things shall never die.

The cruel and the bitter word,
That wounded as it fell;
The chilling want of sympathy
We feel but never tell;
The hard repulse that chills the heart,
Whose hopes were bounding high,
In an unfading record kept—
These things shall never die.

Let nothing pass, for every hand
Can find some work to do;
Lose not a chance to waken love,
Be firm and just and true;
So shall a light that can not fade,
Beam on thee from on high,
And angel voices say to thee,
These things shall never die.—*Sol.*

HOME COLUMN MISSIONARY FUND.

Sr. Jennie E. Morrison, Buttsville, Mo.....	50
Sr. Mary Montgomery, Milan, Mo.....	50
Sr. Augusta Soderberg, Lamoni, Iowa.....	1 00
Sr. E. A. Elvin, Lamoni, Iowa.....	43
Sr. Vida E. Elvin, Lamoni, Iowa.....	12
Sr. Anna Harlow & family, Perkins, Cal.....	5 00
Sr. J. M. Leland, Pecatonica, Ill.....	1 00
Sr. R. Kilgore, Pecatonica, Ill.....	1 00
Sr. Helen Ackley, Allendale, Mo.....	25
Sr. Annie Dorothy, Glasgow, Iowa.....	50
Sr. S. A. Dunwoody, Hatfield, Mo.....	50
Bro. David Anderson, Lamoni, Iowa.....	15
Send all moneys to D. Dancer, Lamoni, Iowa.	
LAMONI, IOWA, Oct. 11th.	

Correspondence.

SAVANAH, N. Y., October 1st.

Brethren Smith and Blair:—I arrived here at Greenwood, at the home of brother and sister J. Seelyes on Saturday morning and found them quite comfortable. Had a good time at Greenwood on the afternoon of the day before I left by leading two into the waters of baptism. Their names are Mr. Elry Updyke and Mrs. Cora Campbell, daughter of Mr. Joseph and Sr. Sallie Deremer. There could be a good work done there and in that vicinity had we more force at hand, of the younger class of the eldership, to labor. There are also several at Obi who I think are near the door of the church, and I would rejoice to see them come in.

I am expecting to make this a starting point

for Illinois and the west before long. I have now been down east for over four years and I leave by feeling a goodly degree of satisfaction at the result of my feeble efforts in the gospel cause. Though I can assure you it has not all been sunshine with me, nor all pleasant roads to travel, but I feel that the Lord has watched over me for good and has borne me up, and to Him be all the praise for evermore. I have baptized eight in all since in the east.

I was over to Obi a few days ago to call on the friends. There is a good feeling with several families there towards the work. One lady, when I left her house, put up a parcel of paper and envelopes and accompanied it with a silver dollar which she handed to me with tears in her eyes, wishing they had more to aid me. On my way back I called on a family at Allentown over night. They take the *Hope* and *Autumn Leaves*. When parting with them they sent their little boy with a silver dollar to hand to me when I had got a few rods from their house. Tokens of kindness like these bespeak the sentiments of the heart and by them we are to know the disciples of our Lord.

I want, through the *Herald* to thank all the Saints and friends where I have been for aid and kind assistance rendered me. May the Lord bless them abundantly for their kindness. I wrote to brother W. H. Kelley on Saturday and hope to hear from him ere I leave.

A little over a week ago I was at the house of Mr. James Spink at Alfred station, about nine miles from Andover. Mrs. Spink, his wife, is a daughter of Sr. Polly L. Hyde, of Belmont. She is a most excellent lady and her husband is kind and much attached to his home and family. They have three promising little boys, and Mr. Spink takes the *Hope* for them. They all speak in praise of the paper and like the stories and reading matter it contains.

Yours in bonds,
C. G. LANPHEAR.

LAKE CRYSTAL, Minn., Oct. 1st.

Brother Joseph:—We are still alive here in southern Minnesota and are feeling well in the work. I am trying to open a new place for preaching about five miles from home. Brother J. R. Lambert will remember the place. It is where a Brighamite stole an appointment that I had given out for him. Bro. Lambert spoke there once after ward and that I believe is all the preaching that has ever been done there until I began six weeks ago. I am preaching there once in two weeks, and have an appointment there for next Sunday. The last time I was there I gave out three Voice of Warnings and some tracts and shall try and hold meetings until I get our faith fairly before the people; that is if they continue to come and hear. The Methodists and others have tried to do something there but had to give it up as they could not hold a congregation. I have had fair congregations so far with fair liberty in speaking, and I pray that good may be done. We are holding prayer meetings now in a public hall and occasionally one not of our faith comes in and takes part in our meetings and they seem to feel well. The Methodist minister and one of his members that has preached some, came in and took part, and thought, as he expressed it after meeting, that it would not hurt any one to come in. We thought so too! We

have been promised that if we continue faithful that members shall be added to us here. We feel encouraged to go on believing that there are better days in store for us. We would be glad to have Brn. A. H. Smith and Hanson stop here on their way home from the northern part of the state and do some preaching for us. Can't you stop brethren, and help us? Now is a good time of the year to labor in this part of the state, better than it will be after winter sets in; so come and help us if you can.

For the truth,
E. A. STEDMAN.

ORLAND, Me., Sept. 26th.

Editors Herald:—Our meetings at Sedgwick, Maine, were not altogether a success, not yet quite a failure, apparently. The turn out was not large at any time, but friends were made, I think, for the cause. We were kindly cared for at the home of Bro. W. Pert. The 17th Bro. Frank Carter came after and brought us to Blue Hill, where he had an appointment which storms prevented us from filling both on that and the ensuing evening. The third night we essayed to speak to a baker's dozen, mostly boys and girls, and gave it up as the "worst I ever saw." The Baptists were holding forth with a convention which, with storms, may partially account for the failure.

The 20th we left the hospitable home of Bro. Carter and his wife, who is both a kind of Mary and Martha in one, and whose kindness and cheerful willingness to aid the missionaries of the gospel is not unremembered by them. Bro. Carter is himself to be credited with a good share of the work of opening up this country, in carrying the elders from place to place, securing openings, etc. The 20th he brought us to Orland, leaving us with our Universalist friends, Mr. John Soper and family, whose gifts in the name of a disciple can not be confined to a cup of water alone. Since here we have been holding forth every night to small audiences up to Sunday evening, when good weather or some other cause brought a good house, and with fair turn outs since, as weather has been good until to-day, when prospects are that storms will again hinder, if not altogether stop us. Several interested and considerable excitement and falk of running us out of town; but it is quite apparent that we have too many friends for that. The result of apostasy and paganism is met everywhere by the messengers of Christ. To listen to the "arguments" of the opposition is to convince one that "surely our fathers have inherited lies and vanity and things wherein there is no profit." The contrast between these things and the rational appeal to the Scriptures, to that which "is written" makes the "heathen to rage" and their dupes to "imagine vain things" concerning the Church of Christ and his servants. It seems strange to see what zeal the imaginations and vaticinations of men, whose judgment in ordinary affairs would be considered good, will lead them to in denial of not only the Scriptures, but the commonest rights of courtesy, to say nothing of the higher law of him who said, "love your enemies."

Yesterday we spent the afternoon at the place of Mr. Fairbrother, superintendent of the public schools at Washington, D. C., but whose family spend their summers here in Maine, and through whose influence the Universalist Church here, which has no pastor, was secured. Prejudice is

being laid, friends secured, and it is generally admitted that the thinking classes everywhere we go very largely make up our audiences. Whether any will unite with the church here at present I know not, but that the number of people that are spoiled for anything else are not few is one of the certainties.

Bro. U. W. Greene left us at Sedgwick and is now at Tennant's Harbor looking after appointments, where Bro. Sheehy and myself expect ere long to go. Our purpose is to get into New Hampshire before winter sets in, but its a hard matter for the missionary to set stakes.

My health has been poor ever since I was at Jonesboro, and I am trying to serve the cause under difficulties, and serious discouragements, but I try to exercise faith and look beyond these and toward the prize of eternal life in hope of the glory of God which shall be revealed in us who walk not after the flesh but have the courage to seek for, obtain, and follow after the leading of the Spirit of God. This to me is, I confess, the hardest part of our service and Christian warfare, to subdue the enmity of the law that so easily governs the carnal mind, and patiently wait for the appearing of our blessed hope, when Christ who is our life and our hope shall appear. Then will be completed for us the story of his descent among men to do for us what that law against sin in the flesh could not and can not in any age nor in any wise do, condemn sin "in" not out of the flesh, that the righteousness which is in the law, which is spiritual, of God, and holy, might be fulfilled and made apparent in us who walk not after the flesh—but after the Spirit, and are possessed of the mind that was in Jesus Christ our elder brother,—our Savior and our glorious Redeemer.

How hard, however, to attain to this standard! How impossible, were it not for the divine example to follow and the wondrously divine accomplishment; the most stupendous fact in human history; the hope of Adam's race; that which the angels desired to look into! Amazing grace! He has trodden this winepress alone. He knows our sorrows and our griefs. Not hidden from him are all our temptations, and he alone can be touched with the feelings of all our infirmities. He alone is or can in reason be our lawful, righteous, and acceptable intercessor before Him who is the Eternal Father of whom it is written that "justice and judgment are the habitations of his throne." I love the gospel sound; it touches all the harmonies of my soul and at once reveals and also vindicates its heavenly authorship and origin. May grace be given to his Saints to endure until the end of our gospel faith shall have been reached,—"even the salvation of our souls,"—the fulfilled design of God in us; an estate in which sin shall have no more dominion over us, because having overcome through his grace we shall be fit for the seal, and heirs of eternal life, with a beautiful body, a restored earth, a reign of peace universal not only among mankind, but of the now wild beasts of the desert. I have seen in the spirit the fierce tiger that now inhabits the jungles of the East crossing the road as harmless and as peaceful as a New Foundland dog. A common event during the millennial era, I think. Eye hath not seen nor ear heard, neither hath it entered into the heart of the natural man the things which God hath prepared for them that love and wait upon the Lord, "but God hath

revealed them unto us by his Spirit." For this to us well grounded hope secured to us by the cloud of witnesses which God has raised up in our day,—for this we leave home and loved ones—the ease and pleasures of this world with its honors and prospects of wealth—not to proclaim the uncertainties of the doctrine and commandments of men, but to preach and to plead and to certify that God is, and that he is an abundant rewarder of those who have ears to hear and hearts to obey him. To fulfil our calling and our mission to become workers together with God and fellow laborers with Jesus Christ and under commission from him to fulfil his prophecy and promise that "This gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come."

I fell to request the prayers of God's people, that I may be relieved from distress and physical infirmities and that my service toward the church may not be thus hindered.

In the faith,
MYRON H. BOND.

BEE, Nebraska, October 1st.

Brother Joseph:—As there seems to be a great interest here and all want to hear the gospel preached; and as we think it our duty to have some of the elders come and stop with us a while; we will do the best we can for them and will pay their way and furnish a church to preach in. I think there can be some good done here. Please have the elder to direct his letter to W. H. Fender, BEE, Seward County, Nebraska.

Your brother in the gospel,
W. H. FENDER.

[Can Bro. Caffall see that this call is answered. The promise of "a church to preach in" would agreeably vary the monotony of closed doors to which he refers in a late letter.—Ed.]

COUNCIL BLUFFS, Iowa, Sept. 27th.

Bro. Joseph:—Since last General Conference I have not been idle, but have preached almost every Sunday and some during the week. My labors have been performed in Council Bluffs and vicinity; have also labored in Underwood and Crescent City. After coming home from the General Conference I thought I would try and see if an opening could be made for preaching in other localities in this city. The readers of the *Herald* are already informed of the effort through Bro. Richardson's letter in the last *Herald*.

On the 9th of September five were baptized in the Council Bluffs branch, and eight or nine more are almost persuaded. Brn. Peak and Davies have labored some here and have awakened considerable interest. I believe the conference made no mistake in sending Brn. Peak and Davies here. They are two noble young men, full of the Spirit of God, and are able to defend the faith. My prayer is that God may bless all his faithful ministers, that selfishness and envy may not dwell in the hearts of God's people. Last Sunday I was at Crescent City. Bro. Peak was to preach a funeral discourse, but some of the friends of the deceased were sick and Bro. Peak was afflicted with boils, so he could not preach to the people, and the discourse was postponed. There was a very large congregation present, and by request of Bro. Peak I spoke on the second advent of the Savior. I had good liberty and at the close of the meeting four were

baptized by Bro. John Evans, the priest of the branch. They were confirmed by C. G. McIntosh and myself. There has been a good deal of sickness in this county this fall and the Saints have not entirely escaped. There were three cases where the elders were called to administer the ordinance of the gospel at which times instant relief was given. Thus God verifies his word that "these signs shall follow those that believe." My heart was made glad to know that God hears the prayers of his servants, and thus may it ever be.

Yours in the bonds of peace,

D. K. DODSON.

NORTH PLATTE, Neb., October 2d.

Dear Herald:—Subsequent to the adjournment of the Wilber camp meeting I re-visited Kearney county, Nebraska, and organized a branch of eleven members, to be known as the Snowflake branch. May the members finally reach the purity a falling snowflake suggests. Brother P. Moldrup was selected for presiding elder, S. K. Sorenson, priest and secretary, and P. B. Anderson, deacon and treasurer; all of good repute among their neighbors. One was added previous and one since organization. Arrived at the above place September 19th, and began services in Bro. James Richard's private residence. On Friday evening, 21st, some Baptist's revoked a promise given in the morning for the occupancy of their church building, and as we learned, on dit, nailed down the windows, replaced the old lock with a new one as a preventive to our crawling in the windows or entering by the door. Whether the long key of the new lock is as elastic as the North Platte Baptist's consciences, deponent said not. But these would-be immaculate Baptists are as ignorant of our conceptions of independence as their prospective pastor is of the Scripture, as he publicly declared that ordinances have nothing to do with man's salvation, or they would have known that we would rather go to the infernal regions with evidence of welcome than intrude ourself in the kingdom of light without it; and so have saved themselves trouble in nailing down their windows and investing money for a new lock as a preclusion to our entrance.

On Sunday the 23d, I buried Sr. Adams, a very excellent woman, and Peter Mohr, in the Platte River, the latter a German by birth, well advanced in years, but hale and hearty. An account of his efforts and researches for truth is interesting. Though educated for the Lutheran ministry, his eyes were too wide open and his yearnings too great for truth, to rest satisfied with the dogmas of that church. Since his sojourn in Nebraska he became interested in the doctrine of the Seventh Day Adventists and cast his lot with them. With a heart overflowing with love he visited Sr. Richards and sought to show her the grandeur of Adventism, but soon discovered that the sister had something she was not willing to exchange for Adventism, as the sequel showed, for lo and behold the would-be converter became converted. Adventist ministers who do not want their faith disturbed must be cautious how they visit zealous sisters of the Latter Day Saints. Sr. Richards has been very active in the distribution of tracts and advocacy of the faith where and when opportunity offered. Bro. Mohr bore a very excellent testimony in our Sunday

social gathering, though the noble man excused himself for inability to satisfactorily express himself in, to him, a strange language. It was quite noticeable that after years of anxiety, trouble, etc., the glorious gospel proved to be just what he wanted; indeed he has found a resting place for the soles of his feet, and under God's guidance we hope he will become an instrument in teaching many of his countrymen in their own tongue God's saving method restored with authority to proclaim it in the latter days. I spent much time in endeavoring to lay the order of the church before him, which he gladly received; and after mature consideration, conferred upon him the eldership, as the exigencies of the case seemed to demand and justify this step, and so commended him to God. In behalf of this noble man I solicit the prayers of the church.

I am pushing westward, please say responding to calls as fast as possible. And in my simple way quite busy and hopeful. Think the process of wearing preferable to rusting out. So far as I learn, the general conference appointees are doing well in Nebraska. Though regretting to hear of Bro. H. C. Bronson's health being poor, but hope it will not interfere with the contemplated protracted effort at Omaha and vicinity. Let all co-operate. Bro. Bronson will be in harmony with local authority, and with safety you may heed his suggestions.

JAMES CAFFALL.

P. S.—If some of the German brethren will correspond with Bro. Mohr to instruct and cheer him in his own language it will be thankfully received by him and much good be done. Address Peter Mohr, Trenton, Hitchcock county, Nebraska.

J. C.

PIXLEY, Cal. October 4th.

Brn. Smith and Blair:—We were much edified lately by Bro. J. F. Burton. Since we came to this county we have been visited first by Brn. H. L. Holt and J. R. Cook. There is a work here yet undone for Bro. Holt and we want him to come and do it. Next to come was Brn. H. C. Smith and E. L. Kelly. Their stay was so short that I felt like it was only one of those pleasant dreams that we sometimes have. Come again brethren and stay a while. Then came Brn. Henry Lawn and D. E. Landers, and again our hearts were made to rejoice at the sound of the good tidings they brought of how God was blessing his people. Then Bro. J. F. Burton came and it seemed a rare treat after thirteen years to see and hear him again. It has been a great comfort to us to have these brethren here. It seems that we almost go to sleep when some good brother comes along and rouses us to a sense of our duty. We have been here now three years and have not been able to attend a conference, but now we hear that the Central California district conference is to be held in Alila, our nearest town, in March next, for which we feel to rejoice and thank the Saints who have been so mindful of us. We also hear that Brn. Lawn and Brown are soon to be with us again, which causes us to rejoice.

We have much to thank the Lord for; he is ever mindful of us and blesses us in many ways. I trust that we may soon have good news to report to you of some obeying. I hope soon to have some money to send the office. The papers must be sustained. They are a power for good and I can not see how one can do without

the *Herald*. It seems that I could not keep pace with the onward progress of the work, were it not for it. The papers all seem to get better as the dawn of the Millennium draws near. The branch here is alive as usual, and we confidently look for good results from the next conference.

Your brother,

WILLIAM N. DAWSON.

LONDON, Ontario, Oct. 3d.

Bro. Joseph Smith:—The conference of the London district has just closed, and it was thought to be one of the good conferences of the district. It was well attended, with quite a full report of branches, and the report of missionary labor done since the June conference was good and cheering. Many new openings were made with and calls for the preaching of the word. Four new branches had been organized, fifty-eight had been baptized and many are investigating the work. I can say the work in the mission so far as I am informed is prospering, and most of the branches are in fair condition. A number of the Saints from Waterford were at the conference. They have a branch of twenty-four members, all baptized and organized since the smoke has cleared away from the battle between Bro. R. C. Evans and the Rev. T. L. Wilkinson at that place. It is thought that if Bro. R. C. Evans continues his labors there, many more will obey the gospel of Christ. His return was requested by a large petition from the people of the world and one from the Saints, which will be duly considered.

Bro. John Shields and I organized a new branch in the township of Garafaxa on the 13th of September, and before they were organized they had most of the material on the ground to build a brick church 22x32, and four have been baptized there since the branch was organized. Bro. James Mortimer is the presiding elder, and John Taylor priest. Bro. Willard J. Smith has reported in his last letter in *Herald* of our labors in Haliburton county and in that part of the mission. He has done nobly for the Master's cause. It is a pleasure to labor with him, for he is blest of the Lord and is meek and humble, ever ready to help to defend the truth when duty demands. We are continuing meetings in this branch for four nights this week and over next Sunday, and then we expect to go to the other district to attend their conference on the 13th and 14th inst., to be held in the Zone branch. I expect to labor in that district for awhile and then I hope to go home for awhile. My health is usually good and I am feeling well spiritually in presenting the gospel to the people, and in caring for the Saints. I have no doubts or fears as the final triumph of the gospel, and the great latter day work in which we are engaged. I hope to ever be faithful that I may be able to "anchor my bark in the center and be safe from the rocks on the shore," for I realize as the power of God increases with the Saints, so the enemy's power increases and is manifested in many ways as false Christ's, false teachers and false gifts, and in claiming to perform miracles. So it will be well for the Saints to not believe every spirit, but to try the spirits by the law and testimony, and if they speak not in accordance therewith they should reject them, and hold on to the rod of iron which surely leads to the tree of life, and seek to become humble and meek and ever have a forgiving spirit; for

as we forgive we are to be forgiven. Hoping that the Saints will ever remember these two points in the great Master's teaching, for if we are humble and meek we will obey, and if we forgive we will be forgiven. Then we may claim to be justified and have peace with God, and be in his favor. "By grace are ye saved." May this be our reward in the prayer of your brother and fellow-laborer in Christ,

JOHN H. LAKE.

FORSTER, N. S. W., August 17th.

Dear Herald:—Since our last from this place we have been at work in the surrounding country. The first effort made outside the branch was at Wingham, some thirty-two miles away. At two p. m. Friday we mounted some horses—the principal mode of travel here—and started, arriving at our destination at nine the same evening. Here was an experience we never met before, and as we rode through the "bush" and saw the various animals and birds, the scene was at once novel and wild. At the appointed time next night we were faced with an audience of some sixty. After meeting an old gentleman of the Church of England, and a young one of the Church of Christ, fired questions at us for about an hour, and seemed in high glee till we began to catechise. When they were thus put to the test their desire to remain soon weakened.

Next day we rode twenty-five to fill at three p. m. an appointment, and at night were back here to listen to Bro. T. W. Smith in one of his lofty and soul-stirring gospel discourses. Next night we occupied, and on the following night were at Failford, ten miles away, which was the beginning of a series of ten discourses at that place. The owner of the hall furnished it free, but during our stay put us to the test night after night, with the avowed intention of an expose. You can rest assured there were times when we felt a weakening in the lower extremities, when after the close of meeting we saw him stand to ask of us a question the nature of which we could only conjecture. In the midst of those, some of whom we almost felt were ready to introduce us to the unpleasant realities of a coat of tar and feathers, we could only breathe a silent prayer for the aid of inspiration to answer what questions might be asked. Thus did the time pass by, and we were made glad to see that the tide was taking a turn and that the flow was coming directly to our relief. At the consummation our heart was made glad to hear from one of the Wesleyan persuasion, that he was glad of the effort there, and that while he had heard preaching all his life and from various ministers, he had never before heard the Scriptures so clearly explained. He offered a wish for our personal safety, and that God would bless us wherever we might go.

The owner of the hall also made public acknowledgment that he was no match for us in a Bible argument, and twice said there was no use to argue with us, as the church only sent from America her smartest men! Poor man, how little did he think that such an admission was virtually saying that he was no match for the young men he had invited there, with a full belief that he would so entangle them that the church would suffer loss. He has since admitted that he tried to anger us, but that we stood the test in an altogether different way than he had expected.

There are times in our life when passing

through such trials as this that we almost imagine we can feel the Spirit rising within us that at times was manifested by our father during Missouri's troublous times, but with a will power begotten only by the grace of God, we are permitted to overcome and manifest a meek and quiet feeling. To God be all the glory.

Since our arrival we have found the Saints so far seen, kind, warm-hearted and true. And while we are moving slowly, we ask those in other parts to be patient, as it requires time for that kind of survey necessary to a proper knowledge of the field to be worked.

20th.—We have been permitted to lead two more into the waters this day, making four since our arrival here for self, and one by Bro. Smith. Hastings, Victoria, Australia, will be our address till further notice.

J. W. WIGHT.

MCPAUL, Iowa, Oct. 3d.

Editors Herald:—Since my last I have attended two grove meetings, one at Plum Hollow, Iowa, and one at Clarksdale, Missouri, and have done some labor at McFall and Stanberry, Missouri. You have been quite fully informed concerning the meetings at Plum Hollow and perhaps will be concerning the meetings at Clarksdale; but what little I may say in this communication will, I trust, do no harm.

As the good work which God has committed to our trust moves on and out we ought to be growing wiser and better. There is a progress in God's work. In some sense every dispensation is in advance of the one preceeding it. If this is conceded as I think it will be, then the question propounded by the apostle when applied to us comes with great force, "What manner of men ought we to be?" Our work is to preach Christ, not ourselves nor our brethren; therefore when we present the mission of Joseph Smith to the people, we do it because the work done by him in the name of the Lord was a part of God's work, and as such needs to be understood and accepted by the people. It is the work, God's work, that we ask the people to accept rather than the man. Our language should be carefully guarded when speaking on this subject, and indeed on all other subjects, lest we convey more than we intend or less than we intend, and thus are not in harmony with the word of God found in the books—the Bible, Book of Mormon and Doctrine and Covenants.

I heard testimonies some years ago concerning Joseph Smith, by members of the church, which I considered too strong; and some of them though borne by good people, almost made me shudder. Those who delivered these testimonies, or some of them, are now with the Whitmerites and deny very much of the work which Joseph Smith claimed to be divine, and which the church has accepted as such! Then they claimed too much; now they claim too little. What we are required to do is to "abide in the doctrine of Christ."

We believe that we should be kind and charitable with all. As a rule it is bad policy and wrong to ridicule and caricature that which we deem as false doctrine taught by others. In my opinion there is a better way of getting at it—one which will result in more general good. On the other hand there have been and are, some men who oppose this work who are so cunning, and who possess such a large amount of natural force

all used in opposing the truth, that it becomes necessary to expose their work in a very strong way, in order that the people may see the truth and be able to determine who are engaged in it. Elders have sometimes been led to take this course by the Holy Spirit, and the same Spirit has given unmistakable evidences of God's sanction upon the work. In cases of this kind they (the elders) are apt to be misunderstood by those without and by those within, and unfriendly criticisms made upon their work. Some infidel writers denounce Jesus as intolerant and abusive—one who would crush without mercy any who dared to believe and teach contrary to his doctrine. But are these charges true?

The grove meetings at Clarksdale were enjoyable and spiritual. Most of the preaching after the departure of Bro. Blair devolved upon Bro. J. F. McDowell and the writer. However, we were kindly and ably assisted by Bro. J. T. Kinaman excepting Sundays and a few of the night meetings. The attendance was small, which perhaps can be best explained by those who did not attend. We are willing they should rise and explain. One thing is clear however, and that is this: Those who might have attended and did not (if there were any such) lost many precious blessings. How cheering it is to know that God acknowledges his people by the outpouring of his Spirit when they make a proper effort to teach his word and do his work, as enjoined in the sacred books of the church.

I am on my way to the Reunion to be held at Missouri Valley, Iowa, and hope and pray for a pleasant and profitable time. May the Spirit of the Lord rest upon his people; leading them to all that is good and true, and confirming them in the faith of the Lord Jesus Christ.

JOSEPH R. LAMBERT.

DETROIT CITY, Minn., Oct. 1st.

Brethren Joseph and William:—I have been striving to do the best I can for the spread of truth and the advancement of the glorious kingdom of God. September 16th, at Frazee City, I baptized two old people. I am in hopes that others in that place will obey. Our conference will be held there next Saturday and Sunday, after which I shall leave for home and after a few days go to northern Illinois for the winter; that being the field the president of my mission desires me to labor in. Twenty-one have been baptized since I came here last May and others are near the kingdom. We are very sorry that Bro. Alexander had to leave here before conference for he was doing a good work. May God bless our worthy brother. Bro. H. N. Hansen has put in the time nobly since he came here, by preaching to the Scandinavians. Very few came to hear him, but the seed is sown and has no doubt taken root with some, and time remains to tell the result of the faithful labor done by our good brother. He preached a sermon to us yesterday that caused all to rejoice. My heart was made to rejoice. In reading the report of the Reunion at Jonesport, Maine, the places where I labored for thirteen years and where I led one hundred and fifty or more souls into the water. I rejoiced greatly to hear that Bro. Jerry Johnson with thirteen others had obeyed the gospel call. May God bless them. I read Bro. Willard Smith's letter in the *Herald* to-day and I felt very sorry to think that a man could have

such a hard heart as to persecute his wife because she obeyed the gospel. Mr. Nun, at Lake Eunice was asked how he felt over his wife joining the Saints Church. His answer was: "I love her all the more." The man that asked the question said, "I'll never persecute my wife again." I said, "Thank God for his softening spirit." The people in this cold north country are getting their eyes opened to the truth; and I am glad that all the local authorities are doing their best with a few exceptions, to further on the cause. It is hoped that all will fall into line and work like men of God.

Yours truly,
J. C. Foss.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

CHRIST A STUMBLING-BLOCK.

"Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me."—John 14: 6.

BELOVED HERALD:—While listening to a sermon lately delivered by our worthy brother, C. D. Carter, from the above text, we had some thoughts given us that we would like others to read, if we can be aided by that Spirit that assisted our brother in his discourse; to enable us to meet the approval of your editors, and to make it instructive to your readers.

We wish to ask why, or wherein Christ became a "stumbling-block" to Israel?

Evidently it was in the fact that they overlooked His first coming.

Coming as he did, in the humble and (in their eyes), degraded manner that he did; being born in a stable and cradled in a manger, they looked at these conditions and failed to discern his teachings or his works.

What were their views of his teachings?

"Never man spake like this man."—John 7: 46.

Even in their synagogues we are told: "And they were *astonished at his doctrine*: for he taught them as one that had authority, and not as the scribes."—Mark 1: 22; Matt. 7: 28, 29.

What says another of those Jewish rulers?

"We know that thou art a teacher sent from God; for no man can do these miracles that thou doest expect God be with him."—John 3: 2.

Nor does it invalidate our claims in the least, that it was not the teachings of Jesus that the Jews stumbled at because our last witness became one of his followers.

Our last reference, with many others that might be cited, proves that it was not the works of Jesus, that the Jews stumbled at; nor do we find that they claimed, as do many of the priests of Mystery Babylon, that the teachings of Jesus, or of his called and chosen ambassadors were *non-essential*, or not necessary.

Then at what did they stumble, if not at his doctrine, (his teachings), or his works?

We will endeavor ere we close, (the

Lord willing), to show what they stumbled at. Also to show that while modern Christians accept what the Jews stumbled at, they are stumbling over what the Jews accepted.

In Matthew we find that John the baptist came claiming to be the forerunner of Christ. "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. Then went out to him Jerusalem and all Judea, and all the regions [people] round about Jordan, and were baptized of him in Jordan, confessing their sins."—Matt. 3: 3, 5, 6.

We discover no non-essentials here; but if language means anything, we are forced to believe that vast multitudes yielded obedience to the teachings of John the baptist.

In John 4: 1, 2; we learn that there were more who yielded obedience to the teachings of Jesus and his disciples than to those of his forerunner, hence it was not what the Jews accepted, viz: His doctrine, or his teachings, that they stumbled over; but it was that which they rejected. They rejected Him.

They stumbled over his person. They were looking for a great king, a deliverer to come in great pomp and state; one who would deliver them from bondage; who would break the Gentile yoke, and set them free from the Roman power.

They were doubtless looking for the fulfilment of Isaiah 9: 6, 7; when Christ was to sit upon the throne of David, to order and to establish it with judgment and with justice from henceforth and forever.

They could not receive the babe of Bethlehem; born in a stable and cradled in a manger. One to them of doubtful parentage, and whose father (so called) was a carpenter, and his mother, doubtless then as now, was accused of lacking in virtue.

In his manhood his associates were from the lower walks of life, while his chosen apostles were mostly fishermen. He ate and drank with publicans and sinners, (Mark 2: 16), and doubtless with unwashed hands; at least his disciples did. (Matt. 15: 2).

In this we see that he condescended to men of low estate, and low birth, instead of seeking out the rich, the noble and the great men of his nation, the pious and those exalted in their own eyes. This was more than those pious, bigoted Jewish rabbis could stoop to; it was with them as it is with a great many very religious persons in our day, who acknowledge that we preach the gospel as it is in the Bible. "But," they say, "there is old Jo Smith, and his *golden Bible*, that is more than we can swallow; it is stooping too low."

Please excuse our emphasizing the name of the above book, for we love that name although given to the Book of Mormon in derision by its enemies.

They say: "If the Lord had chosen some great, noted and popular divine, instead of a poor, ignorant, unlearned youth, (Isa. 29: 12), we would think better of your cause."

How often we have heard the above excuse, but here is where they are stumbling. They stumble not over Jesus, but over his teachings. Over the doctrine that his Father is unchangeable. That he is will-

ing to reveal his will to his Saints in all ages of the world, hence is a God of (continued) revelation. And if so, then he must have prophets and revelators to whom to reveal his will. If he has no revelators or prophets, then of necessity there are no true Saints (Eph. 1: 1) to receive the spirit of wisdom and revelation in the knowledge of God. (Eph. 1: 17); none who have the testimony of Jesus, for that is the Spirit of prophecy. (Rev. 19: 10). Descending still lower in the scale of poverty and humility, we find him saying: "Foxes have holes and birds of the air have nests, but the Son of Man hath not where to lay his head."—Luke 9: 58.

Isaiah doubtless saw his conditions and surroundings, in his first advent, rather than his person, when he said: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." And why? The reason given is that "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised, [in his lowly and humble condition], and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted."—Isa. 53: 1-4.

As further proof that it was the person of Jesus that the Jews stumbled over, please read: "Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is become the head of the corner. And a stone of stumbling, and a rock of offense, even to them which stumble at the word, [person of Jesus, see John 1: 1, 14], being disobedient; whereunto also they were appointed."—1 Peter 2: 7, 8.

Having shown in the above quotation that Christ was the stone which the builders rejected, and that he was a "stone of stumbling, and a rock of offense," let us see what Paul says concerning it: "Wherefore, because they sought it not by faith, but as it were by the works of the law. For they stumbled over that stumbling stone; as it is written, Behold I lay in Sion a stumbling stone and a rock of offense; and whosoever believeth on him, [this person, this rock of offense], shall not be ashamed."—Rom. 9: 32, 33. In Isaiah 8: 13-16, we have the same sentiments and in nearly the same words.

We have proved that it was the *person* of Jesus and not his doctrine, teachings or works that Israel stumbled over; also that it is not his person that the religious world is stumbling over now. Webster defines stumble, "To trip in walking; a mis-step; a blunder." "A stumbling-block, that which causes one to stumble."

Since man through disobedience fell from his first estate, and became in a lost condition, it became necessary that there should be a plan of salvation ordained for him whereby he might become adopted into the family of God. But before any plan or scheme of salvation could take effect or reach us, there must be a restoration brought about; for the lost must be

found before it can be saved. The dead must be restored to life before they can enjoy salvation. Because we do not believe in the unconscious state of the dead, (that is the spirit), nor that we can be perfectly happy until the soul and body are reunited. We are aware that other questions are sprung here, but we must let them pass. This restoration was brought about through Christ. Christ died for us, but not that we might be saved in the celestial kingdom of God. Because if he did die for that purpose, we will all be saved in that kingdom, or else he died in vain. He died that we might live; that we might be placed in a condition where we could "work out our own salvation with fear and trembling."—Phil. 2: 12.

"For since by man (Adam) came death, by man (the Savior) came also the resurrection of the dead."

"For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 21, 22. We use a figure that we once heard John E. Page make use of. He said, "that just so large as the wound was made by the fall of man; just so large was the plaster that healed it made by the death of Christ upon the cross."

The debt now having been paid that was incurred by the fall, we are in a condition to accept of the plan of salvation, which *we must do* in order to be saved, as the Lord will never take from man his agency.

The plan of salvation, or road to heaven, (so to speak), is paved with conditions. Those conditions are the stumbling-blocks or stumbling-stones over which the man desiring salvation will stumble, if he stumbles at all.

The conditions of this plan of salvation as we understand it, are first, officers called and sent by the great I Am, to administer in and execute the laws of God. Then ordinances, ceremonies and duties to be complied with.

The first officer in this kingdom is the Chief Shepherd of the flock. He that gave his life to perfect this plan of salvation. We must receive him first, before we can acceptably comply with the rest of the conditions, because Jesus says "he that receiveth you, [that is your teachings], receiveth me, and he that receiveth me, receiveth him that sent me."—John 13: 20.

The Jews would not receive Jesus, the first officer in the kingdom or church; and that was where they stumbled. But we, (the religious world), are willing to receive Jesus, and exultingly sing:

"O how I love Jesus,
Because he first loved me."

Let us see what other officers are in this kingdom, and also learn if anybody is stumbling at the official arrangement.

It may not be necessary to enumerate all the officers in the church or kingdom of God, but we will name enough to see whether anybody is stumbling over them. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Cor. 12: 28. Who set them there? The text says God did. Then

who has taken them out, or, where is the warrant in the Scriptures, that they *should ever be taken out* except for the cause of transgression? We boldly assert that there is none. In Ephesians 4: 8, 11, 12, 13 and 14, we read: "Wherefore he [Christ] saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers."

What for, Bro. Paul? "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body (Church) of Christ." Please tell us, Bro. Paul, how long they were to continue; and what other *purpose* they were given.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." "That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie it wait to deceive."

Who gave these officers to the church? Evidently God; for Jesus came to do only the will of his Father. (See John 5: 38; 6: 38; 8: 26-29.)

These references we think are sufficient to show that whatever Jesus taught or did, was but the will of his Father.

Is there no stumbling here among professed Christians of our day? and especially among those who claim that they are called of God to preach the gospel?

Do they acknowledge the necessity of these officers that God has set in his church, or caused to be placed there? If not, then they are stumbling over those officers, that is certain. And we are plainly told that if we will not accept those whom God through Christ has sent; then *we neither accept the Father nor the Son.* (Matt. 10: 40; John 13: 20.)

We now wish to examine some of the conditions of salvation, to see who is stumbling there.

None, we trust, will deny after reading the following texts, that righteousness is essential unto salvation. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Peter 4: 18.

This also: "Then Peter opened his mouth and said, Of a truth I perceive that *God is no respecter of persons*, [please remember this as we may want to refer to it again], but in every nation he that *feareth God* and worketh righteousness, is accepted of him."—Acts 10: 34, 35.

It follows then that if righteousness is one of the prerequisites necessary to salvation, and if God is no respecter of persons, both of which propositions we have proven, then of necessity it follows, that he with us must fulfill all righteousness, and it was for this very purpose that he demanded baptism of John the Baptist, when he said, "Suffer it to be so now, for thus *it becometh us* to fulfill all righteousness."—Matt. 3: 15.

We have here the words of Jesus, some of which we have emphasized, *that it was*

necessary for him to be baptized in order to fulfill all righteousness.

Then if "the law of the Lord is perfect, converting the soul," (Ps. 19: 7), and if Jesus "had to learn obedience by the things he suffered," (Heb. 5: 8), it follows that as he was a teacher sent from God, (Mark 9: 37), and was himself a man, (Heb. 2: 16-18), he must honor his own teachings, as we have seen that he did, (Matt. 3: 16), for he said to Nicodemus, "Verily, verily, I say unto thee, except a man be born of *water and of the Spirit*, he can not enter into the kingdom of God."—John 3: 5.

In Mark 16: 16 we find these words: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Now let us quote a few more of the words of the Master unto his apostles:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to *observe all things* whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."—Matt. 28: 19, 20.

It will not do to claim, as some have claimed, that the baptism referred to here, and also in Mark 16: 16, was the baptism of the Holy Spirit, for the *apostles* were to administer this baptism, which in Matthew 3: 11 and Mark 1: 8, we are told that *Jesus* should baptize with the Holy Ghost.

We wish now to state that the teachings of Christ's chosen apostles and ministers, (of nearly nineteen centuries ago) were entitled to the same weight and force as his own. To prove this assertion, we quote: "Knowing this first, that no prophecy of the Scriptures is of any private interpretation. For the prophecy came not in old time by the will of man, but by holy men of God spake as they were moved upon by the Holy Ghost."—2 Peter 1: 20, 21.

Again: "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3: 16, 17, Inspired Translation.

We expect soon to come to some more stumbling-blocks, or stumbling-stones; but we wish first to pave our way so that none who believe the Bible to be the word of God can dodge the issue.

Jesus after his resurrection, commanded his disciples to "tarry in the city of Jerusalem, until they were endued with power from on high."—Luke 24: 49. We may sing, "O, how we love Jesus," but if we honor not his teachings, nor those of his chosen ministry, how dwelleth the love of God in our hearts?

Jesus says: "If ye love me keep my commandments." Again: "He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me."—John 14: 15, 24. This also: "Ye are my friends if ye do whatsoever I command you."—John 15: 14.

Is not this conclusive that, if we honor

not the teachings of Jesus, nor those of his chosen ambassadors, that we have no love nor friendship for him?

Paul tells it truly, when he says: "Even so the things of God knoweth no man, except he has the Spirit of God."—1 Cor. 2: 11, Inspired Translation. Of the Comforter or Holy Ghost, we read: "If ye love me keep my commandments and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth, whom the world can not receive because they seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. These things have I spoken unto you, being yet present with you, but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 15-17, 25, 26.

We have emphasized some words in the last verse to show that the words Comforter and the Holy Ghost are synonymous terms; so also, is the Spirit of truth, as well as the Spirit of God, as is evident from Matthew 3: 16. Luke 3: 22. John 14: 26; 16: 13. Again we read: "Howbeit when he the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."—John 16: 13.

This endowment was that power from on high that they were to tarry for, as has been cited (Luke 24: 49), and we think is as reliable as any of the words of Jesus. Behold how this "power from on high," was manifested on the day of Pentecost. See how it enabled those illiterate, uneducated fishermen and disciples to speak in some sixteen or more different tongues, and languages, by the mighty power of God's Spirit, and then tell me if you do not think that Peter was abundantly able to tell those three thousand convicted sinners, who were pricked in their hearts what to do, when they cried out, "Men and brethren, what shall we do?" Think you that Peter would command any non-essentials? Oh, no. Such a thought is not worthy any Bible scholar. O my beloved reader; do not stumble over what the Spirit of God through Peter commands them; but listen to his reply: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." What more? "And ye shall receive the gift of the Holy Ghost." Who shall receive the gift of the Holy Ghost? Peter said by the Spirit of God on that occasion: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 37-39. The last verse quoted shows that the promise of "the gift of the Holy Ghost," extends down to the latest generations of earth; but how many are stumbling here? Has the kind Father got a different kind of a Holy Ghost for those who live in the last days? One with no power, like was promised in Mark 16: 17, 18; John 14: 16, 17, 26; 16:

13; 1 Cor 12: 1-11? Or as was manifested, in Acts 2: 2-11; 8: 15-17; 10: 44-47; 13: 2, 3; 19: 5, 6? Has he a Holy Ghost now that will only make us feel happy, and cause us to shout glory, and make us think that we know our sins are forgiven; and thus lull our souls away in carnal security? It is now taught that we can not have the testimony of Jesus to know that "the doctrine," is true; (John 7: 17), for the "testimony of Jesus is the spirit of prophecy," (Revelations 19: 10), and that, we fear, would not do, if the spiritual gifts are all done away with.

Let us now examine some of the *essentials* of the gospel and see if there are any who are stumbling here:—Jesus says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16. The promise of salvation here hinges as much on the word "baptized," as it does on faith.

To Nicodemus Jesus said: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3: 5. What says Peter on this subject? "The like figure whereunto even baptism, doth also now save us." 1 Peter 3: 21. What was the figure here referred to? Verse twenty tells us it was water. Thus Peter's statement harmonizes with what Jesus told Nicodemus. We wish to examine still further what the disciples taught concerning baptism and its mode: "Then Philip went down to the city of Samaria, and preached Christ unto them." What duties and ordinances did he preach unto them? Matthew 28: 19, 20; and Mark 16: 15, 16, tell us what he was commanded to preach, and from the following we think that Philip heeded that command: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women."

We next find Philip joining himself to a certain chariot, and forthwith he began to expound the scriptures to a certain eunuch. What did he preach to that eunuch? The text says he preached to him Jesus. Neither the text, nor Philip's discourse contains anything about baptism, its necessity, or its mode. Why then should the eunuch be so anxious to be baptized if it was not essential to salvation? Or why the necessity of them both leaving the chariot and going down into the water, and coming up out of the water, if sprinkling or pouring was just as good? Acts 8: 5, 12, 26-40. Had Philip told the eunuch what Jesus told Nicodemus, and also what Peter told the three thousand on the day of Pentecost? What is being born of water? Can a person be born of that with which he has never been inclosed or surrounded? If this stumbling-block (baptism), is not necessary to salvation, why did Peter command those who had already received the Holy Ghost to be baptized? Acts 10: 44-48. Was it not because it was just as necessary for them to fulfill all righteousness after they had received the Holy Ghost, as it was for Him who was con-

ceived by the Holy Ghost? Or as it was for Paul to be commanded as follows? "And now why tarriest thou? arise and be baptized and wash away thy sins calling on the name of the Lord." Acts 22: 16. And this after he had seen a heavenly vision, and had talked with Jesus; and even after Ananias had laid his hands upon his head that he might receive his sight and be filled with the Holy Ghost. Acts 9: 5, 17; 22: 7-14. We may learn a useful lesson here, viz., that the Lord may bestow great blessings upon those who have never obeyed the gospel; may even come to them in person and converse with them face to face, as in Paul's case. May send angels to them to instruct and encourage them. He may even bestow upon them the Holy Ghost, as in the case of Cornelius, so that they both speak in tongues and prophecy, but this does not release them from obeying every ordinance of God's house. They must be baptized for the remission of sins, as certain as the writer must give a day's work for a day's pay, even if his employer has seen fit to bestow the money, before the work is done.

We wish to refer to one case more before we close, as it is often used by our friends who discard baptism, and especially immersion. Some even claim it in defense of infant baptism. It is the case of the jailer and his household.

"Then he [the jailer] called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, [out from where? Of course out of the prison], and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Was that all that the Apostles told him to do? No; for we further read. "And they spake unto him the word of the Lord, and to all that were in his house." Remember that we have once got them out of prison. "And he [the jailer] took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced believing in God with all his house."—Acts 16: 29-34.

We have emphasized certain words above, first their being brought out of prison, and being baptized before they were brought into the house. This does away with the objection that they could not go where there was water enough to immerse. And the gospel being preached "to all that were in his house," shows that if there were any infants baptized, they were old enough to have the gospel preached to them.

Beloved Herald, we are aware that in this article there are some repetitions, also that some texts of Scripture are referred to several times, and perhaps some of the verses are quoted the second time; but the subject containing so many and various stumbling blocks that we could not well avoid these and do the subject justice.

If the writer has said anything that will enable the honest seeker after truth, the plan of salvation, as devised by our heav-

enly Father; to see, and to avoid all such stumbling-stones, and to become identified with the children of Christ, he will be amply rewarded for all his pains.

Yours in the gospel of Christ,

W. R. CALHOON.

COURTLAND, Ills., April, 1888.

A GLANCE AT JEWISH HISTORY.—No. 13.

BY ELDER WILLIAM KENDRICK.

REVOLTS UNDER TRAJAN AND ADRIAN. A. D. 70-136.

THE Jews themselves in their traditions attribute the actual outbreak of hostilities to an incident sufficiently trivial; but their testimony in this instance will not be rejected as improbable, when we reflect how often, in the most important revolutions, an event the most minute and unexpected has proved the match by which the whole train has been set in a blaze: "It is customary in Judea for each family to plant a cedar before the house at the birth of a son, and a pine at the birth of a daughter. These trees were deemed sacred and were not cut down till they were needed to form the marriage-bed. The daughter of Adrian was traveling in Judea, when her chariot was injured, and her attendants proceeded, in an overbearing manner to cut down one of the sacred trees to be used in repairing it. The inhabitants of the place rose and massacred the train of the princess, who was so enraged that she forced her father to make war against the Jews to humble their pride."

At this moment, when the whole nation was kindling into a flame, the general enthusiasm was raised to the highest pitch by the startling announcement that the Messiah had appeared. An adventurer named Simeon, whose early history is unrecorded, suddenly gave out that he was the long announced and long expected Christ; and in allusion to the renowned prophecy of Balaam, took the appellation of Bar-Cocheba, or the Son of a star. His cause was espoused with ardor by Akiba, the most illustrious of the Rabbis. Akiba, or Aquiba—Ben Joseph, is said to have been descended from Sisera, the General of Jabin, who fell by the hammer and nail of Jael. He began life as a shepherd, keeping the flocks of a rich citizen of Jerusalem. Falling in love with his master's daughter but rejected on account of his low condition, he applied himself to study, and returned at the end of twelve years to claim his wife, with twelve thousand disciples at his feet. Her father disinherited her on learning her union with Akiba, and the latter returned to his college, whence after twelve years more, he again visited his father-in-law with twenty-four thousand disciples. His transcendent reputation overcame the obstinate resentment of the wealthy sire, who, rescinding his angry vow, bestowed his favor and his wealth upon the happy pair.

The Talmud abounds with details of the sayings and doings of this marvelous Rabbi, as extravagant as they are minute,

The divine revelations made to him are declared to have been greater than those made to Moses. A thousand maxims, reputed to contain the most profound wisdom, were delivered to him. An entire volume might be filled with passages from his memoirs. One hundred and twenty years are assigned to his life, in rivalry of his predecessor, Moses.

Such are a few of the fables with which Jewish tradition has adorned the attendant of the self-styled "Star." Patriotism, or ambition, at once determined the Rabbi to cast the whole weight of his immense influence into the scale of the bold adventurer. "Behold," cried he in a conclave of the people, "This is the Star out of Jacob! The redemption of Israel is come!" And he immediately announced himself as his precursor and standard-bearer. The new leader seems to have been a man of great abilities, fitted by his address and intrepidity for the command of men. He is said to have awed the most skeptical into an acknowledgement of his lofty claims by the exhibition of miraculous powers, among the chief of which is recorded that of sending forth a stream of fire from his mouth, supposed to indicate the flaming vengeance with which he would burn up his enemies before his face. The meek and lowly Jesus, the true Christ of God, had long ago declared, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." (John 5: 43.)

The fame of this pretender spread like lightning; and two thousand men in arms are said to have flocked from all parts of the world to the standard again uplifted on the mountains of Judea. The Christians alone refused to acknowledge his assumptions, and were persecuted by him with great barbarity. Having overpowered the feeble garrison of Jerusalem, Bar-Cocheba made himself master of the Holy City, assumed the title of King, and issued coins, inscribed on the one side with his own name, and on the other with the words "Freedom of Jerusalem." One of these is in the British Museum: one side represents a portion of four columns, in the midst of which is a lyre; a serpentine stroke below is said to represent the brook Kidron, and a star alludes to his name and pretensions. On the reverse is a pot of manna and a leaf. The inscriptions read "Simeon," and "Freedom of Jerusalem." This coin is, by some numismatologists, assigned to a higher antiquity, and ascribed to Simon Maccabæus.

The Roman lieutenant in Judea at this time was T. Annius (or Tinnius) Rufus, called by the Jews Turnus Rufus, and perpetually confounded by them with Terentius Rufus, the stern desolator of Jerusalem after the conquest by Titus. The force which the commander was able to bring against Bar-Cocheba was wholly unable to quell the insurrection. He exercised, indeed, the most unrelenting severities on the prisoners who fell into his hands, slaying many thousands of men, women, and children; but these barbarities could not retard the steady progress of the Jewish leader, who gradually got

into his possession many places of strength. He chose for his metropolis, not Jerusalem, which although partly rebuilt, was still unwalled, but Bither, a city in the neighborhood of it; a stronghold on the summit of a craggy mountain. Here he was crowned as King Messiah, and here he issued his coin.

The emergency was so great that the emperor at length recalled from Britain the most renowned of his commanders, Julius Severus. On his arrival in Judea, he found a victorious enemy with fifty fortresses in his possession, and nine hundred and eighty-five villages. This able general soon turned the tide of success, and sustained his military reputation. Avoiding a decisive engagement with so powerful an adversary, he harassed his forces in detail, straightened his quarters, captured his convoys, stormed his fortresses, and at length laid siege to Bither. The insurgent king made a desperate resistance, and the strength of his citadel for a time defied the Roman besiegers. How long it held out is not known, but it was at length stormed and a general massacre ensued. Bar Cocheba himself was slain, and his head was brought to Adrian.

The day on which this calamity took place was once more the memorable 9th of Ab, the day on which the Temple had been destroyed, first by Nebuchadnezzar, and afterwards by Titus. The Jewish writers relate that the slaughter was dreadful. A greater number are said to have perished than those that came out of Egypt under Moses. The students of the numerous colleges were burned to death with their books tied to them. The skulls of three hundred infants were found in a single rock; the horses waded up to their bits in human blood, which flowed so copiously that great stones weighing four pounds each were carried by the current to the sea. The corpses covered the ground for eighteen square miles; and so saturated was the soil with gore, that the cultivators had no need to manure it for seven years. The Roman historian Dio, affirms that during this war the number of those who fell by the sword amounted to five hundred and eighty thousand, besides those who perished by famine, disease and fire.

Judea was turned into a desert once more. Wolves and hyenas howled in the streets of the desolate cities.

The Romans also, according to the same authority, suffered severely in this sanguinary war; they were often defeated, and lost the flower of their armies. It was indeed a war of horrors. The aged Rabbi who had contributed so much to the delusion of the miserable populace was consigned to a terrible and barbarous fate. The traditions of the Talmud have recorded the singular constancy of this man. Being arraigned before T. Rufus, in the midst of his examination he recollected that it was the hour of prayer. Indifferent to the presence of his cruel judge and the heathen spectators, he instantly fell upon his knees, and calmly, as though he was in his closet, performed his devotions.

In prison he preferred to use his scanty pittance of water in the performance of the ordained ablutions to quenching the burning thirst with which his throat was parched. Adrian ordered him to be flayed alive, by means of iron combs; a horrible and diabolical act of vengeance.

As on the former reduction of the rebellious province, so on this occasion, the common people were consigned to slavery. In the south of Judea stood a venerable terebinth tree, of gigantic size, whose existence tradition carried up to an antiquity so remote, that Abraham was believed to have pitched his tent beneath its spreading shelter, and to have there entertained the three angels who were sent against Sodom. An annual fair of merchandise from time immemorial had been held under its boughs, and here the miserable Jews were brought in droves and sold like cattle. Those who remained unpurchased here were afterwards driven to another mart of Gaza.

Some writers have supposed that T. Annianus Rufus at this time ploughed up the very surface of Jerusalem; but this seems to have risen from the Jewish habit of confounding him with Terentius Rufus. It is more consonant with historic testimony, as well as with probability to believe that Adrian pursued his original design of rebuilding the city by the name of *Ælia Capitolina*, though in so doing he would have to dig up many of the foundations of the ruined buildings. The circuit of the new walls embraced a wider area than that of the old, but the stones of the dismantled fortifications were largely used in constructing them. The massive hewn stones that had excited the wonder of beholders in the construction of the magnificent Temple, were now employed to build a Theater.

These desecrations would be sufficiently galling to the minds of the Jews, but the vindictive emperor still further insulted their religious feelings by placing the statues of idols on the site of the sanctuary, and by placing over the gate that led to Bethlehem the figure of a swine, of all animals the most abhorrent to a Jew.

He enacted a law, prohibiting under pain of death, any Jew from entering the city, or even from gazing on it from the neighboring hills; but the Roman soldiery made a gain of this edict by selling at a large price the painful privilege, not the less prized because dearly bought, of weeping over the venerable ruins, and scattering perfume over the stones of the Temple.

Adrian celebrated the subjugation of Judea by the issue of medals, one of which bears the figure of a woman sacrificing and holding two naked children by the hand. It has been ingeniously conjectured that the woman is intended to represent Judea, who consents to the sacrifice, to receive the Pagan religion, and that the naked children imply the renunciation of circumcision. There is another medal of this reign, representing Judea as a woman on her knees, stretching out her hand in supplication towards the emperor. Three children are with her, one of whom is

naked, who appear to join in their mother's entreaties.

The actual sight of Bithur where the tragic scenes were enacted, which a second time extinguished the hopes of the broken children of Israel, has until lately eluded the research of modern topography. Some have supposed it to be the same as Beth-horon, others Bethel. But it seems to have been recently identified in a satisfactory manner by the Rev. G. Williams, whose interesting words we here subjoin:

"It is a great satisfaction to have it in my power to determine beyond all doubt the site of this important position, which has so long and so strangely baffled the search of the curious. I say strangely, because its situation in the neighborhood of Jerusalem, where Eusebius has taught us to look for it, the fact of its retaining its ancient name entirely unaltered—which has even found its way into the later maps, and lastly the local traditions existing among the native Mahommedans—certainly not taught, because not known, by monks and travelers—contribute to form a chain of evidence for its identity stronger than any I met with in Palestine, excepting such as I was prepared to expect. The importance of the subject will, I trust, excuse the digression and minute detail. Having heard of the existence of a village in the vicinity of Jerusalem, whose name appeared of sufficient interest to justify a visit, I took with me a Mahommedan guide, a peasant of Ain Karim, and on Friday the 28th of April, 1843, went in quest of Bithur. Leaving the convent of the cross, and Ain Malakh, on the right, and Beit Safafa and Es Sherafat on the left, I followed the deep Wady Hannich, until, after passing the fountains of Yello and Wellager, I found a valley running into it from the left, which comes down from the neighborhood of Beit Jala. This last Wady derives its name from the village of which I was in quest; standing at the point of juncture of the two vallies. The first feature that attracted my attention, as I approached the spot, was a lofty hill, projecting into the valley which surrounds it on three sides, attached to the modern village by a rocky Isthmus. On this hill my guide pointed out Khirbet el Yehud (the Ruins of the Jews), of which he had volunteered mention on the road. Following a track down which a copious stream of water was flowing, I came to a fountain which rises above the village, having a passage cut through the solid rock to the source. In this passage I found the Sheikh of the village, and immediately engaged his services. On inquiring if there were ruins in the neighborhood, the Sheikh and several villagers who had congregated, with one voice repeated the welcome words 'Khirbet el Yehud,' pointing to the hill over against us. Under the guidance of the Sheikh I ascended to it, passing on the way some large caverns in its rocky sides, in some of which he said there was architecture; but they were blocked up, and I could not explore them.

"On reaching the summit of the hill, my guide conducted me, without the slightest hesitation, to the ruins of a 'tower' on the

north, near which he pointed out the remains of an 'old wall,' which he told me had surrounded the hill. There was also a 'second tower' on the south side, the ruins of which are very distinct, though the masonry is not striking but solid; and beneath this he directed my attention to 'a fosse,' which had been contrived by art for the fortification of this remarkable position. Surrounded by the almost precipitous valley on three sides, the hill was by nature impregnable, except on the south, where, as was said, it was attached to the modern village and the mountain region above it by a rocky isthmus. This isthmus had been cut through and a deep trench formed to guard the approaches in that quarter; and a stronger position for ancient warfare can scarcely be imagined. Having explored the spot for some time, and made my notes, I was well satisfied with the result of my visit; and was about to commence the descent, when the Sheikh pointed to the hills behind the modern village, rising to about the same height as that on which we stood, and remarked, 'They shot at them from that hill.' Who shot at whom, I enquired. 'Oh! I don't know,' he replied; it was a long while ago. How should I know?"

"Strange that the tradition of the siege by the Romans should have been handed down to this day in this vague form; among the infidels; for there are none but Mahommedans in the village; and the Greek monks at Jerusalem, to whom I afterwards mentioned the facts, knew scarcely of the existence of the village, much less of its traditions.

"The site is more circumscribed than I had expected to find it. The wall which surrounded the hill could scarcely have exceeded a mile in circuit; but this difficulty may be solved by the supposition of the tower having covered the hill on whose side the modern village now stands, and to which the isolated hill would form the Acropolis."

The traditions of the Rabbis respecting the extent of Bether are no doubt absurdly exaggerated; but it is incredible that its whole population should have been so long cooped up within such narrow limits as those above described.

Whatever solution may be offered to this difficulty, I do not apprehend that any objections can avail to set aside the evidence which has now been adduced for the identity of this site with the Bether of Jewish history; and I have as little doubt that the high region to the south of this, which I afterwards traversed on the way to El Khudr, is described by Solomon in the Canticles as "the Mountains of Bether," as the valley which bounds it on the east is still called by that name."

We may learn from the intensity of the chastisement which had fallen upon the people of Israel, God's estimate of their transcendent crime. Seventy years' captivity was the punishment of national apostasy from the worship of Jehovah; but the rejection of the mission of the Son of God, has been visited with a far heavier vengeance. Eighteen centuries of desola-

tion, oppression and contempt, have not expiated their awful sin. Robbed and spoiled, hunted like wild beasts into snares, thrown into dungeons, the victims and the prey of every oppressor, with no deliverer, no pitier, nor avenger, they remain a monument of God's righteous ire against sin, and the truth of His holy word. "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? Who will hearken and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, he against whom we have sinned? for they would not walk in His ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle; and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart. (Isa. 42: 22-25). "As the Jews from age to age," observes a commentator, "read this chapter, the Lord calls upon them to reflect on their condition, and the cause, and author of it, and enquires, 'Who, among them will hearken for the time to come?' Nor can they assign any other reason for their long continued miseries, except the hot displeasure at their obstinate rejection of their promised Messiah. But though He hath poured out upon them his indignation, yet they know not, and lay it not to heart; and their insensibility forms as striking a demonstration of the truth of the Scriptures as their desolate and unprecedented situation."

(The end).

Conference Minutes.

DESMOINES.

Conference convened in the Saints' Chapel, Des Moines, Iowa, September 1st. The district president being absent, Bro. W. T. Bozarth was chosen to preside. After devotional exercises Bro. W. C. Nirk was chosen to assist the chairman, H. A. McCoy secretary, Bro. Batten as assistant. Brethren Lyke, Freel and Johnson were appointed a committee on credentials, and Brn. Hand, Shimel and McBurney on program. The branch reports were referred to the secretary and the credentials' committee whose subsequent report was accepted. Elders' report:—J. S. Roth, organized one branch, baptized 11, and ordained a priest; W. N. Ray, J. P. Knox, J. Sayers, Geo. Shimel, baptized 2, W. McBurney, S. Longbottom, W. S. Barbee, N. Stamm, baptized 1, W. C. Nirk, W. Thompson, (by letter) baptized 4, J. X. Davis and W. T. Bozarth. Priests reported:—Evan Jones, baptized 1, Parley Batten and T. R. Williams. Teachers:—John Clark, John Coiner, (by letter), and deacons H. Lyke, Wm. Johnson and H. Pratt. Bishop's Agent's report:—On hand last report, \$239.07; Received since, \$190.35; total \$429.42; paid out \$344.69; balance \$84.73. Report and book audited and found correct. George Shimel was sustained as district president, J. S. Roth as Bishop's and book agent and H. A. McCoy as secretary. A committee of three was appointed to report to the next district conference a certain matter of difference in opinion of brethren and see if it could then be adjusted; if not to then be referred to the General Conference if the body deems best. The church authorities were sustained. Preaching by Geo. Shimel, W. T. Bozarth and J. S. Roth. Prayer and testimony

meetings Sunday morning and afternoon. A collection of \$4.30 was taken up to pay the secretary's expenses. Adjourned to meet at Boonsborough, the second Friday in March, 1889, at 7:30 p. m.

NAUVOO AND STRING PRAIRIE.

Conference met with the Rock Creek branch Saturday, September 1st, J. McKiernan president, G. P. Lambert clerk. Minutes of last conference were read and approved. Branch reports: Keokuk 43; 1 received. Rock Creek 41; 1 removed. Montrose 85; 1 baptized, 1 death. Ministry reports: Elders J. McKiernan (baptized 1), J. H. Lambert, H. T. Pitt, S. J. Salisbury and W. T. Lambert; also A. A. Hall, priest, reported. A request for information coming from a member of the former Elvaston branch, it was moved that we request the members of the Elvaston branch, now disorganized, to join other branches as most convenient. It was moved that the records of disorganized branches be placed in the hands of the district clerk to be by him sent to the General Church Recorder as soon as necessary corrections can be made on the district record. Bro. James McKiernan presented a report of personal receipts and expenditures for the past three months. The report was received. Bishop's agent, J. H. Lambert, reported: Amount due agent last report \$4.05, received since \$74.57, balance due church June 1st, 1888, \$14.32. The report was received and an auditing committee consisting of H. T. Pitt, S. J. Salisbury and R. Lambert reported amount due church \$15.75 instead of \$14.32 as reported by agent. Had examined books hastily in the absence of the agent and admitting the possibility of a mistake on their part, the report was received and committee continued with instructions to report to next conference. A Two Days' meeting was appointed to be held at Montrose, Iowa, October 13th and 14th, beginning at 10:30 a. m. The next session of conference was appointed for Burlington, Iowa, December 1st, at 10:30 a. m. Preaching Saturday at eight p. m., by Bro. James McKiernan; Sunday at 10:30 a. m., by Bro. S. J. Salisbury; Sunday at eight p. m., by Bro. James McKiernan. Social and sacrament meeting Sunday at 2:30 p. m., in charge of Brn. S. Ferris and R. Lambert. Conference adjourned per resolution.

AUSTRALIA.

Minutes of conference held at Hastings, Victoria, June 16th: Conference called to order by Apostle T. W. Smith who occupied the chair by vote of meeting. E. McGurk, secretary *pro tem.*, W. J. Trembath, assistant. Minutes of last conference read, amended, and approved as amended. Report of Queensferry branch read and referred to branch president for full particulars of all changes. Report of Leopold branch read and approved. The president of Leopold branch reported that unity and good will prevailed among the members. Increase of two since last report. The president of Hastings branch being absent through illness, Bro. Woolley reported no alterations. A letter from Bishop G. A. Blakeslee was read confirming Elder McGurk's appointment as Bishop's agent for district of Victoria. District president's report read and approved. Brn. McIntosh, Woolley and Grayden also gave satisfactory reports of their labors and of the state of the work. Ordinations: Bro. G. W. Hailey was ordained a priest and Bro. J. Grayden a teacher, both by Elder T. W. Smith. A vote of thanks was tendered to Brn. and Sisters Carmichael and Grayden for kindness rendered. Brn. Jones, McGurk and Read were sustained in their respective offices as district president, Bishop's agent and district secretary. All the authorities of the church were sustained. Preaching by Brn. T. W. Smith, D. McIntosh and W. J. Trembath. At the prayer and testimony meeting held on Sunday morning the gifts of the Spirit were manifested in tongues, interpretation and prophesy, causing the hearts of all to rejoice. Financial reports: Queensferry branch £12 15s. 6d.; Hastings £6 10s. 3d.; Leopold £1 14s.; total £20 19s. 9d. Bishop's agent reported £2 in hand. Officers present: 1

apostle, 3 elders, 4 priests and 1 teacher. Adjourned to meet at Queensferry, Saturday, October 20th, at 10:30 a. m.

Miscellaneous.

CHRISTADELPHIAN DISCUSSION.

Editor *Guardian*:—I do not know whether anyone has communicated Friday's debate or not. In reference to Mr. Norton wandering, as was reported to you, it was done purposely, to bring out the Christadelphian doctrine, for I knew the proof I should bring to bear would be more than the Christadelphian doctrine could stand. As for the question time of my opponent, the question was so ridiculous such as, "What is man?" Answer: "A human being." "What is a monkey?" My answer: "It is a ridiculous question." "What is an elephant?" Answer: "A large animal." (I do not know whether I said with a trunk or tail). Seeing the foolishness, I refused to answer, and also to question him on the first night, and in my last speech I gave him notice to prepare for the next night. The following Scripture texts formed the basis of my first speech on Friday last:—Matt. 10: 28; Luke 14: 19-31; Luke 23: 39-43; Matt. 17: 1-13; Mark 9: 2, 13; Luke 9: 28-36 (see Moses' death, Deut. 34: 5-6); St. John 5: 25; Matt. 22: 31, 32, and 6: 47-51; 2 Cor. 5: 1-10; Phil. 1: 21-24; Heb. 12: 23, 24; James 2: 26; Rev. 6: 9-11. When my turn came to question my opponent on Matt. 10: 28, "And fear not them which kill the body, but are not able to kill the soul; but rather fear him that is able to destroy both soul and body in hell." Question 1: "According to this text, has man got a spirit or soul that lives after he is killed by another?" He hesitated. "You must answer, yes or no." "I suppose he has." Question 2: "Had the rich man a soul, together with Abraham and Lazarus, and were they conscious?" This he was also obliged to confess. Question 3: "What about Moses and Elias? (Matt. 17: 1-13) We have the account of Moses' death at Deut. 34: 5, 6; were these men conscious?" "Ah, that was only a vision." "Vision or not, they came to tell him what death he should accomplish at Jerusalem; was Moses conscious then?" "I suppose he was." "Yes, so I say." Question 4: (Phil. 1: 21-24) "Would Paul have been conscious if he had departed then, and if not, he would have been worse, instead of far better?" I forget the answer, but the question is plain enough. Question 5: (James 2: 26, "For as the body is dead without the spirit") "What is it that lives?" Echo answers; he did not. Question 6: (Rev. 6: 9-11) This he did not like to answer, saying the Revelations required a lot of thought before an answer could be given. "Oh! but, as my question time is nearly up, you must answer it now. Now, were the slain conscious, or not; answer yes or no?" He said, "I suppose they were." "That is my point," I said. There were two speeches after that, and then, at my request, a vote was taken from the audience for each opponent. For the Christadelphian, 11 votes; for C. D. Norton, 22 votes. I think, in all fairness, as you published the first night's debate, you will give to the public my side of the matter.

Respectfully yours,

C. D. NORTON.

WINTON, Eng., Sept. 10th.

A HINDOO WOMAN'S CREED.

The Pundita Ramabai, who has been visiting Boston, and who has more lately been with Miss Willard, at Evanston, Illinois, and who is preparing to return to India to engage in teaching high caste Indian women, does not find it easy to tell what denomination she belongs to. A reporter asked the question, and she answered: "I belong to the universal church of Christ. I meet good Baptists, Methodists, Episcopalians and presbyterians, and each one tells me something different about the Bible. So it seems to me better to go there myself and find the best I can. And there I find Christ the Savior of the world; and to Him I give my heart. I was baptized when in England, and I commune with all Christian

people who will allow me to do so. I do not profess to be of any particular denomination, for I would go back to India simply as a Christian. To my mind it appears that the New Testament, and especially the words of our Savior, are a sufficiently elaborate creed. I believe as the Savior has told us, and His message through John has come to us, that God is a Spirit, is light and love; in His threefold nature He creates, illuminates and pervades the universe, that Jesus His Son and Servant, the Apostle of our faith, was sent by Him to be the Savior and leader of His children; that as many as believe on Him have the right to be the sons of God, and that the Holy Spirit is our guide and comforter, the great gift of God through Christ, that there is but one church, and that all who acknowledge Jesus as their Savior are members of that church. I believe that whatever is needed for my salvation will be given me, and I pray earnestly that God may grant me the grace to be a seeker and follower of truth and a doer of His will. In Boston they said I was a Unitarian; I told them I was not. Neither am I a Trinitarian. I do not understand those modern inventions at all. I am simply a Christian and the New Testament teaches me my religion."—*American*.

CONFERENCE NOTICES.

The Texas Central district conference will convene Friday, November 9th, instead of October 19th, as erroneously announced. All interested please note the date, November 9th.
By order of District President.

MARRIED.

BARMOR—WALKER.—At the residence of Bro. Benjamin Jones, Mendon, Kansas, by Elder W. S. Taylor, Bro. Orvil M. Barmor and Sr. Alice Walker. Dates not given.

DIED.

MOLESWORTH.—At Birmingham, England, January 30th, 1888, after a long and painful illness of consumption, Miss Jane Molesworth, aged 18 years. She was a true and faithful Saint. One bright Sunday afternoon in August, her mother was looking on the sky; the heavens opened and she beheld paradise brighter than the sun, and therein was Jane, clothed with a fullness of joy. She exclaimed, "I would not exchange my position for all the world you are in."

I stood by the grave of my daughter, who's gone
To a brighter and happier sphere;
I sighed, but I felt in my heart not to mourn,
For the loss of my loved one so dear.
As the azure blue flower that hangs near her tomb,
Shedding fragrance and beauty around,
May be plucked from its stem in the prime of its bloom,
And its leaves wither low on the ground.
Thus my dear one was called in the springtime of life,
Her spirit escaped from its clay;
Has soared far aloft from all sorrow and strife,
And commenced a more glorious day.

ALLEN.—At Lamoni, Iowa, on the morning of October 11th, 1888, sister Eunice A. Allen, aged 15 years, 6 months, and 12 days. Her death was caused by a gasoline disaster, her clothing taking fire from the burning fluid. She lingered twelve days and suffered much. She became a member of the Church July 7th, 1885, being baptized by Elder H. A. Stebbins, who also officiated in the funeral services at the house and grave on October 11th.

DUNCAN.—At San Jose, California, August 26th, 1888, of paralysis, Bro. W. T. Duncan, aged 53 years. He was born June 10th, 1835, in Rhea county, Tennessee. Was baptized and confirmed May 10th, 1885, at Webb City, Missouri, by Elder John T. Davis and was by him ordained a priest June 20th, 1886. He removed by letter from Webb City branch September 10th, 1887. Funeral from his late residence in San Jose, August 27th, 1888; discourse by Elder D. S. Mills, from Job 14:14 and 19:23, to a large concourse of sympathizing friends and neighbors, who on a short acquaintance had learned to love and honor him for his integrity and noble saintly virtues. He was a living light to all around him. May his bereaved family emulate his virtues by following Christ. Our brother bore strong testimony to the truth, in the light of which he lived and died in the Lord; being perfectly reconciled

and ready to depart in peace. Was buried under the auspices of the A. O. U. W., of which he was an honored member and from which order his otherwise destitute family receive the handsome sum of two thousand dollars. His family propose to return to Webb City shortly to live.

MENZIES.—At Scranton, Kansas, September 27th, 1888, after an illness of ten days, Walter Menzies. He was born December 4th, 1887. Funeral services by Elder E. C. Brand.

LARSON.—Sr. Martha Johnson Larson, born in Denmark, May 7th, 1831; died at Omaha, Nebraska, August 10th, 1888. Funeral service by E. Rannie, Jr.

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Price per year \$1.25.
M. Walker, Editor and Publisher.

The following is the contents of the Autumn Leaves for November.

Home Conversations.—November Cluster of Memory Gems.—Salvation.—The Poor Widow's Offering.—Under the Lamp-light.—Our boys and girls.—Autumn Leaves from the Tree of Poetry.—Why are we Tempted.—Free Seat.—With the Church in an Early Day.—The Story of the Book of Mormon.—Why I Came to Independence.—Incidents in the Life of one of Earth's Pilgrims.—Leaves from Palestines.—Papa's Letter.—Helpful Hints and Suggestions.—By Loss Comes Gain.—Late Autumn.—Drift-wood.—Uncle Pompey's Slide Down the Roof.—God Made the Rest.—From Malachi to Matthew.—Elijah Banta, with Portrait.—Editor's Corner.—Round Table.

AUTUMN LEAVES,
Prospectus for 1889.

TO OUR FRIENDS AND PATRONS.

With the next issue of AUTUMN LEAVES the volume for 1888 will close, and your next number will begin the new volume. Before entering upon our work for another year we wish to express our heartfelt thanks to you for the support and encouragement given us in our labors the past year. To this support and encouragement the periodical is indebted for its existence; and in reality, it is not our work any more than it is yours; and in the great day of reckoning there will be a sifting and readjustment of debit and credit which will upset many a nicely balanced sheet, by transferring credit to names which have not appeared thereon, and subtracting or utterly cancelling those which in their prominence have had entirely too much placed to their account. Let us thank God for this, and take courage, for we know that our God will reward each one faithfully and fully; not only for what he has done, but for that also which he had in his heart to do.

WHILE GRATIFIED

with the success of the past year, we do not feel that the permanent success or continued life of our Magazine is yet assured. The slight advance in price which we have been compelled to make may not meet the approval of all, and yet we can not think that any friends of the work will make this an objection. Some who have had the Magazine to examine during the past year, may not be as well pleased with it as they hoped to be, and for this reason wish to discontinue it. For reasons like these it behooves those who are interested in the work and desire its continuance, to put forth an effort in its behalf. Our subscription list this year ought to reach at least three thousand. Every day the church is enlarging her borders; and this, if reached, would be a small circulation in a church of twenty or twenty-five thousand members.

We make no promise for the future, save what we have made in the past. If our work falls below your expectation, it will be because we fail after having done our best to succeed. No one can honestly pledge you more than to do their best.

ONE PROMINENT FEATURE OF THE
NEXT VOLUME

will be extracts from a very rare and voluminous work, "Kingsborough's Mex can Antiquities." These articles will be contributed by Elder S. F. Walker, who during a recent visit east had access to this work and copied largely therefrom. Its author, son of the English Earl of Kingston, died in 1830, (memorable date) after having spent his life and a large fortune upon this work, which shows, beyond the possibility of a reasonable doubt, that Ancient America was occupied by Hebrews. We are thankful to be able to present to the church a knowledge of the existence of this work and extracts therefrom, for by this and other kindred means we learn as plainly as facts can demonstrate, that long before the coming forth of the Book of Mormon God was providing means to establish the proof of its origin and authority, thus leaving those who reject it and his latter day work without excuse in the day of judgment.

TO OUR OLD SUBSCRIBERS

we say, that it will be a great saving of time and trouble to us to receive the renewal of your subscriptions before the 15th of December, as it will obviate the dropping of your names from the mailing list, and the replacing of them should you afterwards send us your names. All parties renewing their subscription before that date can send the money at our risk and expense, if sent by bank draft, express check or, best of all, post office money order. Send the amount of subscription, less the cost of the draft, check, or order and you will be credited with a full year's subscription. This offer does not hold good for less than one year's subscription. Do you wish to obtain

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TO THE TRAVELLING MINISTRY.

desiring the Magazine, we shall be pleased to send it without cost, to themselves or families upon application by postal card, asking only that they interest themselves in obtaining subscribers and otherwise as heretofore helping to sustain the work. To such we will also allow the commission offered above.

There is a way by means of which

OUR FRIENDS CAN AID US GREATLY

in extending our circulation, and possibly be the means of bringing the work to the knowledge of some one who otherwise would never know of its existence. The Christmas-Tide is coming and you are in the habit of exchanging tokens of love and good will with your friends at this season. Send them this year a series of the Magazine; and what its monthly visits may accomplish, eternity will reveal. If you have no friend to whom you especially wish to send it, then subscribe for an extra copy, and either name for yourself, or ask your missionary in charge to give you the name of some worthy family, too poor to subscribe, but to whom the Magazine would be a blessing.

During the past year we have learned that the Magazine has been read by many outside of the church, in many instances removing prejudice and opening the way for the preaching of the gospel. To God be the glory, and may the means of usefulness in the church be multiplied until the kingdoms of this world "become the kingdoms of our Lord and his Christ."

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—OF—

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Lamoni, Iowa, October 27, 1888.

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, Oct. 27, 1888

THE REUNION.

THE Annual Reunion in western Iowa, was this year held at Missouri Valley, Harrison county, Iowa, the camp being on the Fair Grounds a mile west of the railway station and business center of the city. The citizens gave the committee the use of the grounds free of charge, and arrangements were made to make them as suitable and convenient as possible. Water was abundant, wood convenient, hay plentiful and good; and supplies for the outer man provided for by booths and eating stands sufficient for the need. The police regulations were good and the force efficient. Peace reigned from first to last, with scarcely an exception. In addition to those appointed by the Reunion itself, the marshal of the city notified Bro. Frank Garner, in charge of the police on the grounds, that in case help was required to call at once on him and it would be given. We are pleased to state that there was no necessity, good order prevailing during the meeting.

The minutes of the meetings are given elsewhere, from the notes of Bro. S. B. Kibler, one of the secretaries chosen at the opening services. Bro. P. Cadwell, chairman of the locating committee, and W. C. Cadwell, of the tent committee and one of the secretaries, were present at the first; but were called away on Tuesday by business exigencies, and did not again attend. The Editors of the HERALD were called to take charge; Bro. Blair was present from the opening, Bro. Smith not arriving until Tuesday; both were in attendance from that till the close.

The preaching was up to the standard in excellence, and the prayer and testimony meetings were marked by an unusual degree of spirituality; tongues, prophecies and testimonies gave evidence of marked advancement in grace and spiritual growth. The attendance was not quite so large as last year, but was fair; many new faces

being present. Seventeen were added by baptism; some promising young men being of the number.

MINUTES OF ANNUAL REUNION.

THE Committee appointed by the Reunion last year to locate grounds selected the Fair Grounds at Missouri Valley; where on October 6th at 2 p. m. the first meeting was called to order. Presidents Joseph Smith and W. W. Blair were chosen to have charge. Prayer was offered by Elder Joseph R. Lambert, after the singing of a hymn. W. C. Cadwell and S. B. Kibler were chosen secretaries. Frank Garner was appointed marshal with the authority to select a chief of police and as many assistants as he should need. Bro. Mark H. Forscutt, was appointed chorister. The meeting was then addressed by Pres. W. W. Blair; "Let us walk in the Light" was sung; benediction was pronounced by Alexander H. Smith and adjournment was had until evening at 7: 30.

The order of exercises was the same as last year; prayer and testimony at 8: 30 in the morning, which held until 10: 30; preaching at 11, and at 2: 30 and 7: 30 in the afternoon; except on Sunday, when the evening service was at 7: 00.

On the evening of the 6th the tent was fairly filled, and after the hymn "O, Lord, Thy people bless;" Bro. Robert M. Elvin led in prayer; hymn 471 was sung and Elder Joseph R. Lambert preached the first sermon of the Reunion. His text was from 2 Timothy 4:2. "Preach the word; be instant in season," etc., together with 1 Peter 1: 22 and Ephesians 1st. From these he delivered an excellent discourse, which was well received. His exhortation to the people was: To the Saints to live upright, consistent lives; to the enquiring and those out of Christ, to seek the Kingdom; examine the things presented by the elders of the Latter Day Saints and make the wise choice.

At the close of the meeting the Doxology was sung; and the benediction was pronounced by Bro. W. W. Blair.

OCTOBER 7th, SUNDAY.

Bro. Jonas W. Chatburn had charge of the morning prayer service. The usual song and prayer opened the meeting, during which many offered prayer, many bore testimony, tongues were manifest and prophecies uttered; the Spirit being with the people, a joyful season was had by the Saints in attendance.

At the hour of eleven the Saints and friends regathered at the tent and sang: "With thankful hearts we meet, O Lord." Prayer was offered by Bro. A. H. Smith; and the morning sermon was preached by Bro. W. W. Blair from the 10th Psalm;

and was a review of grounds occupied by the church, upon the main questions of faith involved in the controversy between us and the religious bodies.

We believe in the Bible, so far as it is correctly translated. As an instance of what this might mean he cited, that in one version it is stated that woman has not the right to speak in the church; but that in a later and better translation it is given that woman has not the right to rule in the church, notwithstanding she has the right to speak. He gave several citations where woman had not only spoken but had done active and effectual work in and for the church of God and his people.

We believe also in the divinity of Christ. That he was both man and Christ; possessed of deity as well as manhood.

We believe that the church must be organized in accordance with the plan laid down in the New Testament; viz.: apostles, prophets, and other officers, with the signs confirming the believers. No man has the right to say that any one of the ordinances is not needed. The church of the Latter Day Saints is not a new church, but the old church renewed.

We believe that all men were created free and equal, male and female, black and white, without distinction of race, color or sex. For this belief we have suffered bitter persecution. But it has been so clearly stated that no man need err. It was for this reason that in the dark hour of the late rebellion the Saints had no difficulty, or misunderstanding, knowing that the black man must be made free. We believe that all should obey the laws under which we live, and that they should be obeyed to the letter. He read Doctrine and Covenants, pages 231 and 177, concerning the duty of Saints toward the law as citizens. He urged that in view of the declarations in our church rules of government we should be free from the accusation of being polygamists, and quoted from pages 146 and 147 of Doctrine and Covenants, in support of his statement. In the matter of marriage the church had been grossly misrepresented, giving reasons and proofs in support of the position taken. He also presented the views of the church, resulting from the teaching of the revelations of God to the church, concerning temperance, the use of tobacco and other things named in the Word of Wisdom; insisting that by reason of the goodness of God and his revelations unto the church, we were in the declarations of belief many years in advance of church reformers of the day. The move for temperance would surely triumph, and he prayed God that the time might speedily come. He urged the Saints to faithfulness in the doctrine they had embraced.

"Jesus, we look to Thee," was then sung, and benediction was pronounced by Bro. A. H. Smith.

After coming together at 2:30 in the afternoon, the Saints sang the hymn, "I ask not now for gold to gild." Bro. Jonas W. Chatburn offered prayer. "All hail the power of Jesus' name" was sung, and Bro. Mark H. Foscutt was introduced to the assembly; and from the text, "What shall I do to be saved," as offered to the brother in charge by some one who desired it spoken from. The brother in his argument presented the Gospel as the saving power in Christ, and argued that as it took both body and spirit to constitute the man in his entirety, the salvation desired saved both. He quoted Mr. Robert G. Ingersoll as saying that if he worshipped a God who fulfilled a part of his promises here and a part hereafter, he could not trust him, &c.

Hymn 224 was sung and the congregation dismissed with benediction by Bro. J. W. Chatburn.

The Secretary's minutes have no record for the evening services of October 7th.

MONDAY, OCTOBER 8th.

The morning prayer service was in charge of Brn. James C. Crabb and Hyrum O. Smith, and was such as to cause the Saints to rejoice in the truths of God.

At eleven, Bro. Charles E. Butterworth spoke from Paul to the Hebrews; the services being in charge of Bro. Charles Derry. The text, "Stand fast in the liberty wherewith Christ hath made you free." The speaker urged the necessity of each working out his own salvation; not failing because some others should fall and become castaway. Says the speaker, "We have the testimony of many to the divinity of this latter day work who have sealed that testimony in their blood in Missouri and Illinois, in addition to the testimony of the three and the eight witnesses to the Book of Mormon."

Song; and the benediction by Bro. W. W. Blair.

The afternoon service was in charge of Bro. Joseph R. Lambert, and the sermon was by Bro. Charles Derry, from John 17:3. "This is life eternal, that they might know God and Jesus Christ whom he hath sent." The sermon was listened to with close attention; the speaker was earnest and fervid, and the impression was good.

At the close two offered for baptism.

The evening service was opened by singing "Home, home shineth before us;" the prayer was offered by Bro. W. W. Blair, who also delivered the sermon, using Hosea 12:13 as text. Benediction was by Bro. J. R. Lambert.

At the morning service, October 9th, Bro. John Pett presided. At this session, after the opening exercises seven of the members offered prayer, seventeen gave their experience and bore testimony, and one spoke in tongues, the interpretation of which was given. Bro. C. Butterworth pronounced the benediction and the meeting dismissed.

Bro. Hyrum O. Smith presided at the morning preaching service. Bro. John A. Davis preached the sermon; the text being 1 Cor. 12:1. The sum of the argument

was that as all other things known to man were governed by and were subject to law; so man in his spiritual affairs must be in like manner subject to law, and this law as all others must emanate from God. The spiritual law to which man became subject was productive of spiritual fruits, which clearly manifested their origin; as the apple produced its kind, other seeds their own sort, but not until the processes of planting, growth and fruitage had all occurred. The law of God should prevail, the faith declared by Christ and not the creeds formulated by man should have our allegiance. Bro. Davis is a young man just entering on ministerial work, and his effort was good and was well received. Benediction by Bro. R. M. Elvin.

Bro. James C. Crabb occupied the afternoon hour, from Christ's saying: "Upon this rock will I build my church," found in Matt. 16:13. The argument was that after Jesus had chosen his twelve from the disciples, he called them apostles, hence disciples are not necessarily apostles. He commissioned them to preach the gospel and induct men and women into his kingdom. The church being builded of Christ is not and will not be completed in its fullness so long as there is a son or daughter of Adam's race to be saved, or added to that church in this world, or the world to come.

After the benediction, which was pronounced by Bro. Charles Derry, the congregation went to the water side, where Bro. Charles Derry baptized the following named, Ida May Bradfield, Elizabeth Bush, Mary Hall, Mary Balfour, and Carrie Tiltson.

The tent was full to overflowing at the evening service. Prayer was offered by Pres. Joseph Smith, who had arrived during the day; and Bro. Mark H. Foscutt delivered a most timely and interesting discourse from Rom. 7:6. "He that is dead is freed from sin." Context: "Shall we continue in sin that grace may abound? God forbid." The argument was that baptism was essential unto salvation and that immersion in water was the only scriptural and ordained mode of baptism. At the close of sermon Bro. Blair followed with brief remarks. Benediction by Bro. J. Smith.

The minutes of the later sessions were received too late for this issue, but will appear next week.

We also publish the following account of the Reunion Camp Meeting sent us by Bro. W. W. Blair:

This meeting assembled October 6th at Missouri Valley, Iowa, and remained in session till the morning of the 15th inst., during which time there were twenty-five sermons delivered, nine prayer and testimony meetings, seventeen baptisms and a number of children blessed. With the exception of the first evening the best of order prevailed. Some parties "of the baser sort" were only warned by the presiding authorities, and they removed from the grounds under the direction of the po-

lice between ten and eleven p. m. This notice served to inform all vicious persons of the treatment awaiting them if they disturbed or menaced the quiet of our assemblies. The character of the sermons was of a high Christian order, the symmetry of the entire series was well preserved, there being a well chosen variety in respect to subjects and manner of discussion, all tending largely to the edification of the hearers.

The number in attendance was not so large as for the three former reunions, owing in part to the lateness of the season, and especially to the prejudice entertained by many against locating the meeting on Fair grounds and so near a railroad and railroad town. But much of this prejudice was found to have but little justifying cause, except in the whistling and clatter of passing trains.

The weather, except the last Sunday, was bright and clear, but on that day it rained quite steadily, deterring many near and far from attending. As it was the large tent was filled to its utmost capacity, and not a few could find neither sitting nor standing room during the preaching services. Many of the citizens of the town and adjacent country did what they could to make the meeting a success, and the newspapers of the town extended courtesies in publishing fair reports of the exercises.

These reunions are fruitful in good results, both in preaching the gospel to the unconverted, and in confirming and edifying the Saints, and also in unifying and moulding the ministry in doctrine, spirit, manner and method; for the elders "teach one another the doctrine of the kingdom" as commanded of the Lord in the Doctrine and Covenants.

Besides all this, there goes out from these meetings influences mighty for good, both in allaying prejudice, and in promulgating the great fact of a restored gospel and church, arresting the attention of the public in a most favorable and effective manner, thereby forwarding the great work of God.

The spiritual gifts were manifest abundantly and to edification, and the Saints enjoyed richly "the spirit of love, of power, and of a sound mind," consequently there was but little "wild-fire" in either testimony, tongue, or prophecy. Some prophesied and exhorted and warned and encouraged, with words of grace and searching force; others spoke in tongues and interpreted, and others sang in tongues and interpreted, causing the hearts of the Saints to swell with gladness and thanksgiving. "Truly God is good to Israel, even to such as are of a clean heart." "Thy way, O God, is in the sanctuary; who is so great a God as our God? Thou art the God that doest wonders; thou hast declared thy strength among the people." We heard of none who were not well pleased with the session, from first to last, and not a few pronounced the meetings the very best they ever attended.

The next general reunion will be held next fall in Bro. Henry Garner's grove, ten miles north of Missouri Valley and

four miles east of Mondamin. The matter is placed in the hands of a competent committee, and we may be assured that no reasonable effort will be spared to make it a success.

THAT LETTER FROM INDEPENDENCE, MISSOURI.

NOT long since the *Deseret News*, had in its columns, a letter from Andrew Jensen, Edward Stevenson and Joseph S. Black, elders from the Utah Church, who have lately been visiting Independence, Richmond and other places in Missouri. In this letter occurs the following:

"Some years ago the Josephites invited them to appoint a committee of three to meet with a similar committee in behalf of the former, for the purpose of adjusting the differences existing between the two factions in doctrinal matters. The two committees met and the Hedrickites (so our informant stated) were given an opportunity to join the Josephites unconditionally, the small difference in their religious belief being considered of no consequence by the committee representing the Josephites. The Hedrickites, however, disgusted with the proposition, declined, as it was evident their friends were simply planning to become possessors of the temple lot, in consideration of which they were willing to overlook technicalities in point of religion. Failing in this attempt, we were also informed the Josephite faction have recently given notice that they will enter suit against the Hedrickites for the possession of the lot, but the latter say they are prepared for them, and that they will not find it so easy to get possession of the temple lot in Independence as they did the Kirtland Temple in Ohio, a few years ago."

It is somewhat unfortunate for these men from Utah that other men than those from whom they receive their information are informed in regard to the committee appointed by the Josephites and the work done at the conference of the committees referred to by them in their letter.

The following letter from Richard Hill, president of the Hedrickites, in Independence, will sufficiently answer for the Josephites, so far as the offer of an unconditional reception of the Hedrickites into the Reorganized Church is concerned.

It so happens that the conference between these two committees, one for the Reorganization, and one for the Hedrickites, or Church of Christ, was not the first effort to reach an understanding of views between the two bodies, with an idea to an adjustment and possible unity; neither of which was especially sought by the Josephites.

At a conference held at Mission, LaSalle county, Illinois, in the month of April, 1862, Elder Granville Hedrick and two others of the Church of Christ, Mr. Hedrick then being their president, attended, and at their request, Mr. Hedrick was permitted to make a statement of the views and position held by them. At that time Mr. Hedrick and his people refused to accept a portion of the Doctrine and Covenants, and two or more doctrines, tithing being one of them, as we believe; placing the dividing line in date before and up to

which the revelations in Doctrine and Covenants were genuine and of divine origin, in the year 1834, just at what day or month we did not learn; all coming after 1834 were to be rejected. This was the view then stated to the Reorganization by Mr. Hedrick, and it was done in such specific terms that the elders of the Reorganization could not entertain the proposition for a coalition. The answer to Mr. Hedrick and those with him at that time was made by Joseph Smith on behalf of the Reorganized Church, and was that having specifically affirmed a belief in the revelations contained in the Book of Covenants as accepted and published by the church prior to Joseph Smith's death, the Reorganized Church could not and would not accept any proposition which required an abandonment of any of those revelations, and had no compromises to offer to any faction or body of believers in the Book of Mormon and the mission of Joseph Smith. That we knew of no one whom we deemed qualified by the direction of the Lord to point out those revelations in the Doctrine and Covenants which ought to be received and those which should be rejected as unworthy of belief. Mr. Hedrick to this stated that if such was the position assumed by the Reorganized Church, and it would not modify such view, further conference between the two bodies was unnecessary.

We are not aware that any illfeeling was engendered in either party at that conference; nor was there any occasion for any.

The consultation between the committees appointed by the Josephites and Hedrickites to which Messrs. Jensen, Stevenson and Black refer; was the result of private conversations between Mr. Richard Hill, George Hedrick, George Frisby and others of the Hedrickite brethren in Independence, and Stephen Maloney, Frederick C. Warnky, John Brackenbury and some others of the Josephites, all conducted in apparently the best of good nature and feeling. In these conversations the question was suggested whether it would not be a good thing for the two churches to each appoint a committee for the purpose of an interchange of views with a view to a possible agreement. The matter was presented to the conference of the Reorganized Church of Jesus Christ and Elders W. W. Blair, F. C. Warnky and S. Maloney were appointed on their behalf; and as we understand, Elders Richard Hill, George P. Frisby and George F. Hedrick on the part of the Church of Christ. At the first meeting of these two committees, held at Elder Warnky's house, Richard Hill, of the Hedrickites, alone was present on their part. The subject was talked over, amicably and quietly; the views of both parties, and the positions on different points of doctrine, were stated as understood by those composing the committees. No agreement was reached. The committees separated, each reporting to its respective body, after which a subsequent meeting was held at the house of Stephen Maloney at which Bishop G. A. Blakeslee, W. W. Blair and S.

Maloney of the Josephites, and Elders Hill, Frisby and Hedrick of the Hedrickites were present. Upon presentation it was discovered that the same division in date before which the revelations in Doctrine and Covenants were entitled to credit and after which they were to be rejected, was held to by the elders of the Church of Christ, the date being given as 1834.

The Reorganized Church of Jesus Christ could not consent to accept such position, and the Church of Christ could not accept the whole book. The committees separated with this understanding, with apparent good feelings of both sides. Nothing was said or done at either meeting that we heard of at the time to create bad feeling.

The statements made by Elders Jensen, Stevenson and Black in reference to an offer made by the Reorganized, or Josephite Church to receive the Hedrickites, or Church of Christ without conditions, and that the Hedrickites regarded it as an effort to get possession of the temple lot, were matters of news to us, and to every member of the committee on the part of the Josephites, as well as to all the members resident at Independence at the time, and who knew of the conference between the two bodies. There is not a particle of truth in the statement that an offer was made by the Josephite committee to receive the Hedrickite brethren without condition; nor was there any proposition submitted by that committee to abate one item of the faith of the body, for the sake of a unity between the two. There could be nothing of the kind from the very nature of the positions taken; the Reorganization accepting the Book of Covenants as published from 1835 to 1846, and even so late as 1876, for no change was made in any of the editions of that book until the fall of 1876, when there was an edition published by the Utah Church from which the section on marriage was expunged; and the Church of Christ, as the Hedrickite brethren call their organization, accepting the revelations given as early as 1834 and rejecting the rest. This difference is by no means a slight one; and the issues involved are not easily set aside. There is no disposition upon our part to disparage the men composing the Church of Christ at Independence; they are as entitled to their views as we are to ours; they are regarded by us as holding to their opinions honestly; their acting president, Richard Hill, is a fair minded earnest man, who states his opinions quietly and in a kindly manner, and has the good will and respect of his neighbors. Such a man does not change his position hastily, or without careful consideration. The men who represented the Reorganization on their committee are men of almost life long devotion to primitive Mormonism, and are by nature and cultivation men of kind character; they would not in any way needlessly injure or insult a fellow man because of a difference of belief, much less men of such disposition as Elder Hill.

We can scarcely help believing that the statement made by Elders Jensen, Stevenson and Black in which they attribute an

improper motive to the action of the Reorganization in appointing their committee was born of the spleen that would give rise to the wish that such should have been the motive; and a sort of gratification in the thought that possibly if the Josephites should seek to obtain possession of that portion of the temple lot now held by the Hedrickites, the latter would make it much more difficult to accomplish than did any one in the case of the temple at Kirtland; for in the latter case there was no adverse plea, although the Utah church was notified of the action sought. We venture the opinion that when the so-called temple lot at Independence, (or any other spot of earth) shall be wanted by the Lord for the accomplishment of any of his divine designs the possession of that spot will be easily acquired by whoever the Lord may command to do a work there. We believe that Elder Hill, at least, of the Hedrickites, is also of this opinion. If the work which revelation and traditional teaching among the elders seems to point out to be done in Jackson county is to be done by the church practicing polygamy in Utah, and it is so decreed by the Lord; then neither Josephites, nor Hedrickites will be permitted to stay or hinder that work, no matter how factiously, or honestly they may oppose it. If that work is by design of the Lord to be done by those holding to the views of Granville Hedrick, and now called the Church of Christ; then neither the Utah polygamous church nor the Reorganized Church of Jesus Christ will offer a successful hindrance to such work. And if it shall have been so decreed of the Lord, that the people of the Reorganized Church, who believe themselves to be the people of the Lord, and to have the best right to be known as the Church of Christ as instituted through the angel's message in these last days, are to be the people to do a work requiring the building of a temple; then in that case neither the Hedrickites, nor the followers of Brigham Young, Granville Hedrick, or any others may, or can make a successful opposition to it. And we feel quite safe in saying in behalf of the people whom we represent that should the Lord require that work to be done by any other people than themselves they will not by word, or deed attempt to hinder; but will say; Amen; the will of the Lord be done! We ought to feel safe in believing in reference to those in Utah and those in Independence, Missouri, who profess faith in Mormonism, but have none in Joseph Smith's sons, nor confidence in the work they are doing, that they too would feel the same in regard to such work; that if it was required at other hands than theirs, by the will of God, they would say, "Amen; the will of God be done!"

The temple lot originally, was a tract of some fifty-three acres in extent; the portion occupied by the followers of Mr. Hedrick is less than four acres. The Josephites have a lot, as much within the original tract as this four acres, but not the spot supposed to have been dedicated to the building. On this lot there is in process of erection a building that when done will

seat over a thousand people; and it is a perfectly safe prediction that when that building shall be ready for dedication, whether that be at an early or a remote date from present writing, it will be filled with a host of believers in the latter day work, who accept the work done by Joseph Smith as left on record by himself, and who are not willing to sacrifice any portion of their faith for the sake of members, or accept what is subversive of and destructive to the primitive doctrines found in the new covenant. They propose to do the work which they believe assigned to them of God; no matter what the opinion of other men respecting that work may be. If God has designed work for others to do, let them see to it that they do that work; but this is not a day, nor a time for standing still. It is the period for work—gospel work—and we have neither time nor disposition to quarrel about who shall build the temple, or who shall erect the walls round a temporal Zion. A people are to be prepared for the coming of Jesus, and that is within the pale of our work; whatever else may lie without. If we do this faithfully and well, we need have no fear about any other necessary work to be done; it will be done in due time, whether by us, or others. And, if the future may be judged of the past, it is far more likely to occur that the Lord will choose active workers to perform his commands, rather than idlers who stand croaking in the way. "Faithful is that servant, whom when his Lord cometh he shall find so doing."

INDEPENDENCE, Mo., Oct. 7th, 1888.

To the "Deseret News," Utah:—In the letter of Messrs. Andrew Jensen, Edward Stevenson and Joseph S. Black, published by you in your issue of September 25th, they represent that in the conference of the committees of the Josephites and Hedrickites, mentioned by them, the Josephites proposed to receive those of the Hedrickites unconditionally, as follows:

"SOME years ago the Josephites invited them to appoint a committee of three to meet with a similar committee in behalf of the former, for the purpose of adjusting the differences existing between the two factions in doctrinal matters. The two committees met and the Hedrickites (so our informant stated) were given an opportunity to join the Josephites unconditionally, the small difference in their religious belief being considered of no consequence by the committee representing the Josephites. The Hedrickites, however, disgusted with the proposition, declined, as it was evident their friends were simply planning to become possessors of the Temple lot, in consideration of which they were willing to overlook technicalities in point of religion. Failing in this attempt, we were also informed the Josephite faction have recently given notice that they will enter suit against the Hedrickites for the possession of the lot, but the latter say they are prepared for them, and that they will not find it so easy to get possession of the Temple Lot in Independence as they did the Kirtland Temple in Ohio, a few years ago."

I was myself the only one of the committee on the part of the Hedrickites who attended the conference so appointed between us and the Josephites, at its first session; and I hereby state that no such offer was made by the Josephite Committee. The differences of belief were talked over, and were discovered to be of such a nature that no

agreement was reached; and the two committees parted in good feeling.

Subsequently to this I reported to my brethren, the other committee to theirs, as I suppose, Brn. W. W. Blair, G. A. Blakeslee and S. Maloney of the Josephites, brethren G. P. Frisby, George F. Hedrick and myself, of the Hedrickites, met at the house of S. Maloney, where the differences were again talked over; and here again no such offer of unconditional reception was made by the Josephites; nor did I hear any such offer stated at any time.

Whoever the informant may have been from whom the writers of the letter published by you may have gathered their information, no statement was made by me to them, nor was any made by any of my brethren in my presence which could be correctly construed to mean as they have stated it.

I am presiding over the Hedrickite brethren in Independence, and know that the committee were not disgusted with this conference with the Josephite committee, nor do I know, nor did I state that the meeting of the committee was an attempt on the part of the Josephites to get possession of the Temple lot. It was held for the purpose of conferring upon differences of belief as understood by both committees at the time, and for no other that I am aware of.

If these elders, your correspondents, understood the statements as they have written them they have misunderstood and have misrepresented the matter; which I regret.

(Signed) RICHARD HILL,

President of the Independence Branch of the Church of Christ.

EDITORIAL ITEMS.

BRO. FRANCIS H. LONG of Decatur, Kansas, writes that Bro. Samuel Payne had been preaching in that vicinity, but the opposition combined to keep the people from hearing the word. He states that they have enough members there to organize a branch if some elder would attend to it. Bro. Long desires the address of Bro. O. B. Thomas.

Bro. W. W. Hodge of Beaver Falls, Pennsylvania, in a late letter writes feelingly of his faith in the work, and expresses his deep interest in its welfare. He greatly mourns the loss of his wife and child, each of whom died within a few weeks of the other, leaving him with three children to continue the conflict. Let the Saints remember Bro. Hodge and his children that they may be sustained and comforted.

Bro. W. W. Blair wrote from Council Bluffs, Iowa, October 15th, as follows: "Bro. Joseph Smith thinks some of attending the Shenandoah conference next Saturday, the 20th inst. I am to remain west for three weeks to attend conferences and dedicate Underwood Church. The Reunion will close to-day. Held service here last night."

Bro. Mark H. Forscutt returned on Wednesday last from Missouri Valley, Iowa, where he has been attending the Reunion.

Bro. H. A. Stebbins lately returned from a three weeks ministerial trip to Allendale, Missouri. He baptized two while there making twenty in all baptized

by him at that place during the past year, and a half, nearly all of whom were adults and former members of the Baptist, Christian and other churches. Many others there confess their belief in the gospel and will doubtless obey ere long.

The attention of the elders and all interested is called to the advertisement of the "Elders Diary" in this issue. Those desiring to keep an accurate account of missionary expenses and a brief summary of labor performed during their ministerial career can readily do so by the use of Bro. Luff's Diary or Journal. A few strokes of the pen upon its blank columns will record all that the use of the ordinary memorandum book requires hours of time and labor to note.

CHURCH PROPERTY IN UTAH.

"The union of church and state among the Mormons, contrary to the laws and principles of this country, has been finally broken by the recent ruling of the United States territorial court of Utah. By this decision the immense property interests of the church are escheated to the government. A severe blow is thereby inflicted on the spreading of polygamy, as it was largely from these sources that the revenues for proselyting were drawn."

"SALT LAKE, Utah, Oct. 8.—The Supreme Court of Utah to-day entered final judgment and decree in the case of the United States against the Mormon church, which was pending to dissolve the church corporation and have its property declared escheated to the government. The suit was brought about in the Supreme Court of this territory under the act of congress of February 10th, 1887. In that a receiver was appointed for the church corporation, and he has succeeded in collecting over \$1,000,000 worth of property, real and personal.

"The decree entered to-day is a complete triumph for the government. It declares the corporation of the church dissolved; ascertains that the voluntary religious sect now in existence has no right to corporate property except the temple block and buildings, which are set aside to it; it denies the intervention of a large number of individuals claiming the property; orders the real estate of the corporation to be held by the receiver until the information for the forfeiture of the same brought by the government can be brought to a conclusion, and it declares all of the personal property of the late corporation to have become escheated to the government. This point was the one most bitterly fought, as the property of the church was claimed on behalf of the incorporated Mormon sect as successor in interest to the late corporation, and by individuals who were members of the corporation who intervened on behalf of themselves and all other members of the corporation. Upon the evidence the court decided that neither the present church nor the individuals had any legal claims; that all of its property had been held upon trusts, the objects of which were principally to uphold polygamy, and that these trusts were the only ones existing to which said property could be devoted. It furthermore decided that the present church still upholds, teaches and maintains polygamy, and that any dedication of property to it would be for the purpose of upholding polygamy, and would be unlawful.

"After exhaustive evidence the court declares the property to belong to the government by operation of law. Defendants have taken the case to the Supreme Court of the United States, where it will be hotly contested."

The foregoing are an editorial and telegram taken from the *Omaha Bee*, for October 10th, and is probably the end of the controversy, as it is likely that the Supreme Court of the United States if an appeal is taken will reaffirm the decision in the court below.

To us, while we view the forfeiture of corporate existence and its dissolution, with the additional escheating of the property of the dissolved corporation as a harsh, possibly an extreme and ultra measure, unjustifiable, except upon the issue, fairly stated by the court, that the dissolved corporation was fostering an institution hostile to the genius of the American government, and hence not only liable to be interfered with, but rightfully deserving to be suppressed by law; we can but believe that the course pursued by the government is permitted as a means in the hand of the Lord to chastise a people who have departed from his beneficent teaching and command unto practices clearly forbidden to them; practices which, besides being in contravention of good moral obligation to true virtue and chastity, are in violation of laws directly made to their suppression and the punishment of those guilty of them.

It may not be out of place for us to remind those who are smarting under this action of the government that the Lord said unto the Church of Christ once, (and that should be for all time), that he who would "keep the law of God had no need to break the law of the land." Had they been as zealous to observe this rule, as they were eager and willing to subscribe to a tenet subversive of all the direct commands of God to the church concerning the marriage relation, no such chastisement would have been needed, or have been inflicted.

Whether the issue between the government and the Utah Mormon church has or has not been clearly stated by the courts before, it seems to be so now, and it is this: The church in Utah, whether as a corporate body, or a voluntary organization for religious purposes, holds to a tenet which teaches its members to believe and practice a system of marriage which permits and enjoins a man to marry and live with more than one woman at a time as wives; which practice is contrary to the laws of the United States; that the Mormon church did not cease the practice when laws were enacted against it; that as a measure to correct such practice and prevent its further continuance the church is impleaded in the court by the government, upon a rule of law made by the government, which rule requires the dissolution of the church incorporation and escheats its property, because of the continuation of such unlawful practice. It is now a question between the law and law breakers— which must yield?

There was a time in the history of the church when persecution raged against its membership, many of whom suffered much; but no such spectacle as one of its apostles being arraigned before the court for an alleged gross violation of the law of the land of which he was guilty, was then known. Some of them were arrested, charged with wrong doing, but they awaited trial from which they emerged free by the law. No long continued prosecution of its members under existing statutory enactments for infractions thereof can be found in the records of the courts. It remained for this

western, Utah, polygamic Mormonism to make this pitiable spectacle before mankind, and while we have warned them against the evil of their tenet itself, we have pointed to the result as inevitable; though we pity the victims under the rod, we dare not say Lord, hold thy hand. Nor do we believe he will until these misguided men retrace the steps they have made and put away their evil, as Abraham did his.

WE also publish the following editorial from the *Chicago Tribune* of October 11th:

The final judgment and decree of the Supreme Court of Utah in the case of the United States against the Mormon Church ends the career of that church as a corporation and relieves the Mormon people from its oppressive system of tithes. By this decree it is stripped of a large part of its power for harm, as it loses its wealth, its taxing authority, and its personal control. Hereafter it must occupy the same position as any other church and devote itself to the promulgation and teaching of religious doctrine—if the doctrine it professes can be called religious. It has no right to any corporate property except the Temple block and buildings, which it uses ostensibly for purposes of worship, and in this respect is brought to the same conditions as other churches. It must raise its money by voluntary contributions and not by compulsory taxation. It can no longer keep up its military system or its police and constabulary forces. It can no longer hold control of courts or civil administrative power, dominate elections, or dictate in secular affairs. In a word, the Mormon Church is now a church pure and simple, under the same limitations as other religious bodies, and will be free for all purposes of religious instruction. It has ceased to be the State church of Utah, and has been brought into subjection to the fundamental principles of republican government.

The church still continues to preach the pestiferous dogma of polygamy and will probably cling to it, but those of its members who practice it will be amenable to the law and punished for immoral practices, as well as deprived of the rights of citizenship. Upon this point all parties are agreed and have so declared in their platforms. There is practically a unanimous sentiment on the part of the people of the United States that the lewd and corrupt practices of polygamists shall be punished, and that this relic of barbarism shall be wiped out of existence like its twin, slavery, as a public curse and a danger to our institutions.

The receiver appointed by the courts for the church corporation under the law, by which all its personal property has become escheated to the Government, has collected over a million dollars' worth of property. By the same law this property now belongs to the Government and must be devoted to the educational uses of the people of Utah. There is a poetical element of justice in seizing the wealth which this church has unjustly wrung out of its ignorant and superstitious members for the maintenance of polygamy and the personal aggrandizement of its managers and devoting it to the organization and maintenance of common schools, whose teachings will do as much as, perhaps more than, any other agency

to extirpate this degrading, debauching, un-American practice, and which will send out a generation of monogamists and good citizens to take the places of polygamists and enemies of good government. The appeal to the United States Supreme Court will not benefit the Mormons' case, however hotly they may contest it. The learned Judges of that court will sustain the law, and the new Chicago Chief Justice with his large and blooming family is a conspicuous illustration of the blessings of monogamy. The Mormon Church is now only a church. Its temporal power has gone forever.

Mother's Home Column.

EDITED BY SISTER "FRANCES."

"I pray the prayer of Plato old;
God make thee beautiful within,
And let thine eyes the good behold
In everything save sin!"

PREACHING TO PARENTS.

The Oskaloosa *Herald* reproduces a solid sermon to parents in the statement that thousands of the best homes and kindest parents in the world turn their daughters out in society to drift about in the snares and traps lying so thick about them, letting them go out with young men of doubtful morality, going to balls that take up nearly the whole night, and keeping as late hours as they please, and with whomsoever they please, and then are horrified when they are awakened to the fact that their girl, that they sent out all innocence and trust to cope with the world, has fallen a victim to some scheming but polite, genial and winning man who is all guilt. Thus speaks the *Omaha World*, and commenting further, adds: "Can parents who are thus guilty curse a daughter who has fallen into the pits from which they could and should have warned her? It is the first wrong step of a girl taken innocently, not the last, that ruins her. And nine times out of ten that first step the watchful, careful eye of parents could have prevented. Let not parents who know how full the world is of temptation to women blame too harshly the daughter who has fallen by reason of not knowing a little of the things of which her mother might have warned her. For it is too often the over-indulgence of parents that gives the reins and license for the first step that leads to the ruin of the girl and to the sorrow and woe of all who love her. Any close observer in a city or town now can see almost every day sweet and lovely innocent girls taking this first fatal step. Girls are seen taking their first step in handkerchief flirtations on the street with some man they do not know, or if they do they ought not to know. Again, it is seen in one step too far at the ball, in some sacrifice of modesty, or too great familiarity, of which the young libertine who was her partner boasts to his chums the next day, adding still more to it. Sometimes it is taken in answering a clandestine letter; at others in long and late walks at night in secluded places, terminating in a supper somewhere at which wine adds fire to a flame already, but perhaps unconsciously, started. It is taken, too, in a clandestine kiss at the gate or in a carriage—a kiss not of a brother or accepted lover, but of a pirate and his poison; in the secret reading of an inflammatory book, secretly and shrewdly loaned, and in many other ways

we need not mention. The sweetest, purest thing in all the world is a pure young girl, when she is just emerging from the daisy and violet field of youth and blushing into all the beauty of womanhood. Standing thus in her purity, she moves more a thing of heaven than of earth, and all heaven contains nothing that ought to be more sacred from the touch of the spoiler. But the earth is not heaven, and that which good people would hedge about as sacred, thousands of evil hearted men would trample down into the mire of earth and into the fires of hell. Let the parents who know this and see their daughters stepping out of their arms in all the radiance of their girlish beauty or ripening womanhood look more closely to the safety and purity of their jewels. Let the girls, too, listen more faithfully to the low-toned monitor of delicate instinct that nature has placed in every true woman's breast, and not trust as fair all that seemeth so, and there will be fewer such tragedies, fewer girls and women daily falling to a depth that is below and beyond even the kindness of death.

PRAYER LEAGUE.

Concert for Thursday, November 1st, 1888. Memory texts, Isaiah 30: 20, 21; John 21: 15. Subject: That the adult members of the church be influenced to take a more active part in Sabbath School work.

Furnished by the League of the Lucas branch.

SPECIAL REQUESTS FOR PRAYER.

Sister M. Dawson requests the prayers of the League in her behalf.

Also, for Catharine Wine, who is in great distress of mind. ELEANOR.

HOME COLUMN MISSIONARY FUND.

Sr. G. W. Wyman, Los Angeles, Cal.	\$ 50
Sr. E. R. Daley, Folsom, Cal.	1 00
Sr. J. A. Herbert, Sonora, Ills.	25
Sr. Belle Hayer, Eagle Grove, Iowa.	50
Sr. Nellie Hayton, Lehigh, Mo.	2 25
Sr. Lizzie Emery, Sutton, Neb.	1 00
Sr. Elmira McIntyre, Moorhead, Iowa.	1 00

Send all moneys to D. Dancer, Lamoni, Iowa.
LAMONI, IOWA, Oct. 19th.

WEBSTER, Neb., Sept. 28th.

Dear Sisters:—Yesterday was the day for the Prayer League to meet, but as there are no others who belong to it here, I have prayer by myself. I always have wanted to be by myself when I had prayer. I have two little boys; the oldest one would ask me questions, such as, "What is you doing that for?" And if I told him, he would not seem to understand, but would keep on asking questions; so yesterday I sent them out of doors to play while I took my Bible and read the verses and prayed. But there seemed to be a cloud over me, a heavy load, and I could not pray. After I had tried to pray the thought came in my mind, "Is this teaching your children to pray, or setting a goodly example before them?" This I feel sure is why I was not blessed with God's Holy Spirit; and, dear sisters, I made up my mind to take my little boy every day and tell him of God and his goodness, and have him bow with me when I pray. This morning I took him on my lap and explained why we prayed, then had him bow with me while I prayed, and felt greatly blessed in doing so.

I feel that I have a great responsibility resting upon me in raising up these little ones; but my daily prayer is that God will give me wisdom

and patience to raise them in the ways of righteousness. I think the Prayer League a good thing. I enjoy reading the Mother's Home Column. It has taught me the responsibility of raising up my little ones, as I am young, and did not think of the responsibility until I began to read the Home Column.

Ever praying for the welfare of Zion, I remain your sister,
J. L. HUGHES.

Dear Sisters:—A few days ago I had a dream which seemed so real that on awakening I had hard work to persuade myself that it was but a dream. I will give it to you.

I first remember approaching a large dwelling, and was told on my arrival that some mail awaited me. I replied that I had been expecting a letter from Sister Walker, and hastened on. At the steps I saw many sisters grouped together as if in waiting, and as I met them I shook hands and talked with each one. One young sister, holding a small child by the hand, said: "I have not yet sent in my name to the Prayer League; but at last we have begun having family prayers every night and morning at home, and my husband asks a blessing on our food at meals. This is quite a step in advance for us, and why couldn't there be a list kept in each branch of all who would do even that much? The branch officers could urge the necessity of these things upon the young of our branch, and I am sure they would be nearer to God if they would perform them." I said that I saw no objections to such a list, and would speak of it.

By and by they all departed to their homes, and I bethought me of my letter. I found it and saw it was a feast of good things from Sr. Frances, consisting of scraps of poetry, extracts from papers, and her own precious thoughts. But I was somewhat weary mentally, and thought I would look over the house before reading it. I came to room after room and passed through hall after hall but found nothing but bedrooms, etc. Finally I exclaimed, "But where is the parlor? There is surely a parlor somewhere?" At this I turned into a long hall from which opened two doors on the right. These I knew to lead into the room I sought, and I turned the handle of the first. What a sight met my eyes!

The western sunlight softly filtered by shutters and curtains, lit up with mellow light the most beautiful room I ever saw. Of large dimensions and beautiful proportions, it seemed to me mankind had never before attained such perfection in length and breadth with height of ceiling. The walls and ceiling were richly and tastefully frescoed, the windows were draped with finest curtains; beautiful crystal pendants were suspended from both ceiling and walls; large paintings covered the spaces between the windows; and the most beautiful furniture and carpet, perfectly harmonizing with the rest in color, filled the room with beauty and richness. As my vision gradually comprehended the whole, I exclaimed almost breathlessly, "How perfect!" Just then, so low as to seem spoken at my elbow and yet coming from the other end of the hall, came a beautiful voice, saying, "These are vanities with which the rich surround themselves." Intuitively I knew it to be the voice of the Spirit, but I was astonished at its burden. Again I looked over the room and said, "It seems to me perfect." And again came that still, small, pene-

trating voice, with a plain emphasis on the word vanities, "These are vanities with which the rich surround themselves. This building [or room, I forget which] cost \$200,000; money which belonged to the poor of my church." Instantly I saw how unnecessary it all was, and how much better the money might have been spent; and solemnly rebuked in spirit I shut the door, resolved never to look at the room again. I then went back to my letter, and wondered if I could find a room in all the house suitable to read it in. I opened a door and scanned the contents of the room before entering. It was a bedroom, with smooth, white, plastered walls, plain dark wood work, and a large window at the farther end. In one corner was a plain bed with a home made covering over it. At the side of the bed was a small table with candle on it, while at the foot was a low box trunk. A closet for clothing opened out of the room, and two chairs with a mat in front of the bed completed the furnishing. I immediately saw that all the necessaries were there with nothing else to distract the attention, and with a sigh of relief threw myself on the bed and began reading my letter.

SISTER VINA.

PEORIA, Tex., Sept. 14th.

Dear Sisters:—I do not take the church paper, but borrow it sometimes to read when I read at all. My eyes are so weak and sore that I read but little at a time. I almost envy those who are able to keep all the papers and read them. I was baptized by Bro. Nunley, July the 8th, and am young in the cause. I was brought to a knowledge of the truth by Bro. T. W. Sherrill's and Sr. Mattie Field's conversations, which showed me where I stood. I was then a member of the Baptist church, but I soon saw that my church was built on air, while theirs had a sure foundation. I read my Bible, and studied it well, until I felt convinced that this was the Church of Christ or he had none on earth. It seemed a long time to me after I came to believe before I was baptized. I was so anxious that I could hardly wait; and I want to testify to the world that there is nothing so bright, so glorious as the true Holy Ghost religion. When I was confirmed there were people present of every denomination, and I felt and knew they were laughing at me. How I did wish they could just see and know my heart, and just how I felt, for I know they could not laugh if they could only feel God's love as I felt it that day. I then, for the first time, could realize the words of John the Baptist when he said, "There is one cometh after me, that shall baptize with the Holy Ghost and with fire." How I love and thank my Savior for his kindness and love in bringing me into his fold. I felt as a lost sheep which had wandered around so long away from the fold; in fact, had never known the True Shepherd. I felt then that while my own friends on earth were laughing and scorning me, those dear ones gone before were rejoicing. I have not had visions as some have, but I have a peaceful, quiet, soothing feeling, that I can not analyze; but I know it is from above; no one could give such peace but God. I have been tempted oftentimes, as I believe all the children of Jesus are.

I am (like hundreds of others) looking for a gathering, and may the good Father speed the time; for I, for one, am cast among thorns, and they sometimes hurt me, although I know some

of them will come out and will be turned to wheat, and will wash their garments as I have. I am always praying that they may see the light as we do, for I can say as the Savior said, "Father, forgive them; they know not what they do."

We are persecuted here at Peoria, on all sides; and when the Rev. divines see they can not uproot us or down us (using their own expression), why they just smile (such a sickly smile), and treat us with silent contempt. We are hardly worth their notice then; but, mark you, it is always after they find out to their sorrow that they can not hold a light for us to read by. That is, we have all the Scripture, while they have a verse now and then in the Testament, and get the rest of their doctrine in Obadiah 3d chapter. We have the will to do a great deal more than we do; but we have little opportunity. We can sympathize with the mothers in Zion who have large families and are poor, for they can not do as others who have no families and are well off, or as the elders, who can go and carry the good news to others; but it seems to me the mother's work is the greater, for are we not caring for and training these little babes for Jesus? Are they not his?

Pray for me, sister, that I may hold out faithful and true, and be found worthy when we are called home to Zion, or heaven.

LUCY LLOYD.

JUNIATA, Mich., Sept. 20th.

Dear Sisters:—I feel, with the rest of you, that the Prayer League will be of great benefit in the church, if the sisters who are engaged in it will prove faithful. Five of us in this branch meet together. If the hour appointed was changed to the afternoon it would be better for a great many. It will be better for many who have large families; for they can not get their work done in time in the morning; and we are all hurried and do not have the time we would like. In the afternoon we can spend more time in our meeting; but in the forenoon we have to get home to get dinner, and it does not give a chance for those who do not live close together. I agree with sister May Butterworth, in *Herald*, August 25th; and I wish to say to those sisters who have not husbands in the church with them, to cease not to pray for them. One sister told me she prayed all night, one night, for her husband; the next night he arose and said he wanted to be baptized. He had been bitter against the Saints till then. I feel strong in this latter day work, and I have a great desire to go on and do my duty in all things. I hope I may prove faithful to the end.

Your sister,

ANNA PHELPS.

SOMEWHERE TO GO.

Nurses in hospitals are rather apt to lay too much stress on the advantages received by the patients and their duty of thankfulness; but still it is the poor soldier who suffers most from always having his causes to be grateful flung in his teeth. Witness the following story. Chaplain: So poor Hopkins is dead. I should have liked to speak to him once again and soothe his last moments; why didn't you call me? Hospital orderly: I didn't think you ought to be disturbed for 'Opkins, sir, so I just soothed 'im as best I could myself. Chaplain: Why, what did you say to him? Orderly: "'Opkins," sez I, "you're mortal bad." "I am," sez 'e." "'Opkins," sez I, "I don't think you'll get better." "No," sez 'e. "'Opkins," sez I, "You're going fast." "Yes," sez 'e. "'Opkins," sez I, "I don't think you can

'ope to go to 'eaven." "I don't think I can," sez 'e. "Well then, 'Opkins," sez I, "You'll go to 'ell." "I suppose," so sez 'e. "'Opkins," sez I, "you ought to be werry grateful as there's a place perwided for you, and that you've got somewhere to go." And I think 'e 'eard, sir, and then 'e died.—*Hospital*.

Correspondence.

In Camp near MISSOURI

VALLEY, Iowa, October 10th.

Our meetings thus far, though not large, have been most excellent in their order, doctrine, and spirituality. Five were received into the church by baptism yesterday afternoon. The camp continues to increase its numbers daily by new arrivals, and this is likely to be the case for the next four days or more.

Between eleven p. m., last night and six o'clock this morning, we had a copious, quiet, and much needed rain. To-day is cool and beautiful, and the Saints and friends are cheerful and happy. We have never seen the Saints more united, confident, resolute and charitable. The prayer and testimony meetings are quite free from "wild-fire" or mournings over "the dead past." All seem willing to leave those things which are past, and press on to those which are before, "ever looking unto Jesus." The Saints are growing in wisdom, grace, and unity, as also in numbers and influence for good, and in spiritual understanding and power. These reunions are proving rich and mighty in divine fruit.

COUNCIL BLUFFS, Oct. 16th.

Bro. R. S. Salyards:—President Joseph Smith preached to a full and attentive congregation last night in the Saints' Chapel in this city, and will remain and preach nightly till Thursday or Friday next and then go on to attend conference at Shenandoah next Saturday and Sunday. I go to Omaha to day and expect to preach a series of sermons closing next Sunday night and then return to labor for two weeks at different points in Iowa not far from Council Bluffs. Elders J. R. Lambert, A. H. Smith, and R. M. Elvin are here en route to their respective fields of labor.

W. W. BLAIR.

PORT GREVILLE, N. S., Oct. 9th.

Dear Herald:—Since coming to this country with my husband I have been greatly strengthened in the faith. God is as mindful of his children in one part of the earth as in another, and when they come before him in faith and prayer, he verifies his promises to them. The work here is progressing slowly. Some come out to hear; others are kept away by their preachers. The Saints here are few in number but, I believe, strong in faith and are trying to do right. We have met with kind friends everywhere. I thought when leaving home that I would feel homesick or long for the society of the dear friends I left, but as yet I have not felt lonely, for where true Saints are there we are at home. I often think of the Saints at Independence and hope to meet them again. I love the gospel and want to do all I can to help advance the truth, in visiting and talking with those who are not of the faith. I find some willing to hear; others who think they have all the truth they want. Bro. and Sr. Parsons have been in a different part of the province from us until lately when we visited their locality to attend conference which was held Septem-

ber 15th, after which they came down here with us. We are now staying at the home of Bro. J. W. Layton. Bro. Parsons and Hiram are holding meetings at this place and Dilligent River. Quite a number came out last evening. Have had better attendance at the last named place than any other in the province. The weather has been very cool and stormy ever since we have been here. The farmers could scarcely gather their grain, and hay and harvesting is not all done yet. Bro. and Sr. Parsons will locate at South Rawdon this winter. The Saints there have a small church; not all furnished yet, but expect they they will get it done before winter. We will live in Parsboro this winter, and will hold our meetings in a store room which the brethren will assist us in seating, &c.

I hope the Saints will remember us in their prayers, that we may do good and keep the faith.

As ever your sister,

MARY E. ROBINSON.

WARREN, Ohio, Oct. 12th.

Bro. Joseph:—While the autumnal equinox has thrown up its signal on nature's pedestal, and the glowing roses, proud dahlias, queenly camelias and all the sweet denizens of the garden so redolent of perfume, have anticipated the change; have drooped in silent submissiveness to the play of nature, we were impressed as to the time occupied by us in the moral field, in the culture of those tender flowerets that shall bloom in unfading loveliness, and richly adorn the trellis-frame of heavenly bowers in the "sweet bye and bye."

These apostles of the lawn, with each cup a pulpit, each leaf a book, are rare sources of instruction; grand revelations of beauty and usefulness. But this flowery and verdant path is now o'er-grown with thorns and brambles, for Bro. Brown has just now appeared from surveying the field, bringing the intelligence that one, a very bright flower, has been chilled by the icy breath of tyranny. Five noble souls have laid their errors on the altar of dusky superstition, and have stationed themselves 'neath the ensign of truth, meekness, courage and religious freedom. One of these, very tender and young, whose tear-bedimmed eye should have touched and moved a stone, appealed to her father to relent stiffing her conscience and convictions. But dead to the very charms of the universe, deaf to the voice of tenderness, alien to the instinct and reasons of true manhood, her plaintive plea was met by a threat to tie her up and fight the whole crew. Talk they of liberty! Why his Satanic Majesty is almost as omnipotent as the Pope in his palmiest days.

This community is wrought up to the highest tension of excitement and has been for two weeks past, but more especially since five good people came over to the banner of faith.

Having been granted the use of the United Brethren Church at this place, we have availed ourself of every advantage and privilege favorable and unfavorable to a proper elucidation of the gospel of peace. But I have often thought that in a short move somebody else could see the end from the beginning if he wasn't enthroned above and if he did "fall from heaven as lightning." As to his reasoning being inductive or deductive I can not say; perhaps he weaves his cloth by analogy; but on last Sabbath the popular Babylonian seal was rolled 'gainst the "open sepulchre."

At evening, great liberty being given in the proclamation of truth, we opened the door of the kingdom. The events were not strictly simultaneous, but when they turned out, God turned in, and the above number are for the kingdom. Not feeling at ease because the people were driving God's work from their hearth-stones, and intent on crushing down right, we procured the Town Hall at Center Bazetta; circulated and hoped, yes and prayed, but now those fine-spun fibres were darting through the air at every angle, and another catspaw is hauling the chestnuts out of the embers for the monkey;—closed doors again.

Ah! isn't that "closed door" an abbreviated term? Isn't it going to fertilize literature on the page of history in subsequent generations? Will the advocate of freedom—Americanism—fifty years hence look back with pride and patriotism to the afternoon, yea the repentant death-bed of the nineteenth century?

Why, the wilfully malicious thrusts, the horrid misrepresentation and cool falsifying that have been prominent in this part, are almost sufficient to cause the bronze statue, "Liberty Enlightening the World," to weep through its granite pores and draw down the dark curtains of cloud as a veil to hide its frown. I marvel if the sunny isles of Themistocles and Solon, the cradle of ancient freedom, would again dedicate as tribute to this republic a block picked from the glorious old Parthenon, should tidings of this denial of inalienable rights, lash her borders by the proud free waves. We simply ask comparison in the spirit of the times. Proscribed religionists of the dark dead centuries ago were lighted on their exodus to a protracted death, from the fiery roof of their own dwellings in the dark tempestuous night. And the followers of every faith not established by creed, banned and hunted down, conscience outraged, ministry tracked like the wild breast, existence ignored. This same spirit, imbibed under a free realm, as instanced in 1833-44, when cries of oppression ascended to thrones, and fell on the stony hearts of national sovereigns. And 'way down here, standing on the top crags of freedom, that principle, as innate to the human heart as the sparks fly upward, must we stultify under Anglo-Saxonism, and employ some Chicagoan or Bostonian brain to think for us for the next six or twelve months? Must the precepts of men undermine and contravene the principle of free government? "Oh no, only you can't go and hear these men; they teach demoralizing doctrine." Has God endowed me with reason? Can I not discriminate? "Oh no, I must think for you."

Ah! is this the genius of that bright empire which under God, plucked the laurels from Britain's brow with talons of steel, and wreathed the garlands of religious and political freedom 'round the pillars of republican institutions? Would it not have been more in harmony with the sentiments and spirit of both religion and politics to have said, "Bro. Scott, you are wrong. We would love to be governed by controversial rules in the investigation of the subject on the platform and let the people have the benefit and be their own jurors in the case." But no! Conscience of total failure in meeting the arguments deduced by our claims, and acting legitimately from an overgorge of an impure and defiled religion they become the sport of neighborhoods, and the play-toys of the minister, for the trustee

in giving us our solemn charge, said: "The preacher told us you couldn't occupy the house and forbade us attending." Oh dear! Those trustees were sweetly loyal to the trust imposed by the congregation! There we have it; "Exaltation for the few; degradation for the many." Is this Bible, God and Native Land? But "I'll never step my foot inside the door while I live;" "I propose to have my money back;" "Worse than heathenism;" "Be the downfall of the United Brethren Church here," are some of the numerous invisible, yet very audible transparencies that fluttered on the breeze afterward. Boasting of erudite scholars and free principles, just here, under the shadows of dome and spire with gorgeously to almost shame the mammoth architecture of the famed Aelian or Parthenic, absolutely stifling thought, and opening the flood gates of personal feeling. But the humble Lamb of Calvary has taught us this, as a chief characteristic of the subject's religion. Yet the paradox of paradoxes is that the pretended ministers are at the bottom of this whole unwarranted system of espionage. "Truth crushed to earth will rise again," has been frequently demonstrated since Galileo was fastened to the crucifix, and God who speaks light from darkness, decrees that truth shall be triumphant through moving up through the dark and murky waters of superstition to the front.

The Baptist editor and minister of this city, blew up a bubble through his paper which bursted on first flight. "The Book of Mormon," said he, "draws its material from the Bible and like the Koran endorses polygamy." We waited on the gentleman and interviewed him in his own sanctum. In his august presence we were nearly dismayed, but presented his statement, also Book of Mormon, page 116. Had interlined with green and red inks, certain that he could not be mistaken. He compared notes; "Tis a slip," he lisped. "Will you correct?" I asked. "Yes," was the reply; "Your doctrines tend to morality." "What, that doctrine the book teaches?" I interrogated; "Have you investigated the book?" "Yes." "Then you have wilfully misrepresented. I thought to extend charity if you had never investigated, and had done so ignorantly, but now I am sorry to say 'tis a palpable falsehood. I had learned that you are a Baptist minister!"

We left his sanctum with his promise to correct, with the penalty that if he did not we would spoil his whole sop and let his congregation know what kind of a minister they had employed to feed the flock of God which he has purchased with his own blood. We await next issue of periodical.

We have just returned from the waters of baptism. The gathering clouds distilled a genial shower, but a large concourse of people gathered on the brink to witness the first baptism of the Saints. After being convinced that the water did not cast off the immemorial law of nature and blush to wine; and that there was no artly process of legerdemain, they were somewhat reconciled to the situation and concluded that the Latter Day Saints were in some respects like other good people who go by the Bible. In speaking of the disposition among the people to magnify and exalt the creed, we will not be understood as inferring that such is common to all classes, even in this community. So far as general observation extends the heart of this great religious christendom is pulsating for something

of a sacred character from whence it may derive some permanent good and substantial bliss. Many good men in this region, even if the name is a synonym for all that is bad, are with those who are casting the dark old superstitions of Babylon to the bats, and are erecting the standard of the New Evangel. The work is onward. The newly baptized have been confirmed, and are rejoicing in the light of the gospel of peace, while "Babylon trembles for her loss."

Yours in hope,
LEONARD SCOTT.

WEIR, CITY, Kan, Oct. 8th.

Dear Herald:—After the debate of Arcadia with the Campbellite preacher, ending August 23d, I returned home, and after filling other appointments returned to Arcadia, September 16th, to hold a six evenings' debate with a Baptist minister who had challenged me upon church identity. After preaching four days and baptizing three, the fruits of the former debate, two of whom had never heard the word before, I affirmed for three evenings against the Baptist minister, the harmony existing between the former and the Latter Day Saints. He became so terribly entangled during that time, that he utterly refused to affirm his proposition, although I offered him a dollar an hour to do so, as he had been very abusive of the Saints. Opened up two new places near there where much interest was manifested; one place on the streets, the other where a large hall was filled with many outside, upon two days' notice. I expect to re-return there this week. Since that time have been preaching nearer home. Baptized three near Cherokee, August 31st. Have been detained at home the past week by sickness in my family, having nine children at home, whooping cough and malarial fever. Hope to be able to get out again soon. Bro. John A. Davis, my co-laborer here, has been unable to be out for some time because of sickness; also Bro. Jasper Richards; so, many places of interest are neglected.

Yours in gospel bonds,
D. S. CRAWLEY.

FARMINGTON, N. H., Oct. 8th.

Bro. Joseph:—Bro. Sheehy and myself arrived here from Lisbon Falls, Maine, on the 4th. Our meetings at Orland closed with a good audience. Indifferent success at Tennant's Harbor and vicinity, where we found Bro. Greene working away, but storms and other causes hindered large audiences with one exception. At Lisbon Falls the way seemed not clear. Perhaps a more favorable opportunity may present itself.

Upon our arrival here we sought for and found the home of our worthy and esteemed Sr. Rich, who has proved herself an honor to our cause, and at whose place we are now sojourning, comfortably cared for. We had not been here two hours before we learned that two "Mormons" had come to town and when I reflected that our mouth had not been opened to any one, it became a matter of interest as to how the devil was enabled to so promptly anticipate trouble in any part of his dominion. We have found out already, however, that he has here as elsewhere, a tolerably well established agency, and that his principal agents everywhere wear the same badge and collar and are quite easily detected by the signs which the Savior has furnished us.

Friday evening, after a good deal of running

around, we secured the Armory Hall by paying for it one dollar per night and extra for gas. A mixed audience of about fifty, mostly curiosity seekers, greeted the first effort, I believe, to represent the interests of the Reorganized Church of Jesus Christ in the old Granite state. The results so far have not been very flattering; small audiences, bad weather, great political excitement, religious indifference and other causes conspire against us. If people are to be humbugged they of course want it to be in the way that is fashionable and popular, and as the idea is gaining ground in as well as out of the churches, that religion as taught by past experience is very largely something other than it claims or can be maintained, it becomes a long, tedious and oft-times thankless task to even undertake to show to such a people that the kingdom of God does not come with sensual observation, or that the reproach of Christ will never, until he shall come bringing his rewards with him, be taken from those who are called and have the courage to follow him through evil as well as good report. And if to be a partaker of a glory that seems to the rational mind, as interpreted by the doctrines of men, mostly fiction, largely unreal, they shall be obliged to be a partaker of Christ's sufferings and submit themselves to anything like the discipline enjoined by the one that they so easily and cheaply call Lord, Lord, and the ostracism which the world will always place upon such, they will most certainly avoid the straight,—the narrow, the unpopular way which only those who earnestly and in all sincerity—and not with lip service are seeking for.

Bro. Heman Smith once said that it was hard to preach this gospel, but harder not to do it.

Of either service with me this is certainly true. The cross of preaching with me lies in the fact that my physical infirmities make it so heavy at times that I fain would lay it down, but I dare not, fearing the consequences. But I truly long for rest and surcease from bodily pain and affliction. I am so glad however that I have found a Savior and an everlasting friend, in whom I feel to trust for the fulfillment of that glorious hope which shall be accomplished "when he who is our life shall appear." For this I want to work and expect to suffer all that God wills that I should suffer.

A fair audience greeted us last evening. Rain came on again, however, and it seemed as if the clouds would never dry. A month later would have given us a cheap hall, better and uninterrupted service, and freedom from the intense political excitement now centering in New Hampshire. We have succeeded in stirring up our Adventist friends, however, who are quite numerous in this country, and they do not seem to take kindly to a disturbance of the monopoly they have enjoyed in criticising and challenging other sects; so that we are not real certain whether we shall leave the town upon two rails or one. At any rate they have a chance to show up or shut up; but they probably will do neither. A discussion would enliven things and institute a comparison that might prove odious to somebody. That they are one of the daughters of their mother with whom they do not seem to be really so well acquainted as they may have imagined, is proved to our minds by the readiness with which they join in "union meetings" in company with these—to use their own expression—"harlot daughters of an apostate mother," when-

ever the true servants of God are heard calling "Come out of her, my people," as was the case last evening. Divided among themselves, agreeing only in opposition to the truth as it is in God, they are ready to urge common war against the Church of Jesus Christ and his appointed ministry—always and in all places. For my part, it seems to me that these later progeny and offspring of this abominable woman betray less of that charity that "rejoiceth in the truth" and more of the spirit of meanness, opposition and persecution, with all the advantageous lessons of past history by which they might, if disposed, profit, than do some of the older daughters of the household of Satan. "Tell it not in Gath, publish it not in Askelon." Shall we not? "Let the truth come though the heavens fall," said Maximilian. Shall we be so over-wise as to spend too much time in presenting the truth as it is in Christ Jesus as given in his word to us in the Bible, Book of Mormon and Doctrine and Covenants, always of course drawing plainly the line between men and principles. Thank God it is written that "Babylon shall fall." Whatever approximate good she may have accomplished, surrounded by other kindred or heathen influences, the day of her service for good is past. God, the Most High, has established something better. "Come out of her, O my people!"

M. H. BOND.

GOLDFIELD, Iowa.

Dear Herald:—Although it has been but a few months since I united with the Church, yet I can truly say that I am not ashamed of this gospel. I am the only believer in the gospel in this place. I first heard it while on a visit to my parents at Buchanan, Michigan. The more I meditate upon it the stronger becomes my faith, and I thank God that he has made the truth known to me. On the third day of June last, my dear sister and I were led into the waters of baptism by Bro. John Shook and were confirmed by Elders Cyrus Thurston and R. Alcott. I am striving to enter in at the straight gate, and to fight the good fight of faith that I may wear the crown. How faithful and kind is our Father in heaven to those who trust him. No good thing will he withhold from them that walk uprightly.

O, may God be pleased to spare my life to meet again with the dear Saints in Buchanan. I know that their prayers ascend in behalf of their lonely sister. I ask the prayers of all the Saints that my dear husband may see the light and be brought into the fold before it is too late. I wish to relate a dream that I had shortly before I visited Michigan. It seemed as if I was at a neighbors, when a great storm arose and all went out of doors to watch it. The clouds were black as night, and as I looked up a bright spot appeared as if the sun shone through; then out came a beautiful white hand which seemed to float down toward me until, as I looked up at the bright spot again, a number of white doves came out and circled around the hand. It was a lovely sight and one which I shall never forget. That dream made a great impression on my mind, but I can understand it now.

It was the hand of the Almighty pointing out to me the true gospel of Christ. O, that I may be worthy of my dear Master's love, and that my lamp may be found burning when he comes.

Your sister in Christ,

MRS. NELLIE BOLSTER.

SINNET'S MILLS, W. Va., Sept. 26th.

Editors Herald:—The opposition that Bro. Devore had to contend with when he first came here has pretty nearly died of its own accord. Bro. D. L. Shinn, of Clarksburg, has been preaching for us every two weeks since he has been working near by. The people generally like his preaching, and the few Saints here are greatly strengthened. Bro. Shinn says he wants to take the field by the last of October. There are a number of openings that could be secured in this part of the state. Bro. Shinn has a great measure of the Spirit and could accomplish a great deal of good if he could be kept employed. I hope the time is at hand when the church will rise in her strength and keep such men preaching instead of working at some secular employment. Asking the prayers of the Saints,

Your brother,

THOMAS SMITH.

HARTMAN, Arkansas.

Editors Herald:—St. John 14: 12. Not being posted on the above text I thought I would write that I might get some one else started on that point. To my mind it should settle all questions of dispute; that if Jesus did or approved of anything, then we are at liberty to do the same thing.

Now Jesus was baptized and approved of the same of others. He took children in his arms and blessed them; he laid hands on the sick to heal them. He cast out devils and raised the dead; forgave sins and so on. Did he approve of others doing the same things? If so does it not reach the believers of to day? If not, will you give the reason why it don't reach down to us. I hope some that are able to do the text justice will write and tell us what the greater works are as I live about one hundred miles from preaching.

Again: I claim that as God and Jesus are one in purpose, then the same teachings that the Son taught must be the same that the Father taught. I hope that what I have written will start the thing on foot, so I may learn the truth on the above subjects. Yours in the one faith,

B. H. CASE.

FULTON, Iowa, Sept. 30th.

Bro. Joseph:—Conference of the Eastern Iowa district convened here on the 22d and 23d of September. A number of Saints from all parts of the district were present, helping to make it enjoyable and profitable. Elders Bozarth, Roth and Turner were present. President Ruby and secretary Maitland were unable to attend. Bro. Bozarth's health would not permit him to take an active part in the meetings, but on Sunday eve we had the pleasure of hearing him. We had splendid meetings during conference, and afterward, and I think great good has been accomplished. When I look back one year ago and then view the present, I can not but praise God for the change that has been made in this community and all tending toward such a noble cause. On July 24th, 1887, Bro. Maitland preached the first sermon here, and from the first I became interested as did many more, until ultimately, we became Saints. We now have a branch numbering twenty-seven, organized by J. S. Roth on June 16th. All the Saints here are in good spirits. The Spirit was present during conference. On Monday, during meeting,

Bro. Jackson was taken ill and went home. Some time afterwards his family arrived, finding him at the door unconscious. Bro. Roth was sent for and administered to him, when he commenced to mend, and next day was up and around.

The labor here was not in vain; four were baptized and more are ready. I have been thinking that for the safety of Bro. Roth, it would be well to have him attended by a body guard. At one time during baptizing, a man tried to borrow a revolver to assassinate him, but as no one carried such dangerous weapons, he was not able to procure one. A dirk knife was offered him but that would bring him in too close contact, and Bro. Roth's life was spared, only to be pounced upon by one of the gentler sex. He came out without a scratch, something remarkable. He is now warned that if he baptizes a certain man's wife that he can expect to lose his life by being caned to death. Elder Roth says he is not afraid if the women will leave him alone. Ever hoping for the good of the Saints,

JOHN W. SUTTON.

BANDERA, Texas, Sept. 20th.

Bro. W. W. Blair:—I have just finished a discussion with two Christian (Campbellite) preachers at Pipe Creek, Texas.

First proposition—Resolved, That the signs denominated in Mark 16: 17, 18, should follow the believer.

Currie affirmed; King denied.

Second—Resolved, That, guided by the Spirit of God, the apostles and prophets of God, as recorded in King James' translation of the Bible have given a full and complete, or all revelation from God to man necessary during the gospel dispensation.

J. A. King affirmed; Currie denied.

The debate opened September 15th and was to continue four days; two days to each proposition, and two sessions of two hours each per day. I followed the line of argument on first proposition as follows: God's word can not fail. (Isaiah 55: 11); Jesus had commands from the Father and had to abide by them. (John 12: 49, 50). He sent others as he was sent, (John 17), and the same blessings he asked for them (John 17); extended to others, Acts 2: 39; Mark 16: 17, 18, &c. Verified Acts 8: 17; 19: 6; 10: 45; 9: 17 and 1 Cor. 12th chapter. Also showed two states of perfection were taught; one by obedience to the word of God in any age; the other when we are "changed into the image of Christ," and will "know as we are known," &c. First; Gen. 17: 1; Lev. 11: 44; Matt. 5: 48; Col. 4: 12; &c. Second; 1 Cor. 13: 10; 2 Cor. 3: 18; Phil. 3: 9-17, &c. That that "perfect" thing, or time has not come, for the gospel law was just as perfect on the day of Pentecost as the time of collecting and compiling the manuscripts so as to make the Bible, &c. The one who met me first, received news from relatives during the discussion, and being of a sorrowful nature, he chose to give his "part and lot" in the matter to one Mr. Turner, of same faith, before close of second day. Some of my friends objected; said they feared he was too much for me, &c. I told them I had plenty of help and was not afraid; so we met. He finished the first proposition best he could, and, of course had a sure thing of the second. He proceeded by showing the "will" was finished and all had been revealed; "And not to the book of

Revelations," &c. I showed a falling away, (Matt. 11: 12; 2 Thess. 2: 3; Rev. 19th chapter, &c. Gospel to be restored, (Rev. 14: 6). Angel to a young man, (Zech. 2: 4, 5.) Also that Israel were to be gathered by "hunters and fishers," &c. (Jer. 16: 14-18.) By a covenant, (Rom. 11: 27; Jer. 31: 31-35, &c.) To put His spirit in them. (Ezek. 11: 19); Set Shepherds over them. (Jer. 23: 4, &c.) They tried to show the "perfect time" had come, and that Israel was gathered under the Spiritual reign of Christ (?). Mr. Turner, in his last speech, got into Jerusalem with the walls down and never got out. Thank God victory was ours! I never had such liberty and victory in life before. All closed in good humor, and Mr. King brought myself and wife home. He acknowledged that much of my arguments were not answered, and is now investigating. Mr. Turner only used one day on second proposition.

Some, who have been bitter against us, told me they had fought that which they knew nothing about and never would do so again. Mr. King thinks Mr. Turner got enough experience to do him awhile. He says it has also taught him a lesson. I believe God will bless Mr. King, for his honesty and feel that he will be guided into the truth. I would have let another send account of debate, but the Saints did not live near, and were too busy to attend. Four have joined and others near the kingdom. Allow me to say, if I understand aright, members should not be confirmed immediately after baptism, unless well informed in "the doctrine." (Doc. and Cov. 17: 18.) And I also believe that a confession is implied, if not taught, in the following: Romans 10: 9, 10; Doctrine and Covenants 17: 7. I believe that a departure from the rule brings confusion, and I know by experience that a hasty confirmation is sometimes regretted, as also hasty baptisms; sometimes by one and sometimes by both parties. Will some one please write about this and thereby let us come to a better understanding.

I feel well in the work and expect to give my entire time to its interests this year. Some talk of sending for another man to meet us. Ever praying for the redemption of Zion,

In truth yours,

J. A. CURRIE, JR.

WHEELLOCK, Texas, Oct. 7th.

Bro. Smith and Blair:—I have just returned from a trip to Anderson and Houston counties, this state. At Elkhart branch, in Anderson county, I met Bro. J. W. Bryan, who entertained me for some time very pleasantly, and then I met Bro. Hassell and family on their way to Elkhart to hear a Campbellite preacher; however they are not Campbellites. I next met Bro. A. J. Moore at the home of Bro. J. W. Bryan, where we had a good time in conversation about the great latterday work. Next day Bro. Moore and I went to Bro. Hassell's where we spent a part of two days and a night very pleasantly, and then went to fill an appointment at Myrtle Springs, where the people were very attentive. Thence to another branch in Houston county, which has been organized lately of good material. I found that Bro. Moore had done some good work in this section of the country; also that the membership esteemed him very highly as a laborer in the Master's vineyard. Many outside the church

also seem to think well of him, and well they may, for he is a noble brother and fellow laborer, and zealous for the cause. May God's blessing ever attend him. I preached twice in the last branch where I left Bro. Moore and made my way to the Central branch in Robertson county, in this state. Found it getting along about as usual, and after transacting some business in the branch, left for home, finding the family well. And now I am attending to domestic affairs preparatory to starting out again to preach and visit the branches in the district before conference, which meets at Cook's Point. Friday, November 9th. Hope to meet all the elders and officers of the branches in the district and as many members as can attend. In bonds,

E. W. NUNLEY.

HARRISONVILLE, Mo., Oct. 12th.

Dear Herald:—On the 6th of June I traded my property in Independence for a farm of two hundred and forty acres about thirty miles south of Independence, and five and one-half miles west of Harrisonville, Cass county, Missouri. I think I did well, for we have a fine grain and stock growing country. Improved farms are rating all the way from twenty-five to forty dollars per acre. Bro. H. H. Robinson labored here a while and baptized eight, but owing to calls for preaching elsewhere the appointment was dropped for nearly a year, until I moved my family here in June, and since then I have held forth the first Sunday in every month, so the work is reviving.

Bro. A. Lloyd who was appointed to be my co-laborer has not been able to arrange his affairs until of late. Two weeks ago we started with team and buggy for a trip into Kansas to look out new fields. Five miles south of Belton, Missouri, we found two families named Frazee, and Gifford, who once belonged to the Hedrickites but who had lately joined the Whitmerites, except Mr. Frazee. Here we left an appointment for October 8th, thence we drove to Mr. John Eccles' in Johnson county, Kansas. His wife was baptized by Bro. Lloyd some nine years ago, and here we received a hearty welcome, and after our conversation, Mr. Eccles remarked that the doctrine was altogether different from what he had expected, and he would make arrangements in the near future so we could open the work there.

From here we went to LaCygne, Linn county, Kansas, to visit some parties who claim to be preaching the four first principles of the gospel but reject all the books except the New Testament, also the mission of Joseph Smith. They claim wonderful power in healing the sick, speaking in unknown tongues, prophesying, etc.; they also claim to have several branches in Kansas and New York. They are presided over here by a man by the name of McDonal, who is seventy-two years old. He wears his hair very long and parts it in the center, so we were told. We did not chance to meet this great champion, but one of his members who enjoys the gift of prophecy told me that when the Spirit came on him he got as cold as ice. I told him that it must be of the devil, for as he entered the serpent to deceive our first parents the snake had been cold ever since. We were treated kindly by this people, and they seemed anxious to have us come and preach for them. The conduct of

most all their preachers has been very bad, their leaders included.

As we could not stop to preach for them then as we had other appointments to meet, we made arrangements with them for appointment at any time that we saw fit. While here the Spirit said to us that if faithful we should gather out some that had been deceived. We were gone five days on this trip, traveling a distance of about one hundred and fifty miles, but returned in time to meet our appointment on the first Sunday in October at the Rockford School-house.

On Monday last we went to meet our appointment five miles south of Belton. Sr. Lloyd accompanying us. On our arrival I learned that somehow or other the impression was out that I was a Baptist preacher from Harrisonville, and so they had made arrangements for us to preach in the Baptist Church, so we found it well lit up and a fair sized congregation awaiting us. We occupied and at the close took a vote as to whether they wanted preaching the next night. The vote was unanimous, and after the meeting we learned that we had given general satisfaction. One of the most prominent men of the vicinity remarked that it was the best sermon ever preached in the house. We occupied three nights and at the close Mrs. Frazee remarked that she had received more light from our efforts, than she had ever before and was tired of living on the husks, but wanted the corn; and as evidence of her sincerity, she bought a new hymn book and signed for the *Herald*. To-morrow we go to Pleasant Gap, Bates county, Missouri, to hold forth in the Union Church near that place. Since the April conference I have labored at Taborville, Eldorado Springs, Rich Hill, Shobetown and Rockford with good success. The work in the Independence district is prospering under the faithful and wise supervision of Bro. I. N. White. At no distant day I expect to see a large ingathering; prejudice is giving away fast. But sometimes I think that the devil has mustered every foul and unclean spirit under heaven on the land of Missouri, but by the help of the Lord I feel the victory will be ours.

In conclusion I will say that after an experience of five years in Independence, I think that many of the Saints there could better their condition by coming down here and farming for a living. The crops are generally good. Corn will run from forty to eighty bushels per acre.

Yours for the truth,

EMSLEY CURTIS.

PERE CHENEY, Mich., Oct. 7th.

Bro. Joseph:—I left home the 17th of last month for Cheney. Made one new opening six miles north of Reese, and left a good interest. I shall visit there again soon. I have been holding meetings here for the last two weeks and the interest is good, with just enough opposition to roll on the good work. Yesterday I baptized a lady, and some that witnessed her baptism could not refrain from shedding tears, as much as to say, I believe the work. Another lady asked consent of her husband to unite but was refused, although he could give no reason therefor. His name is Samuel McIntire. He stated that at one time he asked Colonel Bidamon where Joseph Smith's wives were. Mr. Bidamon pointed to Sr. Emma, the prophet's widow, and said, "There they are." He then said, "Is that all?" His answer was,

"Yes, sir; that is all the wife he ever had." Mr. McIntire is much respected, and has friends on every side. We do not understand why he should oppose his excellent wife in securing her eternal happiness and peace with God. However, all things work together for good to them that fear God.

Bro. Frank Hastings will carry on regular prayer meetings. Yours,

E. DE LONG.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

A LETTER IN DEFENSE OF THE GOSPEL.

BY SR. ELLA A. MILLER.

LITTLE SIOUX, Iowa,

May 6th, 1888.

Dear Sister Della:—Your kind letter received last Friday evening. * * * Sister Hyde brought me her *Herald* today which contains a letter from my sister Violet Jordan, in which she says: "There is nothing so grand as giving up the pleasures of this world, in order to serve the Lord, and for the enjoyment of this great latter day work, although we are despised by the world, we know if we do our duty and our hearts are filled with love for God, that we are precious in his sight." I am glad she has the courage to endure the revilings of the worldly, and their false sayings, and I hope her faith will never be shaken by such idiotic vaporings as some peddle. Many do so ignorantly and many do so wilfully, but we have a blessed promise of the Savior's, in Matthew 5: 11, 12. These are plain facts.

In Matthew 24: 9, Christ, in predicting what signs should take place not long before his second advent, comparatively speaking, said of the prophets, that their enemies will deliver them up to be afflicted, and would kill them, and that they should be hated of all nations for his name's sake; for bearing the testimonies he would send them to bear.

He also foretold that many of their enemies,—the different denominations,—would become offended and would betray one another. You know they are pulling and hauling all the time, yet they are one in persecuting the Saints.

At the period of time when the Lord has prophets at work, false prophets will also appear and deceive many. This is like all the rest of Satan's work, for he always says that God does not mean to do what he says he will do.

There can not be a false, a counterfeit of anything, if a genuine does not exist.

We would have no fear of receiving a counterfeit dollar, if there was not a genuine dollar in existence.

If silver dollars would no longer be used we would not need to "beware" of counterfeit, or "false" dollars.

On the other hand, if genuine dollars are in use we will have a means given us by which to know them. Counterfeits do

not have the same ring, or sound, when thrown on a table or counter that the genuine have. They may have a coat or "cloak" having the appearance of silver, but "inwardly" they are full of worthless metal.

We see the need of a rule of some kind by which we may test them, and not be cheated out of the genuine dollar, or prophet of God. Why did Christ explain so definitely how to "know" a prophet of God from a false prophet?

Christ preached that which was commanded him of his Father, and he would not have spent his time so worthlessly as to talk of something that would never be of any use.

Your answer at present, perhaps, would be, (if we are to know them by their fruits), that, the Utah Mormons are "the fruits."

I would not blame you for making such an assertion under the circumstances, that is, when you know of no better fruit brought forth by him, (Joseph).

But you seem to seek the "enemies side" of the question and hug it as tight as a sacred revelation. Do you believe this is fair? I do not, though I do not believe you do so wilfully, but innocently.

Della, if it were not for the prophecies in the Bible from Genesis to Revelations, and the confirmation of many of the same in history, and others which are in process of fulfillment in the present time, I should never have been a Saint.

For the above reasons I am willing to bear patiently the scorn of the world, for I know God is working in these latter days just as he tells us in the Scriptures that he would.

What would you think of Samuel, the prophet, if you knew he would hew a man to pieces in cold blood in the sight of the Lord? (1 Samuel 15:33). What would you think of the prophecies given through him?

Also Peter, what would you think of him when you find he would lie and curse and swear?

Do you think you would have any confidence in the preaching he did?

I do not quote the above for the purpose of criticising God's holy word.

I think the men God has used to established his work on earth are nothing but men after all; for they sometimes exhibit the weakness of men; though they accomplished the purposes of the Lord just the same. But it was by the power of God and not of the men, for the "arm of flesh is weak."

I do not refer to these sayings with the intention or the least idea of trying to smooth over any of the faults of the Lord's servants, if they had any.

I mean to show that God can bring about his purposes by a man if he is not quite so perfect as the holy angels in heaven.

If the class of people that followed Brigham Young to the "salt land," and abided by his doctrine of plural marriage regardless of Christ's doctrine that was first taught to them by Joseph, were the fruits of his (Joseph's) work, then also

were the persecutions of Christ and the saints in former days, by the Jews, fruits of Moses as leader. Are you honest enough to admit that? I think you are.

The Jews accused Moses of misleading them, because so many of them perished in the wilderness, just as some of those Utah people accuse Joseph of being the cause of all their sufferings, though it came long after his death.

Now Della, Joseph was in his grave, and was no more responsible for that villainy than was Moses for the persecutions of Jesus by the Jews. For if they had abided by Moses' teachings they would not have crucified Christ. Christ said unto them, if they believed in Moses they would also have believed in him.

The same reasoning holds good against the doctrine of polygamy, for if they, the followers of Brigham, believed Christ they would not have departed from his gospel as Joseph taught it to them.

I will quote from his doctrine, as it is in one of these clippings I send you from which I copy it.

"We believe that one man should have but one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again."

This you will see by the article from which I quote, was taken from the book containing Joseph's revelations, which was printed two years after Joseph was murdered by that merciless mob.

If Joseph had taught or received any such revelation—as Brigham Young falsely tried to lay upon him in order to clear his own filthy skirts—would they not have expunged the above quotation at the time of publishing, instead of waiting seven years later? They did expunge it no less than seven years later, doing so nine years after his death.

The excuse which Brigham made for Joseph's not making his so-called revelation a point of doctrine in his own days, is in itself sandy enough, and it was this: That "he [Joseph] was afraid of being persecuted more than he was." How absurd! This is flimsy enough and shows evil lusts of Brigham by wishing to lay it on some innocent persons shoulders, as persecution was as hot as it could be against Joseph at that date.

I am no judge of Brigham's hereafter. He may receive forgiveness as all those men in olden time for all I know, but this I do know, that Brighamism is contrary to the commandments given the Saints through Joseph. You are in great error when you think Brigham Young only carried out Joseph's revelations. . . .

The New Testament declares that some who wished to find fault with Christ, said that he was a wine-bibber, and a friend of publicans and sinners, and that he cast out devils by Beelzebub. Mere assertion is not fact, thank heaven!

The statements that the Savior Jesus and the Prophet Joseph, were not sent to fulfil divine missions does not make it so.

Perhaps you do not know what the Book of Mormon is. I will try to briefly sketch its contents, as I have read it from the first page to the last:

1st. You are aware that this country—America—was once or twice inhabited by civilized people before it was discovered by Columbus, and that when he (Columbus) discovered it, the "roving red men" flocked down to the ships.

2d. With all the wise men since that time they can not fathom the mystery of how those people came to be here and who they are. There is no way of finding out unless God "reveals his secrets unto his servants the prophets."—Amos 3:7. He has sent those people here and he must keep his promise, or his word is not good for anything.

3d. Do you believe those people lived here all that time, (as relics are being found every year, of their remains), without the knowledge of the Father and the Son? You would have to admit that He was a "respector of persons," if you think they did, and that is contrary to the Bible.

The Book of Mormon is a record which was kept by them, handed down from father to son as long as they existed. When it so happened that there was not a son to hand it down to, it would be entrusted to some near relative or righteous person. It tells how they came here and how destroyed, except the Indians and the last white man, who buried this record.

The first people that inhabited this part of the globe were called "Jeredites." They also kept a record of their doings, and this record was apparently accidentally found by the second people who were called "Nephites."

The first were commanded of God to build vessels as he directed them, and they did as Noah did, that is, they obeyed Him. This was at the time of the confusion of tongues at the Tower of Babel, when they were brought by the power and guidance of God to America.

The second people called Nephites, were commanded of God in the same way to flee from Jerusalem, as God said it would be destroyed, and if they and their descendants wished to be saved to obey him which they did, and were brought here by the same means as the Jaredites were.

As their record was kept by each person, it is divided into "books" named after the recorders. The last named was Mormon, and he named the record the Book of Mormon. His son was the last living except those who become wicked and wild. They (the Indians), destroyed the last of the white people, and become so wicked that God put a skin of blackness upon them, and allowed them to eat the raw flesh of animals, etc., as a curse upon them.

When they came to America, they brought with them the record of their progenitors, "Moses" and part of the "prophets."—The Old Testament Scriptures.

They were literal descendants of Joseph who was sold into Egypt. Their record tells us what occupations they followed and of their temporal affairs, generally; also of their form of worship, and that we find to be exactly as the Bible teaches. It is, therefore, another evidence of the divinity of the Bible. They left Jerusalem about 600 B. C. and were destroyed about A. D. 400.

In St. John 10: 16, Christ said that he had "other sheep which are not of this fold." (at Jerusalem), "they" (the other sheep, "Israelites") "shall hear my voice." They are not the Gentiles; oh no, for they never heard his voice. He never manifested himself to them except by the Holy Ghost. He kept his word, for in that he said they should hear his voice, he came to them, the Nephites, after he ascended from Jerusalem, and appeared unto the people here, and established the same "everlasting gospel" among them.

The last people were divided into two classes, after they came here and named after two brothers. The "Nephites" were descendants of Nephi, the brother who kept the Lord's commandments, and the Lamanites—Indians—were descendants of Laman, the very wicked brother who would not hearken unto the Lord's commandments. The Indians are a remnant—the Lamanites.

In this record are several sermons by different men of the Lord, and in one of them are the words you will find on the title page of of the *Herald*. I need not write it here as it would take unnecessary space.

In the record of the Jaredites is found the following:—"And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon men's shoulders which was grievous to be borne. Yea, he did tax them with heavy taxes; and with the taxes he did build many spacious buildings."—Book of Ether 4: 5.

Brigham Young pretended to believe the Book of Mormon yet he did all of these very things.

I will make a few quotations from the book containing Joseph's revelations and see if it agrees with what you claim Brigham Young only carried out:

"Thou shalt love thy wife with all thy heart, and cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and forsakes it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my Scriptures; he that sinneth and repenteth not, shall be cast out. If thou lovest me thou shalt serve me and keep all my commandments."—D. and C., sec. 42: 7, 8. Revelation given Feb., 1831.

"And again, I say unto you, that whoso forbideth to marry is not ordained of God, for marriage is ordained of God unto man, wherefore it is lawful that he should have one wife, and they twain [not 19] shall be one flesh."—Sec. 49: 3, given 1831.

This revelation was given as some of the elders were going on a mission among the Shakers who did not believe in marriage.

I will leave you to draw your own conclusions from the above quotations after I quote one little passage of Scripture:—"Men do not put new wine into old bottles."

Now, I presume you would have me refer you to the Bible supporting this latter day work. It will make my letter longer than I would wish to weary you with, but as we wish our "discussion" to be brought to a close soon, I will refer you to a few, and if they are not enough, you may tell me so in your next.

I will commence by quoting two passages of Scripture to be kept in mind:—"Surely the Lord God doeth nothing, but he revealeth his secret unto his servants the prophets."—Amos. 3: 7, and "Behold the former things are come to pass and new things do I declare; before they come to pass I tell you of them."—Isaiah 42: 9.

Now turn to the forty-eighth chapter of Genesis and read it very carefully and you will notice that Ephraim received the greater blessing. In the seventeenth verse also notice where they are going to grow into a multitude. They are also going to become a "multitude of nations."

We will now see what Joseph's blessing is by going to the 49th chapter and 22d verse.

"Joseph is a fruitful bough by a well, [ocean] whose branches [descendants] run over the wall," [over the ocean]. . . . "Unto the utmost bound [the farthest point in either direction from where they were then, and it would bring them to America] of the everlasting hills, they [the blessings] shall be upon the head of Joseph and on the crown of him that was separate from his brethren." The Nephites were descendants of him that was separate from his brethren, therefore the blessings of this latter day work and Book of Mormon are on his head. This needs no comment but is very plainly understood.

Now turn to Deut. 33: 13-17. We will find a similar passage: "Blessed of the Lord be his land, [America], for the precious things of heaven, for the dew and for the deep that coucheth beneath; and for the precious things of the earth and the fulness thereof." You know of the numerous kind of mines and of the precious or "chief things" of the "lasting hills," and of the variety of fruits, and vegetables, and grain, the "fulness thereof," besides the different kinds of soil, and climates we have in America, do you not?

"And his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: They are the ten thousands of Ephraim and they are the thousands of Manasseh." You must bear in mind that this is a blessing given to Joseph who was sold into Egypt, three hours later.

My beloved sister I beseech you not to mock with scorn what I am about to tell you, for I am yet trembling from the influence of the Spirit.

I went to see sister Hyde to get an explanation of the quotation I last made, but she said she did not know as she could explain it without reading some other passage of Scripture with it, so we

read awhile and I got up to come home and she said to me, "You haven't come to any conclusion as to what that means." I hastily sat down again as I had forgotten that I had not come to any definite conclusion as to its meaning. We began again to read passage after passage of Scripture, and once in a while I would catch a new idea and speak of it; but after all, I came home without her explanation of it, and did not notice what I had done until I came in my house, and then I thought I must be "absent minded" to do such a thing; but it was too near dinner time for me to go back.

Before I commenced writing to you I went to God in humble prayer, in obedience to His commandment in James, first chapter and fifth verse, to "ask of him" to allow me a portion of his Spirit of inspiration to guide and teach me what to write you; dinner is over with and the doctor gone to his office, and I will explain that passage in my own way, I never heard it explained in this way before, nor in fact, any other way fully.

I shall first lead you to Ezekiel 37th chapter and 16th verse. I shall call your attention to its being a prophecy, that is, it is to be fulfilled in the future.

"Moreover, thou son of man, take thee one stick, and write for Judah, [Jerusalem or the land of Judah], and for the children of Israel his companions. Then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions."

In ancient times they wrote on parchment and fastened it to a stick, so that it could be rolled up, instead of binding them in books as we do now, hence he called them "sticks."

The Bible as every one knows, is the "stick of Judah." I mean that the Old and New Testaments together is the stick of Judah. But what and where is the "stick of Ephraim?" In the 19th verse the Lord says that he will, in his own due time, put it with the stick of Judah and make them one stick. They are in one teaching. And he says that these sticks shall be before the eyes of the house of Israel that they shall become one in his hand. (They must teach the same thing or they can not become one.) And that when both of them are before their eyes, he will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land, &c.—Ezek. 37: 15-21. I will give you more quotations and references to guide you in searching the Scriptures and read for yourself concerning the Jews returning to Jerusalem, after the stick of Judah was brought forth, but I wish to prove more about this book or "stick." In Isaiah 15: 21 are the following words: "Woe unto them that are wise in their own eyes."

. . . 24th verse: "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts and despised the

word of the Holy One of Israel,"—meaning the Jews, also those who reject it.

"For all this his anger is not turned away, but his hand is stretched out still." 26th: "And he will lift up an ensign to the nations," (Gentiles), "from far," (far from where this was written), "and will hiss unto them from the end of the earth," (the farthest point from where this was written.) "And they," (the enemies,) "shall roar against them like the roaring of the sea." Della, dear sister, do you believe you are not helping to make that "roar?" Isaiah 11: 12: "And he shall set up an ensign to the nations," (Gentiles) "and" (then,) "shall gather the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." Then "The envy also of Ephraim shall depart." . . . "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

You see they will then become one, or "in the unity of the faith."

If the pretended believers of Judah,—the Bible,—believed it all they would also believe Ephraim, the Book of Mormon, as each plainly tells of the other in various places.

Christ will sometime say to them as he did to the unbelieving Jews, "if ye had believed in Moses and the prophets, ye would have believed in the divinity of the Book of Mormon;" but we will let that rest, and go to Isaiah 18: 1. O, it is so plain I do not see why people are so blinded, but, of course, it is because they have "blind guides."

I hope you will bear patiently with me this time for writing such a long letter, but it is all for the sisterly love for you that I plod along to bring you a lamp to guide yourself and not allow the blind to lead you.

As I said, we will refer to Isaiah 18: 1: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia."

There is not a country so shadowed with wings as that which is "beyond the rivers of Ethiopia," they (the rivers) all flow towards America, therefore, America is the land he is speaking of; we will not say anything about the variety of birds and fowls of the air, but will ask if there is another country whose emblem is a large bird with its wings outspread taking blessed tidings, as it were, to every man, woman, and child? Also how much the shape of wings America represents with that little isthmus dividing it north and south.

He says in the next verse that the land of the above description will send ambassadors by the sea to take good news to a nation scattered and peeled who have been a people of terrible vicissitudes from their beginning. We learn from the Bible that the Jews were disobedient.

He tells us again of the "ensign;" here is the news they will take with them. "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye."

Oh, Della, how can you doubt when you see this prophecy is to be fulfilled after our country—America—is made free,

and the knowledge of that great emblem has been spread far and near.

Isaiah 28: 21 says the Lord will "do his work, his strange work; and bring to pass his act, his strange act; now, therefore, be not mockers, lest your bands be made strong."

I scarcely believe that the Lord would think it a "strange act" or "strange work," but the "inhabitants" and the "dwellers on the earth" would think so.

Please turn to the 29th chapter of Isaiah. The first six verses of this chapter portray the distress and punishment of the inhabitants of Jerusalem, and its ruin, which is completed by a "flame of devouring fire." The seventh to the tenth portray that all the nations, (Gentiles), that distress her shall be as in a dream; for he says "it shall be as when a hungry man dreameth, and, behold, he eateth, (that is, he joins some organization and expects or "dreams" that he will receive comfort or blessings by doing so), "but behold, his soul is empty. He hath appetite for more but it is not to be found; he is not satisfied; he did not get what he expected to receive. And behold, he dreams that he drinketh,"—of the water of life,—but when he waketh he finds he did not drink after all, but is still thirsting after more righteousness—and is hungry.

To be continued.

Selections.

RULES FOR SPIRITISTS.

THE Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperament, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated; the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened with prayer or a song sung in chorus, after

which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed toward the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions should warrant the disturbance of the sitting, which should never exceed two hours, unless an extension of time be solicited by the spirits.

Let the seance extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced, you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits, or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offense shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning if you can not at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil-disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you can not always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with

the same parties for more than a twelve-month. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain; and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—*Sel.*

Conference Minutes.

CENTRAL NEBRASKA.

Conference convened with the Clear Water branch, at Nebraska, Saturday, September 22d, 1888, Bro. Gamet presiding, J. H. Jackson clerk. Elders reports: Levi Gamet, B. Kester, W. Rumel, J. E. Rogerson. Priest Cain. Teachers A. Hollenbeck and J. H. Jackson. Branch reports: Clear Water 66; 1 died, 1 removed, 1 expelled. Deer Creek 33; 1 removed by letter. Chelsea 13; 1 expelled. The report of the committee on affairs of Cedar Creek was adopted. On motion the report was considered item by item. The first item relative to the case of Ida P. Duncan was then read. Vote being called, the sister was expelled. The item pertaining to sister Gier was then taken up. Moved that the letter given to sister Gier be revoked. The vote being called the recommendation was adopted. The third item being considered with reference to sister Leapor, the recommendation was adopted. It was moved that when this conference adjourns that it does so to meet with the Clear Water branch on the last Saturday in February, 1889 Bishop's Agent's report: On hand last report \$5 85; March 19th, paid Wm. Rumel \$3 00; September 15th, received of Ole Anderson \$1 00; amount on hand \$3 85. The report of committee appointed to look after matters between the Lake Shore branch and C. D. Stevens was read. Report accepted. Resolved that the name of Bro. C. D. Stevens be removed from the records of

this district, as he is, and was at the time that he was received in this district, a member of North Nebraska district; and that the Lake Shore branch be informed that they should grant him a letter or show good reasons why they do not. Moved that the Grand Rapids branch be hereby declared disorganized. Moved that we sustain Bro. Levi Gamet as the president of the district and our Bishop's Agent, and that he be requested to travel through the district and preach the law of tithing. Bro. J. H. Jackson, secretary, was sustained. Moved that the president be authorized to circulate a petition through the district to obtain money to purchase a conveyance for the use of the district.

UTAH.

This district conference convened in Salt Lake City, Utah, October 6th. R. J. Anthony was appointed president and Peter Anderson clerk. Reports of branches:—Heber City is not in a very good condition as the people are scattered and some have left the church. Santaquin 9, one baptized since last report. Springville 40, four added since last report. Provo, 5 added since last report; the branch is in a fair condition. Wanship, no change since last report. Salt Lake Mission branch 171, two died, three removed. Elders Reports: R. J. Anthony, J. R. Evans, P. Andersen, E. Barrows, J. Larson, T. Burt and J. Marriot reported; Priest, J. Weston; Deacon G. Houghton. Peter Andersen and Charles Barrows were sustained as president and clerk of the district. Preaching during conference by J. R. Evans, J. H. Condit and R. J. Anthony. Conference adjourned to meet at the call of the president.

CENTRAL CALIFORNIA.

Conference convened Friday, September 21st, with the Jefferson branch, as per call of president, J. B. Carmichael in the chair. Visiting members invited to participate. Branch reports: San Benito last report 31, present 32. Long Valley, last report 23, now 29. Jefferson, last report 19, now 20. Officials reported: Elders I. F. Kingsbury, D. Brown, J. H. Lawn, J. M. Range, J. B. Carmichael, High Priest D. S. Mills, J. F. Burton of the Seventy, and Apostle H. C. Smith; priests J. E. Holt, J. Twitchell and teacher P. Davis. Delegate to General Conference H. C. Smith reported. Bishop's Agent reported: On hand September 30th, 1887, \$166 52; received since \$795 18; paid out \$682 15; leaving balance on hand September 30th, \$279 48. September 21st, received \$5. Book audited and found correct as per report. J. B. Carmichael was elected president of the district, D. Brown vice president and J. A. Lawn secretary. Bro. J. H. Lawn, who under General Conference appointment was assigned to Tulare county, Bro. D. Brown to assist him. Bro. I. F. Kingsbury, to Green Valley. Resolved, that in case Bro. J. M. Range removes from the district that Bro. Albert Page be recommended to be his successor. Resolved, that this conference sustain all the constituted authorities of the church. Preaching during conference by H. C. Smith, D. S. Mills and J. F. Burton. Two were baptized by Elder J. B. Carmichael during conference. Priest J. E. Holt was ordained to the office of an elder under the hands of J. F. Burton and D. S. Mills. Adjourned to meet at Alila, Tulare county, in March at the call of the president.

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Miscellaneous.

CLARKSDALE GROVE MEETING.

The ten days' Grove meeting convened near Clarksdale, Missouri, Friday, September 21st. On Saturday the 22d, a complete organization was effected by choosing Bro. J. R. Lambert president, Charles P. Faul secretary, and Charles Duncan general foreman of the grounds. The programme for each day was: prayer meeting at 10:30 a. m. and preaching at 2:30 and 7:30 p. m. The speakers were brethren J. T. Kinnaman, J. F. McDowell, J. R. Lambert and W. W. Blair; the latter stopping over the first Sunday. The grove in which the meeting was held is nicely situated, being one and a half miles east of Clarksdale, and about the same distance from Pleasant Grove, and DeKalb German Stewartville churches.

On the week days the attendance was small, on account of the farmers being very busy; but on both Sundays the attendance was large, many being present that have never heard our claims before. Good order prevailed through the meeting, and a noticeable feature was the excellent prayer meetings, in which nearly all who were present took part, the Spirit bringing that joy that only Saints can realize. Seven prayer and eighteen preaching meetings were held, four of them in the Clarksdale church, it being rather cool to hold meeting in the grove, in the evening; also one in the German church. The preached word was attended with the Spirit of God.

C. P. FAUL, Secretary.

MARRIED.

PAUL—GAGER—At the residence of Thomas Whitford, White Rock, Huron county, Michigan, September 25th, 1888, Bro. Charles Paul to Sister Mary Ann Gager, priest Thomas Whitford officiating.

DIED.

BENTHAM—At Cleveland, Iowa, September 2d, 1888, Barbary Ella, daughter of Bro. William and Sr. Celia Bentham, aged 1 year, 7 months and 12 days. Blessed by Brn. Henry Jones and E. B. Morgan.

"Go to thy rest, fair child;
Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head."

LOACH.—At Lucas, Iowa, August 14th, 1888, Hurburt, adopted son of Mr. William and Sr. Grace Loach, aged 6 years, 4 months and 10 days. He was born April 4th, 1882, in Lincolnshire, England. Funeral sermon by Elder John Watkins, Sr.

Father, Lord of earth and heaven,
Spare or take what thou hast given;
Sole disposer of thine own,
Let thy sovereign will be done.

JOHN WATKINS.

STEWART.—April 13th, 1888, Bro. Alexander Stewart, of Queensferry branch, Victoria, Australia.

EDEN.—August 3d, 1888, Lillian May Eden, daughter of Bro. Robert and Sr. Catherine Eden, aged 2 years and 6 months.

OEHRING.—On Thursday, September 11th, 1888, Clara Emaline, infant daughter of Bro. Robert and Sr. Amanda M. Oehring, of Newark, Marshall county, Dakota, aged 1 month and 22 days. Funeral sermon by Elders E. Day Bennett and Lloyd W. Wells.

HALL.—At Creston, Iowa, August 2d, 1888, Mabyn, daughter of Bro. David W. and Sister Tryphena Hall, aged 5 months and 5 days. Another sweet bud awaits the sorrowing parents in bright land where the little ones dwell, and behold the face of the Father. She was buried at Shenandoah, Iowa.

ADDRESSES.

G. A. Blakeslee, presiding Bishop, Galien, Michigan.
J. H. Peters, Coleman, Midland Co., Michigan.
A. J. Moore, Elkhart, Anderson Co., Texas.

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Home Conversations.—November Cluster of Memory Gems.—Salvation.—The Poor Widow's Offering.—Under the Lamp-light.—Our boys and girls.—Autumn Leaves from the Tree of Poetry.—Why are we Tempted.—Free Seat.—With the Church in an Early Day.—The Story of the Book of Mormon.—Why I Came to Independence.—Incidents in the Life of one of Earth's Pilgrims.—Leaves from Palestines.—Papa's Letter.—Helpful Hints and Suggestions.—By Loss Comes Gain.—Late Autumn.—Drift-wood.—Uncle Pompey's Slide Down the Roof.—God Made the Rest.—From Malachi to Matthew.—Elijah Banta, with Portrait.—Editor's Corner.—Round Table.

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"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, IN EITHER
IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, November 3, 1888

No. 44.

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The Saints' Herald.

JOSEPH SMITH

EDITOR

W. W. BLAIR

ASSOCIATE EDITOR

Lamoni, Iowa, Nov. 3, 1888

THE RE-UNION.

IN addition to what has been stated by the secretary of the locating committee appointed last year to locate the grounds for five years it is but justice to that committee to state that when they came to take the subject into active consideration they found difficulties to encounter which they did not feel willing under the circumstances to take the responsibilities of deciding. There were prejudices existing which made it impracticable to suit all; many preferring a grove to open ground and others favoring an open place with better railway facilities. In these conditions the committee secured a most favorable proposal from the city of Missouri Valley, for the use of the Fair Grounds near the city, with all its privileges, and they are many for one year, with the privilege of five years, if desired. These grounds were easy of access, as any one coming in by rail could see the tented city on the plain, looking down the main street toward the west in fair and open sight. There are only two things which may be regarded as drawbacks to this location. One is it is located on the plain, with no shelter from the winds, which in the fall from the north and west blow cold; and should the rains be heavy during the session the grounds being flat would undoubtedly be wet. Dry as it was this fall it was not an objection. The other objection is that the grounds are so close to the railway track, and that too just where two wagon ways cross, one on the east and one on the west, that the whistling of the engines and the roar of the trains is sufficient to make it impossible to hear speaking in the tent while trains are passing. The last three days of the session the railway engineers, were, however, quite considerate and only blew their whistles sufficiently to keep within the rules of law requiring them to give signals at such crossings. No complaint was made by us, but one of the

brethren spoke to one of the officers about it, and the annoyance was much less after that. At the first it really seemed as if one or two of the engineers on the passing engines were anxious to see how much noise he could get out of his whistle all along the line of the camp. The hours of their passing in greater number were on the hours devoted to the morning and evening preaching services; and all that the preacher could do when the din began was to stop and wait until the train was by. This occurring three, four or more times during the preacher's hour had a bad effect; often creating confusion in the mind of both hearer and speaker; some otherwise most effective passages of a sermon being greatly hurt by the unseemly and illtimed interruption. We confess to having the usual amount of self assurance possessed by the average preacher; but in spite of our "cold blood," we were "put out," more or less by the hoarse roar of the "iron horse." How it affected the finer and more nervous among our speakers was noticed in the less impassioned speech and spiritual service after one of those interruptions occurred. We blame no one; it is one of the incidental annoyances that all eligible sites are more or less subject to. Besides this interruption to services during waking hours, the night was made tedious to some who could not woo back the drowsy god when once he had been driven from their pallets in the tented city by the hideous shriek of the iron monster, passing with his loads of humanity and burdens of merchandise. With the exception named before the location was very desirable. The citizens were respectful and desirous of being favorable to our meeting. There was but little profanity among those not of the church attendant upon the ground; and but an instance or two of disturbance at the tent by loud talking near it. The charges made for what the Saints required to buy of those who sold to them were not excessive that we heard of, and accommodations seemed to be ample—people seemed to be pleased if they could do anything for us.

The weather was quite cool, for the most part during the session; the wind blew cold and raw from the north and west during two days almost making a stay on the grounds uncomfortable both day and night. It rained a little on Tuesday night, which was just what was needed, as it had become very dusty; and on Saturday the clouds gathered and rain began falling Sunday the 14th about daylight and continued at intervals all day. This prevented the attendance of those outside of the church, and many of the Saints in all the surrounding country, the

roads being so wet and slippery that teams could not travel. The weather was cool—almost cold—so that many thought it discretion to stop at home. This caused the attendance to be much smaller than usual; but what the meetings lacked in number was made up in spiritual enjoyment, and we think we speak for all when we state that the seasons of prayer were never more enjoyable, and the sermons never better at any of the meetings of the past, than were those we had at this session. The Spirit was present in great degree and those who spoke felt its warming, cheering, elevating influences in wonderful power. There was much less illness among those stopping on the ground than upon some former occasions; administrations to these in the laying on of hands in most cases was followed by relief.

The feeling in favor of holding a Re-union next fall was general, and the desire for a renewal of diligent and earnest labor was prevalent throughout.

Some of the speakers were young men; but to those older in ministerial work, the conduct and speech of these young men were a reminder that young men were for war, (active labor in the field) and old men for counsel.

The rain on Sunday the last meeting day left the Saints mostly to themselves; and we question if ever there was a more profitable day spent at any of the Reunions of the past than was passed by the people of God in that moveable tabernacle of cloth pitched on that open Fair Ground, with nothing to mar and nothing to disturb their unity and their communion with the Lord whom they serve. For ourself we are sure that we were blessed abundantly in meeting with the Saints.

RUMORS.

It has reached our ears that some of the ministry in the field are being hurt in their efforts to reach the people by conduct, which while not criminal, is certainly unwise. To illustrate this, and still not deal offensively with the reputation of any, it is hinted that one has been in the habit of contracting debts in small sums, at different times, until his credit is financially destroyed; until indeed his word for payment is decidedly not good. That he is a good speaker and intelligent is conceded; but people persist in thinking that this weakness of buying when not able to pay, should be overcome.

Another is hindered in his labors by an unseemly haste to press on to other and more distant fields while doors equally inviting, and sometimes of far more promising prospects for an ingathering are standing wide open near by, but are ignored

or unregarded by this anxious minister.

Another has his influence for good sadly crippled by ill-timed and always injudicious attacks upon the faiths of others, in which attacks the beliefs of those attacked are held up to scorn and ridicule not pleasant to the brethren of milder traits, and decidedly disagreeable to those attacked. This sometimes occurs when the persons so offended are favorably considering the work, but are repelled by so harsh an attack. It is true that it is possible that those repelled are on the look out for what to them might be a reasonable excuse for ceasing to investigate; but should this be the case in nine out of every ten instances the harm done in the tenth will warrant our appeal to the elders to avoid such sharp and harsh argumentation. What might be excusable in this line in the heart of debate, is not and ought not to be justifiable during the cooler presentation of the word of God, through the hearing of which faith is produced in them who are preached unto.

Brethren, banner bearers, "Let your moderation be known unto all men." If Paul would not eat meat if his brother was caused to offend thereby, can not we forbear making enemies to our cause by harshness.

WHO SHALL IT BE?

IN conversation with the Bishop at the late Reunion we learned that the unusually large number of the ministry put into the field at the April Conference, and the additional number sent in by the presidency and ministers in charge, there is grave reasons to fear that some will have to be recalled, for the reason that the treasury will not be able to sustain their families, as it should of right do. The effort made to sustain the work in accordance with the laws given of God to rule the church in its systematized alms giving, for the purposes of preaching the word, supplying the needs of our dependent poor, and the other needs of church labors, has been found to be wise; but like all other rules this must be understood and appreciated to be fully successful; and this has not yet been fully reached. The efforts of the Bishopric to set the financial condition of the church fairly within the reach of the understanding of all have been very commendable; and though some misapprehension concerning the rules prescribed by the Bishop has existed, it is pleasing to know that this is giving place to a better condition of things.

The Bishop does not know, nor does he foresee whether the condition of the Saints this fall is such that there will be such a consecration of means as will enable him to keep the whole ministerial force moving, or not; but he greatly fears it will not. There has been considerable means paid in localities for the building of local places of worship. This has been in most instances commendable; but the means so used has of necessity lessened the receipts of the Bishop for the general purposes of the work. No one is blamed for this, but the result may be unfortunate.

We lay this before the Saints to the intent that it may if practicable aid the general fund; but especially that should it be necessary to take some of the laborers out of the field, the eldership may be prepared for it, and will have thought of it in such way that they will not be hurt if they perchance may have to cease labor in the field for a season. Of course, if the result can not be avoided those appointed during the interim will be among those first recalled; then those who for reasons are the less active; the effort being to keep the general ministry in the field, whose duty lies there by virtue of their calling. The Presidency and Twelve will do the best in the premises that they can; and they will sincerely hope that none will be given offense in the affair, should it terminate in some having to leave the field. While we pray for the "Lord of the harvest to send more laborers into the field" we must use righteous endeavor to keep those already in from being accounted as "infidels" because their families are not provided for.

MINUTES OF ANNUAL REUNION.

At the prayer service on the morning of the 10th Bro. J. S. Roth presided; ten offered prayer and testimony was borne by eighteen; oil was blessed, and those baptized the day before were confirmed, Brn. J. C. Crabb, C. Derry, A. H. Smith and J. R. Lambert officiating in the rite. This was followed by the blessing of a son of Bro. and Sr. Triplett, by Brn. Derry, Smith and J. S. Roth.

At the hour of eleven a. m., Bro. J. W. Chatburn led in prayer, after which Bro. Joseph Smith occupied, in a brief review of the causes and necessity and the fact of the Reorganization. At the close, "Lord let thy blessings rest in peace," was sung and Bro. J. W. Chatburn gave the benediction.

At 2:30 in the afternoon the Saints assembled at the ringing of the bell, and after a song was sung, Bro. R. M. Elvin led in prayer, and Bro. Alexander H. Smith gave a characteristic sermon upon the laying on of hands, as a doctrine of the church. 1st for ordination; 2d conferring the Spirit; 3d for blessing of children; 4th for the healing of the sick. The speaker urged that of the saying of Christ as found in Matthew and Mark commanding men to go into the world and preach, was authority for their doing so, it was also commanded to lay on hands, as this direction is found in the same statement of Christ, and in close relation to the command to go and preach. Which will men receive the statement of, Jesus or the sayings of men?

Bro. James Putney was in charge of the evening services, and led in prayer. The sermon was preached by Bro. Joseph Smith; the texts being Matt. 24:14 and Rev. 16:6; the first being the prophecy of Jesus direct, and the latter being the vision to John; both prophetic. "This gospel shall be preached in all the world for a witness unto all nations and then shall the end come." "I saw another angel fly in the midst of heaven, having

the everlasting gospel to be preached to every nation, kindred, tongue and people." He argued that Christ being a true prophet, the statement in Matthew must be fulfilled; and the statement to John on Patmos must also come to pass, if it had not yet transpired. He further claimed that the statement in Revelations had been fulfilled and that the prophecy of Christ in Matthew 24:14, would be sure of its fulfillment.

At the morning prayer service of October 11th Brn. John Pett and John A. Davis were in charge. An excellent meeting was held.

Bro. Warren E. Peak presided at the preaching service at eleven o'clock, and Bro. John S. Roth delivered the discourse, using Acts 19:2 as a text.

At 2:30 in the afternoon Bro. R. M. Elvin read the hymns and Bro. G. A. Blakeslee offered prayer; the preaching was by Bro. R. M. Elvin, on church organization.

Bro. Joseph R. Lambert had been selected for the evening service; but owing to illness which prevented him from taking the stand Bro. Hiram C. Bronson was requested to occupy, which he did from Acts 1:1-8 inclusive. His discourse was well received and proved edifying to those who heard. The argument was that whosoever was sent out to represent Christ must know him; and that the knowledge now came by and through the witness bearer, the Holy Ghost, the Comforter, the Spirit of Truth.

Bro. Joseph Smith followed with a few remarks, the Saints sang "Home, home shineth before us," and the audience was dismissed by benediction by Bro. Blair.

The prayer meeting on the morning of the 12th was one of the best of the session; Brn. James Putney and J. C. Crabb in charge. Nine of the membership offered prayer and thirty-eight bore testimony. Prophecy was delivered by two.

Bro. W. W. Blair occupied the morning preaching hour; using Isaiah 29th chapter as a basis of a discourse upon the fulfillment of prophecy, in the coming forth of the latter day work, and the favoring of the Jews as the ancient and covenant people of God to whom excellent promises have been made in the Scriptures and Book of Mormon. He also related his experience, and the way he was led from ways of unbelief to his assured confidence in the Word of God and the latter day work. It is a marvelous work and a wonder. If it were not it would not be God's work; for his work to be done in the last days was to be a "marvelous work and a wonder."

At the close of the session the appointments for the day following were made; including a session at which the question of holding another reunion was to be decided. Hymn 145, "My God, my Father, while I stray," was sung, and then Bro. C. E. Butterworth pronounced the benediction.

Bro. Warren E. Peak occupied the afternoon hour, his subject being the coming forth of the work, and its harmony with the dealing of God with man so

shown in the Holy Writ. The means employed of God, angelic ministrations. It was a timely and suggestive discussion. Benediction by Bro. W. W. Whiting. At the close of service John Barclay, John Gump, Euclid Squires, Wellington Schofield, James Vredenburg, S. W. Underwood and Mary Ann Thomas gave their names for baptism. The congregation repaired to the water, under the charge of Brn. A. H. Smith and J. C. Crabb; when Bro. C. E. Butterworth administered the rite of baptism. Lydia Johnson and Mary Palmer being added to the number. These were confirmed same day by Brn. J. C. Crabb, C. E. Butterworth, J. S. Roth and R. M. Elvin.

The Saints reassembled at the tent at 7:30. "All hail the power of Jesus' name" was sung; prayer was offered by Bro. R. M. Elvin; hymn 713 was sung and Bro. Charles Derry was presented as the speaker of the evening. Text Jude 1:4. The argument was that the faith once delivered to the Saints was and is the faith that will now save men. The speaker enjoyed a degree of the Spirit and all were edified. One God, one Lord, one faith, one Spirit, one baptism and one hope of our calling, must result to make God's people one, that they may be one with Christ as Christ and the Father are one. This faith he urged the Saints to earnestly contend for. Benediction by Bro. Joseph Smith.

Brn. W. W. Whiting and Joshua Carlisle were in charge of the morning prayer service, which was occupied in blessing children of Brn. Terry, Dickey, Lockling, McIntire and Kemish; Brn. Crabb, Butterworth, Roth and Elvin officiating. Oil was blessed; after which the time was well occupied in song, prayer and testimony.

At 11 a. m., the Saints were addressed by Bro. Edmund L. Kelley, of the Bishopric, by request of Bro. George A. Blakeslee, Bishop; upon the law obtaining in alms giving. Bro. Kelley's discourse was able and full of instruction, plain and acceptable to the people. The argument was that religion demanded not only service in spiritual things, but required free and voluntary service in temporal substance, the things of this world; as all the laws given of God to the church are not temporal but spiritual. Bro. John A. McIntosh, the aged veteran of the cross, pronounced the benediction.

October 13th, 8:30 a. m.: Prayer meeting was in charge of Brn. J. Putney and J. C. Crabb. The Spirit was present and the meeting was much enjoyed by those present.

8:30 p. m.: The tent was filled at the hour named. Bro. D. Chambers led in prayer. The object of the meeting, the determining in reference to the Reunion another year, and where; the report of committee on grounds appointed last year, was briefly stated by Pres. Smith. Bro. S. B. Kibler, for the committee on grounds, consisting of Phineas Cadwell, W. C. Cadwell, S. B. Kibler, Jonas W. Chatburn and Andrew Hall, appointed last year, reported: That owing to inability to

agree, for reasons unnecessary to state, the committee had decided to not locate the Reunion grounds for five years, as was contemplated in their appointment, but to locate for one year; when, if such location suited the Saints they could definitely decide by vote. In accord with this decision they had considered the different locations open to them and selected the Fair Grounds at Missouri Valley and contracted for them for one year with the privilege of five; the grounds being offered to them free of charge, including the use of the Floral Hall, for sleeping and shelter, and the stables for horses. The committee asked that the matter of location be determined by the meeting and that the committee be discharged at the close of this Reunion.

On motion of Brn. J. C. Crabb and C. E. Butterworth the report so far as made was adopted. It was decided by unanimous vote to hold a Reunion next year. Brn. Crabb and Putney then moved that the next Reunion be held on the Fair Grounds at Missouri Valley. Brn. Whiting and Carroll moved that it be held at Dow City. Brn. Chambers and Dougherty moved that it be held at Garner's Grove. Brn. Dodson and Hansen moved that it be held at Council Bluffs. Brn. Davison and Derry moved that it be held at Logan. Brn. Chapman and Newcome moved that it be held at Woodbine. Brn. Forscutt and Chatburn moved that it be held at Harlan. Brn. Dodson and Thomas moved that it be referred to a committee of five, who should take the matter of location into consideration, locate and report through the HERALD. This was spoken to by several when Bro. H. Garner and others moved that the location be selected by the meeting which motion prevailed. Brn. Pratt and Jones moved that it be held at Crescent City. Brn. Hawley and Peterson moved that it be held at Galland's Grove. Brn. Ellison and Houghton moved that it be held at Six Mile Grove.

It was ruled by vote that but one representative should speak in advocacy of each place named; and that when these had spoken the vote should be taken. Brn. Crabb, Butterworth, Chambers, Dodson, Davison, Kibler, Chatburn, Pratt, Peterson and Houghton spoke in reference to their respective localities, and the vote was ordered.

Missouri Valley received 75 votes, Dow City 70, Garner's Grove 106, Council Bluffs 84, Logan 48, Woodbine 26, Harlan 2, Crescent City 1, Galland's Grove 1.

When the vote had been taken Garner's Grove and Council Bluffs having received the highest number of votes, were again presented and Garner's Grove received 275 and Council Bluffs 169. It was then moved that the choice of Garner's Grove be made unanimous, and this prevailed. It was then moved to locate for five years, which motion was ordered to lie on the table.

Upon separate motions Brn. J. Coffman, W. T. Fallon, D. Maule, J. Erixon and D. Gamet, were appointed on grounds and arrangements, and the tent given into their

charge, with its fixtures; with the understanding that if the use of the tent should be required by either the Little Sioux or Galland's Grove districts it should be at their disposal. The time of holding such Reunion was also left to this committee, they to report through the HERALD.

October 13th, 7:30 p. m. "Glorious things are sung of Zion," was sung, Bro. Joseph Smith led the prayer; and the address was delivered by Bro. M. H. Forscutt, and was a continuation of the subject of Baptism. The argument was that the mode having been instituted by Jesus Christ, it was unmistakably God's method and should not be changed. He quoted copiously from scholars belonging to many of the Protestant churches, the Catholic; and also other learned authors as to the meaning of the word and its authority. He cited Rom. 6:6-7; John 3:5; Mark 1:8; 1 Cor. etc. Benediction by Bro. J. Smith.

SUNDAY, OCTOBER 14TH.

The morning prayer service was in charge of Bishop G. A. Blakeslee. "Nearer my God to Thee," was sung and Bro. Blakeslee offered prayer.

Two who had been baptized the evening before, Bro. John Barclay and Sr. Lucinda Lewis were confirmed by Brn. Elvin and Crabb. Oil was offered and blessed. Prayers were offered by six and testimony was borne by twenty-seven. It was a felicitous and happy time.

At eleven o'clock a. m. after the usual opening exercises Pres. Joseph Smith addressed the Saints upon the conditions, circumstances and duties of the time in an instructive, edifying and strengthening discourse which many heard and will remember with profit to themselves and the work.

At the close of this session by the request of Brn. Chatburn and Kibler of the committee, a collection to defray necessary expenses incurred by the holding of the Reunion was taken, the brethren responded by placing \$57.54 at the disposal of the committee.

The meeting at 2:30 was addressed by Bro. E. L. Kelley, from Matthew, thirteenth chapter. The argument was that if we were properly educated in Christ, there would be such a state of society that trials between brethren would not occur either in courts of the land or the church. He urged a complete subjection of self until we could live up to the standard "forgiving all men their trespasses," even as we hope that our "heavenly Father will forgive our trespasses;" and that too without waiting until he who trespasses says, "I repent."

"Beautiful Zion," was sung, benediction pronounced and the audience separated.

When assembled at 7:30, songs 970 and 896 were sung with fervor, and Bro. A. H. Smith led in a feeling prayer.

During the interval between meetings Bro. R. M. Elvin had baptized William L., a son of Bro. John Coffman, and he was now confirmed by Brn. M. H. Forscutt and R. M. Elvin.

The evening sermon was by Bro. Joseph R. Lambert, and was a most excellent and

fitting one to close the long and profitable Reunion. His text was Hebrews 4: 9:—"There remaineth therefore a rest for the people of God." The argument was, there is a rest; it is ordained of God, and remaineth for his people; God has promised it, and He will fulfill his promise.

The doctrine of the resurrection is not unreasonable, and is certainly not unscriptural.

The choir led by Bro. Thomas Hougas, sang, "God be with you till we meet again," and the benediction closed the service.

MONDAY, OCTOBER 15TH.

The Saints met at the tent for prayer and confirmation and to hear the final report of the committee and decide thereon. Pres. Joseph Smith in charge.

Bro. C. E. Butterworth had baptized two whose names had been given the evening before and these were now confirmed; Sr. Cynthia Land and Bro. Frank J. Seeley, Brn. C. Derry, J. C. Crabb and C. E. Butterworth acting in the rite of confirmation.

The committee reported having received from stands and booths on the grounds \$81, from collection \$57.54 a total of \$138.54. The expenditures as reported were:

Carpenter work on benches, \$10; to P. Cadwell, on fixtures, fifty cents; expressage on tent, J. S., forty cents; printing names of sheets, \$1.25; rope encircling camp, \$1.95; expenses of elders invited to attend and in attendance: J. R. Lambert, \$8; A. H. Smith, \$9.28; R. M. Elvin, \$8; W. W. Blair, \$7; J. Smith, \$5; M. H. Forscutt, \$10; J. S. Roth, \$7.75; to H. Garner, moving tent, \$10; to board bill, Bentz on Police, \$5.68; to turned over to F. Garner to pay bills at Missouri Valley, lumber, oil, etc., and for police service, \$53.73; total \$138.54.

This report was approved by vote and on motion the committee was discharged. Thanks were voted on separate motions to the citizens of Missouri Valley for their kindness and courtesy; to the railways for their courtesy in giving reduced rates, to the newspapers of Mo. Valley for kind notices; to the committee on grounds, and to the choir and police.

By request of Pres. Smith Bro. M. H. Forscutt offered prayer; the choir and audience sung, "When shall we all meet again," and the Reunion was closed at 10 a. m.

S. B. KIBLER, *Secretary.*

EDITORIAL ITEMS.

BRO. JOHN L. PRIDE, formerly from North Freedom, Wisconsin, latterly in Dakota, and Sioux City, Iowa, has surrendered his elder's licence to Elder H. A. Stebbins, secretary of the Church, in whose hands it is now lodged, and withdrawn from all active labor as an Elder; and has requested us to notice such withdrawal, that he may not be required to perform the duties attaching to the eldership. Bro. Pride assured us at the Reunion, that this surrender of his licence and cessation of labor, was not in consequence of loss of faith, or desire to depart from

the fold; but was owing to certain embarrassments which made it impracticable to perform those things attending the office of Elder as in his opinion they should be. We promised Bro. Pride to give proper notice, hence this writing.

Bro. H. C. Bronson will hold a discussion with the Rev. Mr. Williamson of the Christian Church at Nebraska City, Nebraska, commencing Monday evening, November 12th, to continue six evenings. Two propositions have been agreed upon, which briefly stated are that Elder Bronson affirms that the Reorganized Church of Jesus Christ of Latter Day Saints is the Church of God, and is in harmony with the New Testament in church organization and doctrine; while Mr. Williamson affirms the same of the Christian Church. The propositions will be discussed in the order named.

Bro. Jas. Cameron of Kenosha, Wisconsin, writes bearing testimony of his faith in the latter day work. Bro. Cameron is in his seventy-sixth year and thanks the Lord for "the best of health and as good working strength as when in middle age."

Sr. Mattie Locy, *nee* Dorn, wrote some time ago that her father would like to learn the whereabouts of "a man (presumably a Latter Day Saint) by the name of Helsor (or Belsor) that preached in Bristol (state not given) some years ago. Bro. Dorn's address is Shiocton, Wisconsin, and he would like to hear from any members of the Helsor family.

It is said by some that the prayer meetings held by the Saints at the Reunion just closed, were the most markedly spiritual in their nature of any yet had at our annual meetings; there was such an absence of personality, such an apparent spirit of willing subjection to Christ, such a desire to be instructed of the Spirit, that it all pleaded successfully with the Lord for recognition which was accorded, and the people blessed. Blessed be the name of the Lord "For he is greatly to be praised."

Sr. C. E. Sparks writes from San Diego, California, of her faith in the latter day work and her desire to do her part towards its advancement. She sends tithing funds which her little daughter, Idella, before her death had saved to be used in the Lord's work.

Bro. James Moler wrote October 12th, from Mt. Sidney, Virginia, that he was laboring in the great valley of the Old Dominion and was having many calls for preaching. He expected Bro. Griffiths to join him soon and hoped to labor in the section of country where Bro. I. N. Roberts had formerly been preaching, some time this winter.

Bro. C. C. Reynolds writes from Buffalo, Iowa, that the Saints there would very much like to receive a call from some of the traveling ministry who are laboring in that section.

Sr. N. I. Fuller writing from Phoenix, Yazoo County, Mississippi, says that she would be glad to have an elder call there and preach the word to the people. A home will be furnished him and all be done that can be done to assist any elder that may go.

Bishop G. A. Blakeslee arrived at Lamoni, from the Reunion meeting on Thursday the 18th inst. and remained until the 23d when he left for his home in Michigan.

President Joseph Smith arrived home on Monday last. He reports as being well pleased with the spirit and results of the reunion.

Mr. Richard Williams of Flagler, Iowa, writes making favorable mention of a lecture delivered at that place by Bro. J. S. Roth. Our limited space prevents its insertion, as the matter contained has been frequently presented to the readers of the HERALD. Mr. Williams speaks well of our people and we thank him for his good words.

A permanent worshipping place is now established in the city of St. Louis, Missouri, at No. 2518 Elliot Avenue. It was opened for service Sunday, October 7th, a brief description of the opening exercises being given elsewhere in our columns, by one who was present. We certainly congratulate the Saints of St. Louis and vicinity upon so happy a termination of their labors; and we shall earnestly hope that neither prying influences from without nor ranking jealousies within will detract from the continued peaceful occupation of the tabernacle they have erected to the worship of the Lord.

We acknowledge the receipt of the Manchester, England, *Courier*; Denison, Texas, *Sunday Gazetteer*; San Jose, California, *Mercury*; and the *Territorial Enterprise* of Virginia City, Nevada.

EXTRACTS FROM LETTERS.

Bro. Theodore Gerber writes as follows:

"I would be glad to have any of the ministry coming this way call and see me. I live across the river from Chattanooga, Tennessee. My address is 171 Main Avenue, Hill City, Tennessee."

Bro. James W. Morgan wrote October 21st from Angus, Boone county, Iowa:

"I was baptized one year ago the third of last July, and have never had cause to regret the step I then took; but have had many instances occur in which I had cause to rejoice. It is my daily prayer that I may live a life devoted to observing the law written of God, that I may in the resurrection clasp the hands of the children of God."

Bro. Joseph Squire, writing from 99 Hinsdale street, Brooklyn, New York, October 21st, says:

"Our district conference was one of the best I have attended in this district for many years; the business session was quiet and peaceful. Bro. W. H. Kelley was with us and did the preaching. We had quite a few at the meetings; two more were baptized after our conference. The good Spirit is striving among the Saints here; and if we can give heed to its teachings, we shall soon have more added to our numbers."

Bro. Joseph Dewsnup, in a late letter from Manchester, England, writes as follows:

"The work is moving forward in this part of the vineyard; five or six have been baptized at Leeds and Sheffield within the past few weeks, and further additions may be looked for in the near future. In fact the outlook in the Manchester district continues very promising, and so far, our local ministry, with one or two exceptions, are making, so far as circumstances will permit, the best of the situation. Our district conference convenes in a few days and we are looking

forward to it as a time of ministerial reunion and spiritual refreshing."

Bro. John D. Bennett writes:

"I leave to-morrow to move toward Hebron, Nebraska, thence to Cuba and Barnes, Kansas; thence to Fanning, St. Joe or St. Cloud, Kansas, or westward via Odell, Nebraska; afterwards as providence directs toward Sweet Home and Allendale, Missouri, and Lamoni, Iowa. I travel by buggy and can visit neighborhoods where the lonely ones are hungering for the word. Such I love to meet. All interested can address me at Barnes, Washington county, Kansas, care of Mr. Transue."

THE statement made by Bro. Hawley, in his account of his visit to the widow of Oliver Cowdery, that the cause of the latter being estranged from the Church in Missouri, was the idea that the secret order of Dr. Sampson Avard was sanctioned by the heads of the church there, may be true. Oliver Cowdery may have so thought; others thought so, why not he. But the history of the times kept by the men most interested and who knew whether the order was endorsed by the leading men or not, states that Joseph Smith wrote distinctly and specifically denouncing the action of Dr. Avard and the secret order. It is hardly proper to believe that Joseph Smith would have condemned in specific terms those measures adopted by men in fellowship with him, if he had himself authorized them, or sanctioned them, knowing as he would have done that the men knew of his so sanctioning them. If it be true that such a band organized as it is stated by some, existed, when Joseph Smith is heard from on the subject it is to directly denounce it. That should be accepted as his position in regard to it.

WE clip the following from the Cambria Leader for September 25th, published at Swansea, Wales. From these item it will be seen that the brethren there are at work. From the same paper we learn that a strong feeling against the teachings of the Utah Church exists in that part of Wales.

"A conference of Latter Day Saints was held at the long-room of the Gladstone Coffee Tavern, Merthyr, on Sunday. The delegates present included J. H. Edwards, Llanelly; J. T. Davies, America; Thomas E. Jenkins, John Lewis, Aberdare; David Thomas, Pontyears; Thomas Gould, Cardiff; James Collins, Mountain Ash. A meeting was afterwards held, which some of Mr. Jarman's supporters attended to question the Saints, being under the impression that they were of the Brigham Young tribe. They were asked if they had been in the Endowment House, and one of the brethren was asked to lay bare his breast to see if it contained the usual alleged acknowledgment of a visit to the Endowment House. This was done and the visitors were satisfied."

"On Sunday Mr. J. T. Davies, of America, addressed the meeting of Latter Day Saints and others at Island place Chapel, Llanelly. Mr. W. H. Edwards stated, in introducing the lecturer, that the subject taken, "What shall we do," had been cut short and there should have been added to it the words, "to be saved." His own brethren knew well that he (the speaker) had been from home at the conference, and had met with peo-

ple who blamed them as a sect a great deal, but they should make known the difference between those people of the Rocky Mountains and themselves taking a walk to Dowlais during the conference week he met a gentleman who had seen him (the speaker) at one of the meetings, he accosted him and at once opened the subject of polygamy, and after the speaker had explained that the sect he belonged to was opposed to polygamy, the gentleman thanked him, and was pleased to find it so. Mr. Davies stated it was due to those present and their cause, and the parties that claimed the name of Latter Day Saints, that it should go forth to the public who they (the Saints) really were. Their only object was that it should be placed before the people in the proper light. Their order was the Reorganized Church of Jesus Christ of Latter Day Saints. They published at Lamoni, Iowa, the 'Saints' Herald,' 'Zion's Hope,' a Sunday School paper, and 'Autumn Leaves,' monthly. Their president was Joseph Smith. They were known all over the United States, Canada, Australia, England, and Wales. They denied that the locality of the Rocky Mountains was where the Almighty would gather his people in. Anywhere but there. They upheld a mission at great expense in Utah, which mission endeavored by all reasonable ways to get them in Utah to see the error of their ways. For twenty-eight years they had labored in that district. The way in which things had been done there gave many the chance of saying things against them, but there he was, bound in justice to say many things said of the Utah Mormons were not true. The speaker's church was first founded in 1830, and embraced all the Bible doctrines. Mr. Davies then proceeded with the subject of his text. Mr. S. Williams, Dafen, closed the meeting."

THE following is suggestive of further church division, if division be possible in the even now terribly confused condition of the Protestant world. What with dividing theories among the churches themselves, the supposed and dreaded advancement of Catholicism in America, the effort being made to so unite Christians that there may be a successful embassy sent to the heathen knocking at Christianity's doors, the new and seemingly fatal exposure of Spiritualism by its putative founders in America, the Fox sisters, the Utah problem, and the progression of primitive Mormonism—God's Truth—by the Reorganized Church of Jesus Christ, it would seem as if the world might come to a knowledge of the truth and be saved.

"THE ANDOVER CONTROVERSY AGAIN.

"Boston, Mass., Oct. 22d.—The Andover controversy entered upon a new phase to-day in the ordination of the Rev. William H. Noyes to missionary work by the Berkeley Street Church. Mr. Noyes' views on future probation caused the American Board to reject him. The Berkeley Street Church decided they could send him into mission fields if they chose. The council included such as Profs. Smythe and Tucker of Andover, President Seelye of Amherst, and the Rev. Drs. Herrick, Duryea, Gordon, and Griffis, of Boston. Other liberal churches, it is said, will adopt this plan to circumvent the American Board."

THE Supreme Court of United States has affirmed the constitutionality of the Iowa Prohibition law. This makes prohibitory statutes by State legislatures within the law; the question having been raised in both Kansas and Iowa, and having been appealed from the lower courts in both States to the higher of the United States has been decided affirmatively in favor of the States—truly the way of the spirituous transgressor is hard. We give the decision below, from Chicago Tribune for October 23d:

WASHINGTON, D. C., Oct. 22.—The Supreme Court to-day sustained the constitutionality of the Iowa Prohibition law, holding that it was not contrary to the power of Congress to regulate commerce among the several States. The case was that of J. S. Kidd, a distiller, who was the plaintiff in error, and who had carried the litigation up to the Supreme Court, backed up by the distillers of the whole country. The evidence showed that Kidd had not tried to manufacture intoxicating liquors for sale in the State, but solely for exportation into other States. This is contrary to the State law. The plea set up by Kidd was that in so far as the Iowa law undertook to prohibit the manufacture for exportation beyond the State lines it was void because in conflict with the constitutional provisions giving congress the sole right to regulate inter-State commerce. The court, in its decision, brushes this contention away without ceremony. It declares that the State law, which prohibits both the manufacture and sale of intoxicating liquors except for mechanical, medicinal, culinary, and sacramental purposes, is valid and does not conflict with the inter-State commerce provisions of the Constitution. The decision of the Iowa court is upheld, and there is no further recourse for the distillers. The opinion was delivered by Justice Lamar. It is a unanimous one, none of the Justices dissenting.

The point now decided is a new one, but the decision is in line with the findings of the Supreme Court in the last year or two upholding the constitutionality of almost every phase of the State prohibition laws. In the famous Kansas cases the broad ground was taken by the opponents of prohibition that the Kansas Prohibitory law was void because in conflict with the Fourteenth Amendment to the Constitution, which forbids any State to make laws abridging the privileges or immunities of citizens of the United States, or to deprive any person of life, liberty, or property without due process of law.

Another prohibition case which the Supreme Court will be called on to settle is the right of an inter-State common carrier to refuse to receive goods for shipment into a State where their importation, manufacture, or sale is forbidden. This also grows out of the Iowa law.

A Milwaukee brewer sues one of the railroads for refusing to receive beer for shipment into Iowa and claims damages. The presumption is that the courts will hold that a common carrier under such circumstances is not bound to transport the goods.

BOOK WANTED.

WANTED to purchase a book entitled, "Millennium and other Poems," and also combined with a "Treatise on the Regeneration and Eternal Duration of Matter," by P. Pratt. Address Elmer E. Browne, care Brown & Sharpe, Providence, Rhode Island.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Love can hope, where reason would despair."—Long-fellow.

DO WE REALIZE.

Do we realize that in God's sight we are all criminals? Do we realize that we are all under God's condemnation? that no one of us could stand before Him on the plane of vindictive justice? that every one of us needs forgiveness and redeeming grace? Do we realize that this world, bright as it is with all its forms of beauty and all its wonderful displays of life, is but God's reformatory, where He is holding those that are law-breakers against His law and love, that He may deal with them, not as they deserve, but as he delights. And on what principle does He deal with us breakers of His law? No palliation of our sins, no explanation of them, no petting and smoothing pity, making light of them, no sentimental talk of "victims" and "unfortunates." A deep, earnest, strong recognition of the sinfulness of sin, written again and again all over the pages of his Bible, written with letters of fire all over the leaves of our conscience. Inexorable law—law that never deviates from its purpose; law that goes straight to its mark as an arrow from a bow; law that will not turn aside to the right hand or to the left; law that carries penalty with it to every deliberate, persistent, wilful wrong-doer—with the great background of mysterious penalty in the far-off future to those who will not be reclaimed. But, with all that, a world of beauty and light, a world full of beckonings, temperance, purity, virtue, uprightness, in which all life is calling us to goodness and to truth; a world to which God has sent His only begotten Son to suffer and to die, a crowned King whose crown is of thorns, and whose scepter is like the scepter of the Eastern monarch of old, held out to the suppliant who comes to touch it, that he may lay hold upon it and live.—*Rev. Lyman Abbott, at Saratoga.*

The supercilious haughtiness of the human heart passes with its cold and ghastly indifference thousands for whom Christ died, and, if the heart of God's people be not stirred, if they be not roused to pity the wretched and to lift up the fallen, then darkness must cover the earth, and gross darkness the people. When we look at the character of our Blessed Lord, we see that His wondrous work was directed just to that great and tremendous salvation which every believer yearns to behold in us. He separated what man does not separate: He separated the criminal from his crime, the sinner from his sin, the guilty from his guilt, and He loved the sinner, while He hated the sin. We speak and say, "I can not endure this man, I must pass him by." Why? Well, because of his character. Another says, "I hate the individual." Well, why? Because he is an offense to man. Yes, but Christ's character is not seen in us, when we speak thus. There was One who looked right down into the deep sorrowing heart of man, and could see his crimes distinctly, yet loved with an eternity of love the poor lost one whom He beheld. The sneering pharisee could not understand it. The devout pietists of His day scorned him. Simon said, "If this man were a prophet—which He is not—He would know what manner

of woman this is that toucheth Him, for she is a sinner." Yes, Simon, Christ did know—better than she herself did. He knew all her past history, he saw it in the noontide of his own prophet life, but yet he loved her. He loved her, and he could save her, and could say to her, "Thy faith hath saved thee, go in peace." We see the quartz, Christ saw the gold.—*The Bishop of Huron, at Toronto.*

OVER THE WAY.

Across in that mansion yonder,
Half hidden by curtains of lace,
I see through its polished windows
A child's sweet little face.
His form is clad in a texture
Of soft and silken array,
For fortune has showered its favors
On my neighbor over the way.

And here in my little cottage
When my day's toil is done,
I sit with my little darling
And gaze on the setting sun.
My babe is dressed in cotton,
Its little feet are bare;
Yet its face is as sweet and handsome
As my neighbor's boy, over there.

My home is small and lowly,
With its curtains of simple chintz.
My baby's wardrobe only
Some pretty colored prints.
Her babe has many changes
Of raiment for every day,
And beautiful, costly garments'
Clothe my neighbor's boy over the way.

My neighbor's lofty mansion
With its statutes of marble and brass,
Its frescoed walls and ceilings,
Are admired by all who pass.
And I, in my humble cottage,
Murmured and thought alway
That heaven sent all its brightness
To the mansion over the way.

Ah me! how we judge each other.
I thought her heartless and cold,
So proud of her wealth and splendor,
Of her satin's shimmering fold.
But I saw her to-day in the garden,
Guiding his steps to and fro,
Then I knew she was bearing the burden
Of a mother's bitter woe

And now in my little cottage
Though I toil hard all the day,
I would not exchange with my neighbor
In the mansion over the way.
And though no diamonds adorn me,
To my fate I am resigned.
My babe's eyes catch the sunshine,
But my neighbor's boy—is blind.

Alas! how oft we murmur
And fill with regret the day,
Thinking others have all the sunshine
While our clouds are always gray.
We may not see their sorrow
Nor their trials, day by day,
Yet each heart bears some burden,
Like my neighbor over the way.

Godley's Lady's Book.

HOME COLUMN MISSIONARY FUND*

Sr. Idella Sparks, Temecula, Cal.	35
Sr. M. E. Bass, Independence, Mo.	1 00
Sr. L. R. Forgeus, Mondamin, Iowa	50
Sr. Sarah Littlewood, Tyner, Utah	55
Sr. Amanda Wood, Wheeler, Iowa	50
Sr. Minnie Lemberg, Cedar Rapids, Iowa ..	1 00
Sr. E. Lowrie, Decota, Cal.	90
Sr. N. Neidorp's two sons, St. Joseph, Mo. .	1 00
Sr. Abbott, Sand Run, O.	1 00
Sr. Gabriel, Sand Run, O.	1 00
Sr. Hannah, Sand Run, O.	1 00

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

LAMONI, IOWA, Oct. 25th.

PRAYER LEAGUE.

Concert for Thursday, November 8th, 1888. Subject, Our fallen sisters; that the Lord may open the way for the gospel to be preached to them. Memory Texts, Matt. 15:20; Luke 7:37-50.

Prayer League of Independence, Missouri.

SPECIAL REQUESTS FOR PRAYER.

is made in behalf of our aged mother in the gospel, Hannah P. Gamet, of Clear Water, Neb.

EXTRACTS FROM LETTERS.

Sister M. Dawson, Stuart, Neb., writes:—"I feel that since enlisting in the good work, I have not made that steady progress which I ought to have made. My forward march has been very slow; but my faith in the gospel has grown stronger as the years have gone by. Whatever of failure there may be, I know that the fault is all my own. I would like to say to any elder who may pass through north-west Nebraska, that there are five of us here who would be glad to have them stop and break to us the bread of life."

Sr. Anna M. Halstead, Harrow, Ont., writes:—"I still desire a place in your ranks, and the more warmly with increased acquaintance. I have felt a deep interest in every subject for Concert of Prayer, and have received blessings from God when with the Holy Scriptures, Saint's Harp and *Herald*, I have assembled in my little room near the hour appointed each week and offered up my prayers to God. I think Aunt P's. opinion with reference to dress is good. I have measurably succeeded in reforming my own garments—all weight resting on the shoulders, and trimmed simply. I wish very much the whole church would consider this question.

INDIAN RIVER, Maine, Oct., 3d.

Dear Sisters:—I feel led this morning to write a few lines on the subject of family worship. Many of us as sisters perhaps may think that if our husbands are not members of the church that it is not required of us to attend to these duties, but is only required of the head of the house. It may be that our Father does not require us to do so, but I am very confident if we make the effort he will strengthen us, and bless us in it, and it may be a great blessing to our families. Now I wish to give some of my own experience in regard to this matter; and although it is a subject very sacred to me, I feel that if we can do good to others and glorify our heavenly Father by so doing, we should withhold nothing.

I have been some years a member of the Church of Christ, and have received many testimonies of its truth, but still I was not growing in grace and the further knowledge of the truth as I felt it my duty and privilege to do. My husband was not a member of any church; and while he did not oppose me in my faith, he had no faith of his own, and there was no family altar, and the cares and duties of life would crowd these duties out, "check the good seed and render it unfruitful," and spiritual darkness of course would be the result. Some three years since I was arrested from this course, and my feet turned into a better way. I attended a conference where the Spirit of God was richly enjoyed by His child. I saw many, many things wrong in my life, and how far below my privilege I was living. Family worship was one of the duties

enjoined upon me as a child of God, and in weakness and trembling I many times performed the duty; but thanks be to God it was not long before I felt that my husband was interested, and many times would read from the Word, and at last would bow in prayer; and about one year ago he received strength enough to raise his voice in prayer. And when he thanked God that the family altar was ever erected I felt my happiness full, but not yet complete, for he had not yet been buried with Christ in baptism; but of late it seems that my cup has run over with the rich blessings of my heavenly Father, for some weeks since I saw my husband led into the water of baptism for the remission of sins; and he has, I trust, arisen to newness of life. Morning and evening now I hear his voice, full of the spirit in praise and thanks to his God who has redeemed him; and with all of this great happiness coming into my life I can say with a full heart: "Bless the Lord oh my soul, and forget not all his benefits."

Your sister in the gospel,

SARAH H. JOHNSON.

Dear Sisters:—I have often thought I would like to write a few words for the Home Column; but the thought of my inability to say anything that would be encouraging or beneficial, has stayed my pen. But to-day I have been thinking that I would cast in my mite and thus give a small compensation for the much I have received. Not long ago I was looking over the leaves of an autograph album, when on one of its fair pages I saw these words: "Every good act is a flower which will beautify our final home." What a beautiful thought! I turned and read it again—our final home, the one we are here preparing for, the one that comes after the toils and trouble of this life are over, that home for which the aching heart and tired soul is often longing. What will it be? It will be just what we ourselves make it. If by kind acts and deeds we are planting beautiful flowers in our eternal home, then how lovely we can make that home by striving with encouraging words and smiles, to help the sad and lonely on their weary pilgrimage here below.

I know a sister whose life seems devoted to kind acts. She has a kind word for all. She makes the hearts of the orphans and widows rejoice. She enters the home of poverty, and with her abundance brings peace and comfort. To the aged whose race in this life is nearly run she lends a helping hand, thus smoothing the path for their weary feet. She stands by the side of the bed of affliction, and with her gentle words and smiles she drives away pain, and soothes the suffering one. And when death crosses the threshold she is there to comfort those that mourn. Her pleasant ways and smiles are known by all who have met her. I have often thought when seeing her, what a beautiful home you are preparing for your future life! surely roses and lilies will surround that home in abundance!

Then, while we are striving for the comforts, pleasures and beauties of this life, which will in a few years fade and vanish away, let us also make some preparations for that eternal home. Why not plant some roses of rare beauty there, whose loveliness will cause the eye to kindle and the heart to rejoice forever. We can plant some lilies there, whose pure sweet fragrance will be

borne on the breezes throughout eternity. And also, why not place there the snow-drop, the fuchsia, the columbine and a thousand others, whose beauty the eye delights to gaze upon. Let's border the walks with pansies, pinks and the meek-eyed daisies; and over the portals place vines of rare beauty, thus making our home one in which angels will love to linger, and our Maker look upon and smile.

I feel like expressing my appreciation of the *Autumn Leaves*. It is just what a magazine should be. Very often when reading the articles it contains, the tears will come and almost blind my eyes, as the truthfulness and purity of its contents are thrust upon me. How thankful we should be for such a paper. Let us each strive to do all we can to sustain it in its noble mission.

A SISTER.

GLASGOW, Iowa, September 26th.

Dear Sisters of the Home Column:—I feel sometimes like the road is rough, and the nearer the end the rougher the road. Shall I say I feel like giving up? No; such a thought never enters my heart. I have received too many testimonies to ever doubt the work. I could as soon doubt my own existence. When I first read Sister Eleanor's letter about the Prayer League I was not in favor of it; but when I read the response from other sisters the Spirit of the Lord bore testimony that the work was of God. I was taken sick in harvest; was badly discouraged; but when the *Herald* came with concert for August 30th, one of the subjects for prayer was the many afflicted ones that have asked an interest in our prayers. I had thought of sending a request for prayer, but had not done so. When the day came I kept the hour, with faith that I would be remembered, and on the Sunday following I got up as well as ever, and I have been well every since. We have no preaching here, as we are but three in number; but we get along very well. Though we are separated from the society of the saints, God has not lost sight of us; for he manifests himself to us by the power of his Spirit. I would say to the scattered ones, Fear not, but trust in God. We hope Bro. McKiernan and Bro. Holt will come before long. We long to see some of the elders and have some preaching here.

Your sister,

MARY DOROTHY.

Correspondence.

POMONA, Cal., Oct. 9th.

Editors Herald:—I was in hopes this Sabbath question was ended, for the present. I fear that when the Saints are gathered out from among the people, up to Zion; and God reveals his perfect law to the Saints, if the original Sabbath should be the one revealed, that our dear brethren who have contended so stoutly to establish Sunday as a Sabbath, that they may be like our Savior's disciples when he said they must "eat his flesh and drink his blood," go back and walk no more after the church, and cry out "false Prophet." Our Savior preached three years and a half to the Jewish nation, and his Apostles followed in his wake; and if there were to be a change in the day, why did none of them speak definitely of the change. Sunday is a holy day and should be kept as such, to commemorate the Resurrection. Perhaps Paul waited the seven

days and called the church together, in order to transact some temporal affairs. I think he instructed the Saints to begin on the first day of the week to lay up in store, so that there should be no gathering on the Sabbath day, when he came. I for one, think that it is time to stop harping on the Sabbath question; and as the revelation says, wait till further revelation, or the Elders determine the law. Better to cry Repentance and obedience to the first principles of the Gospel. With love for peace and unity, without contention, I am, as ever, a lover of truth and righteousness,

E. C. BROWN.

[We commend Bro. Brown's conclusion, as a good one.—Ed.]

FIVE LAKES, Michigan, Oct. 15th.

Dear Herald:—It has been some time since I wrote you in regard to the work in this place. Would write oftener, but knowing your space is limited, I deem it wisdom to only write when something special takes place. This summer we have been building a church and have it so far completed that on the 13th and 14th of this month we held our fall conference in it which was well attended, and everything worked in harmony, no one striving to be the greatest, and all willing to work in the calling where God has seen fit to call them. On Sunday we had a sermon from the Bishop's agent, Bro. Barr, on the law of tithing which was good and to the point. Our prayer is that it may be seed sown in good ground and bring forth much fruit to help spread the gospel of Christ. I remain yours in bonds,

R. W. HUGILL.

SOUTHWEST CITY, Mo., Oct. 10th.

Bro. Joseph:—I have labored some in this place and also in the regions round about; and as this city is the place where the widow of Oliver Cowdery and her daughter live, and the visit I have had with them may be interesting to others as it has been to me, I write: I came here last week with Brn. Depew and Doty, and succeeded in getting appointment for preaching Sunday night. Bro. Depew and I paid sister Cowdery a short visit last week, Wednesday, and as I did not wish to be idle till Sunday, I went with Bro. Doty to Cowskin River, and held four meetings in Depew's settlement, in McDonald county, returning to this place with Bro. Doty. We commenced labors Sunday night, the congregation being large and attention good. Bro. Doty having to leave Monday and return home, which left me without help as far as an Elder was concerned, but I have not been without help of the members and the Spirit, for Bro. and sister Miles have done nobly, and by them I am now cared for. To-day has been my third visit with sister Cowdery and daughter, Mrs. Johnson. I found them clever and glad to talk upon the early days of the church; and they both hold to the original faith, although sister Johnson was only blessed when a babe by the elders. They both strongly believe what the witnesses testify to the Book of Mormon. Sister Cowdery never was cast out of the church, so she says; but she objects to the addition that was made to the Church of Christ, but she wishes success to the Reorganization, and is not prejudiced against us. She says the cause of Oliver's withdrawing from the church was mostly because he would not join the secret order of Dr. Avar. She is inclined to believe that the leading men in the church

knew and sanctioned his order of secrecy; but I told her as the history of that order was published in the *Times and Seasons* (if we judge by that) and that as soon as Joseph learned of it he proclaimed against it, and it was broken up and Dr. Avard went out of the church. Now my judgment is that sister Cowdery is an Israelite indeed, and her daughter also, and time will tell.

The people here would be glad to have Bro. Luff visit and preach to them, and I have said he may. I hope it will be so that he can do some labor here in south-west Missouri. The effort he put forth here some time ago is remembered by the people. I shall preach here to-night and then go to Vinita, Indian Ter., and if Bro. I. N. Roberts has instructed me to come to Texas, I expect to start from Vinita about the 25th of this month, and until then Vinita, Indian Territory, will be my address. I am feeling well spiritually, but my erysipelas ankle is troubling me some. I am thankful it is no worse. Pray for me.

JOHN HAWLEY.

OMAHA, Neb., Oct. 22nd.

Bro. Joseph:—I came here on the 17th, found Bro Blair holding forth at the church; and notwithstanding it rained on Sunday, all day, there was a fair attendance, and the people were well pleased with the effort. He spoke with much liberty and power, especially at the two services on Sunday. I have been greatly blessed in presenting the word lately. I wish to say to those who have written me to come and preach, that I will get there as soon as possible. I wish that I could respond to all at once, but cannot. I go in a few days to Burt county, where I expect to be detained for some time.

In gospel bonds,

W. M. RUMEL.

LOCKHARTVILLE, N. S., Sept. 30th.

Dear Herald:—The work in Nova Scotia is advancing, though slowly. Elders Parsons and Robinson have been busy preaching the word with very little downright opposition in different parts of the province, and while they do not meet with the same experience that Philip did at Samaria, nevertheless a few have obeyed the gospel.

A few weeks ago Bro. Robinson came into our neighborhood, (we live twenty-five miles from either branch) and preached twice at our house and went away. Quite a number came out to hear and seemed favorably impressed. After he went away I thought it a good opportunity to clear my conscience, so I gave out meetings and filled the appointments as best I could and had good liberty, and my neighbors came out, quite a number regularly every night until I thought wise to rest until Bro. Parsons shall come. Now the strangest thing about the whole matter is that not one word have I heard from any one of them in any way against the work. Many of them seemed interested and pleased, and did all in their power to make the meetings interesting and pleasant, providing us with extra chairs and lamps; the young people practicing nice music and rendering both vocal and instrumental music on every occasion in true Christian spirit, although they are members of other churches. In fact, Latter Day Saints could do no better except to offer the use of the hall or church. Of course we don't expect that yet; it will be quite a while before this country

will be civilized enough to allow the gospel to be preached from church pulpits. What a terrible state of affairs, and yet the world knows not that it is a solemn fact. I wonder how far behind the United States we are in this? But to return to our story; although none have objected to any thing that was preached, as I can learn, and several have said they thought it all true, yet not a word have I heard of any one accepting it and being prepared for the coming of Christ. Our conference held at Rawdon was a fair success; perhaps not quite so much so as the one held a year ago, but some features connected with it makes the outlook encouraging to those who are watching the signs of the times. Hoping for the success of the word, I am,

Yours in bonds,

H. J. DAVISON.

PORT GREVILLE, NOVA SCOTIA,

October 18th.

Brethren Smith and Blair:—Conference of this mission convened September 14th, and continued over Sabbath, with the South Rawdon Saints, in their chapel, which was almost complete. It was expected to have been finished by that time, but only failed in getting the plaster on. This building when completed, will reflect credit on those who are called to be Saints in this land. It has been prophesied by opposers that the work here would die out, but it looks as though it had come to stay, as the Saints put in their appearance at this session of conference; as a stranger who was present said that if he was a professing Christian, he would have been ashamed to have been anything else but a Latter Day Saint.

Our preaching meetings were blessed with much power, as well as the prayer and sacrament meetings. The gift of prophecy was enjoyed to the comfort and instruction of the Saints. But the parting time came when each was made to remember that we still were mortals, and as yet subject to the changes of earth. September 20th, found the writer and wife, in company with Bro. Robinson, *en route* for Delhaven to hold some meetings.

Bro. Dimmock brought us to Windsor, fourteen miles away, where we took passage on the Arcadia, a steamer that brought us safely down Minas Basin, an arm of the Atlantic Ocean, to Kingsport, where we were met by Bro. Newcomb with team. We spent a fortnight there, endeavoring to enlighten those who would face the opposing element and come to hear. We preached in his house and once in the School-house, and from thence went to Banning, a small village four miles away. Some interest was manifested but not sufficient to induce the people to pay for the Hall; so we had to adjourn after delivering five discourses. We sailed for Parrsboro on the Arcadia; thence by tram to this place, sixteen miles, where Bro. and Sr. Robinson had preceded us two days and commenced a series of meetings. We threw in our little might to assist in spreading the work here as best we could, preaching at Lakeland and Diligent River; and here quite an interest was manifested. At Diligent River Bro. Robinson baptized two on last Sabbath. Others talk favorably and seem to be almost ready, while the "divines" are doing all they can to keep the people away. Still some take their chances of being expelled from society. It is no small thing to become a Saint here; since Bro. Sheehy held that discussion at

Parrsboro the ministers think best to freeze us out and therefore try to make this work look as mean and detestable as they possibly can. Bro. Robinson had rented a house, or rooms to live in at Parrsboro with a store room below which the Saints were going to fit up to hold meetings in; and as soon as the people heard of it they persuaded the man that he had better not let him have it. By this time he had his things there and was ready to go to housekeeping, so he told Bro. Robinson that if he let him have that house his friends would go back on him; and left him with the understanding that he could not have it. Honesty and fair dealing is the cry; but when these whole-souled Christians (so called) come to deal with Latter Day Saints they seem to think that it does not matter what they say or do to them and that any course pursued with them is all right. Like Paul of old when opposing Christ and his disciples he thought he was doing God's service.

Bro. and Sr. Robinson will locate somewhere on this side of the Bay, while we return to South Rawdon for the winter, stopping at Hantsport to preach a few discourses. We can not get houses here to preach in like we can in the west; we therefore have to preach where and when we can get a chance. If we could get the people to see and understand that we are not Brighamites that would remove the greatest stumbling-stone out of our way. But the ministers do not intend that such a thing shall be accomplished if they can help it. By faithful and persistent efforts we hope to be able to lead some souls to Christ and strengthen those who have obeyed. We have had some grand prayer meetings. We enjoyed one to-day at which only seven were present, but the Lord was not forgetful of us.

We ask an interest in the prayers of the Saints in behalf of this field, that the powers of darkness may be removed so that we can get the truth before the people. Sisters of the Prayer League remember this benighted land. Thank God for such noble workers.

In everlasting bonds,

A. H. PARSONS.

St. LOUIS, Mo., October.

Editors Herald:—The opening of the new church located at 2518, Elliott Avenue, St. Louis, took place on October 7th, under the most pleasant circumstances. Bro. J. W. Gillen had been placed in charge by the branch, which action was ratified by the conference which convened on the 6th. The splendidly finished room had been decorated with plants, great and small, the beautiful foliage of which with their blossoms of varied tint and rich fragrance, afforded additional splendor to the scene.

At 10:30 a. m. a large audience assembled with countenances radiant with joy and appreciation of the occasion. The services opened with the beautiful anthem, "Oh! worship the Lord in the beauty of holiness," by members of the choir, of which Bro. Wm. Ashton was in charge. The anthem was rendered most fittingly. The hymn, "Met in thy sacred name, O, Lord," was then sung in a hearty manner by all. The opening prayer was offered by Bro. R. Etzenhouser, and hymn nineteen was sung, after which Bro. Noah N. Cooke in well chosen remarks in behalf of the building committee, consisting of Brn. W. T. Kyte and T. Dawson and himself; presented the keys of the building to Bro. Gillen. Psalm nine-

ty-six was then read; when Bro. Gillen, preached the sermon, observing that man's first place to worship was the forest, later on, the hut, the tabernacle and the temple; still later on, a diversity of buildings representing different faiths, and that while in the city of St. Louis there were many church buildings, and possibly enough room for all the communicants, the room occupied bespoke its necessity and the reasons for this necessity were presented in a forcible and able manner, taking within its scope the primitive apostasy and restoration of the gospel in the nineteenth century. Seldom have sixty-five minutes been used to better advantage than on this occasion. Many hearts overflowed with gladness, while the truths of the gospel were showed forth. Saints and outsiders seemed to enjoy it alike. At the close of the sermon Bro. Gillen spoke in commendation of the efforts that had been made by the Saints in their struggle to build the house, adding that offerings were still in order, and would be received from anyone; small ones thankfully and larger ones in proportion. Some of the Saints in expression of their joy stated they lived a week on that day.

At 2:30 p. m. the sacrament service was presided over by Bro. G. A. Blakeslee resulted in its portion of good, in testimony, prayer and praise.

In the evening Bro. E. L. Kelley preached an entertaining and instructive discourse on the higher life possible to man, and the means by which treasures could be laid up in heaven.

Thus ended a most pleasant and profitable day, the services being very enjoyable in their several appointments. Brethren Blakeslee and Kelley also spoke to the Saints on Monday evening, which service was appreciated. The collections on Sunday were \$35.40.

ONE WHO WAS PRESENT.

COUNCIL BLUFFS, Ia., Oct. 22d.

During the last five days I have held five preaching services in the Saints' chapel in Omaha, Nebraska, and was blest of the Holy Spirit in my labors. It is evident that good will come to that branch if wise and faithful labors are had, and that God will add to his church there such as should be saved. Patient, loving, thorough work is needed, and when it is had success will begin. I also attended their Sunday School and was pleased with the spirit and manner in which it is conducted. I hope to yet see the Omaha branch flourish and rejoice greatly. I intend devoting what time I can to preaching the word in this region till November 4th and then return home to Lamoni.

Very truly,
W. W. BLAIR.

EL DORADO SPRINGS, Mo., Oct. 10th.

Bro. Joseph:—I left Independence one week ago last Tuesday. Went to Holden and baptized one man on the 10th, and from Holden to Clinton where I found Bro. I. N. White at home with a sick family of three children down with scarlet fever who required his constant attention; so I was sent by him to this place. I am preaching every night at Virgil about ten miles from here with good attention and large audiences. Truly the Lord is blessing me with liberty greater than ever before. I am kindly treated by all and the prospects are good for this winters work. A firebrand has truly been thrown in the gentile camp which is working for our good. I expect, with

God's help, to hold the fort until reinforcements come. Soon as I close this series of meetings I will hold a discussion with one Rev. Scott of the Christian Church, if he does not back down. I have the sympathy of the people and feel sure that God will confirm his word and work and therefore have no fear as to results. Pray for me all ye faithful.

CLARENCE ST. CLAIR.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

WHEN DID HE PREACH?

WE have heard a great deal about the time when Christ preached to the spirits in prison. No doubt all the Saints believe that he did preach to them, but we appear to differ concerning the time that he went to them. It appears to me that the Scriptures point out the time very plainly and pointedly; but if we can not all see those points alike, we can present our views to each other until we get direct knowledge from on high. And until such knowledge is given us we should try to prove our points in such a way as to not be hurtful to other points of doctrine. It is plain to me and always was since I knew anything about his preaching to them, that it was after his resurrection. To prove this let us first turn to 1 Peter 8:18-19. "Being put to death in the flesh but quickened by the spirit." Now what was quickened? He, The body. Now read on, "by which also he went and preached unto the spirits in prison." Notice that he (body) went and preached by the Spirit, also, as well as being quickened by it. How could he, the body that was quickened have gone and preached, if it had been in the grave? If it had been the spirit that was quickened by the Spirit, then it might also have been that the spirit went by the Spirit and preached. Again: "He that descended is the same also that ascended far above all heavens."—Eph. 4:10.

That is without doubt the resurrected body and spirit, as the spirit when it left the body only went to the third heaven, not above all heavens; (Luke 23:42; 2 Cor. 12:2-4); where it will remain until the body is raised. (Alma 19:5-6.) "O," says one, "maybe Christ's Spirit only stayed in paradise just long enough to say he was there with the thief, and then went to the prison."

Maybe's are not proofs. Jonah was alive, body and spirit, three days and three nights in the fish, but Christ's dead body was in the grave but one day and two nights. Yet as Jonah was in the whale, so was Jesus to be in the heart of the earth. In the *Herald* of October 6th, brother J. A. McIntosh tried hard to prove the crucifixion on Thursday in order to get three days and three nights in the grave. If it occurred on Thursday, where are the three days, seeing that it was late in the afternoon when he was put in the supulchre? Thursday would count nothing as that would only be two days and three nights,

But it happened to be on Friday that he was crucified. (John 19:3).

The Jews because it was the preparation (Friday) that the body should not remain on the cross on the Sabbath (Saturday). . . sought Pilate that their legs might be broken, and that they might be taken away. Why was this done? Because it was the day before the Sabbath and it was their law to prepare for the Sabbath day before. (verses 41, 42). He was buried on Friday about dusk, and raised on Sunday before daylight, (John 20:1), which makes just two nights and one day. When were the three days and three nights fulfilled? After his resurrection, and before his ascension. (Eph. 4:9-10). "Oh," says one, "he could not go to the prison inside the forty days, because His apostles whom he had chosen saw him forty days after his resurrection. (Acts 1:1-4). This so-called proof is, I think, a dangerous one, and is no proof whatever that he was with them every one of the forty days, but that he was seen as late as forty days after his resurrection. He could just as well get away from them to preach to the prisoners; as to the other sheep of John 10:16. I will just ask a question: Can a man not find, and see a sheep he had lost, forty days after he had lost it; and not have seen it during any of the other thirty-nine days?

I don't think it necessary to continue this subject as much has been said heretofore. If I have erred in any point will some kind brother put me in the right way, as I am willing to be taught by the Spirit that teacheth all things.

THOMAS T. REID.

LOST ISRAEL FOUND REVIEWED.

AS I AM not of those who believe that the people of the British Isles are the Lost Tribes of Israel, I beg leave to offer a few objections as reasons for my unbelief.

I believe that Joseph Smith was called and ordained of God to set in order his church, and to declare the truths of heaven in the restoration of the gospel of Jesus Christ in these last days. That the Book of Covenants was written for our instruction and as a rule of action; that the Book of Mormon was written by the power of God, and that the writings of those books should be an end of all disputes among us; hence we offer the following for consideration:

D. and C., 108:6: "And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence, and an highway shall be cast up in the midst of the great deep."

This is a prophecy that is yet future. It has always been believed by the Saints that it was the lost tribes of Israel that live in the north, beyond the ice mountains, and he who would be better informed, let him read and study the whole section, and also learn in reading the third chapter of the First Book of Nephi. We learn

that Nephi had a vision or was shown by the spirit many of the events yet future, and saw the coming of Columbus and also the nations of Europe and them, he tells us were Gentiles, and that many of their people came out of captivity from among them to this land. He also informs us in the seventh chapter, of the tribes that were led away and had become lost, and of what had been prophesied concerning them. In the Second Book of Nephi, twelfth chapter, eighth paragraph, he says:

"For behold I shall speak unto the Jews and they shall write it, and I shall speak also unto the Nephites and they shall write it, and I shall also speak unto the other tribes of the house of Israel which I have led away, and they shall write it, and I shall also speak unto all nations and they shall write it."

Again in the ninth paragraph: "And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews, and the Nephites and the Jews shall have the words of the Lost Tribes of Israel, and the Lost Tribes of Israel shall have the words of the Nephites and the Jews."

From this we learn that all the writings of Jew, Nephite, Lost Tribes of Israel, and Gentile shall run together, to bear witness of God's dealings with all mankind. We have the writings of the Jews in the bible; and of the the Nephites in the Book of Mormon. We know that God has spoken to men among us, the Gentiles, and they have written it, and also to men among the Chinese and they have written it. If the British people are in reality the Lost Tribes of Israel, where are their writings, since they lay claim to no writings or revelations of God except the Bible of the Jews? As further proof that Lost Israel is not found, read Book of Nephi, chapter seven, paragraph three:

"And verily, verily I say unto you, that I have other sheep which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister. For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them, but I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice."

What can be plainer than this, for surely Jesus did as he said he would; and went and visited those lost tribes; and surely they kept a record of such a great event, and when those lost tribes are found, that record they will have, and as there is no such a record had among the English people, this alone in the minds of all true Latter Day Saints is enough to condemn the theory that they are Lost Israel. They who would be further instructed had better read all of that seventh chapter, and learn for themselves all about the lost tribes. Pray tell us by what rule of reason, true charity, or brotherly love, has an elder the right to call all theories of those who honestly disbelieve his theory, "baseless notions," "theories, conjectures, and surmises of unenlightened and unin-

spired men? Is it because he has been inspired? If so, whence his inspiration? Is it any harder to believe the earth to be hollow at the north pole, than to believe that the earth is a ball or globe, suspended in space? Is it any harder to believe the sworn statements of men who have testified to having spoken to Hebrews in the polar regions, than to believe the sworn statements of men about any thing else that we can not obtain a knowledge of for ourselves?

Is it any harder to believe the plain facts stated in the Book of Mormon, than the theories, conjectures, traditions, and suppositions of men, no two of which agree? What would we know of the ancient inhabitants of America if it was not for the Book of Mormon? What did the Jews ever know about the Nephites? Yet they were a great nation of people. We also learn that their land was not known to the rest of the world till the time of the Lord, and so it will be with the Lost Tribes of Israel. True, who will believe the Book of Mormon in this age of learning? Many books, full of theories as to how this continent came to be peopled have been written and no two of them agree. It is supposition or surmise; they all sing the same song as Prof. Anthon, "No angels now appear to men," but their denial does not make it so, nay, but to admit would destroy their so-called wisdom and much learning. So it has ever been that when men have rejected the revelations of God they have always fallen back to the traditions and suppositions of others, and through much word-twisting and long winded argument, tried to make it appear that they knew all about it, when the fact was they were too stupid to see their own foolishness.

To believe all we read in "Lost Israel Found" would make it difficult to believe that there ever was, or ever has been any such people as the Gentiles, for the claim is there made that they are all descendants of the Jews, or rather the Hebrew race, who inhabit Europe, and the Isles of the Sea.

Now the writer of this is a Scot, and know something of that people. He can say that he never knew or learned of a Scot who claimed to have descended from Jew or Israelite. Our country's poet but expressed a National sentiment when he wrote that line, "A Scot still, I crave no higher name." The intelligent Scots do not believe that wisdom, knowledge and intelligence come through lineage, but that they are gifts from God to those who diligently seek to do his will, "for God hath made of one blood all nations of men." He is not God of a tribe or nation, but is God of the whole earth. Is no respecter of persons, and so blesses Gentile and Jew, as they obey. So the Scots are looking to the time, when "Man to man the whole world o'er, shall be brothers."

That wonderful historic stone that so much has been written about, was stolen from the Scots by Edward, of England, who did all he could to destroy the Scots as a nation. The English afterwards acknowledged that it was stolen, and agreed

to return it, which they never did. That is a sample of their doings, and how those English come to hold in subjection, Continents, Territories and Isles, for their motto ever has been, "that might makes right," hence whatever they could obtain and hold by force, that they possess, and compel submission, not by mental superiority, but by brute force. For example, look at Ireland to day. There are two ways to look at it, for as the emperors, kings, dukes, princes, lords and knights, courtiers, politicians, officeholders, and flatterers see it, there is truly a grand advancement and consolidation of empire. But what of it? Are not such those who have trampled on their people, destroyed their freedom, stolen their lands, and called such things and acts gifts of God? But looking at the other side the question would not be, has Wales married Denmark, or Miss Denmark married some one else, but, what is Mr. Wales doing for the good of humanity; for redressing the wrongs of the poor; assisting the distressed, or caring for the widows and orphans? Yes, this is the only true test of human worth. For illustration: Look to-day at the riots for bread in London; but mayhap they are some of those Canaanites who must be kept in a condition of almost slavery. Yes, but there is yet a crumb of comfort in the hearts of those slaves, and that is the hope that God will right their wrongs, and comfort their distress, and then those great empire-founders will be given their just recompense. But enough of that, for truly theirs is no just claim, for God never gave one part of the sons of men the right to steal from their fellows and call it just, and can any good be expected of a nation or people with such a motto as "might makes right." True, this is somewhat aside from the question, but those people are painted in such flaming colors that it is but just to show a few facts. Let him who believes the Book of Mormon read and learn that those lost tribes have not as yet been found, and that we truly are the Gentiles, for Christ calls us such, and also tells us plainly that the truth shall come to the Gentiles in the latter day, and much instruction for him who would learn wisdom. It is the seed of the Jews at Jerusalem that is to be gathered from the four quarters of the earth, and that the knowledge of the lost tribes is hid from them, because of their unbelief. It is useless to spend time or waste paper further, all that fine spun yarn of tradition with its buts, ifs, and suppositions, goes as naught to a believer in the Book of Mormon, for the simple reason that no evidence has been produced showing that Christ ever did show himself to those so-called tribes, or Israel Found. Christ says,—mark ye the words: "Therefore I go to show myself unto them." Now how did he show himself to the Nephites? Why in person, saying, "I am Jesus Christ." We understand that he would show himself to the Lost Tribes. In order to show himself he would certainly appear in person as he told the Nephites he would, and they made a record of it after he had departed as he commanded. He further

said that he should not manifest himself unto the Gentiles save it were by the Holy Ghost. Much evidence can be gathered among the British people concerning the manifestations of the Spirit, but not a line or word of the offering of Christ among them. Such a great event would have been had on record, and as it is not, this alone condemns the theory, at least so far as Book of Mormon believers are concerned. Let the world prove and conjecture as they choose; that book comes to us his Saints as a gift from God, our Father. No matter how sincere or honest a man may be in his theory, unless he brings proofs to sustain that book, we have not only the right to reject, but it is our duty to declare against it, that the world may know that God's gifts are sacred to us as a people and prized far above the traditions of men.

WILLIAM CAIRNS.

A LETTER IN DEFENSE OF THE GOSPEL.

BY SR. ELLA A. MILLER.

(Concluded).

"STAY yourselves and wonder; cry ye out and cry, they are drunken but not with wine; they stagger [they are in their sleepy state], but not with strong drink" —Isa. 29: 9. It is caused by the blood of the saints. (Rev. 17: 6).

But he is going to "judge" that great Whore which did corrupt the earth with her fornication, and avenge the blood of his servants at her hand. (Rev. 19: 2). It is the wine of her fornication that causes such dreams as Isaiah alludes to,

Because they have been so wicked and unbelieving, "the Lord hath poured out upon you [them] the spirit of deep sleep." —Isa. 29: 11. This is where they think they have something to eat or drink when they harvest.

"And hath closed your eyes." They can not see the true light of God when he withdraws his Spirit and they close their eyes from revelation. "The prophets and your rulers hath he covered." —Isa 29: 10. This state of affairs is to remain just so until the fulness of the Gentiles be come in (Rom. 11: 25) and (Rev. 11: 2) Jerusalem is given to the Gentiles and it shall be trodden down, a certain length of time.

Now please turn to Romans 11: 25, and read of the grafting in again of the Olive tree (Jews) first, commencing with the sixteenth verse; the "root" and "natural branches" are the Jews and the "wild Olive" is the Gentiles. Now follow me to Revelations 12: 1, and we will find a woman (church) clothed with the sun, the light of revelation, "and the moon," the mosaic law, "under her feet." This represents the old law—Mosaic law—as done away with.

"The crown of twelve stars is emblematical of twelve apostles, and "the dragon," or unbelievers, that persecuted the woman (church) and crucified Christ, kept up the persecution after "the man child was caught up into heaven," or after Christ was crucified and had ascended up into heaven until the "woman,"—church of

Christ,—"fled into the wilderness"—apostatized and will remain so until a thousand two hundred and three score days—equal to 1260 years—this is the length of time this "spirit of deep sleep" is poured out upon the nations and the length of time the "prophets and seers" are to be "covered." As the "Church of Christ is likened unto his own body, and he had hands, feet, arms, eyes, etc., it was of course a perfect body, therefore his church, or body would be a perfect church, or body; having members, ordinances and gifts attached to it, and likens them unto the members, eyes hands, etc. of his own body, as you will find in different parts of the New Testament. If he, or any one else, should cut off his ear, hand, or foot or any member of his body, it therefore would not be a perfect body, but a crippled, or changed, or deformed body; if they should cut out his eyes, inspiration or revelation, it would not be a perfect body, and he could not see to go aright or have any sure guide; but would have to trust to some one else leading him and he would not know for certain, whether he was led right or not, until he would find himself in the "mire" and not be able to defend himself. Therefore a church, or body, without the eye, light of revelation, is not whole, not right, but a crippled church or body. You allow two blind persons to go off on a long journey (we will liken it unto "life's journey") and what success will they meet with? The road, most assuredly, will not all be smooth, but they will come to gutters or ditches, and what are they going to do? They have not the light of their eyes, inspiration or revelation to guide them.

Now as we have learned that Christ's Church, the only true church, is likened unto his body, the body of Christ, and has these ordinances, faith, repentance, baptism by immersion, laying on of hands for the gift of the Holy Ghost. (Heb. 6: 1, 2), and gifts and offices set in the church, (Eph. 11: 14; 1 Cor. 12: 28), and that it fled into the wilderness, (apostatized), we will see whether it is going to be brought out, re-established or organized again, or not.

We will first see what Christ says about it, by turning to Matthew, chapter twenty-four. You may read it all, but I will only refer to the part most important, as space forbids any more quotations than are necessary.

In the fourth verse he says:—"Take heed that no man deceive you, for many shall come in my name," my body or church's name, "saying I am Christ"—Christ's body or church—"and shall deceive many." This means that they will represent their bodies, churches, to be the body, or Church of Christ and they will be so successful in so doing that "many will be deceived" and think it is Christ's body, or church; and will unite themselves with some of these false bodies or churches or false Christs. This has been literally fulfilled, there are upwards of fifty denominations or bodies in the United States.

As there is but one true Christ, there can be but one true body, Church of Christ,

Now Christ says after many "false Christs," false bodies or churches, have arisen and numerous other things have transpired, the prophets or men whom he reveals his will to, shall be afflicted and killed and hated of all nations for his name's sake, and then "false prophets" also shall arise. This last prophecy has been literally fulfilled, since the above prophecy was fulfilled; that is, since Joseph was delivered up and afflicted and killed and hated of all nations for [Christ's] name's [church] sake." Brigham Young was one of the many false prophets that have since arisen (and I could name others in other denominations, but it is not necessary) and he "deceived many." (Matt. 24: 11). "And because iniquity shall abound, the love of many shall wax cold," or cause many to denounce Latter Day Saints, you for one. "But he that endureth unto the end the same shall be saved," that is, whoever will not allow that false prophet, Brigham and his iniquities, polygamy, to have any bearing with him, the same shall be saved.

"And this gospel of the kingdom shall be preached unto all the world for a witness unto all nations, and then shall the end come." I understand by the above quotation that it must be the same gospel with the same ordinances, or principles, and the same confirmed in the same way, by signs following as of old, I say follow, not precede, the believer therein. (Mark 16: 20.)

You may think it strange that I said the same "gospel." You will say, "it has always been preached ever since Christ was on earth, and how could they just begin to preach it now "for a witness," or sign "to all nations." Well, to explain to you, we shall go to Galatians 1: 6, and see what Paul says: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you and would pervert the gospel of Christ." So you see it is not altogether another gospel, but it is perverted to suit the people instead of God, and this work of perverting was commenced even in the days of Paul, therefore it will have to be preached the same way it was before, and by the same authority; that is, authority from on high. We will see if we can find any evidence supporting this; we can. Turn to Revelations 14: 6, 7. John was permitted to see what was to come to pass away down the stream of time. Remember the "everlasting gospel" was then established on earth, and was being preached everywhere. What need would there be for an angel to come to bring that same gospel" to the earth, down near the end of time if it was already established and not to be "perverted" to suit the people, or flee into the wilderness or go into apostasy?

This angel which John saw was to have the "everlasting gospel" to preach unto them that dwell on the earth," after he has brought it; and after it is "preached unto all nations for a witness," the next angel will follow saying, "Babylon is fallen."

The false bodies or churches, the great

"Mystery Babylon" I told you of in my last letter. You will do well to read it again in connection with this.

The angel that delivered the Book of Mormon into Joseph Smith's hands told him the "everlasting gospel" was contained in it, besides telling who the Indians of America are descendants of, etc., as I have told you, and that his (Joseph's) name should be had for good and evil among all nations; you may ask yourself whether this has been fulfilled or not.

We will now go back to Isaiah, chapter twenty-nine and commence where we left it, and we may see very distinctly by taking notice of what I have written, that it is during the time of "the spirit of deep sleep," that is, the time that the prophets, true spiritual rulers and seers are taken away from the earth, that the cry is raised: "We do not need any more revelation." "We don't need those signs." "He only gave those gifts to the apostles and they are not for us, and we do not need them." "They were to convince the Saints of former days that they were preaching the true gospel." Do we not need as much among the "staggering" and "drunken, but not with wine," when there are hundreds of gospels being preached, do we not need those very inspiring gifts and ordinances now to direct us to the right one?

When the people are in the above "spirit of deep sleep," (Isa. 29: 11), says the news of a "book" comes to them, "which words men"—Martin Harris and—I do not know the other's name, "deliver to one that is learned"—Professor Anthon, of New York City—"saying, read this I pray thee; and he saith I can not for it is sealed." "And the book is delivered unto him who is not learned,"—Joseph Smith—"saying read this I pray thee, and he saith I am not learned." "Wherefore the Lord said, for as much as this people [who want no more revelation] draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men." "Therefore behold, I the Lord will proceed to do a marvelous work among this people [whether they want revelation or not] even a marvelous work and a wonder [the translating of the book by his power] for the wisdom of their wise men [Anthon for one] shall perish, and the understanding of their prudent men [commentators] shall be hid."—Isa. 29: 11-14. The next two verses show what the work of the "false Christs"—false bodies or churches—will amount to in the end; they will be of no more worth than the potter's clav.

The 17-19th verses tell what will take place after this—"Book of Mormon"—is brought forth. "It is not yet a very little while and Lebanon [Palestine, the Holy Land] "shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."

We notice that Lebanon,—Palestine, or

the Holy Land,—is to be restored to its former fruitfulness, after he has brought to pass "his act, his strange act," and done "his work, his strange work," even the "marvelous work and a wonder." People, most assuredly, would think it a "strange act," a "strange work," even a "marvelous work and a wonder," after they have said and taught for so many centuries that the Lord was never going to manifest himself by revelation or works of any kind until Christ should come at the end of the world with all his holy angels. Jerusalem has lain almost desolate for nearly eighteen hundred years, and the Jews have been scattered among all nations, and they have attempted to return times without number, but were hindered by some miraculous power, for they are not to be grafted in again until the time of the Gentiles be fulfilled. (Luke 21: 24; Rom. 11: 20.) "Then truth shall spring out of the earth," God will proceed to bring to pass his "act, his strange act," by showing Joseph Smith where this "truth,"—the Book of Mormon—is hidden: "and righteousness shall look down from heaven, yea the Lord shall give that which is good and" [then] "our land [the Holy Land, Palestine,] "shall yield her increase"—be restored to its former fertility. "Righteousness shall go before him [the Lord] and shall set us in the way of his steps."—Ps. 85: 10-13.) Again; "If I forget thee, O Jerusalem, let my right hand forget her cunning, . . . let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy."—Ps. 137: 5, 6; Jer. 30: 2. "I will save thee from afar," 11th verse and Jer. 33: 6, 7. "Sing together ye waste places of Jerusalem, . . . he hath redeemed Jerusalem. The Lord hath made bare his holy arm" [revealed his will] "in the eyes of all the nations"—regardless of the Gentiles saying that he would not. (Isa. 52: 9, 10. . . . "And will gather you out of all countries, and will bring you into your own land."—Ezek. 36: 24. "And ye [the Jews] shall dwell in the land that I gave to your fathers."—28th verse. "And the desolate land shall be tilled whereas it lay desolate in the sight of all that passed by, and they shall say, this land that was desolate is become like the Garden of Eden, and the wastes and desolate and ruined cities are become fenced and inhabited."—Ezek. 36: 34, 35. . . . I the Lord have spoken it and I will do it." "And the Lord shall inherit Judah, his portion in the Holy Land, and shall choose Jerusalem again." "Be silent, O all flesh before the Lord: for he has raised up out of his holy habitation."—Zech. 2: 12, 13. "And the Lord their God shall save them in that day as a flock of his people."—Zech. 9: 16; Zeph. 3: 20. "Be glad then ye children of Zion . . . for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain and the latter rain in the first month," [Joel 2: 23], "And shall fear the Lord and his goodness in the latter days."—Hosea 3: 5. Perhaps you know all about Jerusalem being rebuilt and the land around "yielding her increase" since 1853, and the

Jews returning and still returning, and Jerusalem again becoming a Jewish city.

In 1867 Louis VanBuren, who visited Jerusalem, wrote of it . . . "It certainly is a land of most wonderful fruitfulness, with a delightful climate. . . . It is a fact that the rain and dew are restored. Recently, in 1853, the former and latter rain were restored to the astonishment of the natives: The Jews have been returning to the Holy Land for some time, and the number is increasing; going to their beloved Canaan from many parts of Europe, Asia and Africa. They are making preparations to rebuild cities. . . . The fruit in Palestine is better than in Europe or America."

In 1886 H. G. Spafford, a Chicago man, traveling in the Holy Land, wrote to Mr. Chandler, of Chicago, the following. After telling of many things, he says: "It would seem that a sight of it, without other proofs, would be sufficient to suggest to one whether the curse which had so long lain upon this land had not begun to pass away, and whether the set time to favor Zion had not yet come. . . . In the light of sure promises of prophecy that this land is yet to rise from its desolation, such facts as those given above are of exceeding interest. A few years ago Jews were constantly liable to be treated with indignity whenever they appeared on the streets of Jerusalem. They were few in number, and owned none of the land; were a little community of despised outcasts. Now as you know, they constitute considerably more than one half of the population of the city. They control its trade and own much land, . . . and so we find that suddenly, without warning, Jerusalem has become, in fact, again a Jewish city! It is a change which has come as a thief. The busy world has taken but little notice of it—but it has come."

I quote the above from these letters for a proof to you if you happen to be one of the number mentioned as the "busy world." It came "like a thief" to the unbelievers of this "latter day work," but the Latter Day Saints were not overtaken as by a thief, by its restoration, for they were looking forward to its fulfillment from the time this "marvelous work and a wonder" was performed, for it was promised in the Book of Mormon as well as the Bible, in the second book of Nephi, 11: 18, 19. If the "busy world" would have believed Joseph Smith, they would not have been overtaken by surprise, or "as a thief."

I write to tell you that there have been deaf persons healed and heard and believed the words of this book (Book of Mormon) and that the blind have been restored to sight. Mrs. Frances Ernst, of Deloit, Iowa, had her sight restored. She has testified to that fact to me; also my grandparents have confirmed it by their testimony. This is the nearest to my knowledge that I could almost testify to myself, as I have not been among the Saints a great while, I have not yet been an eye witness to many of their administrations, but do not quote from any one that I do not fully believe to be truthful. Other people who have been deaf to the words of eternal life have been

taught to "rejoice in the Holy One of Israel;" and so with others who were blinded by confusion. They have been brought to see the true light of God.

Now I will explain that quotation in Deuteronomy 33:17. Unicorns have but one horn. The Eastern Continent we will call a "unicorn," it has one horn—the "stick of Judah," the Bible. Also the Western Continent we will call a "unicorn," it has one horn—the "stick of Ephraim," Book of Mormon, so to be as a bullock there would be two horns together (as a bullock has two horns) and with the two horns (the Book of Mormon and Bible), the bullock, (America), the "land shadowing with wings" will push the people together in the unity of the faith before the great and terrible day of the Lord come or they (the Christians) might be overtaken as by a thief. These are the kind of proofs I like; they are from God and not from man. For this reason I do not care what people may say about Joseph Smith; he perhaps had his faults as others of God's prophets, but he accomplished the work that God raised him up to do; and his testimony has been sealed by his blood; and there are as many, or more, proofs to show he was a prophet of God, as there are to show that the Bible prophets were of God.

You will see by what I have written that shortly after the "book" (of Mormon) is brought forth, or the "marvelous work" accomplished, the former and latter rains are to be restored, and the Jews return and rebuild cities, and cultivate the lands; all these are being fulfilled since "the book" (of Mormon) was brought forth, and it is too late to bring to pass any other "marvelous work," or "strange work," or "acts," so what are you going to do about it? call God false and Joseph Smith a false prophet? or believe God keeps his word, and believe he has done the "strange work" through Joseph? for there is no event in history to take the place of this work in fulfillment of the above prophecies, or no one else who has done anything by the command of God to make this latter day work prove false. But I again repeat Christ is the head of it and it is on a sure foundation.

One more Bible proof and I am done.

Malachi 3:1, speaking of the second coming of Christ says: "Behold, I will send my messenger and he shall prepare the way before me." [Christ.] We find by this that there is to be a preparation for his second as well as his first coming, and then the "Lord shall suddenly come to his temple." He did not come to his temple the first time, he came to a barn, he was born in a manger. Further, verses 4, 5 and 6: "Behold, I will send you Elijah" [restorer], "the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers." This does not mean before the first coming of Christ when he came into the world like all other little children, and no one was afraid of him, it was not a dreadful day at all; besides he said, "I came not to bring peace on earth,

but a sword," and to turn "the heart of the fathers against their children, and the heart of the children against the fathers." I do not remember where you will find the last quotation, but it is in the New Testament. Now as he says he is going to have the way prepared by a messenger we will turn to Nahum 2:3 and find what is going to be done in the day of his "preparation:" "The chariots, [cars], shall be with flaming torches," (the head-lights of the engines, with the smoke-stack above pouring out the smoke makes a nice "flaming torch") in the day of his preparation when he sends the "everlasting gospel" to be preached "for a witness unto all nations." "And the fir tree shall be terribly shaken." When hundreds of men go into a fir tree forest, and with their axes, are cutting and slashing here and there to get the "ties" for the railroads methinks they are "terribly shaken." "The chariots shall rage in the streets." Where trains are coming in by the hundred in cities, do they "rage in the streets?" "They shall" jostle "one against the other," [when coupling], "in the broadways, they shall seem like torches," (when we stand on the platform and watch them come up the track.) "They shall run like lightning,"—we have the "lightning express," do they travel fast? "He shall recount his worthies," (passengers.) The conductor recounts his worthies, or passengers, after each station, and ascertains whether there are new passengers on the chariot, that he may take their tickets. "They shall stumble in their walk, they shall make haste to the wall thereof, and the defence shall be prepared." Did you ever notice when riding on these chariots (cars), how people stumble and stagger and catch at the "wall thereof" and which with the seats becomes a defence?

Well, dear Della, the first one of these chariots, (cars or locomotives), was constructed and placed upon the track connecting the granite stone quarries with the Newport river in the year 1827, the very year the angel, having the "everlasting gospel" as recorded in Revelations 14:6, 7, delivered the plates on which it was written, in the hands of Joseph Smith; we can not help its being the very year or "day of his preparation." But it is God who worketh, and we are to obey. Some might try to "pervert" the meaning of the quotation made from Malachi, and lead you to Matthew to show you that John the Baptist was the Elijah spoken of, because he was the forerunner of Christ. Elijah, (or the restorer) will also be sent before his second coming (Matt. 17:11) And Jesus answered and said unto them, Elias, [Elijah the restorer, or John the Baptist], truly shall first come and restore all things." First he puts it in the far off future as he says "shall come." Second he says, "restore all things." What is he going to restore? The gospel as Christ taught it. Then he tells what they did with John the Baptist when he came. You said that "Hermie said she believed I was a true Christian," but she denounces the Latter Day Saints church. I wish you would please give her this letter to

read, also all of the papers I send you, and then have her read Matthew 23:23-39, and tell her to beware of the leaven (evil hypocrisy) "of the Pharisees," and not do as they do. She is a good hearted girl, I believe, and I would be glad to see her accept the plan of salvation as Christ taught it, and not as men presume to teach with their own wisdom.

The Pharisees would "build the tombs of the prophets," [of centuries past], "and say if we had lived in the days of our fathers, [centuries ago], we would not have killed the prophets." I presume this is what most people of to-day say, but when prophets arose in their own days they were as quick to kill, and persecute, and "denounce" them as their fathers had been in years gone by. So it is in the present day. People praise the prophets of old and say as did the Pharisees, that they believe them, but when they are put to the test they also are Pharisees, and are ready to denounce the prophets of their own days. "Wherefore ye be witnesses unto yourselves that ye are the children," [descendants], "of them that killed the prophets."—Matt. 23:21. Christ also said to those people, "Ye serpents, ye generation of vipers, [descendants of Pharisees who killed the prophets], how can ye escape the damnation of hell?" "Wherefore behold I will send unto you prophets, &c., and some of them ye shall" [take notice he says "shall,"] this of course means some future time, "scourge in your synagogues, and persecute you from city to city." From Kirtland, Ohio, to Independence, Missouri; from Independence, Missouri, to Nauvoo, Illinois, and from and to, and to and from numerous other places, so that we see it is being fulfilled right along. "O Jerusalem! Jerusalem! thou that killest the prophets," [I presume they believed the prophets were false ones], "and stonest them that are sent unto thee," "how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not."

Both of you please discuss this question within yourselves seriously, and find or ask God whether you are one of those children whom he would gather under his wings, if they would allow him.

I believe you to be sincere, and living up to the best light you have, or I should not have written this letter, and I hope you will read it and compare it with the Bible with as prayerful a heart as it has been written with; and sincerely ask God with humbleness of heart, whether it be true or not; and I believe he will allow your conscience to bear you witness that it is true. But, do not pray as the woman prayed for the mountain to be removed from the front of her house.

"Tis a glorious thing to be in the light
Which the Saints of old did see
The true light of God.
Revelations holy light, is the light,
And all else is dark as night,
Save this light of God.
Long the earth in darkness lay, without light,
But the darkness fled away
Before the light of God.
God has spoken from on high,
This the light, this the light,
And now bids the world come nigh
To this light of God."
Prophets are restored again, in the light

And the gospel gifts to men
In the light of God.
Blessings to the ancients given, in the light,
Are again received from heaven,
In the light of God.
Let us keep our spirits pure, in the light,
And unto the end endure,
In the light of God.
Then when Jesus comes again, in the light,
We shall live and with him reign,
In the light of God."

"Remove these divine tokens of heaven so dear,
What evidence have we that the gospel we hear
Is the narrow way
That we should obey?

But the prophets have said that deceivers should rise,
And with their own wisdom would teach the unwise.
Saith Paul the Apostle, the time will soon come,
When many there'll be with the beautiful form,
But denying the power, the church's own dower."

Christ did not promise to confirm a "perverted" or changed gospel with "these signs following," no matter how "faithfully" it is served or lived up to. But it was the gospel in the fulness and purity as he established it that he promised to "work with everywhere even unto the end of the world," if they kept it pure as it then was. He has verified his promise in me, or perhaps I might not be so strong to defend this work.

You asked me for my belief on baptism. I believe in baptism by immersion and fail to find a place that even intimates such a thing as baptism being performed otherwise.

I believe in all the first principles of the gospel; I will send you the epitome of our faith that you may look up the references supporting it in the Bible; and if there are not enough given in it you may tell me so in your next, and I will send you more. I believe also that these ordinances have to be administered by some one having the same authority as those who performed them in former days; otherwise they are null and void. For example, a marriage ceremony is not binding when performed by one not having authority, and of course, has to be performed by some one having proper authority from the State, county or district before it is a lawful marriage. So when these ordinances, baptism by immersion, laying on of hands for the gift of the Holy Ghost, are performed by one having authority from on high, these signs or gifts will be a witness following the obedience of all that are sincere. You said you wished to "lay aside differences of opinion and come to social conversation." I could not refrain from defending myself in the work I am engaged in, and still keep up correspondence with you, after you saying what you did in your last; but if you still wish to drop the subject, we will do so. To instruct others what I can in this great work is the desire of my heart.

I remain very humbly, your sister in the hope of eternal life.

SPEND WISELY.

Look most to your spending. No matter what comes in, if more goes out you will always be poor. The art is not in making money, but keeping it. Little expenses, like mice in a barn, when they are many, makes waste. Hair by hair heads get bald; straw by straw the thatch goes off the cottage, and drop by drop the rain comes into the chamber. A barrel is soon empty if the tap leaks but a drop each second. In all things keep within compass. Never stretch your legs farther than the blankets will reach or you will soon be cold. In clothes choose suitable and lasting

stuff; and not tawdry fineries; to be warm is the main thing, never mind the looks. A fool may make money but it needs a wise man to spend it. Remember it is easier to build two chimneys than to keep one going. If you give all to back and board, nothing is left for the savings bank. Fare hard and work hard when you are young, and you have a chance to rest when old.

Conference Minutes.

EASTERN IOWA.

Conference convened at the Newcastle School house, near Fulton, Iowa, September 22d and 23d. W. T. Bozarth was called to the chair, J. S. Roth clerk. Branches reported:—Davenport, no change. Apostolic, 3 gained, 1 expelled. Butternut Grove, 16 removed, 1 expelled, 1 died. Jackson, no change. Fulton branch 24 members, organized June 16th, 1888, by J. S. Roth. Reports:—Elders Warren Turner, W. T. Bozarth baptized 6, J. S. Roth baptized 11, married two couples; Priests J. R. Johnson, James Bradley and J. Heide; Teacher John Sutton. Bishop's agent, Warren Turner, reported: received \$82, expended \$82. Report found correct by committee consisting of J. S. Roth and John Heide, and adopted. Resolved that next conference be held at Clinton, Iowa, commencing December 15th, at ten a.m. Warren Turner made the statement that Jerome Ruby could not act longer as district president, when the conference extended a vote of thanks to Bro. Ruby for his past labors in that capacity. Bro. J. S. Roth was elected president and John Sutton clerk. Vote of thanks was extended to Bro. W. T. Maitland for his labors as district clerk. Warren Turner was sustained as Bishop's agent. Preaching Saturday evening by J. S. Roth; Saints' meeting Sunday morning; preaching in the forenoon by W. Turner, in the afternoon by J. S. Roth, and in the evening by W. T. Bozarth. Three were baptized during the conference.

NORTHERN NEBRASKA.

The above semi-annual conference convened at Fremont, Nebraska [date not given]. W. M. Rumel president pro tem., I. Sylvester clerk. Brethren M. W. Sampson, James Huff and Oscar Brown were appointed a committee on credentials. Minutes of conference held in Omaha, Nebraska, December 31st, 1887, were read and approved. Elders reports:—H. J. Hudson, G. W. Galley, W. Ballinger, N. Rumel and E. Boulson. Bishop's agent's report:—On hand last report \$48.30, received since \$133.05, total \$181.35; expenses \$119.25; balance \$62.10. Accepted after examination by committee. Statistical reports:—Omaha 107; 4 baptized, 3 received by letter, 1 removed, 2 died, 2 ordained. Platte Valley 34; 1 baptized, 1 died. Columbus 31; 1 removed, 1 died, 1 expelled. Lake Shore 29; 1 baptized, 3 expelled, 1 died. Union 53; baptized 2, certificate of baptism 1, letter from other branches 7, expelled 4, died 1. B. W. Dempster reported by letter. Bro. W. M. Rumel was sustained as Bishop's agent, I. Sylvester as district secretary, and Bro. W. M. Rumel was elected district president. The next conference will convene at Omaha, December 28th, at 7:30 p.m. It was resolved that all elders and priests be requested to labor under direction of the district president. A two days' meeting was appointed to be held in the vicinity of Omaha; the branch president to find a suitable location and inform the district president, who would appoint the time. Also that a two days' meeting be held in Platte Valley, September 15th and 16th. The following substitute was offered by Bro. Caffall in the Rasmussen vs. Patterson case, and was adopted: Whereas, the case of Patterson vs Rasmussen, of the Union branch of the Northern Nebraska district was, by action of the body, presented to Elder James Caffall at the December session at Omaha, for his decision; and whereas, the said James Caffall was unable to decide because of a lack of documentary evidence, and the body had reason to believe that the required documentary evidence

existed and would be furnished at the present session; therefore, the matter by action of the body, was deferred for further consideration by the body now in session; and whereas, after the matter was introduced and now pending for action as provided for at the last session, the necessary documents are not available, and whereas, it were injustice to both parties to decide without said documents; therefore, be it resolved, that all former proceedings in this case be declared null and void, and that both parties be looked upon as occupying the same position as they did before any proceedings were had; and be it further resolved, that the necessary labor be performed by the officers of the branch to effect a reconciliation between the two brethren involved, and between each of the brethren and the branch, and should this fail, that legal steps be taken for the holding of a trial as the law of the church provides, and that such trial proceed as if no trial had been held; and we further recommend that in the event of a trial, two or more elders be secured to form the court, knowing nothing of the matter, only as they may learn from the evidence of each party as presented at the trial. Resolved, that this district does not countenance the practice of members of this church in visiting pool and billiard rooms, taking part in such games, or aiding such by their presence, and any member persisting in so doing shall be deemed guilty of a breach of church law, and liable to be dealt with accordingly. The motion of September 24th, 1881, in regard to reporting spiritual condition of branches was re-affirmed. Preaching by Elders George Galley and James Caffall Sabbath morning; collection \$7.01. Fellowship meeting in the afternoon. Preaching in the evening by James Caffall; collection \$1.85.

NOVA SCOTIA.

Conference was held at South Rawdon, Nova Scotia, September 15th and 16th. Elder A. H. Parsons president, H. J. Davison clerk. Elders reported: A. H. Parsons, H. H. Robinson, John C. Burgess and H. J. Davison; Priests: J. W. Dimock and R. Newcomb; and Teacher, Alfred Wood. Branch reports:—Cornwallis 16 members, including three baptized during the year. Newport 19 members, including seven baptized during the year. Bishop's agent's report: cash on hand last conference \$36.10, received during the year \$47.25, total \$83.35; paid out \$42.25; balance \$41.10. The report was received. It was resolved that E. C. Briggs represent us at General Conference. Resolved that this conference express to Elders Parsons and Robinson its entire satisfaction for the manner in which they have conducted the work in Nova Scotia since their arrival. Prayer and testimony meetings were held, and were interesting and profitable. Preaching by Elders Parsons, Robinson and Davison, and the services were well attended. Adjourned to meet at the call of the president.

SOUTHERN NEBRASKA.

Conference was held at Lane's Hall, Bennett, Nebraska, Sunday October 14th and 15th. President Levi Anthony in the chair, J. B. Gouldsmith, secretary. J. W. Waldsmith, C. H. Porter and John Young were appointed a committee on credentials. Report of Bishop's agent: Free-will offerings received during quarter \$50.50; free-will offerings paid out \$55.20; tithing received during quarter \$116.50; tithing paid out during quarter 95.50; amount due Church and enlisted during quarter \$882.81. The auditing committee appointed reported the statement correct. Branch reports: Moroni 20. Blue River last report 124, present number 133. 3 baptized, 7 received by certificate of baptism, 1 expelled; Palmyra last report 53, present number 58. 4 baptized, 1 received by certificate of baptism; Nebraska City last report 131, present number 137, 7 received by baptism, 1 by certificate of baptism, 2 died. A branch organized September 10th, by Bro. Jas. Caffall, and named Snow-Flake reported a membership of 12. Reports of officers: Elders: James Caffall, baptized 1, Hyrum O. Smith, baptized 5, H. C. Bronson, baptized 7, C. H. Porter, baptized 11, Joshua Armstrong, J. W. Waldsmith, Levi Anthony, Henderson Fields; Priests: A. Buchanan, F. L.

Tucker, W. Self, J. B. Gouldsmith, and Teacher John Young. By motion H. C. Bronson was granted the privilege of the conference. Committee appointed at last conference on rules of representation reported; report adopted and committee discharged. On motion the secretary was instructed to send a copy of the rules on representation as adopted to the presidents of all branches in the district. Sardin Carter was recommended by the Palmyra branch for ordination to the office of teacher; ordination ordered and he was ordained by C. H. Porter and J. W. Waldsmith. The question of changing the conferences from quarterly to semi-annual was discussed, and left over until the January conference for final action. J. W. Waldsmith was elected president and C. H. Porter secretary for the next three months. J. W. Waldsmith was sustained as Bishop's agent. Adjourned to meet at Nebraska City, January 20th. Officials present: 6 Elders, 4 Priests, 1 Teacher, 1 Deacon.

MONTANA.

This district conference met at Deer Lodge, Montana, October 13th. J. C. Clapp president pro. tem., I. R. Price secretary pro. tem., President Gomer Reese, by letter, reported that he was financially unable to attend and requested to be released from the presidency and that one be appointed that is able to devote more time to the work. After conceding the propriety of liberating him for the cause mentioned, it was, Resolved, that we sustain Elder Reese with our faith, prayers and means. Elder J. C. Clapp reported that he had labored incessantly in the mission; had baptized 6 adults, blessed 16 children and organized one branch in Oregon. Was unanimously sustained in the mission according to General Conference appointment. Reports of branches:—Deer Lodge 51. Reese Creek, not reported. Resolved, that we endorse Elder J. F. McDowell's policy of forming a Sunday School association. Andrew Hanson was chosen and ordained a priest, and John Eliasson a teacher, both under the hands of J. C. Clapp and Andrew Christofferson, J. C. Clapp being spokesman in each case. There were four preaching meetings and two Saints meetings. An enjoyable time and unity prevailed throughout. Adjourned to meet at the call of the president of the district.

NORTHERN MICHIGAN.

Conference convened at Five Lakes, October 13th. Elder J. J. Cornish president, J. A. Grant secretary, E. Delong assistant. Met at nine o'clock for prayer. Minutes of last conference read and approved. Visiting brethren were invited to participate. Branch reports:—Juniata, last report 28, present 37. Mill Creek, last report 31, present 30. Gravel Creek 62. Maple Valley, last report 53, present 55. St. Gideon, last report 32, present 31. Chase, last report 17, present 23. St. Thomas, last report 29, present 33. Hersey, last report 93, present 89. Bayport, last report 75, present 102. Forester 27. Delaware, last report 23, present 30. Pigeon River 29. Elders' reports:—Levi Phelps baptized 8, E. Delong baptized 4, Robert Davis baptized 5, William Davis (by letter) baptized 28, J. J. Cornish baptized 30, J. A. Carpenter baptized 1, J. J. Baily baptized 1, Andrew Barr, A. McKinzie and R. W. Hugill; Priests R. Hartnell, W. Dowker, C. K. Green, H. Hocknell, C. Wolfen, F. Smith, R. Grant, J. A. Grant, F. T. Rodgers, G. McKinzie, B. Blackmore, A. T. Dewolf, — Nickinson, T. Rawson and T. Whitford; Teachers W. Hartnell and G. Crouch, reported. Report of committee on former Bishop's agent's accounts, appointed at last conference in settling an account with J. J. Baily, the present Bishop's agent was read and adopted and the committee was discharged. Bishop's agent's report: total receipts \$283 60, expenditures \$279 59, balance \$4 01. It was resolved that we consider it unwise to divide the district at present. It was resolved that we consider the organization of the Bay City branch legal, and that Bro. Cyrus Smith receive a Priest's license. It was resolved that when we adjourn that we do so to meet at Tawas City at the call of the president. It was moved and supported

that J. J. Cornish act as district president, and J. A. Grant secretary. J. J. Cornish, A. Barr, J. A. Carpenter, E. Shelly and R. W. Hugill were appointed delegates to General Conference. The president of this mission was sustained. Committee appointed to examine the Bishop's agent's account reported it correct. Moved and supported that all the officers labor all they can in the district. Preaching during conference by brethren Cornish, J. A. Grant, Barr, Phelps and McKenzie.

Miscellaneous.

BORN.

FAUNCE.—At Nebraska City, Nebraska September 6th, 1888, to Bro. F. L. and Sarah Faunce, a son. Blessed October 19th, by Elder Robert M. Elvin, and named Leeman Loveless.

MARRIED.

PERKINS—TAYLOR.—On November 20th, (year not given.—Ed.), at Kennebunkport, Maine, Bro. Charles T. D. Perkins and Sr. Mercy E. Taylor, both of Saco, Maine, the Rev. S. D. Brown officiating.

DIED.

HATCHER.—At his residence Lampsville, Ohio, Bro. C. P. Hatcher. He was born near Morris-town, Belmont county, Ohio, and died September 15th 1888, aged 71 years, 7 months and 11 days. He was baptized at Lampsville, Ohio, October 31st, 1877, by Elder L. R. Devore and was ordained an elder on the 13th day of March, 1881, at Pittsburg Pennsylvania, by Elder James Brown. He died as he had lived, a firm believer in the latter day work. He leaves a wife and twelve children, (nine sons and three daughters), to mourn their loss. Funeral services by Rev. Hegar of the Disciple Church.

Rest dearest husband, thou hast left us,
And the voice we loved is stilled,
A place is vacant in our home,
Which never can be filled,
His life throughout was pure and good,
His character sublime;
Bright pattern of a Christian life,
His light did truly shine,
A husband, true in every sense,
A father and a friend,
He fell asleep, death had no sting,
His was a righteous end,
O, may we all prepare to meet
This faithful Saint again,
Where parting with him never more,
With Christ we live and reign.

MAXFIELD.—Eliza Maxfield was born at Kingston-upon-Hull, Yorkshire, England, February 10th, 1808; was married March 14th, 1827, to Richard Maxfield; emigrated to British North America in October, 1833; resided on Prince Edward's Island, for seventeen years; united with the Church of Christ November 24th, 1845; came to the United States September 21st, 1851; arriving at Weston, Pratt county, Missouri; residing there six years, when she removed to Kane township, Pottawattamie county, Iowa, with five children; having lost her husband, by death, on the 15th, of October, 1851. She became identified with the Reorganization in the early part of 1860, being baptized by Elder J. M. Putney. She rests in peace.

BROWNELL.—At Stockton, California, September 2d, 1888, sister Melissa C. Brownell, mother of sisters F. C. Warnky and E. Etzenhouser, of Independence, Missouri. Sr. Brownell was born in Parry, Ohio, March 29th, 1830. Her father, Cyril Call, was among the first to unite with the church. She was baptized at Warsaw, Illinois, in 1841, by Joseph Smith. She was with the church through many of its trying ordeals, but remained steadfast and faithful under all conditions of life. She went west with her family, passed on through Utah to California, at an early date in the history of that state, and spent all the later years of her life away from the society of the church; but held to her faith always. She leaves a husband, ten children, and many friends to mourn her departure. She had for years a great desire to come to Zion. A few months before her death she had that pleasure, and remained a visitor at the homes of her daughters at Independence, which place she visited with one of her sons last spring. Her fatal sickness was even

then upon her; she received the administration of oil and the laying on of hands: Bro. J. W. Gillen and Bro. F. C. Warnky, her son-in-law, officiating in the rite, and received comfort. At the request of her children at Independence, a funeral discourse was pronounced by Pres. Joseph Smith, October 7th, in the Saints' Church.

JENKINS.—At Krumroy, Ohio, October 9th, 1888, Mary Anna, infant daughter of Bro. Thomas and Sr. Mary Hannah Jenkins, aged 11 months, and 27 days.

GESS.—At Council Bluffs, Iowa, January 27th, 1888, Sr. Frances Pepper, fifth daughter William Pepper, of Poynton Fenn, Lincolnshire, England, and wife of Bro. William Gess. Sr. Gess was born at Poynton Fenn, February 27th, 1813; and was at her death 74 years and 11 months old. She was a good wife, and leaves a husband in his old age to mourn his loss in her departure of this life. She came to America in October, 1850, and settled at Council Bluffs in 1856, remained there until her death, except a residence in Wisconsin for seventeen years. She was baptized into the Reorganization by Elder Z. H. Gurley, and died in hopes of life. She rests: "Asleep in Jesus: blessed sleep." "He giveth his beloved sleep."

ANDERSON.—At Independence, Missouri, October 18th, 1888, Raymond A. Anderson, aged 7 months and 8 days. Funeral sermon by Elder J. C. Foss, assisted by J. W. Brackenbury.

KEITH.—At his residence in Lamar, Missouri, October 17th, 1888, of typhoid fever, Bro. E. S. Keith. He was born in Sharon, Vermont, January 16th, 1821; being at his death 67 years, 9 months and 11 days old. He died strong in the faith; was happy and fully prepared to go. He leaves a wife and family to mourn their loss.

CONFERENCE NOTICES.

The Far West district conference will convene on Saturday, November 17th, at ten o'clock, with the Delano branch, near Cameron, Missouri, as per adjournment.

J. T. KINNEMAN, *Dist. Pres.*

TWO DAYS' MEETING.

There will be a two days meeting held at Omaha, Nebraska, beginning November 17th, at eleven a. m., and continue as long as the interest demands. Elder H. C. Bronson, and it is hoped Bro. James Caffall will be in attendance.

W. M. RUMEL, *Dist. Pres.*

NOTICE.

By vote of North Plymouth branch, Bro. Pascal H. White is hereby requested to give an account of his absence in one month from the receipt of this notice in the Herald.

WILLIAM B. LELAND, *Clerk*

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Bro. H. R. MILLS, Independence Mo

HOLSTEIN, Ontario.

Sr. Frances: I would like to give a word of cheer regarding "Autumn Leaves," and think my sentiments will be best expressed by praying that God's grace and the inspiration of the Holy Spirit may be abundantly given to uphold you in so great and commendable a work. It, to my mind, is a tower of strength, whose impress will be indelibly stamped on the hearts of the youth, assisting them in moulding their lives in accordance with God's eternal plan, by which they may become elevated in high and noble spheres of action in this life and be qualified and fitted for the Master's use, reaping eternal life in the end.

May God aid you in your work,

WILLARD J. SMITH.

AUTUMN LEAVES,

Published monthly for the

Youth of the Reorganized Church of Jesus Christ of Latter Day Saints,

Price per year - - - - - \$1.50.

M. Walker, Editor and Publisher.

The following is the contents of the Autumn Leaves for November.

Home Conversations.—November Cluster of Memory Gems.—Salvation.—The Poor Widow's Offering.—Under the Lamp-light.—Our boys and girls.—Autumn Leaves from the Tree of Poetry.—Why are we Tempted.—Free Seat.—With the Church in an Early Day.—The Story of the Book of Mormon.—Why I Came to Independence.—Incidents in the Life of one of Earth's Pilgrims.—Leaves from Palestines.—Papa's Letter.—Helpful Hints and Suggestions.—By Loss Comes Gain.—Late Autumn.—Drift-wood.—Uncle Pompey's Slide Down the Roof.—God Made the Rest.—From Malachi to Matthew.—Elijah Banta, with Portrait.—Editor's Corner.—Round Table.

COMPENDIUM

—OF—

FAITH AND DOCTRINE.

A COMPENDIUM of the faith and doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints, has now been completed and placed in the binder's hands. It must be borne in mind that this work is issued by the Board of Publication, after having passed through the hands of a committee appointed by the Board, to examine and report upon the merits of the same; said committee consisting of Pres. Joseph Smith and W. W. Blair. As we have before notified our friends, this work is intended to meet a long felt want in the church, not only in Sabbath School work, but also for the use of all desiring to become acquainted with the cardinal principles of our faith and the doctrines held to by the church. Some features of the work commend it most highly to the ministry.

It contains 196 pages of text references to the three standard books of the church.

There are also 24 pages of HISTORICAL APPENDIX. This contains the evidences from Church historians, the early fathers, and Commentators upon the mode of baptism, the ordinance of the laying on of hands, the fact of the gifts of the Holy Spirit being had for centuries, the keeping of Sunday for the Sabbath, the Apostacy from the truth, and the Restoration of the Gospel.

Then 20 pages of EPILOGUE OF HISTORY. This is an outline of the progress of the Christian Church during each Century, its rise and decline, with a sketch of the ten persecutions under the Roman Emperors, from the first under Nero in 64 to 68 to that under Diocletian in 303. There is also a brief review of the chief acts and actors of the Reformation.

Then 8 pages are devoted to various things, such as the times when different translations of the Bible were made, the names of missing books of the Bible, definitions of various terms, and the dates of some of the leading events in the latter day work.

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Especial attention has been bestowed upon the classification and arrangement of the various subjects, and to these a splendidly arranged Index, gives ready reference. The length of this Index prevents our publishing it, which would be the best way of presenting the work to the consideration of our readers, but the crowded conditions of our columns forbid.

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"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, November 10, 1888

No. 45.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

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Business Letters and Subscriptions must be sent to David Dancer, by P. O. Order. Registered Letter, or Express.
Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR

Lamoni, Iowa, Nov. 10, 1888

WHICH SHALL IT BE, CHRISTIAN OR HEATHEN?

WE give elsewhere a most interesting exhibit concerning the methods of so called Christian missionaries in far off lands. It is a subject of deep interest to Latter Day Saints, who believe so earnestly that the prophecy of the Divine Teacher, Christ, that "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations," must be fulfilled, to watch the peculiar processes going on in all parts of the world by which such fulfillment may be made possible. It is a never failing prayer of the Saints; "Hasten thy work, in its time, O Lord." To us who have so much at stake in the coming of the Lord, everything that will add to the evidences indicating the nearer approach of that coming is fraught with deep interest. We would be glad to hail the ushering in of unity among all classes of religionists in spirit and in form of belief, for that would mean a cessation of intolerance toward any, a step much in advance of the past, with its bigotry and superstition. "Christian and Moslems," points to the incoming of truth.

FEMALE POLITICIANS.

THE recent convention in New York of the Woman's Christian Temperance Union presented a sad spectacle when some of its leading members sought to make the "Union" a catspaw to rake for chestnuts in the red hot political ovens of our country. It is pitiful to read that some of these would be political wranglers, in their unwomanly aspirations and bickerings, "showed fight," "were white with anger," and carried on a raging "duel of words." Imagine representative temperance workers, women, gathered in our metropolitan city ostensibly to promote the interests of the great cause of temperance in all the world, a work they may properly engage in, stepping down from their

high and influential position to dabble in a sly game of politics, coquetting with political parties and proposing trade and traffic with them. Can it be that the chief temperance organization of our nation will fall down to the low level of party chicanery and be shorn of its strength and its prestige, corrupt its holy mission and blast the hopes of its friends and those who look to it for succor by falling into the ruinous embrace of partisan politics!

We are glad to know that sensible, womanly, good Miss Willard was equal to the occasion, perceived the threatened evil, and made a speech intended to pour oil on the "troubled waters." The "Union," if it will have the respect and confidence of the temperance element in all political parties, should let politics severely alone and attend strictly to its own rightful, legitimate business.

In this connection we may say that, when womankind leave the sphere assigned them by nature's God and seek to meddle with what, by nature, is reserved for men to do, they excite only the pity and contempt of all sensible people. Politics does not appertain to woman's sphere. Her sex, her duties, and her natural instincts utterly forbid it. A womanly woman inspires, delights, builds and blesses society; but a mannish woman is a sort of social monstrosity—a wart, a wen, (or worse), on the social body.

Dr. Walker, of Washington, who for the past thirty years or more has been seeking to put on political breeches—also wearing men's trousers—has been and is to-day a butt of ridicule, an object of disgust and contempt to all clean minded people. Right minded persons, whether men or women, instinctively revolt at the idea that women shall mix in political affairs, just as they do at the thought that men shall intermeddle with the domestic duties which pertain alone to women. Occasionally we see women so far forget their position in society as to wrangle over party politics, seek to dominate the political views, sentiments, and preferences of their husbands, (if they by chance have any), and thus thrust their personal notions into political affairs instead of honoring the husband in his place. Such women dishonor themselves, lessen their influence for good, and should not complain when both men and women call them "female roosters." Human nature, as developed in politics, revolts when its rights are invaded, and will resent and repel, often with harsh words and even violence, those who seek to do such wrong.

The Woman's Christian Temperance Union has a high and all-worthy mission, but that is not in the arena of politics. Woman's mission is fully the equal of

man's; but their missions differ widely at some points, and this difference is just as radical, determinate and unchangeable as the fact and the law of sex. Happy are they who recognize and abide submissively by these eternal facts.

If women will meddle with politics of parties, of husbands or neighbors, they should not complain if repelled, dishonored, and hurt through such unseemly interference.

COMMUNICATIONS AND LETTERS TO THE HERALD.

IT would be of great benefit to us, and also save much time to the office, if our contributors and correspondents in preparing matter for publication in the HERALD would look over such and read and correct it once or more. We have on hand a number of articles, some of which by reason of a lack of even ordinary care in their preparation, contain but the merest hints of the author's meaning. To arrange them for publication would simply amount to re-writing them entire, which we have not time to do.

We have also frequently noticed that persons possessing good ideas and ability to present good thought, hesitate to communicate to the HERALD columns because of a lack of education in composition, punctuation, etc. All we ask is that contributors in their communications and letters take due care and time; and that such compositions be prepared upon the theory that what is worth doing at all is worth doing well.

By re-reading an article and correcting it, it can always be largely improved; and our correspondents will greatly favor us by following this rule. Do the best you can and we will be satisfied, as we should be.

EDITORIAL ITEMS.

ELDER Willard J. Smith has written a pamphlet of twenty-five pages entitled "Whitmerism Unmasked" which is a brief examination of the claims of the so called Church of Christ. It may be had at this office, or by addressing W. J. Smith, Holstein, Grey county, Ontario, for five cents each or fifty cents per dozen.

Bro. E. R. Feavel, of Appleton, Wisconsin, writes that he is talking up the latter day work and distributing the printed word wherever he has opportunity to do so, and, in consequence, some are very anxious to hear the gospel preached. Bro. Feavel has not a home of his own in which to entertain an elder, but thinks ample provision would be made for any of the ministry that would put in an appearance there, and that a good and appreci-

ative audience would greet one who would preach the gospel without making unfavorable mention of other faiths. Bro. Feavel's address is No. 1076 Gilmore street.

Bro. William Barnhart writes from Minnesota, in praise of the labors of Brn. Hansen, Foss and Smith in that state. He would like to see Bro. Hansen remain there during the winter, as he seems able to endure the rigor of that climate. The local officers in the branches are active and intend to hold the fort until reinforcements arrive. Bro. T. J. Martin expected to perform some ministerial labor there during the winter.

There is an opening for some young and enterprising man, or some middle aged man who is a fair mechanic, either wagon maker, or blacksmith, or both, at Lamoni, where Bro. Joseph B. Rodger desires to sell out his shop and mill, as see advertisement in the HERALD. It will require some \$1,500 or \$2,000 to secure the plant and lots.

Letters are received from Brn. A. J. Kenison, of Harlan, Kansas, and O. W. Cambridge, of London Ontario.

EXTRACTS FROM LETTERS.

Bro. C. G. Lanphear wrote from Sandwich, Illinois, October 23d:

"I arrived here from York State Tuesday evening the 16th. Found my daughter and family all quite well and comfortable. Have also called on my son and family at Plano, whom I found well. Am glad to meet with them and the friends here again, after an absence of over four years. I called on Brn. Minthorns, of Gaius, Orleans county, New York, after leaving Sandwich. They live about eighty miles west of Bro. Seeley's. They were all usually well. Blessed an infant daughter of Bro. George and Sr. Alice Minthorn's while with them. I notice a mistake in the wording of my letter. Where it says here at Greenwood, it should be 'from' instead of at."

Bro. Joseph Dewsnup, Sr., wrote from Manchester, England, in a late letter as follows:

"Our conference concluded on Sunday last at Leeds; the best we have ever had. Will try and send on particulars to *Herald* shortly."

A CORRESPONDENT asks:

"At what time and under what circumstances were the sacred manuscripts gathered together, now called the Bible? What man or body of men sorted the manuscripts and picked them out from the undoubtedly large accumulation of writings gathered together at that time?"

To this all the reply that can be made with any degree of certainty is the following from "Hitchcock's Analysis," in his history of the Bible, pages 1158 and 1159:

"Who decided what books should and what should not be included in the New Testament, and when, and where? This decision was not made by any man or men, at any given time or place, by express resolution or decree, as a vote is passed. It was a natural and universal public opinion of Christians; one church and another, one writer and another, spontaneously accepting the inspired books from the living force of the inspiration itself, and rejecting the apocryphal

ones because they had not this living force. This process was rapid and decisive; it had in all probability become substantially complete before the death of John, the last of the apostles, which took place about A. D. 100. There is a not uncommon belief that the Council of Laodicea, A. D. 364, formally voted what books should constitute the New Testament; that before this vote there no received belief on the subject, and that it operated like a new law, and at once adjusted the question. But this council was only a small provincial synod from portions of two provinces in Asia Minor, and what it did was, in the course of its business, to pass among others a vote directing what was proper to be read in the public religious assemblies where it had authority. The canon had already been substantially fixed for three hundred years. And the very frequently received date of the Council of Carthage, A. D. 394, as the time of the closing of the canon, though this section was more influential than that of Laodicea, was only a formal declaration of existing beliefs. The New Testament grew into authority because it had the life and force to grow; no man or men voted it into a position or could have done so."

WE produce from the *Chicago Tribune* for October 23d, a dispatch respecting the Spiritualistic philosophy founded upon the manifestations of the celebrated Fox Girls, who in 1848 set in motion what has been regarded by many as the most wonderful movement of modern times. We hope that Mrs. Kane and her sisters will "write a book" embodying this confession now made.

"By throwing life and enthusiasm into her big toe, Mrs. Margaret Fox Kane produced loud spirit rappings in the Academy of Music to-night and dealt a death-blow to Spiritualism, that huge and world-wide fraud which she and her sister, Kate Fox, founded in 1848. Both sisters were present, and both denounced Spiritualism as a monstrous imposition and cheat. The great building was crowded, and the wildest excitement prevailed at times. Hundreds of Spiritualists had come to see the originators of their faith destroy it at one stroke. They were greatly agitated at times and hissed fiercely. Take it all in all it was a most remarkable and dramatic spectacle. There stood a black-robed, sharp-faced widow, working her big toe and solemnly declaring that it was in this way she created the excitement that has driven so many persons to suicide or insanity. One moment it was ludicrous, the next it was weird.

When Mrs. Kane appeared on the stage she was greeted with cheers and hisses. She put on her glasses, curtsied to the audience, and read slowly and in a voice trembling with emotion her confession. Her sister, Kate Fox, sat in a box with John A. Stevens, and applauded.

"That I have been mainly instrumental in perpetrating the fraud of Spiritualism upon a too confiding public, many of you already know. It is the greatest sorrow of my life. When I began this deception I was too young to know right from wrong. I hope God Almighty will forgive me and those who are silly enough to believe in Spiritualism."

Dr. C. M. Richmond, who is managing the expose, invited doctors to come upon the stage.

Three doctors knelt down, took hold of Mrs. Kane's big toe, and assumed a grave air. They then declared that they could hear rappings produced by the toe. Mrs. Kane finally stood up to let the audience hear. As she remained motionless, loud, distinct rappings were heard, now in the files, now behind the scenes, now in the gallery.

Before Mrs. Kane appeared, Dr. Richmond gave the audience a thorough expose of the slate-writing, mind-reading, and oil-painting tricks of Slade, Dis De Bar, and other impostors. He explained them all in detail. A fierce looking foreigner got up and denounced Dr. Richmond's tricks, saying that the Spiritualists produced their efforts by spirit power, and he would prove it if he could get the platform.

It was the general opinion of people who were in the Academy to-night that the confession of the two founders of Spiritualism and the complete exposure of the tricks of mediums end this form of swindling, and that it can never recover from the crushing blow. The Spiritualists in the audience almost frothed at the mouth with rage as they left the building, and muttered furious threats against their foes.

New York, October 21st.

THE following is from a church discussion at a church Congress, held at Manchester, England, commencing Oct. 2nd, and over which the Bishop of Manchester presided. The idea of telling the truth about the Bible, or not telling it is something novel to discuss in a congress of churchmen. We clip from the *Manchester Courier* and *General Advertiser* for Oct. 3rd:

BIBLICAL CRITICISM IN SERMONS.

The first subject for consideration had reference to the results of historical and scientific criticism, and the extent to which they should be recognized in sermons and teaching. The first paper was read by the Rev. J. M. Wilson, M. A., head master of Clifton College, who said that some might think that the question could be expressed in simpler language, How far ought the clergy to tell the truth about the Bible? Let them first lay down their principles in answering the question in this shape: Firstly, they must tell the truth. Nothing could justify the clergy in maintaining a view of the Bible which they believed or suspected to be false. It would demoralize the clergy. It would lower their whole standard of truth. Their voices would not ring true when they preached what they did believe, if they also preached what they did not believe. The pulpit must not deceive the pew, even for what it thought was for the good of the pew. The suspicion of dishonesty destroyed its influence with the pew, but, what was far more important, the fact of dishonesty corrupted and degraded the pulpit itself. They must tell the truth and nothing but the truth. Tell nothing but the truth about the Bible, said the speaker, and take pains to inform yourself about the criticism, but do not hastily impart intermediate results to people totally unprepared for them, or to any one until you have well assimilated them, until they fill the Bible with new life and power and meaning, until, in fact, the limitation "how far" becomes quite unnecessary, because you are then able to tell the whole truth. The religion of a people must rest on some authority. In

theory, Protestantism takes not authority but reason for her watchword; but in fact it has substituted one authority for another. A few favored individuals may live by an individual religion of reason. But the myriads of our towns, and the hundreds of our villages, can not so live. Men soon weary in the effort involved in a religion without authority. And what authorities are there in our our religion? Speaking generally, I suppose we should reply the Church and the Bible. And hence, if the result of criticism is to weaken or undermine the authority of the Bible, we may naturally infer that it will either weaken the total sanction of religion, or exalt the authority of the Church, or both; in other words that it must lead to skepticism or Catholicism. He did not agree to this conclusion. Something, and indeed much to our own generation, depended on the promptitude and completeness with which they welcomed and occupied these new regions of human learning. When the Antipodes were first spoken of they were denounced by the Popes, and it was declared to be a shame in a Christian man even to mention them. Now we colonize them, and they even contribute to our national defence. Let us do the same, somewhat less tardily, with these new regions of learning. Everyone knew Agassiz's saying that every new scientific truth passes through three stages in its reception. First, people say it is false; then, that it is contrary to religion; and lastly, that everybody knew it before. Let us skip the second stage at all events. No scientific result can be contrary to religion. (Applause.) The mere apprehension that this could be so is itself a deep infidelity. Let the clergy make this science their own, and find in it a new power for the Bible, and a new authority and a new inspiration, which should more than replace the old. (Applause.)

IF God so cares for the laws of the perpetuation of life in the cereal principal in sustaining man upon the earth as shown in the extract below why should not man trust him to raise up the body in the resurrection as promised in the Scriptures; and of which assurance has been made in that he hath raised up Jesus from the grave.

WHEAT FROM SEED FIVE THOUSAND YEARS OLD.

Cincinnati *Enquirer*: A most interesting experiment culminated to-day in the raising of some wheat grown from wheat as old as the exodus. The experimenter is David Drew, who last year received from a friend in Alexandria, Egypt, some grains of wheat taken from a mummy exhumed near the ruins of Memphis, and belonging, it is believed, to the period of the ninth dynasty, which would make it grown about three thousand years B. C., or nearly five thousand years old. He planted the seed early in the spring, and carefully nursed it. It grew rapidly, and at the time of cutting measured from six and a half to seven feet high. The leaves alternate on the stalk like common wheat, but the product of the plant is the most singular part of it, for, instead of growing in an ear like modern corn, there is a heavy cluster of small twigs in place of the spindle which hangs downward from its weight, and each twig is thickly studded with kernels, each of which is in a separate husk. From what is threshed a larger crop will be grown next year, as the result proves this to exceed in quality anything modern grain can grow.

FROM "Gilmore Happenings," in the August 30th, Farwell, Michigan *Register*, we clip the following—it needs no comment.

"The Town Hall has been packed to its fullest capacity the last few days with people listening to some very interesting sermons delivered by Elder J. J. Cornish of Reed City, who is an able speaker in his faith. As a result of his effort Mr. Richard Campbell and wife were baptized last week Monday in the afternoon and confirmed in the evening by the laying on of hands. The services were impressive and sacred.

"There are quite a number of our citizens contemplating joining the Latter Day Saints' Church which is expected to be organized here soon, the people have been awakened to a sense of their duty lately as never before, under the gospel as preached by Rev. Cornish, of Reed City. It has been said by one poor foolish Free-will Baptist man that the Latter Day Saints' Church was of Mormon origin and has heaped injury upon insult, on both preacher and congregation, trying to make the people believe that as soon as they were full members they would be shipped to Utah, there to comply with the teachings of Mormonism as taught in that country. He has gained the ill-will of nearly every inhabitant who has listened to his foolish arguments. Mr. Cornish seems to be a man of power and eloquence, though unlearned, and all wish him success. We will say more about him next week if nothing prevents. MAUD S."

THE NEW ERA.

It is coming! it is coming! the day is just a dawning,
When man shall be to fellow-man a helper and a brother;
When the mansion, with its gilded hall, and cool and shady awning,
Shall be to hovel desolate a kind and foster-mother.

When the men who work for wages shall not toil from morn till even,
With no vision of the sunlight, nor flowers nor birds a-singing;
When the men who hire the workers, blest with all the gifts of Heaven,
Shall the golden rule remember; its glad millennium bringing.

The time is coming when the man who cares not for another,
Shall be accounted as a stain upon a fair creation;
Who lives to fill his coffers full, his better self to smother,
As blight and mildew on the fame and glory of a nation.

Who heeds not if the children toil, no time for play or learning;
Who pays starvation wages that his gold may heap the faster;
Who cares not if the mothers stitch, while midnight lamps are burning;
Such men bring shame upon a State, and ruin and disaster.

The hours are growing shorter for the millions who are toiling,
And the homes are growing better for the millions yet to be;
And the poor shall learn the lesson, how that waste and sin are spoiling
The fairest and the finest of a grand humanity.

It is coming! it is coming! and men's thoughts are growing deeper;
They are giving of their millions as they never gave before;
They are learning the new Gospel; man must be his brother's keeper,
And right, not might, shall triumph, and the selfish rule no more.

—By Sarah K. Bolton.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Though flowers have perished at the touch
Of Frost, the early comer
I hail the season loved so much,
The good St. Martin's summer.
"The summer and the winter here
Midway a truce are holding,
A soft consenting atmosphere
Their tents of peace enfoldng."

PRAYER LEAGUE.

WE call the special attention of all interested in the Prayer Union, to the communication from Sr. Eleanor, found in this number; and can but feel glad that she has decided upon the adoption of this plan, as we feel sure that it will give more general satisfaction than any other which could be adopted. The subjects chosen are all necessary and comprehensive, and such as the heart of every Saint can earnestly pray for.

Let it be distinctly understood that these *standing subjects of prayer* will not prevent any branch where a League is formed from sending in subjects for the members of the League in the entire church to pray *unitedly*; neither will it prevent any scattered member of the League from doing the same.

Let no one be discouraged. We are gradually coming to a unity of understanding, as well as of spirit; and many testimonies cheering in their nature are coming in. One sister in writing us says: "Please tell Sr. Eleanor that I felt strongly impressed when praying over the Prayer League Text of the Jewish nation, '*That the gospel will go to them and the Lamanites just as soon as there is a people among the Gentiles who have so thoroughly laid hold of the principles of the gospel of Christ as to be in all things examples of them as well as teachers.*'"

Examples of the principles of Christ's gospel! Oh, what a revelation from the Spirit is herein contained! The sweet singer of our day has written:

"Wisely and well said the Eastern bard,
Fear is easy, but love is hard."

It is easy to contend for the faith once delivered to the saints, aye, to contend earnestly even as we are exhorted to do; but to live for it is not so easy. Peter found no difficulty in raising his sword to defend his Master, but he yet lacked the courage to render the loving service of watching with him *one hour*. Alas, how few of us can say: "I have done *these*, and have not left the *other* undone"! How few of us are truly *examples* of the gospel of Christ?

And yet we say to you, beloved sisters, let no one be discouraged, for the Spirit of God is pleading for us, laboring with us, and let it be borne in mind when you meet together for prayer, "is making intercession for us with groanings which cannot be uttered." Be faithful in this your covenant of prayer and you shall have power to prevail with God when you come before him in faith and humility. Abraham was a man of like passions, like imperfections, as are possessed by all men, and yet he *prevailed* with God just as long as he continued to *plead* with him. Let us unceasingly plead with God for the gifts of faith and wisdom. He is not a Father who will give

a stone when we cry out for bread, neither a serpent when we plead for a fish; and if we ask him in faith, subject at all times to his will, doubt not, for as sure as he is God he will hear and answer our prayers. Daily, hourly our heart ascends unto God for guidance and direction. Our name is not yet enrolled with yours in the League, from the fact that there is not of the whole twenty four hours of any day, an hour which we can call our own. This does not prevent our being with you in spirit, and praying that God will keep you very faithful to your covenant; and yet we fully realize that this is not sufficient; know that we are losers, are poorer in spirit because we cannot meet with you, and are looking forward to the time when it may be otherwise. Let us once more entreat you to be *faithful*, and do not suffer yourselves to be robbed of the blessings God has in store for you.

By way of explanation let us just say that in using the term "closet" we simply mean retirement or a retired place; and surely *home* is this, even when our children are with us. There may however be times when the soul craves to be entirely alone with God.

In this issue will be found subjects for the remaining Thursdays of November, also permanent or standing subjects for each recurring Thursday of the months. These subjects will begin to be used the first Thursday of December, 1888, and continue as long as the Prayer Union continues to be used, unless as a body a departure therefrom should be deemed advisable.

PRAYER LEAGUE.

Concert for Thursday, November 15th, 1888. Subjects: The Bishopric; that God would direct and sustain our Bishop in his arduous labors, and that his agents may be men acting in the fear of the Lord. The mission in Nova Scotia, (by request).

Memory texts, 2 Cor. 9: 10-15.

Concert for Thursday, November 22d, 1888. Subjects: The members of our families by name; that those unconverted may be saved, and those within the fold may be preserved from all influences that would estrange them from the church and the truth. For each other, and for the families of the ministry, and the youth of the church in general.

Memory texts, Isa. 43: 7; Ps. 103: 17.

Concert for Thursday, November 29th, 1888. Subjects: That God will open a way for the establishment of a school under Church control and influence, where our children may be educated in the fear of God and love of his gospel. For the aged and afflicted ones of the church; and that a home for the aged who are destitute of homes, may soon be established.

Memory texts, 2 Thess. 2: 16, 17; Ps. 9: 18.

ELEANOR.

SPECIAL REQUESTS FOR PRAYER.

The prayers and faith of the League are requested in behalf of Bro. I. L. Rogers, former Bishop of the church, who is suffering with severe lameness. Also, for Bro. Henry Hedricks, that if it be the Lord's will he may be restored to health. He has been long and sorely afflicted. Also sister Eliza G. Page of Hudson, Wisconsin. "Bear ye one another's burdens, and so fulfil the perfect law."

TO THE PRAYER LEAGUE.

FOR EACH THURSDAY.

1st Thursday. The Church, its ministers and membership. That righteousness, love and zeal in the work, and spread of the gospel, may increase and to this end the saints with one heart and mind bring their tithes and offerings into the Lord's store-house. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory texts, 1 Tim. 5: 21; Eph. 4: 30, 31.

2d Thursday. Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory texts, Ps. 68: 6; Isa. 54: 13.

3rd Thursday. Missions and Sunday School work, and the church publications. Also for the poor, the sick and afflicted.

Memory texts, Matt. 28: 20; Isa. 53: 4, 5.

4th Thursday. Zion, our country, its welfare and prosperity, and its speedy purification by the reception of the truth. That the scattered remnants be gathered in, and the kingdom of Christ be established.

Memory texts, Isa. 1: 27; Doc. & Cov. 97: 4.

5th Thursday. The gathering of Israel to their land, and the restoration to them of the pure gospel in its fulness, and its acceptance by them to their everlasting peace.

Memory texts, Ezek. 36: 8-10; Rom. 11: 26.

Note. This last to be omitted when there are less than five Thursdays in a month; so that each month begins with the subject first on the list. Let no particular hour be appointed, but the entire day; so that each may take that portion of time best suited to her circumstances.

The scripture readings will be given for each subject every month. ELEANOR.

HOME COLUMN MISSIONARY FUND.

Sr. A. N. Joice, South Boardman, Mich.....	35
Sr. L. M. Richards, North Platte, Neb.....	50
Sr. Sarah Hudson, Columbus, Neb.....	1 00
Sr. Ann Livsey, Coalville, Utah	75
Sr. Esther Griffiths, Shenandoah, Iowa.....	70
Sr. A. sister, Dayton, Neb.....	1 00
Sr. M. H. Rannie, Omaha, Neb.....	25
Bro. C. F. H., Eagle Grove, Iowa.....	1 00

Send all moneys to D. Dancer, Lamoni, Iowa.
LAMONI, Iowa, Nov. 1st.

CLEAR WATER, Neb., Oct. 14th.

Dear Sister Walker:—I would knock at the door of the Home Column this morning, and ask to be admitted in the name of our aged mother, Sister Hannah P. Gamet. Her afflictions are very great, having suffered some fifteen years with cancer on her nose. It has now eaten nearly all of the right side of her nose off, and closed her right eye, and is eating into it. She believes it has been kept back in a great degree by faith and the administration of the elders, but it seems that her faith has never been sufficient for its cure, though she always received relief whenever administered to or prayed for; and now she would like the united faith of the Prayer League in her behalf, that if it is the Lord's will she may be healed; if not that the severe pain may cease, that the few remaining years of her sojourn here may be comparatively comfortable. She has other afflictions grievous to be borne, of which she would welcome relief and praise God for the blessing. She is now nearly eighty two years of age; and, as many know, has been in the church

in the early days; and she rejoices yet that her lot has been cast among the people of God; and bears a faithful witness that it is *the* gospel, with all the attendant blessings promised the faithful believer. For her it has proved a veritable help in time of need. When nigh unto death's door it has been a savor of life; and when her afflictions have been almost unbearable, she has had grace given her sufficient for the time. She has throughout maintained great patience, and desires to cheerfully submit to the will of the Lord. Not only would I ask the prayers of the Prayer League, but that the saints everywhere would remember her at the Throne of Grace.

CAMERON, Mo., October 14th.

Dear Sisters:—As I am still deeply interested in the Home Column and through it am receiving week after week words of encouragement from others, it seems to me I would be very selfish, and ungrateful if I do not try to help encourage others, if I can do nothing more than to tell those who are at work, that I appreciate their labors.

I wish to say a few words in regard to the Prayer League, or Prayer Union. As a sister said, I should like the latter name better; for it seems to be more in harmony with our united work. I have no doubt in my mind that the work will prove a blessing to all who engage in it and faithfully keep it. Several of the sisters in our branch have met together at the house of an aged sister. We have been blessed in our meetings by the Spirit; and at one time we received words of encouragement, telling us that the Lord was pleased with the united, humble effort we were making, and that our labors should not be in vain, but that if we continued faithful we should be instruments in his hands of doing much good. Cheer up, dear sisters, for if God be for us, and is pleased with the efforts we have put forth, let us continue in the good work; and remember that great reward is only for those that hold out faithful to the end. We would be glad to have the hour changed until two in the afternoon. It would make it more convenient to go or even keep that hour at home. We also endorse sister Eleanor's views in regard to each branch in turn sending in a subject for prayer.

Your sister in gospel bonds,

G. F. SIMMONS.


Dear Sisters:—In order to accommodate our sisters of the English and Welsh missions who desire to take part with us some change will have to be made in the program, as the *Herald* does not reach them in time. It has been suggested that subjects be selected for six weeks, and so on; but unless our sisters everywhere come to my help more readily than they have, the burden of it will continue to fall on me, and I find it interferes with the time that I should devote to other writing. So I conclude to try a suggestion made by Sr. Frances, that a few subjects be selected to be permanent. It has required a great deal of thought and prayer to formulate such, but I think that in the list which I offer is included the principal work of the church, and also of individual need. There are five subjects, to be observed in the order in which they appear; and then to resume.

I have aimed only to give those subjects of greatest import and general interest. When anything arises in any branch that demands the

prayers of the League, let those in the locality where it is, observe it in addition to the general subject for the day, but without publishing it. There is also another matter that calls for mention. Some have written me that because of having the care of little children they could not observe the rule of the League to retire to their closet for secret prayer, and I see similar mention made in the Column. I wish to say that I had not intended any such rule. I presume Sr. Frances expressed her mind when she made that suggestion in her editorial remarks. But my sentiments are in favor of observing it in the family when ever it is practicable, and especially is it desirable where the children are small.

Woman's work in the church must be chiefly among the young, and no time is so good for such work as tender childhood, and no place so good to begin as home. This, in fact, was the very idea I had in mind when I desired that each member should observe the covenant of prayer at her own home. It is impossible to lay down rules that will be applicable in all cases and widely diverse circumstances; for there are some, I am sorry to say, whose only chance for prayer is in secret. And I say to such, pray on, and our Father will reward you openly. But I believe it to be the mind of the Spirit that where it is practicable mothers ought to pray with their children as well as for them, and teach them to join in it. I am rejoiced to learn that many of our brethren aid us by joining with us of their own accord in observing the subjects.

ELEANOR.

 The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Correspondence.

THE ANNUAL REUNION.

It is well known that it was the custom of the church until a few years past to meet in General Conference twice a year. One of those meetings was called (as it is now) the Annual General Conference, and always convened on the sixth day of April, serving as a memorial of the day when the Church of Jesus Christ of Latter Day Saints was first organized. The other was known as the Semi-Annual Conference, convening on the sixth day of October. The former was generally held in the east and the latter in the west. Several years ago it was deemed wise to hold but one general conference during the year, to be held in April, commencing on the anniversary of the organization of the church. This deprived the Saints in the west of their privilege, most precious to them, of meeting with the general church and its authorities every fall. And as the Saints in the west were largely agricultural in their pursuits they could not avail themselves of the privilege of the annual conferences in the east; hence the question arose as to the wisdom and propriety of holding annual reunions in the west every fall. Brethren in the west were requested by their several districts, to meet and consider the matter. They did so, and it was thought proper to pay due respect to the voice of the church, hence a committee was appointed to present the matter at the next annual conference, expressing the earnest wish of the western Saints, in whose midst the semi-annual confer-

ence used to be held, that such privilege of holding an annual reunion be sanctioned by the whole church in conference.

The request was accordingly presented to the conference at Kirtland, in 1883. Some conservative minds looked upon it as an innovation of church customs, claimed it would be expensive to the church, and feared that the benefits resulting, if any at all, would not justify the expenditure of the necessary means. The committee appointed to present the request, urged the necessity of such annual reunions, and insisted that they would be of great advantage, not only to the western Saints, but to the church at large, and of great benefit to the world around them. And that such reunions would bear their own expenses without any draw upon the church treasury, or the hindrance of moneys paid thereto, in pursuance of God's law. The request was granted, by the general conference in April, at Kirtland, in 1883.

The first annual reunion was held at Leland's Grove, commencing on the 16th of September, President Joseph Smith in charge. The Saints manifested their appreciation of the glorious privilege by a general gathering there, and although there was considerable rain and many were poorly provided for with tents, not a murmur of dissatisfaction was heard throughout the entire session, not a single meeting was lost, and the approval of heaven was given, in the presence and enjoyment of the Holy Spirit to a very great degree, and the Saints felt amply paid for coming together to worship God, and hold sweet communion with each other. Notwithstanding the heavy rains and consequent muddy roads, it was the unanimous voice of those present to hold another reunion in the coming year. The choice was for Garner's Grove, situated in Raglan township, Harrison county, Iowa. Time of commencement, October 4th, 1884.

Accordingly, hundreds of the Saints assembled, Presidents Smith and Blair among them, the former in charge, and a noble corps of elders from various parts, and another glorious season was had and fifty souls added to the church. The desire for reunions began to spread, and the coming year one was held at Wheeler's Grove at which President Blair presided, assisted by the writer and Bro Gillen. A refreshing season was had, and many were added to the church. The annual reunion for 1885 was held at Galland's Grove; President Blair in charge. A goodly number of elders were present, and the approval of heaven was again manifest, notwithstanding the inclement weather. Twenty-six were baptized. It was now decided that the Little Sioux and Galland's Grove districts unite in purchasing a large tent. Means were subscribed and Mr. S. B. Kibler was authorized to purchase one. He did so, and at our next reunion which was held at Garner's Grove, the Presidency did us the honor of dedicating our laage canvas tent, which is capable of seating about one thousand people. I believe some twenty-five were baptized and confirmed during this reunion, and a glorious time of rejoicing was had before the Lord. Thousands of people were with us during the two Sabbaths. Another annual reunion was determined upon and a committee was appointed to select the place for the coming year. The Wheeler's Grove Saints secured another at that place for the coming year, to be held prior to the general annual

reunion, which I understood was well attended and greatly favored of the Lord.

The committee on time and place of general annual reunion fixed upon Garner's Grove as the place, and October 2d as the time, on which date the Saints wended their way from their homes, some coming hundreds of miles, and a few more than a thousand miles. Presidents Smith and Blair were called to the chair and some fifteen elders broke the bread of life to all who came hungering and thirsting after righteousness. Forty-two were baptized and confirmed, and at the close every one felt amply repaid for attending these meetings.

In August, 1887, I had the privilege of attending one at Plum Hollow, President Smith in charge, which was a grand success. But our General Annual Reunion was held at Harlan, commencing September 24th, Presidents Smith and Blair in charge. Seventeen Elders here preached the word, and twenty three were baptized and confirmed.

Missouri Valley was the place chosen by the committee for this year's general Annual Reunion, and the time October 6th. The citizens of the town gave us entire control of their beautiful Fair Ground, with buildings thereon if needed. President Blair being on hand from the first was chosen to take charge. After a few days President Smith gladdened the hearts of the Saints by his presence. Bro. J. R. Lambert preached a very opportune discourse at the opening of the preaching services. Twenty-four sermons were preached by the traveling ministry, and the presidency. Seventeen were baptized and confirmed, and the Saints were greatly strengthened for their works of faith and labors of love. I must not forget to state that I also attended a glorious Reunion meeting at Plum Hollow, Fremont County, Iowa, and another at Wilber, Saline county, Nebraska. President Blair presiding at the former and Elder James Caffall of the Twelve at the latter. Twenty five were baptized and confirmed at Plum Hollow and nine at Wilber.

But grand and glorious as were the preaching seasons, they were eclipsed by the prayer and testimony meetings, in which the Spirit of God was poured out in such degree as to make every heart feel like shouting Hosannah! Hosannah! to God and the Lamb! There was no excitement, more than the gentle influence of the Holy Spirit would produce upon the humble, seeking soul, moving him to his duty, with a firm determination, born of a holy zeal for God and his truth. The gifts of the gospel were with us in power, and excepting one little ripple, which was calmed by the divine and prevailing influence of the Holy Spirit, there was the most perfect order throughout the prayer and testimony meetings; and indeed throughout all. And when the question was asked by the president, "Shall we hold another annual reunion?" the vast audience with one voice shouted "AYE!" and Garner's Grove was the choice for 1889. But my heart is made glad to know that to-day, from Maine to California, or from the Atlantic to the Pacific oceans, the districts and missions of the Church are holding their reunion meetings, and it is universally acknowledged that instead of their being burdensome to the Church, they are milestones in the march of progress, as well as mighty engines for the spread of truth, and the salvation of souls. There the Presidency and the Bishopric can meet

with hundreds and thousands of the Saints, and while their hearts are softened with the influence of the Holy Spirit, they can teach them more perfectly the things of God. And the Saints can feed in sweet communion on the love of God, and enjoy his smiles, as he draws them nearer to him, and thus they have a foretaste of heavenly bliss.

Hundreds of souls have been brought into the Church through these reunions and thousands of Saints have been strengthened and encouraged to renewed determination to serve the Lord faithfully to the end. Let the good work go on! May every mission and district in the church avail themselves of them, and thereby extend the cause of truth! We do not come together to show our fine clothes, but to worship before the Lord of Hosts in the beauty of holiness, and enjoy sweet communion with each other in the love of God. And we extend to all Saints who can come the cordial invitation to meet with us as often as possible in our general annual reunion wherever it may be held. It is good for our physical natures as well as for the spiritual man to spend eight or ten days together, with our good canvass tents, in the open air. It makes us better acquainted with each other; it strengthens the bond of union by increasing our love; and it also presents a manifestation of the power of truth, such as has not been seen since the days of the apostles; and begets the spirit of inquiry in the minds of thousands, who otherwise would pass on heedless of the marvelous work which God is doing in these last days; but who will be led, like Moses, "to turn aside, and see the strange sight;" Saints of the West High worshipping him according to the rules ordained by him from the foundation of the world. The effect of these meetings is not confined to the numbers baptized there; but the wave of righteousness keeps spreading out, and out, increasing in power until it shall encircle the globe.

May the power and blessing of God attend every means of grace to the perfection of the Saints, and the conversion and salvation of the entire world, is the earnest prayer of

CHARLES DERRY.

WESTON, Iowa, Oct. 29th.

Bro. Joseph Smith:—Last night we closed a very pleasant conference at the Saint's chapel in Hazel Dell. The congregation at 11 a. m. was densely packed with deeply interested listeners, and so was that at 2:30 p. m. These meetings were said to be the largest ever held in that church. The prospects are good for very fruitful church work in this district for the future. The ministry are united and zealous, and invitations come to them from all parts of the district desiring their labors.

I preached four evenings last week in Crescent to large and most attentive congregations. Bro. Henry Kemp will preach there this week. Church work promises to be rich in good results in that place. The branch is growing, and many both in and out of the church see the need of a commodious chapel for both preaching and Sunday School purposes. Elders D. K. Dodson, W. E. Peak and John Davis, have aided the presiding elder, Benjamin Harding, and the priest, John Evans, in helping forward the work. Not a few inquirers in that place are almost persuaded to unite with the church.

I expect to assist in dedicating the Saints new

chapel, in Underwood, next Sunday, and to be in Lamon soon after. We are seeking to procure new subscribers for church publications and meet with some success. The ministry everywhere should aid in this matter for the common good.

W. W. BLAIR.

CLEARWATER, Neb, Oct. 20th.

Dear Herald:—Since last writing from De Witt, Nebraska, I have visited Fairbury, preaching ten times, and left some almost persuaded. Thence to Wilber camp meeting, and from there to Beatrice, where I baptized two and preached twenty-one times with splendid interest, the house being crowded each night. And then home to see after my affairs and attend the reunion at Missouri Valley. I left home the 22d of October for northern Nebraska, and have preached once since coming here and have an appointment for to-morrow night. Many calls for preaching almost puts me to my wits end to respond to them all, so I have concluded to do the best I can and what I can not get around to do will have to go without being attended to. Twenty men could find all they could do in Nebraska and then not get around. My heart is in the work and I have felt a peaceful assurance since leaving home the last time that I was in the path of duty.

HYRUM O. SMITH.

EXPERIENCE ON BEAVER ISLAND WITH JAMES J. STRANG.

Bro. Jos. ph.:—Your favor of October 5th is before me. In reply to you I would say that many of those prophecies which Strang uttered were spoken more than twenty-five years ago, and I can not remember in detail exactly how to get at them. I will therefore state as near as my memory serves me. In the first place he proclaims a gathering at Voree, Wisconsin, where the Saints should wax fat and pleasant in the sight of their enemies. And again: "Thus saith the Lord, I will stretch out mine arm over the waters and on the banks thereof shall the choice of my house be." The place which your father appointed for a gathering of the Saints, according to his letter of appointment was mostly deserted. The Saints now began to build up a church by prophecy on Beaver Island that they might the more easily be protected from the violence of mobs. Things passed on quite smoothly for a year or two when some difficulty arose between us and the fishermen of those islands, which caused us a great deal of trouble and fear. Strang declared that he would return blow for blow and stroke for stroke until the island was made as bare as the back of his hand. I think this was quite or nearly fulfilled, for they now fled to the main lands and made war upon us. Strang then proclaimed that we should never be driven from the island; but now, says Strang, the Saints may behave themselves so badly that they would be driven from the island; but, that if we were driven we should be like a lion driven to the fastnesses of the forest, and as soon as they returned we should be upon their heels and cut them off. He predicted that the island should be very productive; that wheat would grow there that a man standing in it could not see out of it, that a man might stand on tiptoe and reach up with both hands and could not reach out of it, it would be so tall. On another occasion he said

that the time was so short that whereas we only had our hundreds we should have our thousands it was not worth while to mention it. It did not come to pass, for it is true that we were scattered abroad instead of increasing in numbers. Strang was crowned king by George J. Adams while on the island. It was at a meeting held at the unfinished tabernacle, built of hewed timber to the height of seven or eight feet and a temporary cover so we could hold meetings in it. When gathered there on the eighth day of July, I think about the year 1852, there was a curtain drawn in front of the stand so as to conceal from view anything that might occur behind. But as George Adams was a play actor, we expected to see some great performance. When ready to exhibit the curtain was drawn aside and to our great astonishment we beheld Strang sitting in a large chair with a crown on his head and scepter in his hand by which he installed those whom he ordained to office. Such a scene never presented itself before nor since. Such a horror of darkness as was cast over that scene I shall never forget. It was also spoken of by others. Then George J. Adams became animated with some powerful spirit and began to testify that he knew Strang was a prophet and that if he ever denied it he hoped God Almighty would send a thunderbolt and knock his brains out, that his tongue might cleave to the roof of his mouth. The next manifestation was that he received the spirit of prophecy and used language like this: "I see that God's anger is kindled against the powers that be, and destruction from this time forth shall stalk forth at noon-day. I see the ships coming up to battle against the Saints on the island. I see them dashed to shivers upon the shores." And thus ended this scene of terror. The next thing was that some difficulty arose between Sr. Adams and Mr. Strang, by which he accused her of things she was not guilty of. At this time George was gone from the island on some business. When he returned and saw how things were going he left the island with his family. I saw him and wife after this on Mackinaw Island. He said to me, "Brother Loomis, I always thought you to be an honest man, but you are like poor dog Tray; you have been caught in bad company, and now my advice to you is to leave the island, for I tell you Strang is not a prophet of God. I consider him to be a self-confessed impostor. Strang wanted me to get a couple of bottles of phosphorus and dress myself in a long white robe and appear on the highest summit on the island, called Mount Pisgah, break the bottles, make an illumination and blow a trumpet and disappear so that he might make it appear that an angel had made them a visit; that it might beget faith in the Saints." I said to him, "Brother Adams, how is it that you deny the testimony given by you so long ago, that you knew Strang was a prophet of God?" "Well, brother Loomis, I will tell you: I was in the spirit of Strang then." I have since thought that if he ever spoke the truth it was then. I speak of these things that you may see how we were Strang led. I was in the spirit of Strang and foretold some things that would befall us which never came to pass; but I believe that myself and another brother at one time had the Spirit of God, for we prophesied that Strang would be killed, and the Saints would be driven from the island, which truly did come to pass. I shall

now make some statements in regard to others who were the chief men of the kingdom. Bro. Samuel Graham, I think, president of the Twelve, declared that he and Strang made those plates that Strang claimed to translate the Book of The Law from. But they in the first place prepared the plates and coated them with beeswax and then formed the letters and cut them in with a pen knife and then exhibited them to the rest of the Twelve. The facts were Graham apostatized and left the island, taking his family and Strang's first wife, Mary, with him to Voree, Wisconsin. At this time Strang was at Detroit, Michigan. His wife never returned to him; he had four others besides and some concubines. Bro. Samuel Bacon says that in repairing Strang's house he found hid behind the ceiling the fragments of those plates which Strang made the Book of The Law from. He turned infidel and left the island. One more item and then I close: In regard to Strang's letter of appointment from your father which was received just before his death I have this to say: Your father proclaimed that the "wolves were upon the scent and he was waiting to be offered up if such be the will of the Almighty; but my heart yearns over my little ones, but I hope God will be a father to them for I can claim the fulfillment of his promises face to face, who is a covenant keeping God and faithful not to the utmost." I heard him say that God had rejected your father and his seed after him because he had sinned a grievous sin in that he had taken Law's wife and that was the reason he was killed, and God had rejected him and his seed after him as he did old Saul before David. I think he put in a very bad link here in his chain.

Now, dear brothers, I have stated from memory some occurrences of twenty-five years or more ago and you can gather from this journal whatever you want for use. I could state many more things but do not think it wisdom to do so. Our old patriarch, Father Chase, gave many blessings which looked hideous and abominable unto me, conferred upon the heads of the brethren. I am satisfied that we were led by a spirit powerful, but not good. Those who are in the Salt Land are in the same fix. I have thoughts of writing a piece to the *Herald* to the brethren of Beaver Island. I love them, and I know they have been deceived. O, how my heart aches for them. Great God, when will they cast off the shackles of sin and return to their Father's house where there is bread enough and to spare! Strang had a revelation to baptize for the dead on Beaver Island; to baptize in a small lake called Font Lake and did so. The Book of Covenants, page 301, says: "But at the end of this appointment your baptisms shall not be acceptable unto me and if you do not these things at the end of the appointment ye shall be rejected as a church with your dead saith the Lord your God. And after this time your baptism for the dead by those who are scattered abroad are not acceptable unto me saith the Lord." It is plain that he was not upon the right track here but did that which God had forbidden. You had better look this matter up in regard to baptisms for the dead. See also Book of Covenants, page 243, commencing at the fifth verse. It shows what will follow in case they do not observe all of his commandments, that he would chastise them with a sore chastisement, that he would visit them with fire. This prediction has been fulfilled. Their

beautiful temple was burned and the inhabitants of Zion have been under the chastising hand of the Almighty ever since. I do not wish to condemn any one for things that they are not guilty of, but I think James J. Strang has been weighed in the balance and found wanting. I can not say but what he received the letter of appointment from your father. I think perhaps that may be true, but I think if he did he made bad use of it.

COUNCIL BLUFFS, IOWA.
CHAUNCY LOOMIS.

JUNITA, Michigan, Oct. 27th.

Bro. Joseph:—The work is still rolling on in the eastern part of Michigan. I feel greatly encouraged by the liberty that I have had in presenting the gospel, also the interest manifested by the people where I have labored. I have been making some new openings, and one is near Cairo where we are having an interesting time. Some are fighting for us (that is with the tongue), and some against us. As usual the church members are the most opposed to the work. Last evening on entering the school-house we found this inscription on the black board: "The Latter Day Saints or Mormons will be rode on a rail without fail." But that did not deter me from opening meeting; but after we had passed through our opening exercises and I had spoken about five minutes, the devil's battery began operation on the outside of the house and the stale eggs and broken glass flew about in the inside. Then the satanic troops beat a hasty retreat. As for me, I intended by the Lord's help to hold the fort, as I have received instructions that there is a people there that will obey the gospel. I intend to return there next week and I expect to make another opening three miles north in the next school district.

Yours in bonds,
LEVI PHELPS.

ODIN, Illinois, Oct. 28th.

Editors Herald:—I see in the *Herald* of October 27th, a letter from H. B. Case. He referred to John 14: 12. I am glad he has started on that point. I want to know something about the text found in Mark 16: 16, 19. It reads that believers shall lay hands on the sick and they shall recover. Does it mean believers or the elders? I write for information.

P. D. SUBLETT.

[Read James 5: 14. This with the numerous instances of fulfillment of Christ's prediction in Mark 16: 16-19, show clearly that these blessings were bestowed through the ministrations of God's chosen and ordained ministry.—Ed.]

CRANSTON, R. I., Oct. 17th.

Bro. Elaur:—I feel it my duty to praise the Lord with all the Saints for the truth and blessings I have received since I obeyed the gospel. Although a poor scholar in the school of Christ, yet I desire to live and die in it. I love to read the *Herald*, *Hope* and *Autumn Leaves*; they contain so much good news and spiritual food for the soul to subsist upon. I do not think I could get along comfortably without them. May the Lord bless and help us all inasmuch as we strive to do right, and help us to live that we may all meet at the great reunion that is going to be by and by, when Christ shall come to earth again to reign a thousand years. Let us trim our lamps and keep them burning. This is my first attempt

to write to the *Herald*. I ask an interest in the prayers of the Saints that I may grow in grace and a further knowledge of the truth as it is in Jesus; and that we may all be prepared to meet at the marriage supper of the Lamb.

Your sister,
CELIA E. SEARLE.

OLIVET, Dak., Oct. 26th.

Bro. Joseph:—I have just got back home from a trip out west. Have had a good time. Went out for the purpose of meeting Elder Allyn, of the Christian, in a theological contest. We finished one proposition and will soon commence on another. Bro. Allyn is a fair man, and is already surprised at the evidences we are able to produce in favor of our work. God was with me in power, and a great many people are pleased with our view of the scriptures. I feel greatly encouraged. I love the work and nothing shall turn me from my purpose, God helping, of offering the rest of my life for the cause of truth. I wanted to go to the Reunion, and calculated all summer to go, but things turned up so I could not go. But hope to be at the General Conference next spring.

Yours,
E. E. WHEELER.

OTHER SIDE OF THE PICTURE.

DEAR HERALD:—Reading the article of Bro. W. H. Kelley suggested to my mind the idea of presenting the other side, but not by way of complaint; for he who complains is unwise, as it neither lightens his labors nor pleases the Master. But as a change, and lest one side of the picture should grow monotonous, I will give your readers an account of a preaching tour I have just returned from.

Hearing of a place some thirty miles from here where I thought some preaching could be done, I prevailed on Bro. N. T. Fields to take me over. We lost our way and were obliged to stop in a settlement, where we tried until after dark to get a place to stop and finally gave it up, and tramp-like, crawled supperless into a haystack, with a lap-robe for covering. And be it known, this is not "Eden California!" No; the cold winds and threatening snow forcibly reminded me of that fact. But most all things have an end and so did that night, when we crawled out, shook off the hay and struck out to hunt breakfast; fully determined that some one must give us something to eat, and it should be remembered that we were not going it on ministerial cheek; we were too hungry for that. We tried the first house we came to and after considerable talk were given something to eat, for which we paid. We were at our destination, a small town having one house of worship, built by the citizens but under the control of the Methodists. However, we were favored by obtaining the use of it for that week, and next week it was to be in use. We put up notices for meeting that evening and went out in the country to find a friend and some dinner, and found him some four miles from town, but in no fix to keep us; we got dinner and took in enough for supper. At the appointed time we met a very fair sized turn out, and for once in my life I concluded to tell the congregation just how matters stood; that I was homeless, and that if I remained among them, they must provide for my wants; that I was not preaching for money, and consequently could not pay hotel bills. And I may here remark that I be-

lieve it to be our duty to make our wants known, so that people may have an opportunity to help us, and that the burdeu be thus less on the Saints.

After meeting a doctor offered us a place to sleep, and in the morning we went to the hotel to see about some breakfast, when a gentleman asked us to take breakfast. We then drove out into the country several miles for dinner and went without supper. That night we were greeted with a larger congregation and much of the good Spirit was given to assist in explaining the word, but no one said, "Come home with us" but the doctor, on whom we did not want to impose, as it put him to much inconvenience, so we drove out to friend number one and procured a couple of quilts and took to the hay again. In the morning we got breakfast there and drove eight miles for our dinner, and so matters went until Saturday night, when the ice seemed to break and a man came up at the close of the meeting and gave us an order for a bed at the hotel and in the morning another paid for our breakfast and several expressed their disapproval of the way matters had gone. But if any of you laborers whom the brethren always meet, and the sisters make so very comfortable every place you go, think that this being peddled around in such a manner is pleasant, the actual experience in it may, if you should chance to have a little experience of the kind, change your minds.

I like to see exhibitions of charity, but it is not pleasant coming from so many sources. But I suppose one should be thankful for it in any way that our Father sees fit to supply us.

By this time Mormonism was getting in the air, things were getting interesting, and our Methodist friends uneasy. The wolf had come and was in their house, but as the time was so near out it was deemed best to let me continue over Sunday morning. I attended their Sunday School, and at eleven o'clock spoke to a fine, orderly congregation, two leading Methodist ministers being present. The subject of our Sunday School lesson, Matthew 6th, "Beware of false prophets," which may have been selected for my benefit. At any rate I selected it for their benefit, and the Lord helped me the explain it to them. After meeting a merchant came to me and said if I would return that they (the citizens) would see that I had a house if the Methodists' refused me theirs; and that my board would be settled for just so long as I would remain. Many others also expressed themselves as highly pleased with the views we expressed and one man, a lawyer, gave me five dollars. I shall return if all goes well. I was told that the newspaper would attack us in the old way, viz., that "Joseph was a bad man," and consequently Christ's teachings must be untrue. About every other man in Oregon seems to have been a near neighbor of Joseph. He did not lack company if all these fellows told the truth.

I pulled out that evening for an appointment at the place first mentioned, but found no one there. That night I was taken sick, so I left and came here where there are some Saints. I am now feeling much better.

When I last wrote I was at Drift Creek on the coast, where I baptized two and helped to organize a branch. I left the Saints feeling well and from there came to Sweet Home and preached around in different places and baptized two more,

Bro. Lander did some good work there and I think thoroughly converted several. It requires a long time to convert people in Oregon and I have no idea how long it would take to baptize them, never having seen any converted and baptized. Those I baptized were, I think, converted by others in the past. Brn. Haws and J. C. Clapp are highly spoken of by many and some of the people want Bro. Clapp to return and tell them where to find the book "Zackamirris." He will find a warm welcome in his old fields. From the above mentioned place I came here to the John Day country, where I have been laboring for the past two months. There are some real Saints here, as in other places in Oregon. I expect to go next month into Washington Territory. I feel loth to leave here, but where duty calls, there I should be.

Bro. Lander is not with me, and I am alone, but I am feeling well in mind and have until recently been well in body. I rejoice to see the good work that has been done in Minnesota. Nobler Saints do not live on earth than those of Minnesota.

HIRAM L. HOLT.

MOUNT VERNON, Oregon, Oct. 17th.

ST. LOUIS, Mo., October 26th.

Bro. Joseph Smith:—Am happy to say that the work of the Lord here is onward. On the 6th inst. Bro. J. W. Gillen set our new chapel apart for worship and while he preached the sermon the Spirit of the Lord was with him in such power that all who heard were greatly blessed and encouraged. Brn. G. A. Blakeslee and E. L. Kelly also gave good instruction on the temporal law for the onward progress of the Lord's work, and it was just what some of the Saints have been wanting to hear, for some have now an understanding and are willing to obey that requirement and *pay their tithing*. I am satisfied that the Lord will greatly bless such. Those who have paid their tithing say the Lord is as good as his word to them. May the good Master help us all to do his will is my prayer.

I remain yours in hope,

NOAH NEPHI COOKE

ST. JOSEPH, Mo., Oct. 26th.

Brethren Joseph and William:—Perhaps a few words from this part of the Lord's vineyard would be eagerly read by some, as they look forward with a desire to meet in conference where those not of our number take so much interest in securing such a gathering. I am glad to state that the Saints here show a marked degree of improvement for the better. The Spirit seems to be given in a greater measure, which causes the hearts of many to rejoice; and, as a result, a larger attendance at the meetings is observed; especially is this the case with the sisters; which I believe to be the result of the Prayer League.

I for one feel a great interest in the work; and I hope that the truth may again gladden the hearts of those who once received it; of which class we have a great many in this city. I find here about fifty persons that obeyed the truth during the Martyr's time and have since fallen away; some of whom are among the wealthiest in the city, and who belong to the Board of Trade that did so much in securing the step that was taken last April; which goes to show that they still have an interest in this latter day work. While such as those reside here, there are also some of

those that were concerned in the plot to drive the Mormons from the state in 1837-8, and also others, such as the Doniphans.

On Sunday last I had the pleasure of baptizing one of those that had strayed from the fold since the days of Joseph the Martyr, but had not forgotten the sound of the Master's voice.

She is a very devout woman, and I think will make a good Saint and be worthy of the name she bears.

During the political campaign it is almost useless to try to get people to listen to anything but corruptible politics. Yes, corruptible, and I find that the less interest I take in such things the more of the Spirit I enjoy.

Ever praying for the welfare of Zion, I remain yours in Christ,

J. W. PETERSON.

WEIR CITY, Kan., Oct. 23d.

Brother Joseph:—I attended the conference of the Spring River district and made many acquaintances among the Saints and was strengthened and encouraged to go on. I heard good sermons but do not remember the names of the elders. They gave good and timely advice to quite a number of Saints. I think the work is advancing in this part slowly but surely. I would like to do more than I am for the advancement of truth but it seems that I can not get started right. I hope the time will soon be when I can go and preach wherever I wish, for I know that the gospel is true and that I am called to labor for the advancement of the same. I will here state that I have had some experience in sectarianism and that there is no place among them that would satisfy me. Ever praying for the advancement of the truth, yours in the faith,

W. D. CLARK.

WINCHESTER, Tenn. Oct. 24th.

Brother Joseph:—One year ago we parted with you at Bro. Chatburn's; came here, have passed a very pleasant year; a nice climate, plenty of fruit, lovely flowers, splendid vegetables; but no church privileges. But as it was the will of the Father that we should come I am content, trusting that it may be for some good purpose. The people are kind, conscientious, very sociable in many ways; but when it comes to What church do you belong to? they are surprised and a look of pity is in the face. One lady here was raised in Ohio, and says she knows all about the Book of Mormon,—was there and knows it all. She has been matron of the Mary Sharp College for thirty-eight years, I have loaned her some of our books. She gave me a look of pity and said, "I will have brother Dulby, my pastor, call on you and see if he can not convince you that you are deluded."

There are seven churches here and it is a Babel indeed. One lady asked me for a Voice of Warning; after she had read it she said she could not understand it at all. I pray that the day may soon come when some one may be sent this way with the glorious news of the gospel restored. I send you a specimen of wood that grows on the Cumberland mountains. There has been quite an excitement about it this summer, and many comments are made about it here; such as this, that it is the very wood that the ark was built of, and that it can not be found any where else, only on the north side of the said mountains, and a small strip just across the line in Alabama. I saw some of it the past summer

when in bloom. It was very nice. It was in long bunches, pure white, about a foot long, very fragrant. It is called gopher wood, by some; by others, shittim or chittim, or mountain mahogany. They are asking where did Noah get the wood? Did he build the ark here? Where was the garden of Eden? Was it here? Now is the time to investigate.

I love the work and am thankful to our father for all his mercies to me. It makes makes my heart glad when I read of the additions that are being made to the church; and I ask that when prayers are offered for the scattered ones, that I may be remembered.

In the one faith,

MARY LEE.

FLAGLER, IOWA, Oct. 22d.

Dear Herald:—While at the Reunion Bro. Blakeslee requested me to come by way of Des Moines and transact some business for him. I came to Boonesboro and stopped with the Saints over night; then on to Des Moines. I could do nothing then, on account of the branch being in a very bad condition; one for Paul and the other for Apollos. I intended to go on to my field of labor in eastern Iowa; but the Spirit directed me to go to Flagler. In obedience to its impression I took the first train for there, and found that the Saints had been praying for God to send some one there to preach Sr. Buxton's funeral sermon. I landed at the depot at five p. m., and the word soon went around that the Mormon preacher was back; and at half past seven I had a fair congregation to speak to. The next day I went ten miles farther down to Olivet to see Sr. Laughlin and family; for Sr. Laughlin had been very sick. I found her much better in answer to the prayers of the Saints at the Reunion. After a visit with them I returned to Flagler; where the congregations kept increasing at every meeting. On Sunday, at 2:30, I preached Sr. Buxton's funeral discourse. She was a Saint indeed. The evening before she died the Saints had prayer meeting at her house, and she thanked God that she felt so much better. Then she fell asleep, calm and peaceful, from which she will not awake until the first resurrection shall take place. May we all live as she did, so when our time shall come, that we may be ready to go, as she was.

There is a good interest at Flagler and I believe that a number will be gathered in there yet. While I was preaching on Sunday a man who was well loaded with anti-prohibition came into the Hall and halloed: "Hold on there, old fellow, they say the Mormons are no good!" I stopped and said, "Friend will you please be seated and keep quiet?" "No, sir!" By this time one of the brethren who sat close to the door, asked the man to go out with him. When they got out the brother asked him what he came in to disturb the meeting for? He said that he did not come in to disturb the meeting. "But," said he, "I was a Methodist class leader once; but they acted so bad that I couldn't stay with them any longer; so I left them and got to drinking a little. I want them to know that I don't go anything on them; so I came up here to help you fellows. For you fellows are all right. I thought it was Sunday School when I went in, and I only went in to give you a dollar to help the thing along, so here is a dollar for to help you fellows along." He handed the brother a dollar and walked off. After meeting he came where

I was and apologized to me and said that he was afraid he made a fool of himself.

This morning I went down to the water and conducted three more into the kingdom of God. One other was ready, but was prevented. Others are near the kingdom, and I think will soon be with us. O what a pleasure it is to labor where the Saints are trying to be Saints. Both members and outsiders desire me to continue here a week longer. I only wish that I could, for God's Spirit was with us in power at the confirmation to-day. All through the meetings I had good liberty in presenting the words of life. From here I go to eastern Iowa, for the winter. I feel encouraged and strengthened since the Reunion, and my desire is to go on in this great work. My permanent address is Sonora, Pow-sheik county, Iowa.

Yours in bonds,

J. S. ROTH.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

MYTHS, TRADITIONS AND SACRED LEGENDS.

ANCIENT historians of most all nations lead us back to a period in the world's history where we see little but myths and traditions. It has always been an interesting inquiry, "How much of fact is veiled under this mythical dress?" Labored studies, with improved methods of inquiry have of late years produced good results, confirming the books believed to be sacred by the Saints.

These fragments of history are gathered from heathen sources by men who were anxious to know what had happened in this world of ours. We notice also some discoveries that seem to confirm some of these myths.

Berosus, the Chaldean historian who lived in the time of Alexander the Great, (see Tatian), says: "In the reign of Xisuthrus there was a great flood." He gives the following account of it: "Kronos, appearing to him in his sleep, declared that on the fifteenth day of the month Daecias, men should be destroyed by a flood. He commanded the king therefore to commit to writing an account of all things, and to bury it in Sippara, the city of the sun, and then to construct a vessel and to embark in it with his kindred and his intimate friends; also to deposit therein food and drink, and to take in birds and quadrupeds, and having put all things in order to set sail. . . . He, therefore, obeying the command, constructed a vessel, whose length was five stadia, and its breadth two stadia; and after he had gathered into it all things as directed, he embarked with his wife and children and intimate friends. But when the flood came, and forthwith ceased, Xisuthrus let go some of the birds, but not finding any food, however, or any place to alight, they came again to the ship. After some days Xisuthrus let loose the birds again, but they again came back to the ship, having their feet covered with

mud. But being let go a third time they returned no more to the ship. Xisuthrus then understood that the land had appeared, and passing through a certain part of the seams of the ship, and seeing that it had grounded on a certain mountain he went forth with his wife and daughter and pilot and saluted the ground. And when he had built, and sacrificed to the gods he and those who came out of the ship with him disappeared. Now those who remained in the ship when Xisuthrus and his companions did not return went forth to seek him, calling his name aloud. But Xisuthrus himself was never more seen by them; there came, however, a voice from the air, which commanded them to be dutiful worshippers of the gods; since he, in consequence of his piety, had gone to live with the gods. . . . It also directed them to go again to Babylon, and, according as it had been decreed, to take up the letters from Sippara, and communicate them to men whom they would find in the country of Armenia. . . .

They accordingly came to Babylon, dug up the letter which had been buried at Sippara, restored the temples, and rebuilt Babylon."—See Muller's Fragmental History, Vol. 2 p. 501 par. 7, and Eusebius Chronica 1, 3, p. 14-16. Also Syncell Chron. p. 30, 31, and Hist. Evidences, p. 275.

Abydenus, who is thought by Bauer to have lived in the time of Alexander, (See Gruber's Encyclopedia), says: "After Euedoreschus several others reigned, among whom was Sisithrus, whom Kronos [Chronos?] forewarned that there would be a great abundance of rain on the 15th of Daecius, and he commanded him to hide everything which pertained to letters in Heliopolis, in Sippara. Sisithrus, having performed all these things immediately sailed towards Armenia and what the gods had foretold straightway came to pass.

Now on the third day, when the rain had ceased, he let loose some birds to try whether they could find any dry land above the water; but finding nothing save a wide-yawning sea, where there was no place for them to rest, they came back to Sisithrus. He sent forth others afterwards, with the same result. But when on a third trial he succeeded, (for the birds returned with their feet covered with mud), the gods snatched him from the view of men, and the vessel, from the fragments of its planks used as amulets, furnished to the inhabitants of Armenia effectual antidotes against poison."—Fragmental History, Gr. Vol. 4 p. 280, Fr. 1 Syncel. Chron. p. 70. Compare also Eusebius Chron. 1:7; 22, Ed. Mai.

The following is the account of the deluge as rendered from the clay tablets discovered by Layard in the ruins of the palace of Ashur-bani-pal, now in the British Museum. It was read on December 3d, 1871, by the late George Smith, and was first published in the "Transactions of the Biblical Archaeology" in 1874. It was afterwards revised and republished in the Records of the Past, Vol. 12, p. 135-141. We quote from "Ancient Religions" p. 57; also Layard's, Nineveh and History of

Books and Coins p. 113: "Hea spake to me and said:—'Son of Ubaratutu, make a ship after this fashion, . . . for I destroy the sinners and life, . . . and cause to enter all the seed of life, that thou may'st preserve them. The ship which thou shalt make, . . . cubits shall be the measure of the length thereof, and . . . cubits the measure of the breadth and height thereof; and into the deep thou shalt launch it.' I understood, and said to Hea, my Lord, 'Hea my Lord, this which thou commandest me, I will perform. Though I be derided both by young and old, it shall be done.' Hea opened his mouth and spake, 'This shalt thou say to them . . . (hiatus of six lines) . . . and enter thou into the ship and shut to the door; and bring into the midst of it thy grain, and thy furniture, and thy goods, thy wealth, thy servants, thy female slaves, and thy young men. And I will gather to thee the beast of the field, and the animals, and I will bring them to thee: and they shall be enclosed within thy door.' Hasisadra his mouth opened and spake, and said to Hea, his Lord: 'There was not upon the earth a man who could make the ship . . . strong [planks] I brought . . . on the fifth day . . . in its circuit fourteen measures, (it measured), in its sides fourteen measures it measured, . . . and upon it I placed its roof and closed the door. On the sixth day I embarked in it: on the seventh I examined it without: on the eighth I examined it within; plants against the influx of the waters I placed: where I saw rents and holes I added what was required. Three measures of bitumen I poured over the outside: three measures of bitumen I poured over the inside . . . [five lines obscure and mutilated] . . . wine in receptacles I collected like the waters of a river; also food, like the dust of the earth, I collected in boxes [and stored up]. And Shamas the material of the ship completed [and made it] strong. And the reed oars of the ship I caused them to bring [and place] above and below. . . . All I possessed of silver; all I possessed of gold; all I possessed of the seed of life, I caused to ascend into the ship. All my male servants; all my female servants; all the beasts of the field; all the animals; all the sons of the people, I caused to go up. A flood Shamas made, and thus he spake in the night: 'I will cause it to rain from heaven heavily: Enter into the midst of the ship and shut the door.' The command of Shamas is obeyed, and then The raging of a storm in the morning arose, from the horizon of heaven extending far and wide. Vul in the midst of it thundered: Nebo and Saru went in front: the throne bearers spread over mountains and plains: the destroyer, Nergal, overturned: Ninip went in front and cast down: the spirits spread abroad destruction: in their fury they swept the earth: the flood of Vul reached to heaven. The bright earth to a waste was turned: the storm o'er its surface swept: from the face of the earth was life destroyed: the strong flood that had whelmed mankind reached to heaven: brother saw not brother: the flood did not

spare the people. Even in heaven the gods feared the tempest, and sought refuge in the abode of Anu. Like dogs the gods crouched down, and cowered together.

Spake Ishtar, like a child uttered the great goddess her speech: 'When the world to corruption turned, then I in the presence of the gods prophesied evil. When I in their presence prophesied evil, then to evil were devoted all my children. I, the mother, have given birth to my people, and lo! now like the young of fishes they fill the sea.' The gods were weeping for the spirits with her; the gods in their seats were sitting in lamentation; covered were their lips on account of the coming evil. Six day and nights passed; the winds, the flood, the storm overwhelmed. On the seventh day, in its course was calmed the storm; and all the tempest, which had destroyed like an earthquake was quieted. The flood he caused to dry; the wind and the deluge ended. I beheld the tossing of the sea, and mankind all turned to corruption; like reeds the corpses floated.

I opened the window, and the light broke over my face. It passed. I sat down and wept; over my face flowed my tears. I saw the shore at the edge of the sea; for twelve measures the land arose. To the country of Nizir went the ship; the mountain of Nizir stopped the ship; to pass over it was not able. The first day and the second day the mountain of Nizir, the same; the third day and the fourth day the mountain of Nizir, the same; the fifth and sixth the mountain of Nizir, the same; in the course of the seventh day I sent out a dove, and it left. The dove went to and fro, and a resting place it did not find, and it returned. I sent forth a raven, and it left; the raven went, and corpses on the water it saw, and it did eat: it swam, and wandered away, and returned not. I sent forth the animals to the four winds: I poured out a libation: I built an altar on the peak of the mountain: seven jugs of wine I took; at the bottom I placed reeds, pines and spices. The gods collected to the burning: the gods collected to the burning. Like Sumpe (?) over the sacrifice they gathered."

At the head of the Babylonian cosmogony stands not the flood but creation. Their account bears wonderful resemblance to the Scripture story. Muller, quoting Berosus, says:—"He says there was a time when the universe was but darkness and water, and in these were generated monstrous animals of strange forms. . . . And besides these there were fishes and reptiles, and a vast number of the wonderful animals. . . . And over all these ruled a woman, whose name was Hornoraka. Now this word in the language of the Chaldees is translated Thalath, but in the Greek Thalassa, that is, the sea. Now while all things were in this condition, Belus returned, and cutting the woman asunder in the midst, made of one half of her the earth, and of the other half of the heaven, and destroyed the animals. He says that this is allegorical cosmogony. For when the universe was in a fluid state, and the other gods mixed the blood which

flowed from it with the earth, and so formed men; whence it came to pass that they are intelligent, and partake of the divine wisdom. Then Belus, divining the darkness, separated the earth and the heaven from each other, and brought the world into order; and the animals that could not endure the power of the light were destroyed. Then Belus, seeing that the place was desolate, though fruitful, commanded one of the gods to cut off his own head, and mix the flowing blood with the earth, and to form men and beasts able to breathe the air. Belus also formed the stars, and the moon, and the seven planets."—Muller's Fragments, vol. 2, p. 496, fr's. 1, 5. Compare Syncell Chron, p. 29, 30, and Hist., Evid., Lecture 2, p. 66, note 61, on page 273.

George Rawlinson in his Bamton lectures, (Hist. Evidences), lecture two, quoting Berosus, says: "At this time the ancient race of men were so puffed up with their strength and tallness of stature, that they began to despise and contemn the gods; and labored to erect that very lofty tower which in now called Babylon, intending to scale heaven. But when the building approached the sky, behold, the gods called in the aid of the winds, and by their help overturned the tower, and cast it to the ground. The name of the ruins is still called Babel; because until this time all men had used the same speech, but now there was sent upon them a confusion of many and diverse tongues."—Hist. Evi., p. 70. Thus we have from Berosus and Abydenus (heathen historians) the Chaldean version of those events mentioned by Moses in Genesis. We see in these myths the earth "without form and void" and "darkness upon the face of the deep." The dividing of the waters, the "light," sun, moon and stars. Man created from the "dust of the ground." Xisuthrus or Sisithrus (Noah) warned by God of a deluge, is saved in the ark. The tower is built, confusion follows. Further, between the first man and the deluge "ten generations." Berosus says:—"Alorus [the first man] reigned thirty-six thousand years; his son Alaparus, ten thousand eight hundred years; then followed in succession eight others whose reigns were of equal or greater length, ending with Xisuthrus, under whom the great deluge took place. Berosus, if we trust Eusebius, makes these ten kings to have reigned 432,000 years. We may see, even in this exaggeration, a glimpse of the truth, "that the lives of the Patriarchs were extended far beyond the term which has been the limit in later ages. This truth seems to have been known to many of the ancients." Josephus writing on the longevity of the Patriarchs says: "All those who have written on the subject of antiquities, both among the Greeks and among the Barbarians, bear witness to the truth of my words, for Manetho, who wrote the chronicles of the Egyptians, and Berosus, who collected those of the Chaldeans, and Molus and Hestiacces, and besides these Hieronymus the Egyptian, and those who composed the Phoenician annals, agree with what I have said. Hesiod also, and Hecataeus, Hellani-

cus and Acusilaus, and besides these Ephorus, relate that the ancients used to live a thousand years."—Antiquity of Jews, 1, 3.

The authentic history of Babylonia commenced in the twenty-third century, B. C. "Sir Henry Rawlinson regards the earliest inscribed bricks in the Babylonian series as dating from about 2200 B. C."—See George Rawlinson's, *Hist. Lecture 2*, p. 53, and note 253, also his *Herodotus*, vol. 1, pp. 435, 440. "The modern Mughair (Ur) has furnished some of the most ancient of the Babylonian inscriptions. It seems to have been the primeval capital of Chaldea. The inscriptions which are either on brick or on clay cylinders and which are somewhat rudely executed, have been assigned to about the twenty-second century before Christ."—Lecture two, page 53, and note 21, page 253, and his *Herodotus*, vol. 1, p. 440. "This mythical history reaches back of this," (464 and 80). "The native tradition seems to be that Babylon was founded 1903 years before Alexander's capture of it, or B. C. 2234." "Great boastings have been made of the antiquity of the astronomical observations taken by the Babylonians. Josephus tells us that Berosus, the Babylonian historian and astronomer, agreed with Moses concerning the corruption of mankind and the deluge; and Aristotle, who was curious in examining the truth of what was reported relating to these observations, desired Calisthenes to send him the most certain accounts that he could find of this particular among the Babylonians. Calisthenes sent him observations of the heavens which had been made during one thousand nine hundred and three years, computing from the origin of the Babylonian monarchy, to the time of Alexander. This carries up the account as high as one hundred and fifteen years after the flood which was within fifteen years after the tower of Babel was built."—See *Religious Ency.* p. 163.

The Chinese, like the Hindoos, and Babylonians, carry back the history of the world for several hundred thousand years. Their own history as a nation, however, does not profess to commence till about 2600, B. C., and authentic accounts, according to the views of those who regard their early literature with most favor, go back only to the twenty-second century B. C. (See *Remusat Ant.*, vol. 1, p. 65). He says: "The history of China runs back with certainty to the twenty-second century before our era, and some respectable traditions permit us to carry back the point of departure four centuries earlier, to the year 2637 before Jesus Christ." Compare *Mailla History of China*, vol. 1, and *Barron Bunsen's Egypt*, vol. 3, p. 379, 407. Their traditions speak of a "first heaven," "an age of innocence," "the whole creation enjoyed a state of happiness, when everything was beautiful, everything was good; all things were perfect in their kind," whereunto succeeded a "second heaven" introduced by a great convulsion. "The pillars of heaven were broken, the earth shook to its foundation, the heavens sunk lower towards the north; the sun, the moon, and the stars

changed their motions, the earth fell to pieces and the waters enclosed within its bosom burst forth with violence, and overflowed it." "Man having rebelled against heaven, the system of the universe was totally disordered." See *Faber's Bamton Lecture for 1801*; also *Horace Mosaicae*, chapter 4, pp. 147, 148. *Historical Evidences* 267, 268.

The first king of China was Fohi. The myths surrounding him are grand. The Chinese say he "had no father." So Noah, being the great progenitor of the post-diluvians, stands in relation to them as did Adam to the antediluvians—fatherless. Fohi's mother is said to have conceived him encompassed by a rainbow; he is said to have bred seven kinds of creatures which he used to sacrifice to the Supreme Spirit of heaven and earth. The Chon King represents the monarch of China as occupied in drawing off the waters which had deluged the earth. *Encyclopedia of R. K.* p. 874. In common with most heathens, the Chinese believe in one original, pervading, universal God, greater than, and anterior to, the gods of their pantheon. "He whom the spirit perceiveth, and the eye can not see, is called Y." This, *Faber* says, "is the hieroglyphic for three in one; but here we are not to find the trace of God's trinity and unity, but of the three branches of the race." See *Faber's Origin of H. I.*, vol. 1, and *Bricks from Babel*, p. 140.

"The most remarkable tradition of the Hindus: In the *Bhagavat* it is related that in the reign of Satiavrata, the seventh king of the Hindus, mankind became almost universally wicked, only Satiavrata and seven saints continuing pious. The Lord of the Universe, therefore loving the pious man and intending to preserve him from the sea of destruction by the depravity of the age, thus told him how he was to act: "In seven days from the present time, O thou tamer of enemies, the three worlds will be plunged in an ocean of death; but in the midst of the destroying waves, a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds; and accompanied by seven Saints encircled by pairs of all brute animals, thou shalt enter the spacious ark and continue in it secure from the the flood on one immense ocean without light, except the radiance of thy holy companions. . . . Then shalt thou know my true greatness, rightly named the Supreme Godhead; by my favor all thy questions shall be answered, and thy mind abundantly instructed."

"After seven days, the sea overwhelming its shores deluged the whole earth, while the flood was augmented by showers from immense clouds when Satiavrata saw the vessel advancing, and entered it with his companions, having executed the commands of God.

"After a while the deluge abated, and Satiavrata, having been instructed in all divine and human knowledge, was appointed the seventh Manu, and named Vaivasioata by the Supreme Being. From this Manu the earth was re-peopled, and

from him mankind received their name, Manudsha." See *Asiatic Researches*, pp. 230-4, vol. 1, and *Faber's Bamton, Lecture for 1801*; also *Carwithen's Lecture 3*, pp. 87, 88, and *G. Rawlinson's Bamton, Lecture 2*, p. 61, and note 51. *Bricks from Babel*, pp. 86, 87.

"The Gomerites believe in the eternity and unchangeableness of their supreme God. Loki was the evil deity, from whom sprung the Great Serpent."—*Bricks from Babel*, pp. 105, 106, and *Mallet's Northern Antiquities*. Their myth's commence with "a vast herbless seedless abyss." "A light arose, and creation came slowly from nothingness. The first people were a man and a woman who had three sons. A deluge came wherein all perished except one man and his family, who escaped in a bark. The first man's name was Askus, his wife's Embla. The *Eddas* had also prophecy, akin to the *Apocalypse*. An age of evil shall dawn—the winter of the world; the great dragon shall bestir himself, the wolf Frenris shall open his mouth; demons shall attack the gods; Hemidal shall clang his trumpet; Odin, clad in resplendent helmet and cuirass, shall lead the fray; fire shall wrap all things; a new heaven and a new earth shall be born; the just shall dwell in the city of the gods more shining than the sun; He who governs and decrees all things shall come forth of his lofty habitation, to render strict justice unto all, and shall set up kingdom which shall endure forever." *McNair Wright*, whom we are quoting, "This cosmogony is taken from translations of the *Eddas* and *Voluspa* in the *British Museum*." He adds: "If only the *Edda* had contained this singular prophecy, one might attribute it to some Christian teaching of the first centuries; but the untouched pages of the *Voluspa* hold it also, and fix it as an early tradition, warning, and promise, planted deep in the souls of the fathers of the race, in their Asian home."—*Bricks from Babel*, p. 106.

The Greek myths "begin with Chaos. Water came next, and being divided, earth appeared, and the firmament to over-arch earth. There came first a golden race who dwelt in fellowship with the gods. To these other races of long life—being children for a century. Men grew continually worse; justice withdrew" "the glory of her face." Eve is remembered in *Pandora*, the woman, who made of earth and water, impelled by curiosity, opens a jar wherein are hidden all human ills.

The flood is recorded in the story of *Deucalion* and *Tyrrha*, whom *Zeus* instructs to make and provision an ark wherein they should be safe, when *Zeus* poured waters forth to drown the world." "The ark rested on a mountain; *Deucalion* issuing forth adored *Zeus*; and at his prayer the earth was replenished with men." "The building of *Babel* and the dispersion has been traced in the story of the wars of the *Titans*."—*B. B.* pp. 114, 115. *Keightley's Mythology and History of Greece*.

The *Fijis* (Polynesians) have many traditions of the deluge. "Long ago, men being disobedient to the gods, *Taarsa*, the high god, undertook to drown the world,

One man in a canoe was spared, and landing on a mountain built an altar to his god."—See Ellis' Polynesian Researches, vol. 2.

The Fijis' have a tradition declaring the saved to have been eight, "four men and their wives."—Hardwick, part 3.

"The movements of the Ugrians in the New World (America) have been the latest of migrations; while the migrations of the Mongols in America must date back to the earliest ages after the Babylonian dispersion." See Von Humboldt's Researches in Central America, vol. 1. Compare him with the Book of Ether, Book of Mormon.

Schoolcraft "believes the Indian to be Shemitic."—See B. B., page 151. Compare Book of Nephi. B. M. 2: 1, and Charlevoix in an address to the French Academy said: "The Indian is an enigma, and the more you study him, the greater the enigma becomes."—Voyage to America, vol. 1. But what are his myths and traditions? "There are four fundamental religious ideas common to the tribes:" "First, creation from Chaos; second, the general deluge; third, a good mind and an evil mind ruling over the universe; fourth, adoration of the heavenly bodies as types of the Creator." Schoolcraft, Archives, vol. 5, and B. B. p. 152.

McNair Wright says: "The substance of pure tradition, carefully collected, is this: The Indians hold America to be a great Island, the special care of the Good Spirit;" they believe that "they came out of a cave after a general deluge and confusion." "Their ancestors came from an evil and distant land over water." "A general tradition also points to an extinct tribe—Leni Lenape—as the original people, or universal grandfathers."—B. B. 153; also Schoolcraft's Archives; and his notes on the Iroquois. "The first cycle of the earth ended in famine." "The second cycle was closed by fire; birds alone escaped the general conflagration; one man and woman hid in a cave and lived to repeople the earth." The third cycle terminated by wind storms. Hurricanes destroyed men and beasts; again two people survived, hidden in a cave. The last destruction of the earth was by a deluge, all men and beasts were destroyed, except one pair, who were saved in a hollow log of cypress wood."—Humboldt's Researches in Central America, vol. 2, edition of 1814, B. B. page 159.

"The children of these cypress-saved people were all born dumb. When they had increased in numbers, moved by the father's prayer, the gods sent birds to give them tongues. The result of the distribution was that they all spoke a different language."—Prescott's History of Mexico; Rawlinson's Historical Ill. of the Old Testament; B. B., p. 159.

The father who was saved from the deluge was called Coxcox. When deluge was subsiding Coxcox sent out a vulture for tidings, but the base bird remained to fatten on the floating corpses. A hummingbird did better, and brought back a leaf. Coxcox then left his boat on a mountain.

After this deluge a giant named Xilhua

resolved to build a hill to touch the sky; he began a brick pyramid upon which the angry gods hurled destroying fire."—Humboldt's Mexico, vol. 1.

"The Aztecs had another famous tradition of Quilaztle, the woman of our flesh, the mother of all living. She was always represented with a serpent beside in converse. This woman was the mother of twin sons who strove furiously about some forgotten question."—B. B. 160.

"The Mayas of Yucatan have a tradition that their language and writing came in ships from far."—Book of Nephi, B. M. chapter 1, verse 20, and Bricks from Babel, page 168.

As for America being the special care of the Good Spirit, see B. M., Ether 1: 4. "An evil and distant land over water," says Schoolcraft. Compare him with B. M., first Nephi 1: 6, and first Nephi 5: 22. For the extinct tribe see Book of Omni 1: 10; Coriantumr is all that remained to tell the sad story of the slain of his people.

The first cycle and famine mentioned by Humboldt may refer to the famine in the wilderness that being the first famine in the history of the Nephites. (B. M., 1 Nephi 5: 15). The cycle that ended with hurricanes and storms referred to by Humboldt are perhaps the events mentioned by Nephi the son of Nephi, chapter four, verse three. The Leni-Lenape "or Universal Grandfathers" mentioned by "Sir A. McKenzie's Voyage Among Arctic Tribes" probably refers to Lehi and Ishmael, as the grandfathers of the Indian race. (1 Nephi 5: 3). Schoolcraft says the earliest and advancing race were mound-builders of much energy, and that their mounds have a close affinity to those of their Japhetic brethren in the old world. (Archives, Article on Mounds; also part first). But still he thinks the Indians are Semitic. (B. B., 151).

Humboldt, after earnest personal research in America, declares warmly for the Mongol origin of all the American tribes, except the Ugrians of the polar circle. Humboldt's researches in Central America, Vol. 1. Latham is of the same opinion. America Mongolidae in Varieties of Man; also Prichards National History of Man.

The above seem to conflict with the Book of Mormon, as that book declares with a clear voice the Semitic origin of the Indian race. Nephi says: "And it came to pass that my father, Lehi, found on the plates of brass a genealogy of his father's; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt. (1 Nephi 1: 47; also 2: 1 and Alma 8: 1.)

The Mulek colony that was from Jerusalem a few years later was also Semitic. "Now," says Helaman, "the land south was called Lehi and the land north was called Mulek, which was after the sons of Zedekiah [son and grandsons] for the Lord did bring Mulek into the land north and Lehi into the land south." (North and South America.) Helaman 2: 27; 3: 6; also Omni. 1; 7. Thus Humboldt, Latham and Prichard seem to conflict with the

Book of Mormon as to race line. But there may be no conflict after all, for their conclusions as to race line are mainly drawn from the remains of buildings discovered, and many of those buildings in North America, where the works of another race or colony who had possessed the land for fifteen hundred years or more before these Semitic colonies came from Jerusalem.

Moroni says: "And now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country. [North America]. . . . They came from the great tower at the time the Lord confounded the language of the people."—Ether 1: 1. Moroni gives a genealogy of thirty generations from Jared to Ether. (Ether 1: 1.) "And they built a great city by the narrow neck of land, by the place where the sea divides the land [Isthmus of Panama] and they did preserve the land southward for a wilderness to get game. And the whole face of the earth northward was covered with inhabitants."—Ether 4: 7.

The first inhabitants who had covered the whole face of the land from Panama to the lakes (Ether 6: 6; Moroni 1: 7) were destroyed by civil war about 500 B. C. (Omni 1: 7.) Their capital city they called Moron: "Now the land Moron where the king dwelt, was near the land which is called Desolation by the Nephites."—Ether 3: 7. And where was desolation? "And it came to pass that I [Mormon] did cause my people [Nephites] that they should gather themselves together at the land Desolation, to a city which was in the borders by the narrow pass [Isthmus] which led into the land southward."—Mormon 1: 7.

From the above it appears that the Jaredite capital was a little north of Panama and that their colonies spread northward to the lakes; hence Central America was filled with inhabitants who built cities long before the Semitic colonies came from Jerusalem; they leaving in Zedekiah's reign, about 600 years B. C. (See Usher's Chronology and 1 Nephi 1: 2.) Usher puts the confusion at 2234 B. C. Allowing the Jaredite colony ten years for travel, they landed in Central America about 2224 B. C., so when Schoolcraft refers to "the earliest and advancing race;" and when Humboldt states that "the Mongols in America must date back to the earliest ages after the Babylonian dispersion;" and when Walker says "All the facts thus far gathered furnish unequivocal testimony to the existence in the valley [Mississippi] at a period far back in the twilight of American time, . . . of a very numerous and considerably civilized population in the valley." (See Mound Builders p. 116.) We thus see that these men are witnesses of the truth of the Book of Ether; but whether they were Mongol or not, Moroni does not say. Hence it can not be said that they are in conflict with it. If the Jaredite colony should prove to have been of Japhetic stock, science and the Book of Mormon would be in wonderful harmony. As it is, that book is not a witness on that point and can not be said to be in conflict with it.

Walker, who seems to be quoting the explorer Dickenson, says that "traditions of Indians furnish some of the proof that their ancestors were not the Mound Builders; at least they appear to have had no history to give of the mounds. If they were a branch of the ancient mound building race, they must have been almost completely degenerate."

Northern Indians had a tradition of the southern origin of the stock. (Walker's Mound Builders, Chap. 11, p. 131.) Science says that "there are dim traces of American civilization commencing in the northern parts of South America, near the Andes or among them, and in the confined regions of Central America; thence, so near as can now be estimated, emigrated a people who had made the start in social organization that bound them too closely and strongly together to permit them to fall apart in the vast spaces of the Mississippi Valley."—Mound Builders, pp. 115, 149.

Again, the same authority says: "It seems more likely that these civilized prehistoric Arizonians were more nearly contemporaries of the Mound Builders, an offshoot from the same original stock which planted nationalities with a tendency to civilization from Chili to the Mississippi Valley."—P. 567. Thus Tradition, Science and the Book of Mormon are in harmony. The Jaredite colony from Babylon and the Mulek colony from Jerusalem first settled in Central America. Lehi's colony first settled in Peru or northern Chili as we have seen above. What became of that civilized race? The builders of "one hundred thousand mounds in the Mississippi Valley" and the temples in Central America, Yucatan and Peru; that had an "ancient centralized government;" (p. 116.) With "millions of inhabitants;" (p. 138;) "Of fine culture;" (p. 143;) "That left so many evidences of civil and religious institutions;" (p. 148;) "That worked the mines;" (p. 144 and 150;) "That built military forts;" such as Fort Hill and Fort Ancient near and at Newark, Ohio? (See the plan of the forts on p. 120 and p. 153.)

Remember that what are to be seen now are what remain after, perhaps, two thousand years of waste by the elements. Think of what you read of Babylon, of Nineveh and Tyrus. What is left is but a remnant of what these buildings once were. "These forts are arranged with great mathematical and military skill."—p. 150. Our authority says on this point that this civilized race was destroyed by a barbarous race. These military forts are taken as the probable places where the great struggles for life and death took place, that is south of the lakes in western New York, north-western Pennsylvania and as far north-west as northern Wisconsin. (pp. 121, 144, 147 and 152.) "They suddenly disappeared from the Valley, [Mississippi] leaving little other trace behind save their maize, their tobacco, and a very faint and uncertain tradition."—P. 153.

Mormon and Moroni who relate the last struggles in both civil wars, locate those great armies where science "has found

evidences of the great and last conflict."—p. 137. One race destroyed, (Mormon 3: 3-4; Ether 6:6.) It is described as "a land of many waters" and "great waters." The Indian Tradition of an extinct race is confirmed by science and the Book of Mormon.

The high value of all these myths and traditions, from the learned Berossus to the wild man of Ameriea, lies in the extreme improbability of an accidental harmony, and in the impossibility of collusion. Add to these evidences the fact that there are frequently found in places many miles from the sea and even in the tops of high mountains, whole trees sunk deep under ground, as also teeth and bones of animals, fishes entire, sea shells, ears of corn, &c., petrified; which the best naturalists are agreed could never have come there but by a deluge.

These things seem to confirm the flood-legends of all these nations. It is true that they disagree in details, but not in the main points; each nation has these legends as a part of their separate national history. Hence the Indian had an Indian flood; one pair saved in a hollow log. The Fiji had a Fiji flood; eight are saved in a canoe. The Greeks had a Greek flood, two are saved in an ark. The Gomerites had a deluge too; all were lost except one man and his family who escaped in a bark. The Indus had a great flood, all lost but Satiavarata and seven saints. The Chinese flood burst forth with violence and overflowed the earth. The Babylonians had a Babylonian flood; the righteous are saved in a mammoth ark. Here is room for thought by the sceptic. In the Chaldean ark (see dimensions) the Assyrians had an Assyrian flood. Their version of it has been dug out of the ruins of Nineveh, and is now in the British Museum. This kindred knowledge is proof of a common stock, and that Moses is confirmed by many witnesses. After long and patient studies on these and kindred subjects, I find myself convinced of Aristotles' philosophy, "that with the true, [truth] all things that exist are in harmony, but with the false, the true [truth] at once disagrees.

WILLIAM WOODHEAD.

Selections.

CHRISTIANS AND MOSLEMS.

TEACHERS OF THE GOSPEL IN TURKEY CHARGED WITH GRAVE OFFENCES—NATIVES TREATED LIKE SLAVES—MOHAMMEDANS ABOUT TO APPEAL TO FOREIGN MISSIONARY SOCIETIES.

To thrust an alien faith upon a nation has at no time been an easy task. Witness the many futile attempts of English sovereigns to thrust Protestantism upon the people of Ireland. Recognizing this fact, devout Christians of all sects have of late ages attempted to convert infidels and unbelievers, not by the old time weapons of fire and the sword, but by cajolery, sweet persuasion, conciliation, and a diplomatic subservience in all non-religious matters.

Missionaries have been sent to the most savage nations, and the Gospel of Christ has by their means been made known to sun worshippers, cannibals and other unbelievers. Glowing reports of their success as evangelists are sent periodically to the parent societies, and are judiciously used to induce lukewarm Christians to pour their shekels into the societies, treasuries, and thus maintain the good work.

MANY GRAVE CHARGES.

So far, so good. But the questions arise, "Is the picture entirely true? Are these savages satisfied with this new faith? Have they no complaints to make?"

There arrived in New York recently a most distinguished Syrian, who, of all men living, is perhaps the best able to answer these questions. A Mohammedan by race, a Christian by conversion, the son of an illustrious scholar, himself a well known savant and authority on matters Oriental, a great traveller and a speaker of many tongues, this accomplished Syrian can well claim to speak authoritatively from the Mohammedan standpoint in regard to at least one field of missionary labor—that of Turkey and the adjacent portions of Eastern Europe and Asia.

Specially important is his testimony just now, in view of the somewhat bitter controversy which is being waged in London and other places on the vexed question. "Is Mohammedanism better suited to the moral and religious needs of Oriental nations than Christianity?" Mr. Gladstone, Greek doctors and Syrians of European reputation have taken part in this controversy, and as yet neither side can fairly claim the victory, the reason, it is alleged, being that neither the champions of Mohammedanism nor those of Christianity have had an opportunity to inform themselves thoroughly on the subject at issue.

Now, this opportunity the Syrian above referred to has had, and therefore what he says is worthy of a hearing. His name is not published, because he does not desire to be drawn into a controversy; but in case his statements are questioned he is perfectly willing to substantiate them.

LIVING IN PRINCELY STYLE.

"Christian missionaries have done much harm in Turkey," he said, "all eulogistic reports to the contrary, notwithstanding. Christian as I am, I feel ashamed of them. Instead of imitating Christ they imitate nabobs and rajahs. They live in palaces, keep horses and servants, feast sumptuously and spend very little time, if any, in trying to spread the Gospel. In Beyrout and Cairo there are missionaries with houses as well appointed as President Cleveland's and summer villas as comfortable as any at Newport. There they live with their wives, children and retinues, drawing handsome salaries from the foreign missionary societies and taking no pains to convert the natives to Christianity. Wealthy Mohammedans then condescend to visit and receive in their houses, but poor Mohammedans are not deemed worthy even of a salute or a benediction.

"Their covetousness is proverbial. As a rule each of them obtains about \$150 a

month salary—pretty large, considering how cheap one can live in the East. Yet out of this large salary they do not pay their servants more than a few dollars a month each. The servant may have to support a wife and family, but the missionary is not more generous on that account. 'Take what I give you or quit,' he says, and that ends the matter. Some time ago a missionary, who also practised as a doctor, cured an old man of some slight ailment and promptly sent him a bill. The old man paid the bill, minus one cent, which he did not happen to have in change. The missionary doctor met him on the street a few days later and asked him for the cent. Again the old man searched his pockets, but, though he had gold and silver, he hadn't the cent. The missionary went off in a huff and the next time he met the man he snatched the cap off his head and swore he would keep it until the cent was paid. That story, sir, went all through Beyrout and the missionary doctor has not heard the end of it.

THE LOVER AND THE SWEETHEART.

"Another missionary had a district school in which the principal teachers were two Syrians, a young man and a young woman. In due time the young man proposed to his colleague and she accepted him. The happy lover informed the missionary of his good fortune, whereupon the latter told him that he could not marry the girl, as, if she got married, she would naturally leave the school, and it would be without a female teacher. The young man remonstrated, but in vain. 'The day you marry, I dismiss you from the school,' was the missionary's reply, and the end of it was that the girl broke off the match in order to retain her position and the young man wrote such a strong letter to the Foreign Missionary Society in London that the missionary was recalled.

NATIVES CONTINUALLY INSULTED.

"Now, don't infer that the natives are hostile to missionaries. They are not. They are anxious to have good Christians among them, but they do not want men who look down on them as slaves and outcasts. Such men, ignorant as they are of Arabic cannot teach Christianity to Syrians. They preach in the East a Western, a European Christ, and Mohammedans can not understand them. The best beloved missionary in the East is the Rev. Mr. Vandyke, an American, and his success is due in the first place to his large heartedness and in the second place to the fact that he is one of the ablest Arabic scholars living. So proud are the natives of him that they are seriously thinking of erecting a monument to him—an honor which has never yet been paid to any missionary in the East. Almost without exception all the other missionaries are, as it were, strangers in a foreign land, or rather conquerors in a conquered country. Instead of preaching Christ they live and spend their time like earthly potentates, taking no thought for the poor and needy and mixing only with such natives as have wealth at their command.

PRAISE FOR THE JESUITS.

"This is true of all the Christian missionaries, except the Jesuits. They, I gladly admit, do try to learn the native language, do treat the natives, even the poorest, with courtesy, and do try to teach Christianity, their conduct in this respect forming a strong contrast to that of all other missionaries.

"What is the result? Simply that during the past thirty-five years only two Mohammedans have been converted to Christianity. That is a positive fact, and I can prove it. I don't deny that other conversions have taken place. I know Greeks who have joined the Protestant and Roman Catholic churches, and I also know Christians who have become Mohammedans. Naturally also a few Protestants have become Roman Catholics and vice versa. Such conversions are pretty numerous, as they should be, considering that whatever time missionaries spend in evangelizing is devoted to them. As for Mohammedan conversions, they are, as I have already stated, almost nil.

"This is one result. Another is that the natives are tired of getting the missionaries and are taking steps either to have them recalled or to have them compelled to live more becoming and Christian lives. The government is interesting itself in the matter, and when I was in Turkey recently I was informed on good authority that a full report was being prepared for the various foreign mission societies, and that an appeal would be made to them to send unbiased investigating committees to the East for the purpose of satisfying themselves that the statements in the report were not the fruit of prejudice or hatred.

HARD TO GET AT THE TRUTH.

"What the outcome of this appeal will be I cannot say. All I know is that only by a thorough and impartial investigation can the entire truth on the subject be arrived at. At present the missionaries have it all their own way. They can send home what reports they please, and there is no one in Europe or America to question their accuracy. They take good care to prevent any native from carrying mischievous stories to the ears of the societies in Europe. If a native tells the missionary that he is going to travel and asks for credentials the missionary will do all in his power to keep him at home, and if he cannot refuse the credentials, will delay signing them as long as possible. I knew one young Syrian who insisted on getting credentials, and happening to open them on board ship found that they described him as a tramp and vagabond, whose fame as a liar was known throughout the length and breadth of Turkey. Yet this young man was wealthy and respected, and the only reason why he was described thus was because his friend (?), the missionary, feared that he might tell some disagreeable stories to certain church dignitaries in London. The whole story was published some time ago in the native journals. And here I may add that in all the influential journals, such as *El Takliuak*, at Beyrout, Cario, and other places, articles are constantly appearing

deploring and denouncing in the most unmeasured terms the incompetency, covetousness and general worldliness of the so-called Christian missionaries.

AN APPEAL FOR JUSTICE.

"And now, before I close, let me assure you that I am not prejudiced in this matter. Were I a Mohammedan I would not ask you to believe me, but, being a Christian, I do ask you to believe me. I have told you nothing which I cannot prove and which any Christian with a knowledge of the native language could learn after a month's sojourn in Turkey. I want true Christianity to spread in the East, and I know it cannot spread so long as its teachers despise the inhabitants of the East and their traditions and customs. Seeing the *Herald* in Constantinople and other parts of Turkey, it struck me that through this great paper I might be able to let the civilized world know something of which it is most shamefully ignorant and which concern it most vitally. It is a great subject and, if the *Herald* will ventilate it, thousands will be benefited thereby."

Ex-Consul Arbeel, of Jerusalem, was interviewed by the *Herald* on the subject, but while he admitted that the conduct of missionaries in the East was far from satisfactory he begged to be excused from expressing his opinion at any length.—*N. Y. Herald*.

Conference Minutes.

ST. LOUIS.

St. Louis district conference convened in the Saints' new meeting-house, No. 2518, Elliot Avenue, St. Louis, Missouri, on Saturday afternoon, October 6th, 1888. By request, Elder James W. Gillen presided. John S. Parrish was elected clerk, *pro tem*. Branch reports: St. Louis 187 members, 2 baptized; Cheltenham 31 members, 1 baptized; Birkner 5 members, 4 removed and 1 died; Boon Creek 20 members, 1 baptized. The other branches in this district failed to report. Elders James Whitehead, R. Etzenhouser baptized 7, and Henry Roberts reported. Teacher Asher Allen reported. Bishop's agent's report for the quarter ending Sep. 30th: Cash on hand \$137.35, received during quarter \$68.75, total \$206.10, paid out \$152.90, balance \$53.20. N. N. Cooke, agent. This report was audited and found correct. Sunday morning session: Bro. Noah N. Cooke, in behalf of the building committee requested the chairman Elder J. W. Gillen to set apart the new meeting-house for worship, which he did, by preaching a powerful sermon, subject "The restored gospel." Afternoon session: Bishop Blakeslee in charge, assisted by his counsellor, Elder E. L. Kelley, and by Elder J. W. Gillen; sacrament and testimony. Evening session: Preaching by Elder E. L. Kelley, subject, "Almsgiving." Adjourned to meet in St. Louis, Missouri, the first Saturday afternoon in January 1889, at two o'clock, p. m. for the transaction of business; and on the following Sunday for worship.

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Miscellaneous.

EXPLANATION.

Owing to unavoidable delay in getting paper the current issue of the *Herald* has been delayed. We sincerely hope no such occurrence will transpire in the future, for we feel anxious that our papers shall reach the reader promptly on time.

RULES AND REGULATIONS OF GOVERNMENT FOR THE L. D. S. SUNDAY SCHOOL ASSOCIATION, OF GALLAND'S GROVE DISTRICT.

PREAMBLE.

We, as members of the Latter Day Saints' Sunday School Association of the Galland's Grove District, desirous of promoting each others welfare and improving ourselves in the service of God, do adopt and agree to be governed by the following rules and regulations:

ARTICLE I.—NAME.

This association shall be known as the Latter Day Saints' Sunday School Association, of the Galland's Grove District.

ARTICLE II.—OBJECT.

This association should organize a Sunday School in every neighborhood where there are a sufficient number of Saints, and the several schools to be under the general supervision of the Association.

ARTICLE III.—OFFICERS.

Sec. 1. The officers of this Association shall consist of a General Superintendent, Assistant Superintendent, Secretary and Assistant Secretary.

Sec. 2. The right of holding office shall not be withheld by reason of sex.

Sec. 3. Only Latter Day Saints of good standing shall be eligible to the offices heretofore mentioned.

ARTICLE IV.—DUTIES OF OFFICERS.

Sec. 1. It shall be the duty of the Superintendent to preside over all meetings of the Association; to prepare, if advisable, a uniform course of study for the schools in addition to the regular church lessons; to have general oversight of the district; to organize new schools; to give advice as to the best method of conducting schools and classes; to inform, and to see that there is unity of purpose and concert of action.

Sec. 2. It shall be the duty of the Assistant Superintendent to assist the Superintendent in all his duties as general officer and at other times when occasion demands; and preside in the absence of the Superintendent.

Sec. 3. It shall be the duty of the Secretary to perform the duties usually required of such an officer, and to act as treasurer to hold the finances of the Association and to pay them out upon the order of the Superintendent.

Sec. 4. The officers heretofore mentioned shall be elected annually by the Association as described in Section 6 of this article, at the spring meeting of the Galland's Grove district conference, and shall take their places the first Sunday in July following their election; provided, that those persons who were appointed by the above said conference in June, 1888, be recognized as officers of the Association the same as those regularly elected.

Sec. 5. Officers of the Association, officers and teachers of the different Sunday Schools governed by the said Association, and all regularly enrolled members of said schools are members of the Association.

Sec. 6. In election of general officers, and in amending these rules, the vote of the Association shall be taken by delegates, each delegate casting one vote for every six members, or minor fraction thereof that he represents. In all other business a majority of members present shall rule.

Sec. 5. The Association shall hold an open session at the meeting of each conference of this

district and the minutes thereof shall be reported to the Sunday School organ of the church.

Sec. 8. All needful expenses of the Association shall be defrayed by the treasurers of the different schools proportionally, The Superintendent shall order payment only as provided by the Association.

ARTICLE V.—SUNDAY SCHOOLS.—OFFICERS.

Sec. 1. Officers of each Sunday School shall consist of a Superintendent, an Assistant Superintendent, a Secretary, a Treasurer, a Chorister, an Organist, if possible, a Librarian and a Janitor.

Sec. 2. Duties.—It shall be the duty of the Superintendent to preside at each session of the Sunday School, to provide lessons as instructed by the General Superintendent, to select questions, verses, etc., as may be profitable; to see that teachers follow methods advised by General Superintendent; to appoint committees; to give a report of his school at each regular meeting.

Sec. 3. It shall be the duty of the Assistant Superintendent to take the place of the Superintendent during the absence of the latter.

Sec. 4. The Secretary shall keep a record of the School, a record of the attendance and absence of pupils, by classes; condition of finances and collections and to read such record at each session of the school.

Sec. 5. The Treasurer shall take charge and keep account of all moneys received by the school, and pay out on order of the same.

Sec. 6. It shall be the duty of the Chorister to lead in singing during the sessions of the school.

Sec. 7. The Organist shall preside at the organ.

Sec. 8. The Librarian shall have charge of lesson books, papers, song-books, etc, and distribute the same as needed by the school, and keep a record of all reading and reference books owned or used by the school, and to distribute and receive them on demand of the members at the close of each session.

Sec. 9. The Janitor shall see to the school-room, to ventilate, make fires, and arrange seats for the convenience of the school, and to seating strangers and visitors.

Sec. 10. The above officers shall be elected by their respective schools on the last Sunday in June and December of each year, and shall take their places on the Sunday following their election. Should a vacancy occur by reason of a failure to elect, the previous officer shall hold over until new officers are elected and take their offices.

Sec. 11. The Superintendent must be a Latter Day Saint in good standing; the other officers must also be persons of good standing but need not have the qualifications first mentioned in this section.

Sec. 12. (Clause 1). Where practicable, each school shall be divided into four departments, viz: Infant, Intermediate, Bible and Book of Mormon; and there may be as many classes in each department as the Superintendent may deem necessary.

Clause 2. Another class may be formed—a Theological class for the purpose of studying the Scripture by subjects, and fitting its members for active church work; but it would be advisable to have the class meet at some other hour of the day, that teachers and others may have a better opportunity to take part.

Sec. 13. The teachers for the intermediate and the infant classes should be chosen by the Superintendent, after which the other classes shall choose their own teachers.

Sec. 14. The Inspired Translation of the Bible, the Book of Mormon, and Doctrine and Covenants, shall be the standards of reference on all doctrinal points, but other books of good character may be consulted for reference. It is desirable to have as many such books in the library as the funds may permit.

Sec. 15. All persons, five or more years of age, desiring to become members of a Sunday School may do so by presenting themselves in a class of enrollment, provided, membership in the school shall not be forfeited by improper conduct during the session, or by absence from class for five or more consecutive Sundays without good cause.

Sec. 16. The Superintendent shall appoint a

committee of three whose duty it shall be to visit absent members, solicit their attendance, and also that of non-Saints and friends. The Superintendent should not have charge of any special class.

Sec. 17. The officers and teachers of each school shall meet with the committee appointed by the Superintendent for the purpose of consultation and business at least once every three months.

Sec. 18. On the last Sunday prior to the meeting of the District Conference, each school shall choose one delegate to represent them at the General Association, and shall instruct him if necessary, how to vote upon the election of officers, or proposing amendments.

Sec. 19. The church "Rules of Order," shall be used as authority for government, and in all business meetings of the schools or Association.

Sec. 20. Every proposed amendment of these rules must be submitted in writing, and read to the General Association at a regular meeting prior to the one in which it is voted upon and two thirds of the votes cast by the delegates shall be required to adopt such amendments.

SUGGESTIONS.

1st. Great care should be taken to select Superintendents and Teachers who are apt in teaching and government, and whose hearts are in the work.

2d. Superintendents should be prompt in opening and closing each session of the school.

3d. The recitation of verses from Scripture should be encouraged.

4th. Appropriate songs, readings, essays, and recitations are commendable for evening gatherings, and they should be encouraged by the schools.

By order of Association,
FANNIE PETT, Secretary.

BISHOP'S NOTICE.

Owing to the resignation of Bro. John M. Range, my agent for Central California District, and that at a district conference held in San Benito, California, September 21st, it recommended Bro. Albert Page, of San Benito, as his successor, I therefore appoint him as such, and recommend him to the Saints, that they may sustain him by their means and prayers.

G. A. BLAKESLEE, Presiding Bishop.

DIED.

BUXTON.—At Flagler, Iowa, September 1888, Sister Ellen, wife of James Buxton. She was confined April 21st, from the sickness of which did not recover; but growing each day weaker, died on the above date. Sister Buxton was baptized at Caseyville, St. Clair county, Illinois, in the spring of 1880, and she bore a faithful testimony to the truth of the latter day work, and died in the hope of a glorious resurrection. She leaves a husband and one child, and father and mother and three brothers, to mourn their loss. Sermon by Elder J. S. Roth. Text: 1 Cor., 15th chapter.

BUXTON.—At Birkner, Illinois, August 14th, of inflammation and brain fever, Iver, son of Bro. and Sr. James Buxton. Services at the house by Bro. William Jaques; text Mark 10: 15.

BUXTON.—At Birkner, Illinois, October 13th, Alline, infant daughter of Bro. and Sr. James Buxton. She was born April 21st. Sermon by J. S. Roth.

WOOD.—Mrs. Emeline Wood, mother of Mrs. F. H. Fitton of Beatrice, Nebraska, died at her residence, No. 909, North Ninth street, Wednesday, October 24th, 1888, and was buried on Friday, October 26th, 1888, in the presence of her relatives and friends. Her death was very sudden. Grandma Wood, as she was most generally known, was born March 14th, 1823, at Albany, New York. Her maiden name was Kelly, and she was the eldest of a family of two children. Her parents died when she was a child of only three summers, leaving her alone in this world with her little orphan brother aged eighteen months. She was united in marriage to Mr. Kelly of Delaware county, New York, in 1841, and the fruits of their happy marriage were three

children; two sons and one daughter. She became a widow early in life, and death called her two sons from her while in their prime, leaving Mrs. F. H. Fitton of this city the only surviving member of the family, except a brother of Mrs. Emeline Wood whom they have not seen or heard from for a number of years, to mourn their loss. Grandma Wood united at an early age with the Baptist Church and died as she lived, trusting in the Lord. Funeral services were conducted by Rev. J. E. Young, of the Dunkard Church.

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The following is the contents of the Autumn Leaves for December.

A "Vain" Religion.—A Domestic Incident.—Montezuma, with illustration.—Iowa to Australia.—Good Manners for Young People.—Under the Lamp-light.—Home Conversations.—A Spray of Leaves.—Robins in Distress.—The Two Armies.—The Poor Widow's Offering.—Autumn Leaves from the Tree of Poetry.—What are You Doing To-day.—Widow Ray's Christmas.—Editor's Corner.—Pattie; or Leaves from a Life.—Drift-wood.—Round Table.

BY DECEMBER 10TH AT THE VERY LATEST, we must know how large an edition will be needed to meet the demand, and to those whose time expires with 1888 we shall not mail the January number unless upon renewal or request. Please remember the initials

R. R.

as well as what they stand for, as it will be a great saving of time and expense to the office. Our foreign subscribers will bear in mind that we pay the full price of mailing this year, consequently there will be no advance in price to them. We will be very thankful to brethren Smith, Wight, and Butterfield to act as our agents in Australia, and notify the office where they wish their copies sent.

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COMPENDIUM

—OF—

FAITH AND DOCTRINE.

A COMPENDIUM of the faith and doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints, has now been completed and placed in the binder's hands. It must be borne in mind that this work is issued by the Board of Publication, after having passed through the hands of a committee appointed by the Board, to examine and report upon the merits of the same; said committee consisting of Pres. Joseph Smith and W. W. Blair. As we have before notified our friends, this work is intended to meet a long felt want in the church, not only in Sabbath School work, but also for the use of all desiring to become acquainted with the cardinal principles of our faith and the doctrines held to by the church. Some features of the work commend it most highly to the ministry.

It contains 196 pages of text references to the three standard books of the church.

There are also 24 pages of HISTORICAL APPENDIX. This contains the evidences from Church historians, the early fathers, and Commentators upon the mode of baptism, the ordinance of the laying on of hands, the fact of the gifts of the Holy Spirit being had for centuries, the keeping of Sunday for the Sabbath, the Apostasy from the truth, and the Restoration of the Gospel.

Then 20 pages of EPITOME OF HISTORY. This is an outline of the progress of the Christian Church during each Century, its rise and decline, with a sketch of the ten persecutions under the Roman Emperors, from the first under Nero in 64 to 68 to that under Diocetian in 303. There is also a brief review of the chief acts and actors of the Reformation.

Then 8 pages are devoted to various things, such as the times when different translations of the Bible were made, the names of missing books of the Bible, definitions of various terms, and the dates of some of the leading events in the latter day work.

In all 248 pages besides the preface and index. Width and length the same as the Book of Covenants, but about three fourths the thickness.

Special attention has been bestowed upon the classification and arrangement of the various subjects, and to these a splendidly arranged Index, gives ready reference. The length of this Index prevents our publishing it, which would be the best way of presenting the work to the consideration of our readers, but the crowded conditions of our columns forbid.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 380, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, November 17, 1888

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The Saints' Herald.

JOSEPH SMITH
W. W. BLAIR

EDITOR.
ASSOCIATE EDITOR.

Lamoni, Iowa, Nov. 17, 1888

ROTTEN EGGS AS ARGUMENTS.

BRO. LEVI PHELPS, of Juniata, Michigan, has been laboring of late in and around Cairo, in the same state, and not a great while ago was treated (mistreated) to an attack made upon the building in which he was preaching by parties unknown, who threw stones, clods, rotten eggs, and such like missiles. The sides of the building were battered, windows were broken and persons inside hit with the spoiled eggs. It is unfair to suppose that the eggs were thrown by the respectable men of the place; it must have been done by the "baser sort;"—at least this is the charitable conclusion. But, how happens it that the throwing of sticks, stones and rotten eggs are resorted to in any place to stop men from placing before those who may care to hear what is believed by the speaker to be worth telling and worth hearing. If a man appears in a neighborhood asking people to hear his views upon the way to be saved, the gospel, the mission of Christ, or subjects of a mental, moral, philosophical, or political nature, who is it that should for the safety and benefit of the people of that neighborhood be the ones to meet him in an examination of the philosophy he sets forth, welcome him if he brings truth, and expose him if he brings error and untruth; especially if that which is presented be within the domain of religion. Clearly the preachers—the churchmen of the place.

As there is no human tribunal commissioned of God with authority to sit upon trial of men and declare in judgment that they are heretics, how else shall men desirous of saving themselves and their fellows from following cunningly devised fables, and the craft of designing men, proceed, unless it shall be by an examination before the people themselves whose safety is in peril. In a land where freedom of speech and the liberty of the press is a boast, any one would seem to be justified in expect-

ing critical and searching examination of what he might present for public acceptance; and all who seek the former should be prepared to meet the criticism. If the philosophy which a man carries is worth the presenting by him who holds it, it is worth an examination to all men of similar characteristics and conditions to the speaker. A hearing is all that is needed by the most of men for them to determine whether the thing presented for their consideration is worth an acceptance; and if the standards held by those who hear by which they propose to ascertain the character of what they hear, are the same as those acknowledged by the philosopher who is being heard and his philosophy tried, the measures of safety to community are, or should be ample; and error and falsehood could make no lasting impression on any people where such safeguards exist, as there are always men enough in any place who are sufficiently able to rightly expose error if the standards are relied upon. It happens, however, that in many neighborhoods, as at Cairo, while the standards of religious truths are acknowledged, there is a class of philosophers who are somewhat doubtful of the ground upon which themselves stand in controversy, hence the easiest way of keeping their footing before the people is to prevent what appears to antagonize them from being heard; hence the cry, "crucify him; crucify him!" As in the days of Jesus, there is now, perhaps will be till time ends, now and then a man who is not ranked among them of the "baser sort," but whose instincts and principles do not remove him far from them, who will not hesitate to not only incite the unthinking rabble to the use of the rotten egg argument, but will lead in the lawlessness which that argument demands for its exercise. It must be that there are some of this sort in Cairo. Are they among the conservators of the moral and religious conditions of the society of the place? Are they the ministers of the child whose advent into the world was heralded by heavenly music and the glad burden of their song, "Peace on Earth; Good Will to men?"

The "stick, stone and rotten egg" argument may be an effective one in the absence of better and more convincing ones; but it ought not to escape the notice of those who use it that about all the effect wrought upon those against whom it is used is to confirm them in their error, or their truth, as the case may be, of which their assailants wish to disabuse them; and its effect upon those investigating is to convince them that those who use the egg argument do so, because they can not withstand in legitimate ways what they

seek to destroy by unlawful force. Error and falsehood live by being abused; truth by investigation.

Primitive Mormonism challenged the world from the start, for investigation. The elders of the church from 1830 to 1844 defended the creed of the church (if it had one) against all comers; and it was not until the dogma of plural marriage was fastened upon the faith of a portion of the believers in the angel's message, that elders were sent out cautioned and restricted as to discussion and investigation. Bro. Phelps at Cairo, Michigan, is not one of those whose duty it is to teach polygamy, or to refuse to defend all the faith of the church. Quite to the contrary, he is of those believers whose creed is the "Word of the Lord;" whose mission is to agitate, promulgate, present and defend the faith "once" for all "delivered to the Saints;" just as the primitive elders were commanded to do. One of the results following the ministrations of these elders going out untrammelled by church dictation, in regard to whom they shall meet and whom avoid in debate, as does Bro. Phelps, is that some old time religious philosophies will suffer inquiry, and inquiry means defeat; hence discussion will not answer the exigency, but the rotten-egg argument may prevent the catastrophe—so far as time is concerned—whatever may occur in eternity.

Personally, we do not look for, and hence can hardly ask that men in regions where our work is newly offered for examination, will be free from bias against us, and the work. The huge dark cloud of opposition to truth entrusted to the elders of the latter day dispensation, which has risen all round the horizon by reason of polygamy and its accompanying dogmas of belief, lies over the minds of men everywhere; and while the elders are trying to tell the gospel story they have to contend against all the contumely, all the opprobrium and all the just condemnation existing in honest minds, and for which the elders are in nowise responsible, before communities will consent to hear, much less investigate. And this same prejudice, thus begotten, is added to the intolerance and bigotry existing in long established beliefs and customs so long and so persistently diverging from the truth, as it is in Christ, has made it a much harder task for the banner-bearers to obtain a footing and a hearing. It is well for us then, that the ministry in their ministrations while meeting opposition, should recognize not only the prejudice that exists in their respective localities, but the nature of it and its causes; and instead of classing all prejudice as unreasoning, give honest-minded men the credit due to them for resistance to disrupting innovations and des-

destructive errors. There are not many elders in the church, local or travelling who would not at once, and seriously attempt a defence of his own neighborhood against the imposition of error; upon the people of his neighborhood, by all the legitimate means in his power; but we hope there are none who would be so led by prejudice as to resort to the rotten-egg-stick-and-stone argument.

It is time that the era of proscriptive persecution was passed. Whatever tends to foster and perpetuate the argument of force in religion, or moral ethics should be relegated to the age of darkness and human mistrust. The light that has shone into the world from Him who is the light of life should drive the dark vapors of dogma and proscription away from the horizon of human hope and aspiration, to return no more forever.

Brethren, do not fear the rotten-egg argument. It is the last, and by its employment confessedly the best your opponents have. Be honest in the means yourselves employ, and recognize worth and merit in those who oppose you when you discover them; remembering that if it is the truth you are bearing, you need have no fear of fair examination and just criticism; and if it is error that is engaging your time and talents, he is your friend who will lead you away from the error into the ways of truth. Be not hasty to strive, but turn your back upon no man in the defense of the truth.

IS IT BITTERNESS?

It has been urged against the Reorganization (the Josephites) by many of the elders and members of the Utah, polygamic church, that the former had greatly aided and urged on the spirit of persecution, to which the latter attributes the attitude of the government toward them in the valleys of the mountains; and that this has been done in a spirit of bitterness on the part of the Reorganization.

It so happens that we are in a position to write understandingly in regard to this, and we affirm unhesitatingly, that so far as all the leading minds of the Reorganization are and have been concerned, no bitterness of feeling towards the individuals of the Utah Church, has ever entered into any of the controversies upon the division of sentiment upon doctrine and church work. The divergence in belief was a wide one at the start; involving as it did a direct and positive departure from the teachings of the first elders of the church and the proclamation made by a solemn conclave assembled in regard to marriage; and this divergence has never been made less, nor consequent divisions healed by a concession upon either side. The men who composed the Reorganization at its inception, had been made members of the church upon published statements of faith which ruled for fourteen years, during the early struggles of the church and its busiest, palmiest, most successful period of propagandizing; and they felt keenly the loss of the martyrs and the introduction of new, dangerous

and destructive tenets, no matter by whom they came. They had been counselled to abide by the word of the Lord, the written word. To this the Spirit had borne witness; by the testimony thus borne they were assured that they would be judged the last day. To the word, as given to the church from 1827 to the death of Joseph and Hyrum, as published to the church, contained in the Bible, Book of Mormon and Doctrine and Covenants, these men were directed by the Spirit, the same Spirit they had received in fulfillment of the promise; "Ye shall receive the Holy Ghost." This section they did not dare to disregard, nor disobey. To obey it they were under the necessity to declare against receiving the dogma of plural marriage. In this they made the issue squarely and clearly and in unmistakable terms. This was done in June 1852, two months and a half before the publication of the dogma of plural marriage at Salt Lake City, August 29th, 1852, by Pres. Young. The issue was joined in the open courts of men and of God. Upon the part of the Reorganized Church it was no child's play, no frivolous contention about words and their right of wrong rendition. It was the declaration of earnest men who had souls to save, in behalf of the written law to which they had yielded willing and hearty assent, when coming out of the various organizations with which they had been allied and accepting the New Covenant. It was not done in a factious spirit for the sake of domination or spoils, but with the intent and purpose to keep their baptismal vows and retain their right to the promise of eternal life.

When in 1860, we personally joined with this movement begun in 1851 among the scattered disciples, it was after full and deliberate consideration of all that was involved in the contest, so far as we could then see, and in obedience to direction earnestly sought and honestly received. We knew what the issue was that had been made and why it had been made. From that time until now we have done what we could, in association with the elders of the church, to maintain that side of the issue which we made our choice. We have contended earnestly, as we had the right to do. We have used the weapons available to us as skilfully and as well as we could, and have urged the conflict whenever and wherever opportunity offered; and have even sought opportunities to present the issue.

In connection with this and as a result growing out of the issue joined between the two chief contending parties, has been the effort upon the part of the Reorganization to prevent being made sufferers from legislation by Congress against polygamy. This we had an undoubted right to do. In doing it we have presented to those having charge of bills affecting those practicing polygamy, pending before Congress, the facts concerning its introduction and publication, together with the commands, revelations, and rules given of God to the church upon marriage, and the Covenants and proclamation adopted by the church as its laws of procedure, and have endeavor-

ed to so place the matter before these law-makers that, in whatever legislation Congress might adopt, the disciples holding to the primitive faith of the church should not be compromised, either as recreant to the faith or as breakers of the law. Whether this tended to add to the severity of the laws passed by Congress for the suppression of polygamy we are not informed; but we do know that it was necessary from us to show what the original faith of the church was, when the departure from that faith took place, and what it was. The men whom we sent to the capital of the United States to watch over the interests of the Reorganized Church pending legislation on Utah affairs, performed their duty well; and the representative of polygamy from Utah had ample opportunity to disprove the allegations made by our men, if they misrepresented the facts in the case. Mr. George Q. Cannon, himself, being cited before the committee of inquiry of which Mr. Reed, of Maine, was the chairman, to answer for himself, our brethren being present at the time. Then was the time for Mr. Cannon to have set his people right before the representative law-makers of the United States, if we had attacked their institutions in malice, or bitterness of Spirit. Then was an excellent time for him to have shown that those sons of some of the first elders of the church had inherited lies, if they were presenting falsehoods to heap up indignities on those people in the west.

The principles of faith and articles of belief of any people, published and promulgated by their ministers in propagation of their tenets, to gain converts or to defend against attack from without their ranks, are public property for consideration, examination, discussion, acceptance, or rejection. If a people hold that in belief which they do not wish examined, they should not present it for acceptance, or insist upon its utility and necessity. No matter what it is, if it in anywise is to affect the devotee it must be left open to examination.

"What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops;" was the counsel of the divine teacher sent of God.

This makes the teachings of the Savior for the salvation of the human family a public proclamation open to the canvassing of all minds; and no matter in what age or under what dispensation they may be presented, the same right of examination attaches. Hence we have assumed the God-given right to examine publicly, and in the law-making courts of the nation the tenets of our Utah contemporaries and have found them wanting, and as such we have decided against them. If this has added to the bonds imposed upon the transgressors against the laws of the land in Utah, it is their fault and not ours. For if there was ever an age when, or a people to whom the teaching of the apostle Paul in Romans 13: 1-5 was applicable, this is the age and the Latter Day Saints the people. Let those interested read, ponder and do better than to be found transgress-

sors. "He that keepeth the law of God, hath no need to break the laws of the land."—D. C.

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou not then be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake."—Rom. 13: 1-5.

CHURCH ORGANIZATION.

In a sermon on "What is Presbyterianism," delivered by Dr. Phelps, in Council Bluffs, and published in the *Omaha Bee* of the 29th ult., we have the Presbyterian theory of what constitutes the true and full organization of the church of Christ. The sermon is valuable (1) as illustrating the fact of the apostasy of the primitive church; and, (2) as exhibiting the further fact, that the reformers, when seeking to organize their churches, followed the scriptural patterns only in *small part* and very imperfectly—putting a mere fragment of church doctrine for the whole, and that part of church organization which pertains to local churches (branches) as constituting the organization in its entirety. It would be equally proper for one to claim that our town, county, or city officials constitute the entire organization of the state or nation, as that "The officers of the church are pastors, ruling elders, deacons and trustees;" for the history of the church organization derived from the New Testament gives the following as its officers,—“priests,” (Heb. 3: 1; 5: 1; 1 Pet. 2: 5, 9; Rev. 1: 6; 5: 10); “apostles,” (Heb. 3: 1; Matt. 10: 2; Acts 15: 2, 22; Gal. 1: 17; Rom. 1: 1, 5; 1 Cor. 12: 28); “prophets,” (Matt. 23: 34; Acts 11: 27; 13: 1, 15; 32; 21: 10); “seventy,” (Luke 10: 1, 17); “bishops,” (Acts 1: 10; 1 Tim. 3: 1; 1 Pet. 2: 25); “evangelists,” (Acts 21: 8; Eph. 4: 11; 2 Tim. 4: 5), as well as the “pastors, elders and deacons” claimed by Dr. Phelps. Nor is this all, for the apostle Paul informs us that Christ, after he “ascended up on high,” gave to the church, with other officers, “teachers” also; and in 1 Cor. 12: 28, to the “teachers” and other officers he adds “helps and governments”—all of these given to the church, St. Paul says, for the all-important work of “perfecting the Saints, for the work of the ministry, for the edifying [building up] of the body [church] of Christ.” And he also says these officers were given to remain with “the saints,” “Till we all come in the unity of the faith, and of the *knowledge* of the Son of God,” a condition not yet attained, for the saints have never yet “all come in the unity of the faith,” much less to unity “of the *knowledge* of the Son of God.” Eph. 4: 12, 13. Paul was “a wise

masterbuilder,” (1 Cor. 3: 10), and he well knew how Christ proposed to build and was then building his own “house”—church, kingdom—(Heb. 3: 6; 1 Tim. 3: 15; Matt. 16: 18; 18: 17; Acts 2: 47; Eph. 2: 19-22; 1 Pet. 2: 5; with Luke 12: 32; Matt. 6: 33; Col. 1: 13, &c, &c), and he mentions the following as some of the officers and means the Lord would use in his church to that end:

“But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”—Eph. 4: 7-16.

“For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary; and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing's, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?”—1 Cor. 12: 14-30.

It should be carefully noted that, herein is set forth the work of the Lord as himself hath ordained and performed; here are the officers he, himself, “gave to the church”—“set in the church”—both before and after “he ascended on high,” as the growth, development and needs of the church demanded, calling “apostles” and other officers when and where the church needed them and so long as the saints were *worthy* of them. And it should also be carefully observed that the Lord ordained and established this order and organization

to prevent “schism”—division—also to perfect the saints “in the unity of the faith, and the knowledge of the Son of God;” also to prevent the saints from being “tossed to and fro, and carried about with every wind of doctrine;” but that they might “grow up into him [Christ] in all things.” And it should be further observed that none of these “members” of Christ’s “body”—church—has the right to say to any of the other official members “I have no need of thee,” for all, even “those members of the body which seem to be more feeble are necessary,” therefore “the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.” If the greater “member” has no right to say of the lesser one, “I have no need of you,” how can the lesser say of the greater, “I have no need of thee.” Paul says, emphatically, they “cannot,” and this should end all controversy on that point with bible believers.

When Dr. Phelps says Presbyterianism dates its organization back only “two hundred years,” does he not thereby, in effect, admit the apostasy—the departure “from the faith”—of the primitive Christian Church!

And to conclude, let us ask why, if the Presbyterians had authority to organize the Church of Christ—why did they not organize it after the full New Testament pattern? Why organize with so-called “pastors, elders, deacons and trustees,” and leave out those other officers of the church the New Testament mentions? Why say “pastors, elders and deacons” are necessary and the others are not? Does not the fact that their organization comes far short of the Scripture pattern furnish clear and conclusive proof that they had no divine call or authority or knowledge to organize the Church of Christ? And, on the other hand, does not the fact that Joseph Smith organized the church after the ancient Scriptural pattern prove that he had both the authority and knowledge given him of God to do so? If the Christian world—so-called—with all its learning and wisdom has failed to build its churches on the original foundations and in harmony with the New Testament pattern, is not that clear evidence of their human origin and authority, so far as their organization and ceremonies are concerned? And, inasmuch as Joseph Smith organized the church strictly on its primitive foundations, precisely in accord with its primitive doctrines, restoring fully the New Testament rites and ceremonies, and all this in the times and seasons indicated by Scripture prophecies as those ordained for the restoration of the gospel and the Church and Kingdom of God, do not these facts prove beyond question that he was sent of God to do that work? We think so, and so teach.

Here is Dr. Phelps’ sermon:

Without announcing a text, Dr. Phelps said: Several persons have recently asked me these two questions: What is the Presbyterian Church, and what are the differences between this and other religious bodies? To-day we have the service of ordination of elders and I will take this

occasion to answer these two questions. I wish to say at the outset that I have neither time nor disposition to reflect, by comparisons, upon other religious sects or their tenets. Such a thing is beneath me, and while dealing with the doctrines of our own body I shall approach all others with all liberality, fairness and candor.

I have not the time to describe fully the policy, doctrine and history of our church. Her principles are too broad to be embraced within the discourse of an hour; her policy pervades the civilization of all modern time, while her history is written in the lives and doings of men and nations for two hundred years. I can simply outline to you the distinctive characteristics of our church.

First, we are a catholic church. I do not yield the exclusive use of this word to the Romish Church. We are catholic because we believe in the whole rather than in a part. We receive members of all other evangelical bodies to our communion. Our pulpits are filled with ministers of other denominations. We receive members from other churches either directly or by letter the same as they do, and do not insist upon them a peculiar form of baptism. Members of our body are dismissed and join other churches in the same way.

True, we have a church government. It is formed by God himself and is not a production of man. God furnished us the principles upon which our government is formulated. We do not submit that the state shall control the church. Our members are not independent of the authority of the state; their allegiance is there and nowhere will you find men who are more loyal to this authority than are the members of this church. What we do insist is that no one except the Lord who made us, shall be the Lord of the conscience. We are ruled by a body of elders. This is representative of all its parts. A literal translation of the Greek word gives us the name "Presbyterian."

The speaker developed the three ideas of church government as embraced by the Roman Catholic (the pope or a dictator) the Methodist (a modified dictatorship—a bishopric) and the liberal churches, so called, who acknowledge no authority whatever. Between these two stands the Presbyterian. The organization, in its principles, dates back to Calvin. He reviewed the history of the organization and adoption of the Declaration of Independence, and showed that this instrument embodies the principles of the Presbyterian Church. That the "Declaration" copied from the church. Proceeding with strictly church history, he showed wherein other churches are patterning after this church both in matters of belief and polity.

The officers of the church are pastors, ruling elders, deacons and trustees. All of these offices find the warrant of their creation and use of the terms in the writings of Paul, who, said the speaker, was a Presbyterian and so declared himself. No man is allowed to preach who has not been licensed, and all were required to be well educated, as in no other way could the pastor teach, guide and admonish his flock. The presbytery has the power to remove pastors. Deacons are elected for life.

The congregation in its elective functions gives the session, presbytery, state assembly and general assembly. The session has charge of the music and other matters of this kind. All com-

plaints come to the presbytery, of which, in this state, there are eight. Pastors are licensed and removed by it. The session is the veto power of the presbytery. The state assembly has charge of all the state work, while the general assembly has charge of the missionary and other general work outside the state. The power rises up from the people and not from a head down to them. It is distinctively republican. A member must be tried by a body of his peers, and not his superiors. All appeals go through the above order from the session to the general assembly, whose edict is final.

The liberality of the church was dwelt on at length. During the past year \$1,000,000 has been given to foreign missionary work; nearly as much to home missionary work, while other-beneficent and charitable work receives large donations from this source. The charge that the church is bigoted caused a comparison between the religionist who believes that man was created by God and in His image, and the other man who says man came by a process of evolution from the monkey and the sea-slime. "Which view is the most liberal? Which shows the greatest bigotry?" asked the speaker.

The Presbyterian church is protestant. It protests against the authority claimed by and for the pope. It is orthodox. It teaches straight. It is pedo-baptist. It baptizes children. It makes much of the little ones and tries to bring them up in the church "in the nurture and admittance of the Lord." It believes in "the sovereignty of God" and the "free agency of man." "How do we harmonize these?" asked the doctor. "We don't. We accept the stated fact that somewhere, somehow God does it. It is a mystery we can not understand, and within the veil of this mystery we love God the more." We believe God works by a plan which embraces creation in its smallest detail. This is predestination, that in which we believe. We believe if a man is once converted he does not fall away. He is a child of God, often erring, it may be, but God's child nevertheless. This is the "perseverance of the saints" in which we firmly believe. We believe in an actual hell and an actual heaven, and that at death the human being immediately enters into the one or the other as he may choose.

We do not admit anything to dictate to the conscience. We have no liturgy, no forms. A direct communication, an intimate contact, between the human soul and the great God-head comes by human volition energized by the divine power. The needs of the individual are peculiarly his and no other one can express to the divine throne what words my soul ought to utter.

The speaker closed with showing what had been the fruits of the church for, as Christ said: "By their fruits shall ye know them."

THE North Attleboro, Massachusetts *Chronicle*, for October 27th, has the following notice of the brethren. Paper sent us by some good brother east.

"A service of praise will be given by the Latter Day Saints in G. A. R. hall to-morrow evening commencing at seven o'clock. Prof. H. Broadbent will conduct the music assisted by Miss Edna Broadbent, George H. Warner, Thomas Shallcross, John W. Lee, Wright Gartside and

other talent. A very interesting program is promised."

FROM the *Chronicle*, North Attleboro, Massachusetts, October 29th, we quote:

The service of praise given in G. A. R. hall by the Latter Day Saints Sunday evening was quite well attended. The music, under the direction of Prof. H. Broadbent assisted by Wright Gartside, organist, and an efficient corps of singers, was successfully rendered. It will probably be repeated at Plainville chapel next Sunday evening.

This praise service was duly noticed in the preceding issue of the *Chronicle*, so that it was well advertized and hence well attended. Good news from our people there.

EDITORIAL ITEMS.

HE who attempts to build up his own cause upon the defects and short comings of others, leans on a broken reed and must not complain if he falls. It is just as much out of place to make a personal war upon a supposed antagonist in defence of a principle as it is to trust to the weakness of another's cause for the strength of our own. He who spends his time and health in a public cause in a vituperative, or belittling attack upon another, wastes both, and may confidently expect to make enemies rather than friends, and to alienate the support of good men from him. The epithets, "fool," "knave," "liar," "scoundrel" and their kind spoken or written are neither kind, courteous, nor argumentative; and betray weakness, possibly malice; whoever indulges in them is not wise. Latter Day Saints of all people under the sun should avoid them.

Bro. E. E. Wheeler, of Olivet, Dakota, was to have a debate with Elder Allyn, probably to last five sessions. Bro. Wheeler affirms, "That the church of which I, E. E. Wheeler, am a member, is identical with the church established by Christ and the apostles."

Bro. J. J. Cornish, Reed City, Michigan, has a few hundreds of his Synopsis, which he now offers to sell at \$1.25, single copy; three books for \$3, or six books for \$6.

Bro. M. R. Scott wrote that he and Bro. James M. Scott had been laboring in the vicinity of Hall's Ridge, Indiana.

Bro. J. A. Currie, Jr., writes from Stockdale, Texas, that the late conference of the Western Texas district was a time of rejoicing to all assembled. Four were baptized, the gifts of the Spirit were abundantly enjoyed and the interest was such that the meetings were protracted seven days after the conference. Bro. Currie had been challenged to discuss with a Christadelphian.

Do not send for "Joseph the Seer" at present, for this office has none on sale. It is probable the book will be thoroughly revised and rearranged at an early time; if so due notice will be given.

Bro. E. Day Bennett wrote from Santa Clara, Dakota, October 30th, as follows: "I had the pleasure of leading another precious soul down into the water last

Sunday. The work moves on slowly but surely."

The associate editor, W. W. Blair, returned the 6th instant from a five weeks' tour in western Iowa and eastern Nebraska and reports the church in those quarters in prosperous condition.

Bro. Mark Foxwell of Valentine, Cherry county, Nebraska, in a late letter writes: "Nobody comes this way to preach for us." We insert for the information of the elders in that field some of whom may be able to labor there.

QUESTIONS AND ANSWERS.

Ques.—Is it right for a priest to visit the house of each member according to his office and calling, in the branch in which he is a member without the voice of the branch?

Ans.—A priest in a branch is not required to make official visits among the members unless he has been regularly elected priest of the branch, for it is written that "all things shall be done by common consent." It is fair to presume that a branch will so elect any priest of their number if they desire his services; otherwise he should labor in harmony with the branch officers as called upon, seeking to build it up, and also endeavoring to preach the gospel in his own neighborhood as circumstances and wisdom permit.

Q.—Is it right for a branch to ordain a teacher when there are two in the branch already, with twenty or twenty-five members?

A.—Yes, under certain circumstances—wisdom should direct. If the present teachers of the branch are incapacitated by old age or other causes preventing them from performing their duties, and there is necessity for another being ordained, he should be so ordained; provided, however, that he possesses the gifts and callings of that office. In other words, if he is called to labor in that calling, and also possesses the gifts to fulfill it. Future and unforeseen causes may necessitate the labors of one whose present ordination may be designed to fit him for that work. Wisdom should direct in all these cases and undue caution as well as undue haste should be avoided.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"My autumn time and nature's hold
A dreamy tryst together,
And both grown old about us fold
The golden-tissued weather.
O stream of life, whose swifter flow
Is of the end forewarning,
Methinks thy sundown afterglow
Seems less of night than morning!"

CRUMBS OF COMFORT.

SHE was a mite of a woman, and her feet were no bigger than lady-slipper leaves. I could have picked her up and carried her away as readily as I could have handled a buttercup. But she taught me a lesson, my dear, which has abided with me like a song through many a night of sorrow and through many a day of gloom. We were passing through a waiting-room on our way to a train. It was a bitter cold day, and the air was lurid with blue noses, and all a-tremble with shivers.

"We will stop here just a second," said the little woman, "and warm our frozen feet."

"But we haven't time," said I.

"I always take time to catch every little crumb of comfort the Lord puts in my way," said she; "how else can I show my appreciation of His constant thought of me?"

And that was the lesson. I was young and impatient and full of expectation in that long-ago time. I looked for the good things of life in loaves rather than in crumbs, and anticipated the warmth of joy piled high within my own enclosure by cordwood measure rather than from the chance opportunity of casual fires. It had never occurred to me then that life was as full, from day to day, of winged bits of comfort as the air is full in April of returning birds, and that one had only to tarry a moment to look up and around, to discern the tender watch-care of the All-loving One.

I wonder if it might be possible to pass on this homely lesson to some other heart to-night. Some other heart that awaits the tardy coming of a great joy and a grand deliverance. That pushes a hurried way through life, always seeking comfort in full measure, pressed down and running over, and takes no note of the chance oblation and the winged offering. Does the way seem long, dear heart, and is there no gleanings left for you in all the "wide wheat plains where others drive their loaded wains?" Have the wrinkles come, and the grey hairs, and the stirless days while you have been waiting to enter upon your heritage of joy? You remind me of one walking through the land in Summer time in search of an aviary where singing birds are kept. With mind intent upon the song beyond, you take no heed of twice ten thousand larks and liquid thrushes that flit and sing about you. Or of a sick voyager across a sparkling sea, who pines for the elixir of health-giving air. His heart set upon anticipations of the future, he never stops to thank God for the pure ozone that brims his present cup. Stop waiting; call back your thoughts from the future, whither they have outrun you like fleet hounds that break the leash. Come back to the present and accept what it offers. Here is a day flashed like a diamond on the strand of time. It is yours. The king himself has no surer claim upon it than you, even though your elbows are out of doors and yours dinner a crust. It is yours to make or to mar, to hold or to fling away, to set within your crown or to play "head or tails" with, in the devil's company.

Yonder goes a funeral. Somebody is about to lay a baby in the ground, as the gardener plants a seed, that the seed may become a blossom. Is it yours? Not so. Yonder romps your household idol, the rose of health on cheek and lip, the sunshine of Paradise yet lingering in her hair. Is it not something to be thankful for that she is left? Do you dare despond when death carries in unseen lands and leaves your white rose upon the spray of life?

Across the street shambles a cripple. How about your legs? Straight, and strong and sound. Then get out with your whimpering because you can't be rich, but are forced to take your fortune in crumbs. A friend gave you a white hyacinth a moment ago, and you have pinned it in your breast, and passing up the street you lament the poverty that keeps you at home from Florida.

Why, my dear, not all the iron chains that ever were forged and cabled can keep a man away from Florida if Florida is in his heart. The scent of an orange will take him there, the laugh of a May morning, the gold on a butterfly's wing, or the sunshine imprisoned in a daffodil's cup will transport him there by a road on which no gruff conductor ever gathers up the season tickets, and from which no miserable malcontents of engineers and firemen ever go off on a strike. Imagination is better than riches if one can not have both. I would rather be the little Marchioness brewing the inspiring cup for Dick Swivelei out of lemon-peel and water than be a king drinking ambrosia out of a golden goblet if the draught signified no more to me than a mere thirst-assuager. The gods drop nectar in the cup we quaff from day to day, if we drink with a contented heart and an eager hope.

Go to, then, with your lamentations and your complaints. Take your comfort in crumbs—yes, even in fine dust pollen—if it comes that way. As you traverse the land that lies between the eastern and the western seas of mortal life, you will find a great many more birds than wolves, a great many more hand-breadth streams than bridgeless torrents, a great many more blessings than curses on the way. It is as we take it that we make it. Joy may accost us sometimes as the pisan did Simple Simon, and demand an equivalent for its wares, but more often joy awaits us when we least expect it, and presses lavish gifts upon us by methods we are too blind to notice and too deaf to understand.—*SeL*

SPECIAL REQUESTS FOR PRAYER.

Special requests for prayer are made in behalf of Bro. B. Bowman, who is sorely afflicted; for Sr. Emma Zumalt, and also for Sr. Spring who is both aged and afflicted. Let these requests receive attention the first meeting after reaching you.

HUBBARD, Ohio, Oct. 15th.

Dear Sister Frances:—I receive so much strength and encouragement in reading the Mother's Letters, that I should like them also to know how we are growing in grace and in the knowledge of our Lord and Savior Jesus Christ. Our branch has been blessed lately. There has been such a sweet holy influence that all our members have been greatly blessed and strengthened; for the Lord by his Spirit has promised to bless us and to increase our numbers if we remain faithful. Our branch has been increased, and some are "almost persuaded." Our elder, D. M. Strachan, has been greatly assisted by the able efforts of Bro. W. H. Garrett, of Greenville, Pa. All have received strength and been edified. Yesterday, after walking to Sharon, Pennsylvania, a distance of eight miles, four of us had the pleasure of meeting Bro. Garrett and his wife. And dear sisters, it was worth the toil, for we enjoyed a grand meeting. There was the same sweet holy influence which has marked our meetings of late. We have looked and prayed anxiously for weeks for Bro. Brown to come to this place; and we have the promise that he will be with us as soon as he can get around. I feel that if there were some preaching done here, many might be made to rejoice in the knowledge of this—the pure gospel of our Lord and Savior. Many are investigating. I do what I can in a

humble way to let my light shine, in lending the Voice of Warning and tracts.

Dear mothers and sisters in Zion, I feel that I can not close without saying a word of encouragement to the Prayer League. I am alone here, but I have observed the hour, from two till three; and I can truly say that I have been blessed, and have felt that it is pleasing to the Lord. I have felt the power of the Spirit many times when alone, and I would say to the lonely sisters, Take courage; press steadily forward, and our heavenly Father will bless our efforts, and keep us united in the one faith.

Your sister,
FANNIE E. RICHARDSON.

NOANK, Conn., Oct. 7th.

Dear Sisters:—While reading the letters of the Home Column this morning, my heart was filled with praise and thanksgiving to God for his goodness to me, and that I was ever brought to see the light of this latter day gospel. I thought if others can so inspire my heart, is there not something that I can say that will help some one who is struggling amid the trials and persecution which children of God have always had to pass through.

I am away from the Saints except my daughter, and not allowed to be baptized or have the elders visit us. The way seems hedged up for the truth of the gospel in this place, yet we have the promise that if we are faithful the Lord in his own time will remove all obstacles, for I believe that he is not going to keep his hungry children fed upon husks, when there is bread enough and to spare; and that he is more willing to give than we are to ask. My life has been one of many trials; and I have sometimes felt cast down, yet not forsaken, for he is my "strong tower," and I seem to hear him say, "Wait a little longer, and have patience, my child, and all will be well; for I will go with thee, and will give the grace for every trial."

Let us be faithful, dear sisters, knowing that we shall come off more than conqueror through Him who gave his life for us.

Ever praying for the spread of the truth, I am your sister in the one faith,

MRS. F. E. MERRITT.

CLARKSDALE, Mo., October 14th.

Dear Editor and Sisters of the Home Column:—Although I have not visited you of late, yet I have been greatly cheered by your presence in my home. The comforting words, the precious lessons, the "soul cheering" testimonies, and your counsel and advice are highly appreciated by me. I still feel thankful to the giver of all good, that he is so mindful of his children; that we have the pleasure of communicating our thoughts to each other, reasoning together in love; and through the influence of the Spirit of God, imparting words of cheer, comfort and wisdom to each other. Through the means of the Prayer League, we can at the same hour dedicate our souls to God in earnest prayer, that he will bless his church, imploring his special blessing to rest upon his people, that souls may be brought to repentance and the good work go on. The testimony I have received while observing the time set apart for reading the memory texts, and praying in accordance with the subjects as they have been given us by our sister is: "The Lord

is well pleased with our offering, and will answer our prayers by bringing to pass much good." I have felt the power of the Spirit greatly each time during the prayer, and am satisfied this is an effort in the right direction, and that through this earnest prayer service, much good can be attained. I think that where the sisters in different branches organize and hold weekly meetings, the good can hardly be estimated that could be accomplished. Let us go on in this good work, sisters, and see to it that we do our part and God will bless us. In my opinion there never was a time when we needed to pray more or more earnestly. Our children never needed our united prayers more than they do now. The work demands that we should labor in our calling and sphere. Then let us labor earnestly together, in a grand united effort, for the present and future good, and final triumph of the church, to the honor and glory of God.

I must now bid you good-bye, asking you to come and visit me again, and hoping that many others may come, that we all may, as a band of sisters, become intimately acquainted.

Your sister in the hope of eternal life,
MARGARET J. HEAD.

Australia.

Dear Sister Frances:—The words of the Apostle Paul in eighth of Romans, "There is therefore now no condemnation to them who are in Christ Jesus who walk not after the flesh but after the Spirit," often come to my mind. It is a question of much importance too, for Paul in his epistle to the Galatians also says: "For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." And as I for a moment consider, the conviction forces itself upon me. How far short I come of walking after the Spirit. Too often, I fear, my mind is taken up with worldly affairs, thereby hindering my steps; and for the time I am quite forgetful of the Savior's words that where our treasure is there will our heart be also. Yes, let us walk after the Spirit. And what are the fruits? Praying and fasting our minds to engage in high, lofty, and generous thought. That, too, reminds me how clearly Paul understood human nature, for in defining charity he says, "Thinketh no evil." Oh, how far short of this many of us come! It is the want of that charity which causes us so often to put stumbling blocks in our own way. Here it is we so often err, and bring ourselves under condemnation. In looking around us at the faults of others, we too often forget our own failings, and do not realize that we are not doing as well as we might. Frequently it has come to my mind how grievous it is to the great, loving and sympathizing heart of Jesus when those of his chosen people are fault-finding and unloving one toward the other. Each one of us too can shed our influence around. And, sisters, what shall our influence be like? Shall we not try to help one another to greater perfection, thereby cultivating the Spirit of the Master, and keeping ourselves from condemnation.

SR. ISABELL.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Correspondence.

INDEPENDENCE, MO., Nov. 1st.

Bro. Joseph:—After five months of labor in Northern Minnesota, I am home once more. While there I baptized nine, and left many investigating the latter day glory. Twenty-two were baptized in Minnesota this past summer. Seven families of the Saints have just arrived from Northern Minnesota. They are talking of buying farms. They will stay here until a purchase is made. Others will leave soon for this country. The children of God are gathering. Among the number from Minnesota are brother Buckley Anderson, and sons, who were at Far West in the days of trouble and sorrow. He was one of the men that worked on the temple at Nauvoo; and he is always ready to converse with any one on those troublesome times; and being used to the hammer, he'll hit the nail every time.

On Saturday, October 20th, I was sent for by Bro. A. White, to go to Holden, and occupy with him over Sunday. I did so, and on Monday I baptized four. The work is gaining ground in that place.

Last Sunday I was at Rich Hill, where I preached forty-five sermons last winter. Bro. S. S. Black met me at the depot. He and Sr. Black are happy in the arrival of twin boys, whom we blessed on Sunday, naming them Joseph and Hyrum. Bro. Emsley Curtis and Abner Lloyd were with me on Sunday. They are preaching also, and have more calls than they are able to fill. I shall leave for Northern, Illinois soon after election, for the winter.

Yours truly,
J. C. FOSS.

LEOPOLD, Victoria, Australia,
September 25th.

Pres Joseph Smith:—Threats of rotten eggs at one meeting here, and they actually scattered the cayenne pepper where I stood. I discovered it, and prayed to God that it might have no effect; I did not sneeze once. Since then the attendance has been better, and the interest seems almost intense. I never had better liberty than here in the Colonies. One night at Wallsend, New South Wales, while preaching on the street, a woman of the Salvation Army interrupted, after which the Spirit took such complete control that for a time I did not seem to make an effort myself. Then it was that I felt the truthfulness of the Spirit being like a two-edged sword.

O, when will we get more help? We need at least four more elders now; two for New Zealand and two for these Colonies. Bro. Neeby and I should employ the three years in one of these Colonies which is two thirds the size of the United States, and after Bro. Smith leaves, only two of us! This is a most inviting field and would sustain at least as many as six laborers. I feel that Heman Smith and Bro. McDowell are both called to this field. If you can, send at least two next spring. The Utah people are making inroads in New Zealand. Why can't we?

Bro. Trembath and I spent two and a half

days last week giving out tracts and notice of our meetings; also talking to the people as we thus visited from house to house. Much prejudice was thus removed and I believe we have been blessed accordingly. Brn. Butterworth and Craig did the same in the other part of the district. We have not yet visited Hastings and Queens Ferry but I do not believe in running away from a place where the interest is good simply to gratify our desire to see the Saints. We have been here over a fortnight now, and will stay at least another week. We have two halls engaged.

The climate so far has been remarkably fine, and we had no trouble in getting used to it; are in good health, though in spirit often saddened when contemplating the magnitude of the work, and the inability of ourselves. In bonds,

J. W. WIGHT,
Hastings, Victoria.

LOS ANGELES, Cal., Oct. 30th.

Bro. Joseph:—We had a glorious time at our conference held at Santa Anna on the 19th. The spirit of unity and love prevailed during the deliberations. The Saints were encouraged and blessed by the Spirit of God which was like a fire burning within us. Bro. J. R. Badham is much afflicted with throat trouble. I trust that the Saints everywhere will join with us in praying for his recovery, because we need him in the branch. In gospel bonds,

J. MORRIS.

ELDORADO SPRINGS, Oct. 28th.

Bro. Joseph:—I have been in this and Vernon county about three weeks. The sympathy of the people is with us; we have invitations to preach everywhere we go. Bro. E. Curtis has been with me for one week. I have preached every night since he left me, and one week before that he came to me. He is to have a discussion with one F. Smith, of the Christian Church, to come off the 11th of December. Points to be discussed:—"Resolved that the Christian Church is in harmony with the New Testament Scriptures, and occupies apostolic grounds." F. Smith affirms; E. Curtis denies. Vice versa: "The Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the New Testament Scriptures and occupies apostolic grounds." Time to be divided as follows: Whole length of time to be five nights; first four nights to be devoted to producing evidence; fifth night to summary, time to be equally divided.

Elder F. Smith is to produce a certificate from the elders of his church, certifying that they will sustain him as their representative in the discussion.

Prospects are good for a large ingathering soon as this discussion is ended. I would be very glad indeed if I could stay in the field all winter. The people are good and kind to us. Most of them are well to do farmers and anxious to hear more of the Scriptures, as we teach them.

I am now preaching at Coal Hill School House and stopping at Bro. Chas. Schroder's. Expect to go from here to Cedar Springs if Bro. I. N. White does not direct me elsewhere. I spoke yesterday forenoon at Vanderburg School House, and here at Coal Hill at night. I left home the 9th of October for Clinton; and from there went to Virgil, Vernon county, and from

thence home. My post office address will be at Eldorado Springs until further notice.

Elder Scott of the Christian Church that I wrote you of, who challenged me has backed out and told some of his congregation that he was satisfied that he could not dislodge me from my position, and he left for quarters unknown to them. Opposition is vanishing fast. My faith and hope are daily becoming stronger and brighter.

Yours in the certainty of a triumph for the church,
CLARENCE ST. CLAIR.

CASSEL CREEK, Dakotah, Oct. 10th.

Bro. David Dancea:—I am much delighted while reading the sacred pages of the *Herald* to find such a large ingathering into the Church. It affords me great comfort to know that God's work is onward. I am alone here in the Black Hills, though my faith and hope are firm in this work. I have been doing some fireside preaching and two men say that they are convinced and will come into the church as soon as they have a chance. May God bless all the Saints is the prayer of your brother in the one faith,

JOHN A. TAYLOR.

FIVE LAKES, Michigan, Oct. 15th.

Bro. Joseph:—Our conference is over and it was the *largest* and *best* we ever had in this district. Every one felt blessed and encouraged. I felt so glad that I could hardly hold myself within bounds when I got aboard the train and found forty of my brethren going to the conference. Some had gone before and some came after and others went by team &c. We had a grand time, not a jar or contention.

The brethren in Five Lakes have commenced to build a church, stone foundation, sided up and shingled and ready for lath and plaster. Elders Barr, Phelps, Delong, Carpenter, Davis, Baily and Hugill with myself were in attendance; also Bro. A. McKinzie of Ontario. We all felt encouraged and strengthened to labor on. About seventy three have been added by baptism since the last conference (four months).

J. J. CORNISH.

NORTH HENDERSON, Ill., Nov. 6th.

Bro. W. W. Blair:—I visited my children in Fremont, Nebraska, last month, and while there I visited the Fremont branch and attended their meetings and found some noble hearted Saints striving to do the Master's will. I trust they may be blest with the choicest of heavens blessings. Coming east-ward from Omaha I stopped at Burlington Junction, Missouri, and at Mineral Springs visited my brother, Dr. Black. He keeps a hotel and health institute combined. I saw many lame and crippled rheumatic people there, some could not walk without help. The Doctor told me that those who had not been drugged very long soon found relief by drinking and bathing in the mineral water, the use of electricity and proper food. He has facilities for giving all kinds of baths. My brother Richard Black lives within three miles of the Springs. I had not met these boys in ten years—not since I came into the Church. I talked to them of our faith and doctrine as best I could. They did not oppose me in any thing, but seemed rather favorable. They could hardly be any other way, for our father was an old time Saint, and an Elder in the Church.

But these boys never heard a sermon on our faith. I told them I would try and send them an Elder to preach the gospel to them—such as they never heard; and as we have no Elder near there, I feel obliged to write to the *Herald*, hoping and praying that this may meet the notice of some Elder who may be passing through near the Springs. A hack runs between the Springs and the Junction.

Dr. Black is a whole souled man, liberal and kind, making all feel at home. Brethren please call there when convenient.

Your sister,
ISABEL GLASS.

NOTTINGHAM, Pa., Oct. 29th.

Bro. Joseph:—We are few in number but I hope others will soon be added. It is two years since my husband and I came into this church and nine have come in since. We meet the first Sunday in every month; Bro. Joseph A. Stewart, of Philadelphia preaching for us. He is well liked by the people. They say they can find no fault with his speaking, for it is true, and takes the Bible to prove all things. He has a full house, the best of order, and they pay good attention to him. He always has a pleasant word for every one. May God bless Bro. Joseph for the love and kindness he has shown to this little flock. His coming is looked to as a great joy to us.

Your sister in Christ,
SUE J. NELSON.

BOSTON, Mass., November 1st.

Dear Saints:—When I read the letters in the *Herald* my heart often rejoices, and tears fill my eyes to think that God has been so merciful and made me a member of your society, where I know He is the chief leader. O, how good it is to know that our loving Father is our friend and leader; our dear Redeemer, Jesus Christ; our Life, Light and Way. O, that we may continue to walk in the way He has planned out for us! My heart swells with gratitude to such a kind Father. The thought often entered my mind, I wish I could write a letter too, but I thought to myself, how can I, as a foreigner and stranger, who don't understand this language perfectly, write? A voice told me to try; but I feared and never made any effort until I read a brother's humble challenge in the *Herald* for assistance in the work of God. It grieved my very soul to think that this precious gospel should meet adversity for want of means to sustain the laborer in the Lord's vineyard. I determined, though a poor widow who has to work for her living, to give one week's wages, five dollars, as a humble offering to speed this glorious work. It is worth making sacrifices for and I wish it was fifty times the amount. But how can I say that I am poor when I think that Jesus my Redeemer had not where to rest his head? It seems ungrateful. But I am not so, I have received so many blessings from my dear Father in the five years I have been in the fold, and all through my life, so that I wish I could stand before the whole world and tell what a precious pearl I have found so far from my home. O, how my heart swells with gratitude! May I ever be faithful and trust in Him who doeth all things well.

I want to say if this should happen to be read by some of my country people who perhaps remember me, how happy I should be to hear from them, and bear my testimony to the truth. I was

born in Frederikssund, Denmark. My maiden name was Theresa Steiner; my husband's name Frederik Bjerregaard who died in 1870. Here, in America, people pronounce it Bauregard.

Your sister,

HERESA BJERREGAARD.

COAL CREEK, Colo., Nov. 3d.

Dear Herald:—If practicable to crowd it in by the seventeenth, please say to my fellow-laborer, Bro. W. M. Rumel, to participate in the two days' meeting at Omaha, would afford me pleasure, but demands on the outskirts of my missionary field though prospects for success may not be dazzling must receive attention; hence the impracticability of participating.

Frequent gathering with tried friends and often lingering within home's shadow, is desirable, but some body in the moral vineyard must forego or sacrifice this pleasure. I held fourteen meetings at Sterling, Colorado; three added. Made brief visits at Denver and Hutchinson and struck this point on the 27th ultimo. Have held six meetings and was crowded out of one appointment by a political gathering.

Please say to the brethren at Yuma, Colorado, that I have not forgotten their cry. Let them help themselves all they can; and to the Saints of the Snow-flake branch in Kearney county, Nebraska: Keep the old flag fluttering in the breeze, making calculations to strike a blow at Minden if possible early in the spring or before. If your neighbors refuse to participate with you in the gospel feast, see that you diligently strive to keep yourselves alive in peace and gospel unity. Let present duties always be your aim; God will take care of results. Fear God with a filial fear and know no other fear.

The moral atmosphere of Colorado is tainted with skepticism, infidelity, intemperance through alcoholic drinks, and a drunkenness and staggering, not with wine, or strong drink; with no signs of prohibition, especially not for the latter, so that the courage of a Paul, the faith and patience of a Stephen, the moderation of a James to reach the two's of families and one's cities is needed.

JAMES CAFFALL.

KANSAS CITY, Mo., Oct. 31st.

Pres. Joseph Smith:—After my work in the Dekalb County Court was over, attended a set debate between Bro. Wm. Bozarth and an independent anti-baptist man by the name of Rowser, on the question: "Was water baptism ever intended for the Gentiles." Mr. Rowser affirming the question in a negative form that it was not. I was not present the first or last evening, but saw and heard enough to know that our William won that battle in a fair, manly fight, using no weapons but those rightly wielded in the spiritual warfare.

Bro. John T. Kinneman was present and held the lines as moderator with true dignity and exactness. In the German and Pleasant Grove Churches, held a number of meetings. Bro. Henry Hindirks is very low from disease which the doctor pronounces the creeping paralysis and there are little hopes of his recovery. At St. Joseph found Bro. J. H. Merriam quite sick and advised of the physician to arrange his matters, but I thought he ought to pull through without great trouble. On Sunday evening at the suggestion of Bro. Luff, attended the "Saints Mite,"

at Independence, held at the home of Bro. and Sr. Hayward—there were many rooms full of live cheerful Saints, and here the hours passed pleasantly and swiftly as the young and aged improved the hours in happy song, recitations and readings. Many of the selections were well rendered. The accident to Bro. McCallum marred the enjoyment of course; the Saints greatly sympathizing with him in the affliction. Bro. Pitt had been also so unlucky as to lose his house and greater part of contents in fire, but had full courage, as do also Bro. McCallum and his wife under their trial. I was glad to see continued evidences of improvement and good feeling among the Saints. Under the direction of Bro. and Sr. John A. Robinson, I was also enabled to attend the Kansas City Exposition and listen to the music of the Gilmore Band. Here, instead of being a stranger as at Cincinnati, in most every department I found the cheerful faces of Latter Day Saints who were ever ready to pass a pleasant greeting. This shows a grand good change within ten years.

The new church is going on slowly but the work is well and solidly built, and it is hoped to finish the walls and enclose it before winter; but the treasury is low and the committee must pause or get help. In the meantime they meet in the old church lacking room.

E. L. KELLEY.

HASTINGS, Victoria, Australia,

September 30th.

Dear Herald:—When I sit down and take a view of the things which surround me on every hand it makes my heart rejoice in that I have been led to see my position and realize the fact that I am dependant upon the all-wise Creator for all things that I receive daily at his hands, and especially the things that I most need. And one is that His Spirit which he has kindly bestowed on me to determine which is the spirit of Christ and which is the false spirit, as I have been led to see that there are many spirits that are going about claiming that they are sent of God to preach his word and save the people, contrary to the teachings of Christ and his disciples. And when I hear men get up and say, "I am saved through the blood which Christ shed for me," and deny that baptism is needful I wonder that they are not afraid, knowing what is written in the Word for man's salvation. And these are they that take delight in persecuting and making mockery of the Saints of the Most High God. If they were of Christ they would do his work and be in line with the word, and we would all be one. There is no doubt about that, for I believe there is not another people that take more delight in serving Christ and keeping his commandments than the Latter Day Saints. I rejoice in this work, because I know by the spirit which I have received since I obeyed the gospel in its fullness and in its purity that it is God's work; and I pray that God may always guide me and keep me in the path that leadeth unto that home which he is preparing for all that desire to do right and walk in the path of duty and keep the commandments of God, that they with us may learn their duty and do it so they may have His Spirit to lead them into all truth.

When I read the *Herald*, especially the letters, it gives me great encouragement in the work and I have a greater desire to do right as I see that so

many are trying to do so and asking for the prayers of the Saints to uphold them in the arms of faith. Although we are far apart and unacquainted with each other yet it seems to me that we know one another by spiritual things, or by the Spirit of Christ, as it is His Spirit which operates the whole body by which we know one another. I pray that all Saints may have His Spirit that when we shall be gathered home that we shall then know each other and give all the praise unto him who hath loved us and hath kept us by the power of His Spirit even unto the end of time. I ask an interest in the prayers of all Saints as I am young in the faith and have a desire to do right at all times, that I may meet with the Saints in the kingdom hereafter, is the prayer of your brother.

In gospel bonds,

EVAN JONES, JR.

MOUNT SIDNEY, Va., Nov. 3d.

Dear Herald:—I left home about the 26th of September and went to Cabel county, West Virginia, in the vicinity of Milton, where I preached five times. I had several calls to go to new places in that and adjoining county which I could not attend to owing to the instructions of Bro. G. T. Griffiths, apostle in charge, desiring me to hasten on to this state. So on the evening of the fourth of October I took the east bound train for Staunton, Virginia, where after a long tiresome night's ride I arrived next morning and was met by Bro. Cleveland and conveyed to his home; and on Saturday night and Sunday I spoke in a school-house to fair sized congregations. There I was met by sister Frances Moneymaker who came thirteen miles to convey me to her home to see her mother who was badly afflicted. She is now much better. On Monday arrangements were made for me to begin a series of meetings in Liberty Hall where on Monday night I met a large crowd of very orderly, close listeners. I held seven meetings with full houses with one exception. They were the most orderly and quiet congregations that I have met. From there I was conveyed to Dayton, Rockingham county, the home of Bro. Benjamin Bowman and his son Noah, where I was cared for by them and their noble wives who are not members of the church; but I have reason to believe that they will soon be. I spoke there and in the vicinity seven times; not so much interest there. Bro. Benjamin Bowman is badly afflicted; Saints please remember him. Last Saturday I was brought back here where on Saturday night I found Liberty Hall packed, so I held six more meetings there with good interest throughout, and have baptized three, all heads of families, and others are very near. The way is opening up and calls are coming in for preaching in other parts, but for a while the people seemed rather shy. Some of them were deceived by the Brighamites at one time and it has been quite a hindrance. I am satisfied that it will take a continuous and untiring effort to establish the work here; and if it could be so, an elder ought to locate here for two or three years. I am looking for Bro. Griffiths soon and will confer with him. There are many religions here and some of them are pretty well established, among which are the Dunkards. There are also Methodists, United Brethren, Presbyterians, Lutherans, Baptists, Christians, Thurmanites, Mennonites, and there may be

other ites. It is not worth while for us to come here and stay a few months and then leave. If we expect to establish the truth here we will have to stay. There is a Brighamite district fifty miles from here, but I learn there is no public conveyance near them. Was in hopes that I would get among them this winter but it is rather doubtful. This is a good country and the people are very industrious and hospitable and are friendly when they learn that a Latter Day Saint elder is not dangerous. So, all things considered, the prospect is rather encouraging and I feel hopeful. The Saints here are all earnest in the work, though there are only seven in the state that I know of. I feel a great desire to see this great work move along, and have confidence in its final success. I have had liberty given to speak the word sometimes with power; to God be the praise. I desire to be remembered by the faithful. In hope of eternal life,

JAMES MOLER.

SOUTH RAWDON, Nova Scotia,
October 26th.

Bro. Smith:—The work is looking up some here now; Saints feel strengthened. Our chapel is almost complete. Baptized two, man and his wife, at Hansport, last Tuesday, the fruits of Bro. Davison's labors. Preached five discourses and passed on to Hillsdale, and preached to a few Wednesday eve; and left an appointment to return in a fortnight. I feel some encouraged.

In bonds yours,

A. H. PARSONS.

SAN FRANCISCO, Cal., Nov. 1st.

Dear Herald:—Some two weeks ago while crossing the ferry I had the pleasure of meeting some elders from Utah who were on their way to New Zealand, their objective point for missionary labors. After being introduced to them our conversation drifted onto religious matters, and among other things I told them of a sermon delivered by Elder H. P. Brown showing the difference between the Reorganized Church and the Utah Church, and that one of their elders being present and feeling that his church had been somewhat misrepresented arose and asked permission to reply to the remarks the following Sunday night; that our branch, on motion, gave him our hall and time, also a good, full attendance that he might have a fair opportunity to defend himself and his church; and that the differences were touched upon by Bro. Brown peacefully and pleasantly. I was somewhat surprised to have the young elder—a man twenty-five or thirty years of age, born and raised in Utah, and I think in Salt Lake City—turn to me and ask, "What are the differences between the two churches?" His attention was then drawn away and I had no chance to inform him, but I thought that some of our Utah friends needed enlightening.

Some months ago I met two young men, members of the Utah Church, both born and raised in Salt Lake City, and both about twenty years old. We became quite friendly and familiar, and occasionally discussed religion in a pleasant manner. One day we were speaking of polygamy, when one of them, a school teacher in Utah, said, "You believe so much in Joseph Smith, I don't see why you oppose polygamy

when he was in it." I replied, "Our church don't accept the claim that he was in it; and if he was, we believe he was in sin. But we don't believe he was in it." "Why," said he, "I never heard it questioned before." "Neither did I," said the other. I told him that for one I expected to see the day when we could prove that Joseph Smith was not in it, and that we would be able to clear him from the charge entirely. I thought, here are two more who need enlightening.

Last Sunday evening a young lady born and raised in Salt Lake City and a member of the Utah Church attended our meeting. The speaker dwelt considerably on the mission of Joseph Smith and the great latter day work. The young lady turned to the lady next to her and said in surprise, "Why! do they believe in Joseph Smith?" "Yes," was the answer. "Do they believe in the Book of Mormon?" "Yes," was the reply. "I don't see why they don't believe in polygamy then," she continued. Poor woman; she did not know that we believe in Joseph Smith and the Book of Mormon and that there is nothing in the Book of Mormon, or the writings of Joseph Smith, or any of his sermons, in favor of polygamy. I enquired her age and learned that she is twenty years of age, bright and intelligent. And I thought, here is another who needs enlightening.

Just think of it; we have had missionaries in Salt Lake City over twenty-five years setting forth the claims of the Reorganized Church, and still there are people there, over that age, who seem to know nothing at all about us. They must be either wilfully ignorant concerning us, or carelessly indifferent. Our missionaries there have my full sympathy in all their righteous teaching.

All is quiet and peaceful in our branch. We are still spreading the truth. One more baptized a week ago.

Yours in bonds,

G. S. LINCOLN.

KIRTLAND, Ohio, Nov. 3d.

Dear Herald:—On Sunday, October 28th a telegram came to Bro. W. H. Kelley from Krumroy, Ohio, stating that the daughter of Bro. Geo. Rosser (Sr. Mary Ann Humphrey) died that morning, and requesting him to come down. He being absent, I went in his stead and conducted the funeral services on Tuesday afternoon, and spoke in the Knights of Labor's Hall to an attentive audience. I found a branch organization at Krumroy, the result of the labors of Bro. G. T. Griffith, Bro. Rosser presiding priest. I enclose obituary notice.

M. B. WILLIAMS.

EUREKA, Cal., October 26th.

Bro. Joseph:—I have not been idle since I last wrote, but as yet I have not seen much of the fruits of my labors; nevertheless, I have tried to sow good seed and to carefully prepare the ground, and I shall look for the harvest in the own due time of the Lord, for I know by the testimony of the Spirit's sure witness that the seeds sown were good and they must bring forth good fruits unless choked by the bad weeds that have and are being sown around the good. I further realize that the harvest time is near at hand and that every seed that has or will be sown will be proven and that he that has sowed the

seed will also be proven thereby. I further realize that the inmost recesses of the sower's heart will be known, whether has sown to the honor and glory of God or to his own honor. And when the inmost secrets of the heart will be revealed upon the housetops, who of us sowers will be prepared to meet our own sowing with the intents and purposes of the heart at the time of sowing and the consequences, is a very important question, and should be asked and answered and put into practice here before the great revealing time comes, that shall try every man's work whether or not he has worked for his own honor and glory, which is "wood, hay and stubble," that will not stand the fire. So, brother sowers, let all prepare for that fiery trial of our works and ways.

The prejudice that exists in this part of the country bars the people from coming to hear, and there remains but one way, that is to go into houses wherever there is opportunity and sow the good seed and get a few together in private houses and do likewise. We had quite a good time at our district conference. I there met several of the old Saints who have borne the heat and burden and trials of the latter day work for many years and who are still bearing a faithful testimony to its truth by their works. This made my heart rejoice amid the many drawbacks that are to be met in the Christian's life, dispatch of business, courtesy and good will among the brethren was another evidence of improvement which was an encouraging feature of the conference. I was farther encouraged by the return of a prodigal son who has been eating husks and feeding swine for some time. But he concluded to return to his Father's house, and came to me to help him, and I went with him to those who had been injured and he, with tears of sorrow, made repairs as far as was within his power. I hope that Bro. Lowell will continue on in the good work he has again begun, and may God bless him in his endeavors to do right. I was further made glad on my arrival at Eureka to meet our good old Father Kinzey on the wharf to welcome me. He, with Mother Kinzey, have been members of the church for over forty years. They lived in Nauvoo and were well acquainted with your father. They still bear a faithful testimony that your father was a true prophet and a good man. I also greeted many others whom it was a pleasure to meet.

As I have been encouraged, so I will try to encourage others by giving my experience upon the ocean. The first time I went upon the great deep it was very tempestuous. The billows were rolling mountains high and as we went out of the Golden Gate it was fearful to look upon. Soon most of the passengers had gone to their berths sick and I began to feel very dizzy and bad, and by the help of a waiter I got to my berth. The steamer was rolling and pitching so bad that I could not kneel down, so I crawled into my berth and there I prayed to the Lord that he would take that terrible sickness from me if it was His will. Thanks be to his holy name, the sickness was gone and I got up and went out to behold one of the grandest sights I had ever seen—the mighty ocean in its wrath. I enjoyed the trip very much while sailors and others who had traveled for years were very sick. I went up and down the coast to Oregon three times more; each time praying to be delivered from

sickness and my prayers were answered. But last July I started for Eureka when the sea was not rough, but I was very sick all the way up, so sick that I fainted away and was unconscious, finding myself on the floor instead of in my berth. This was my experience from not praying, and it will last me as long as I live. I have gone down and back again on the steamers and by the prayers of my brethren and sisters and self I have not been sick, so I can testify by experience that the prayer of faith will control seasickness as well as all other kinds of diseases which I have witnessed many times.

I intend to labor in this county as long as circumstances are favorable. My address will be Eureka, Humboldt county, California. Praying and laboring for the redemption and welfare of Zion,
I am yours in gospel bonds,
A. HAWS.

KANONA, Kansas, October 5th.

Dear Bro. Stebbins:—I have just left Hill City, Graham county, where I have been holding meetings for some time past with good success. I baptized two more last Sunday, so that there are now enough to organize a very respectable branch in that place. It is a hard place,—all kinds of kickers and fault finders. Some wanted to debate, and sent away for a Campbellite to do me up. But when the champion came he got weak in the knees and went back. I expect to return after two weeks. More are very favorable and probably will soon unite with us. I have made appointments in this place for twelve nights, and prospects are very favorable. Am sure of good results. The work is beginning to open up in these parts very favorably.

G. W. SHUTE.

SHELBURG, Iowa, Oct. 27th.

Dear Herald:—There are many here who would like to hear one of our ministers, and there is a hall that I think we might get. The Adventists held their meetings there. I wish brother Roth or some other elder would come. I do what I can to spread the good work. I give my papers out to those who will read them. My little girl and myself are the only ones here of the faith, but any of the brethren coming will find a home with us.

Your sister,

LETTIE A. DUNN.

EXPULSION OF JEWS FROM RUSSIA.

The expulsion of foreign Jews continues with increased rigor on the part of the Russian authorities. From Nicolaieff 300 families have been expelled beyond the frontier during the last month. Their case is peculiarly hard, seeing that the whole of these families have been domiciled in Russia for the last twenty or thirty years. From three to eight days has been the general limit of the official notices of expulsion. In a few cases only where the Jews had extensive business connections one month's notice has been vouchsafed. A large number of foreign Jews engaged in commerce in this city have taken alarm at the summary treatment of their co-religionists at Nicolaieff, and are hurriedly winding up their business contracts. I should add that no matter how long these Jews have been domiciled in Russia on foreign passports, they are now being expelled without the option of becoming Russian subjects. According to a paper pub-

lished at Kharkoff large numbers of young Jewish women in Krementschug and in several populous centers of the Taurida have recently adopted the orthodox faith, owing to the extraordinary scarcity of marriageable Jews from emigration and other causes. The newly converted Jewesses, it is stated, readily find Russian husbands.

Original Poetry.

SYNOPSIS OF SERMON BY ELDER HEMAN C. SMITH, AT SANTA ANA, CALIFORNIA.

This world is very peculiar;
And the people peculiar too,
Some believe in Christ, the Savior;
Without Him, some say they'll get through.

Some say that angels are coming
To visit the earth once again;
Others are awfully cunning,
Saying Christ was only a man.

Some say that signs are following
Believers in this our own day;
While others say, there is nothing
To cheer the poor Saint on his way.

While people are thus speculating,
'Tis a glorious thing to know
That angels have been, and are coming
To visit the realms here below.

The knowledge that Christ is our Savior
And indeed 'is the Son of God,
Coming down from the Infinite One
Who reigns in His blessed abode.

The signs do follow believers,
We have witnessed them in our day;
That God is true to his promise,
I solemnly dare not say nay.

JOHN MORRIS.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor; writers are responsible for their own views. Contributions solicited.

THE FULNESS OF THE GOSPEL.

I BELIEVE I am led by the Spirit to write a few things concerning the fulness of the gospel for publication in the *Herald*; and surely if I am led of the Spirit of God to write, and the editors are led by the same Spirit, which I believe they are, then my thoughts will not be recorded in vain, but will come forth to the people, and if received in the same Spirit in which they are written will be productive of good.

But a great deal depends upon the Spirit in which a thing is received. Jesus said, "take heed how ye hear;" and is it not equally important that we take heed how we read? If a servant of God has a message to deliver to the people, and we let prejudice close our ears to that message, are we not under condemnation? Jesus says, "Whosoever receiveth him that I send, receiveth me;" hence we should be very careful to ascertain whether a message claiming to be from God is really genuine or not. If it is from God we are bound to receive it; if it be not of God, it justly merits our condemnation.

But how are we to tell whether a message is from God or not? "To the law and to the testimony; if they speak not according to this word [the word of God] it is because there is no light in them."

So we invite friendly criticism on what we are about to write, not in a spirit of unbelief or prejudice, but with a disposition to "prove all things and hold fast to that which is good."

Unfortunately there are some, even among the Saints, who have imbibed the idea that "the principles of the doctrine of Christ," as set forth in Hebrews 6: 1, 2, includes the "fulness" of the gospel. If that is true, why does Paul speak of something in addition to them? When we speak of a number of things which include all of their kind and then speak of something else in addition to them, we must necessarily conclude that the thing last spoken of belongs to another class of objects; so when Paul speaks of "repentance from dead works; of faith toward God; of the doctrine of baptism, and of the laying on of hands, and of the resurrection of the dead, and of eternal judgment;" and then speaks of perfection as something in addition to or beyond all these, we must of necessity conclude that either the things first mentioned do not include all the doctrine (or gospel) of Christ, or that perfection is something to be attained outside and independent of that gospel or doctrine. But this same writer (Paul) tells us in this same epistle and in the very next chapter, (Hebrews 7: 11), "for the law made nothing perfect, but the bringing in of a better hope did." No Bible scholar will hesitate for a moment in deciding that this better hope is the hope contained in the gospel. Perfection then, sought in vain under the Levitical priesthood, Paul declares to be attainable under the gospel. He thus links the [first] principles of the doctrine of Christ, mentioned in the text under consideration, with their natural and ultimate conclusion, that is, the doctrine of perfection; thus showing that the principles mentioned do not include the fulness, but only a part of the gospel of Christ. While this is evidently true of the "first principles" of the gospel, it is just as evident that perfection must necessarily include the fulness of the gospel, for that can not be perfect of which any part is lacking, hence we see that to preach the fulness of the gospel we must preach perfection.

But how are we to preach perfection? It will not do to preach it as something unattainable, as a certain elder of our acquaintance did not long ago. To preach perfection in that way is to preach imperfection. What does Paul say in regard to the doctrine of perfection? He plainly says: "Let us go on unto perfection." He does not say, Let us go on toward perfection, or let us strive to be perfect; but in plain, unequivocal language, he says: "Let us go on unto perfection." Now suppose one of the Saints should start for Zion, as many have and should go on to (or unto) Zion, where would they be when they had fulfilled these conditions? You will say at once, they would be at Zion. Well, then, let me ask you, where would any one be who had complied with Hebrews 6: 1? Your answer to be consistent, must be, "they would be at perfection; not near it, not struggling toward it, but

there. Now if this be not the fulness of the gospel, pray what does that fulness consist of? Gospel, means good tidings, good tidings of salvation; and surely tidings of a complete or full salvation is the fulness of that gospel or good tidings.

But some may doubt the possibility of attaining to perfection in this life. To such I would say that Paul claimed to be perfect in at least one degree and was seeking the highest. See Phillipians 3: 13, 14, 15.

David said, "Preserve my soul for I am holy." (Psalms 86: 2). And Christ will present the church to himself "a glorious church, not having spot or wrinkle or any such thing." Now is the time to prepare for that presentation. The longer we put off the preparation the longer will the presentation be put off, for Christ will not receive the Bride or Church until she is fully prepared to meet Him. O, that all could realize the responsibility resting upon us individually to prepare to meet our God, for he will not come until we as a church, are ready to meet him! The remedy has been provided by which all the stains of sin may be removed, and it is the blood of Christ. "If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son, cleanseth us from all sin."

Brethren, is not this the fulness of the gospel? O, I pray you, search the Scriptures and learn "whether these things be so." Do not treat this message lightly, for I believe God has dictated it by his Holy Spirit. And may that Spirit accompany it, and may it be blessed to the salvation of souls, for Jesus' sake, Amen.
A. J. DENNIS.

WHY WE WEEP.

Our Savior understood our natures perfectly when he said "Blessed are they that mourn, for they shall be comforted." What greater blessing could he have provided than that those who mourn should be comforted. Jesus himself wept tears of sorrow at the grave of Lazarus, and tears of pity over Jerusalem.

"No tears was Jesus weeping
For his own pain,
But for the guilty city,
They fell like rain."

We all weep at the death of our loved ones. We shed tears of disappointment, and tears of repentance for our sins that we may find forgiveness; for there is nothing else in this world so sweet as to feel and know that we are forgiven. Let our tears of shame be few.

I often shed tears over the imperfect works I have done; but I know this is all wrong and very foolish; for if we do the best we can, no one can do better; even the "Angels can do no better" than to do the best they can. But if we can correct our faults and improve our works we should do so at once instead of grieving over them.

We should weep with those that weep and rejoice with them that do rejoice; but we should not take trouble too much to heart, and never give up to despair, for Despair is not one of the Christian graces. I think

it is right for us to weep and mourn; but we may not weep at improper times. A very wise man once said, "There is a time to weep."

MRS. O. C. MERRIL.

WHEN DID CHRIST PREACH?

In the *Herald* of October 6th is an article by Bro. J. A. McIntosh wherein he differs from views expressed by us in a September *Herald*, page 566. As we believe now as we did then we propose to examine the position taken by the brother and see how it affects the conclusion arrived at in said article, namely, that Christ did not preach to the spirits in prison while his body lay in the tomb. Bro. McIntosh starts out to prove that Jesus preached to the spirits in prison before he was resurrected by giving a garbled quotation from 1 Peter 3: 18, 19. But in order to settle this question we quote these verses entire from the Inspired Translation: "For Christ also once suffered for sins, the just for the unjust, being put to death in the flesh, but quickened by the Spirit, that he might bring us to God, for which cause also, he went and preached to the spirits in prison."

It will be seen at once by this inspired rendering of Peter, that Christ had first to be quickened before he could bring us to God, for which cause (to bring these spirits to God) he went and preached to them in prison. Samuel the Lamanite testifies to the same effect, that Jesus had first to be resurrected before he could bring mankind back into the presence of the Lord. (Book of Mormon, Helaman, chapter five). It will be seen that Peter says that he went to prison for that cause and not by that spirit that raised his body as the brother would have us believe.

The point that the brother wishes to make in regard to the present tense in the expression, "he went" is not conclusive, as the language of inspiration often speaks in the present tense of events still in the future, as Isaiah's prophecy of Christ, (Isa. 9: 6). "Unto us a child is born, unto us a son is given." The brother now refutes the idea that Christ went on that mission during the forty days after his resurrection. As we did not affirm this idea, we escape the judgment the brother stands ready to pronounce of having no light in us. (Isaiah 8: 20). We come now to the brother's startling discovery that Jesus was not put to death on Friday but on Thursday. He says (but gives us no authority for the statement) that a wrong rendering is given to Matthew, twenty-seventh chapter and sixty-second verse, and gives as his reason for so believing that the Priests and Pharisees would not break the Sabbath by going to Pilate on a social or state question; for, according to their law, questions of punishment, death, etc., were not executed on the Sabbath day. But the record shows that they did not go to Pilate on questions of guilt, punishment or death; but to get a guard to protect the body of Jesus from being stolen by thieves. We do not know of any Jewish law to prevent the priests from ap-

plying for police protection from thieves on the Sabbath; and if there was, their vindictiveness towards Jesus would doubtless have enabled them to overcome their scruples. But to prove conclusively that Jesus was put to death on Friday, we make the following quotation from the Inspired Translation, Mark 15: 46:—"Now when the even was come because it was the preparation day, that is the day before the Sabbath." Luke 23: 55:—"And that day was the preparation and the Sabbath drew on." John 19: 31:—"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, for that Sabbath day was a high day, besought Pilate that their legs might be broken and that they might be taken away." The same historians agree in saying that Christ rose from the dead early on Sunday morning, but as this is admitted we make no quotations in proof. We now consider it settled as far as the Inspired Translation is concerned, that Jesus was put to death on Friday afternoon, about three o'clock. At even of that day he was taken down, wrapped in linen and placed in the tomb and lay there Friday night, Saturday, and Saturday night, and rose early Sunday morning. This shows that his body lay in the tomb about thirty-six hours. We now come to examine his quotations from the Book of Mormon, 2 Nephi 11: 2:—"They will crucify him and after he is laid in the sepulchre for the space of three days he shall rise from the dead." The language of Samuel the Lamanite, Helaman chapter five is identical with Nephi.

The brother appears to think that three astronomical days of twenty-four hours is meant by the above. But the mistake is apparent when we examine Samuel's prophecy of Christ's birth, same chapter. We there find what the prophet considered a day. He said: "There shall be one day and a night, and a day, as if it were one day, and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun, and also of its setting; therefore they shall know of a surety that there shall be two days and a night." We here see that Samuel the prophet considered from the rising of the sun to its setting a day, as there are about twelve hours from the rising to the setting of the sun, which Samuel calls a day. And as Jesus was to be in the sepulchre for the space of three days we here have three times twelve or thirty-six hours which time the Book of Mormon has Jesus laying in the tomb, agreeing exactly with the Inspired Translation, as Jesus was to be three days and three nights in the heart of the earth. It is in order for some one to show how he could have filled that mission in the space of time that his body lay in the tomb. Inspired Translation, Matthew 12: 34:—"For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Question: How was Jonah in the whale's belly? By his spirit? We answer, No. The record shows that he was tossed over-

board and went down alive body and spirit and stayed there a living Jonah three days and three nights. So must the Son of Man (body and spirit) be three days and three nights in the heart of the earth, a living Christ. As Jonah was so was Christ to be. We trust that the above examination of the Scriptures has made it clear that Jesus did not preach to the spirits in prison while his body lay in the tomb, but that it must have taken place after he was resurrected. A. C.

Selections.

THE following from the *Chicago Times* of October 27th, gives the new phase of the Andover Heresy Controversy; and scores one for probation after death.

A CHANCE FOR PAGANS.

The Future Probation Controversy not yet Ended in the American Board.—A Council of Massachusetts Ministers Ordains a Rejected Candidate to be a Missionary.—If the American Board will not put him on its Pay-roll the Council Guarantees his Support.

BOSTON, Oct. 23d.—The new departure men on the Andover side of the future probation controversy in the American board have not been idle since their defeat at the Springfield meeting of the board last year, but have been considering whether there was any means by which they could win success. For some time there have been reports that they were to send out Mr. William H. Noyes, one of the rejected candidates for mission service under the board, as an independent missionary on his own hook. Thus they would pass by the board and stand in the attitude of succeeding in spite of the other objections of the prudential committee. They have now taken the step and Mr. Noyes was ordained by the council last night. The conservatives are disposed to complain that the council was made up by sharp practice, for the letter calling it was not sent out till last Thursday, and action upon it must have been taken on the next day and the council was held yesterday afternoon and evening. Thus, if there was any disposition to object to the calling of the council, no opportunity was offered for united action. As it was, four of the churches were not represented, and one of them sent a formal protest against the council as overlooking the American board. But one of those who accepted was Rev. Dr. Dexter of the *Congregationalist*, and as he is one of the leaders of the conservatives they had at least as able representation as the new-departure men. But the outcome of the council was not a triumph for either party, though it was much more in favor of the new-departure men than of the conservatives. At the end of a three hours' session of the council the following was adopted by a vote of twenty-five to one, as it is given out: "That this council express satisfaction with the examination of W. H. Noyes and that we proceed to ordain him as our foreign missionary and advise

this church to endeavor to secure an arrangement by which he can work under the same direction as other missionaries of the Congregational churches, and that in case such arrangement can not be made this church assume the responsibility of his direction and support."

This vote, it will seem, brings the matter once more before the American board, and it is the purpose of the friends of Mr. Noyes to move as speedily as possible in the case. Whenever the request comes from the church for the approval of the board to the sending out of Mr. Noyes the prudential committee will doubtless give the case careful attention and see if it is possible for them to come to any arrangement by which Mr. Noyes can be sent out. For it must be remembered by the public that the board is desirous of harmony so far as possible and will go as far as any one for that end, provided it does not involve the sacrifice of what they believe to be essential doctrine. But on the face of the matter it is not easy to see how there is any reason to think that the board will accept Mr. Noyes as a missionary. He said in his examination before the council yesterday that he had not changed his views and that he had stated them to the prudential committee before as plainly as possible, though the statement which he made to the council was the most satisfactory which he had ever presented to any one.

The board occupies a stronger position in the matter than they did before the Springfield meeting last year. Then the one issue which overshadowed all others was whether the course of the prudential committee should be approved in refusing to send out Messrs. Noyes and Torrey, who had stated their belief in the possibility of probation after death for those who have not heard the gospel in this life. On that issue the new-departure men made their fight and were overwhelmingly beaten. The board by specific vote approved the course of the prudential committee in refusing to send out the men whose views were not acceptable to the majority of the churches, and now the committee are acting under positive instructions, and if they were disposed to change their course and send out Mr. Noyes the only honorable way for them to act in view of the vote of the board would be to resign and let another prudential committee come in which should respect the vote of the board. So the committee is impregnable in their position and unless Mr. Noyes has some change in his views to announce, which he says he has not, then the board must refuse to approve him as a candidate, and then, according to the vote of the council, he is to be sent out at once by the church which called the council of yesterday. There is a curious complication in this case. The pastor of the church is Rev. Charles A. Dickinson. He was elected a member of the prudential committee at the meeting of the board at Des Moines in 1887, when Prof. Egbert C. Smyth was dropped. Now Prof. Smyth is the one man of all who has made the most of the And-

over controversy, and since he was dropped for his views it must be supposed that his successor was sound. But Mr. Dickinson joins with his church in sending out Mr. Noyes in spite of the disapproval of the board, and thus puts himself with the radical element. Another curious thing is that this church which proposes to send out a missionary on its own hook is not self-supporting, but draws \$2,500 a year from the Massachusetts Home Missionary society. So that the \$7,000 which will be given for the support of Mr. and Mrs. Noyes in the mission field really is contributed by outsiders and of course must come from those who are willing to give that amount of money for the sake of sending out a man independent of the American board. If this church does it others may do the same, and here lies the danger and significance of the whole movement. It may lead to the organization of a new missionary society not working on the same ground as the American board, and it certainly introduces elements of a "divisive and perverse" nature, to use the expression which has become famous by its use in this connection. The tendency of the movement is not for peace and harmony but the exact reverse.

There is another queer phase of this matter which is of so much interest to the denomination. This whole move for the sending out of Mr. Noyes is ostensibly based on a letter from Japan which was written last May by the deacons of a native Japanese church stating the urgent need which was felt there for more missionary assistance. The friends of Mr. Noyes in the Berkeley Street church, where he has been assistant pastor for over a year, at once proposed to send him, and he joined in the proposal. Hence the council and the ordination. But the letter was from the Japanese island of Shikoku, the southernmost but one of the four large islands which make up the empire of Japan, and from the city of Matsuyama. But this part of the empire is visited several times every year by Mr. Atkinson, a missionary under the auspices of the board, and some time ago before this movement was heard of he wrote to one of the officers of the board here in regard to the doctrine of future probation, condemning it strongly and deprecating the effect it might have upon the missions of the board. Now Mr. Noyes proposes to go directly to his own field. Here is a possibility for trouble at the very outset.

Mr. Noyes' new statement of his views regarding future probation which he gave to the council was as follows: "As to future things I believe that the supreme fact revealed is the coming of our Lord Jesus Christ in glory to judgment. Christ's judgment will not be arbitrary, but in righteousness according to the gospel. This judgment I believe is final. The wicked shall forever depart from God, but the righteous shall forever live with God. I believe that we shall all stand before the judgment seat of God and each one of us shall give account of himself to God, whose servant each one is and before whom each one standeth or falleth. Of the in-

intermediate state I hold no positive doctrine. I do not know what effect physical death will have upon character. What I dread for my fellow-men is spiritual death. I am confronted with the tremendous fact that without the gospel they are dying. Character tends to fixity. The Spirit of God will not strive with man forever. Then woe is me if I preach not the gospel at once. With the gospel message I believe there goes a decisive opportunity and obligation to repent. God help me so to present the message that men will be saved by it and not lost. Those who do not hear the message in this life I trustfully leave with God. I do not claim to know God's method of dealing with them, but I do not refuse to think of them. I entertain in their behalf what I conceive to be a reasonable hope that somehow before their destinies are fixed there shall be revealed to them the love of God in Christ Jesus. In this, as in every question on which God has given no distinct answer, I merely claim the liberty of the gospel." Mr. Noyes was sharply catechised by some of the members of the council and to them, especially to Dr. Dexter, he replied that he did not hold the doctrine of future probation as an affirmative doctrine, but more as a hope from his heart than anything else which was not contradicted by his reason and was not forbidden by scripture. He did not find the doctrine in the bible, but found nothing in the bible which would forbid him to hold it. He did not hold the doctrine as a part of his working theology, nor should he make it a part of his teaching in mission work. He made a creditable appearance before the council and seems to have been thought worthy of ordination by every member except one.

THE Chicago *Tribune* for October 29th, has the following editorial on the address of Canon Farrar, made at the Church Congress held at Manchester, from which we have quoted elsewhere. It would seem as if the Canon was determined to test the solidity of the daughter of Catholicism in regard to creed, and all that we could wish for is that while the church dignitaries are discussing about the creeds, the people to whom they preach may be given the light of the spirit of truth, that they may see the sophistry which maintains church authority, while it ignores a great part of Christ's truth.

ANGLICAN DOCTRINE ABOUT HELL.

The Church Congress recently held at Manchester, England, and presided over by the Bishop of that See is the most memorable since the days of Pusey in the public opinion of the established Church of England, and, presumably, in that of the extensive numbers of Christians who adhere to its ancient creed. The question is becoming, however, a serious one. What is its ancient creed? The issues which have been carried from time to time from synods up to the highest tribunals in the various orthodox communions indicate that there is an intellectual activity always working toward what time shows to be a

softening modification of dogmatic formularies. The "strong" men of every church having a written body of essential belief have always striven to hold the younger disciples from doing what to the latter seems squaring the dogma more correctly to the newer and clearer light which experience brings to bear upon everything human. This is true in the Anglican or Protestant Episcopalian as in every other church. The reformed portion of that body is its living witness in one direction. The Pusey episode was testimony to it in another.

Canon Farrar, author of favorite "Life of Saint Paul" and of numerous other works which find wide acceptance among his fellow creedsmen, startled the elder element in the Manchester Congress by an address on Hell. He declared the old doctrine held that the vast majority of mankind, Christian as well as heathen, dying unrepentant, passed into a lake of fire to be tortured in inconceivable agony in material flames for all eternity. "Within living memory," he said "this was the orthodox view, and any one who repudiated it or who even swerved materially from it was denounced as a heretic and unbeliever." "These views," he added, "I repudiate with all the force of conviction." He was immediately cheered loudly throughout the council, which was more numerous than any since the exciting scenes in the same town a quarter century ago. Canon Farrar was followed by Sir George W. Cox, a rector of York. He said that "half a century ago the four last things to be remembered were death, judgment, Heaven, Hell; and that, as to the last, the teaching upon it had turned religion into a hideous nightmare." He also was loudly and vehemently applauded.

While the emotional indications seemed clearly to show that the majority of the congress sympathized with Canon Farrar and Sir George W. Cox, the minority found in the Rev. Dr. Randall a vigorous and dexterous apologist. He characterized the deliverances of the two preceding speakers as "soul-destroying heresies." He, too, was cheered. Arraigned for his words in many places, Canon Farrar has pointed out that his views as pronounced at the congress are those he always held, and are, moreover, those of Dr. Pusey himself, who was practically expelled from the formal communion for extreme high church notions. Dr. Pusey went so far towards Rome as to declare that nothing stood between that church and the Anglican except the recognition of Anglican orders by Rome. Canon Farrar has triumphantly disposed of the accusation that his eschatology differs from Pusey's, although he is a low churchman, by citing a letter written by Dr. Pusey to himself, in which the latter affirms that he believes no souls are damned except those "obstinately and finally impenitent." He adds, "God alone knows."

Canon Farrar holds what would be acknowledged the most desirable place for a scholar in the Church of England—that of Archdeacon of Westminster. He is as

eminent in philology as in theology. His works have been translated into the chief Continental languages. He has written a part of the standard dictionary, of the Bible, and many articles for the *Encyclopaedia Britannica*. He is a lecturer at Cambridge and a chaplain to the Queen. Should the conservatives in the church put him on trial, he will make a powerful defense.

Conference Minutes.

INDEPENDENCE.

Conference met at Independence, Missouri, 10 a. m., October 6th, vice president, Alfred White, in the chair, S. Crum clerk. Report of Holden branch with request accompanying, deferred. Branches reported:—Clinton 56, 1 baptized. Independence 621, 12 baptized, 6 received, 3 removed, 1 died, 1 marriage. First Kansas City 35, 1 died. Report of Officials:—Elders: A. Lloyd, F. C. Warnky, G. Hayward, E. L. Page, E. Curtis, C. St. Clair, (baptized 3), F. G. Pitt, (baptized 7), J. Curtis, M. Shaw, B. Myers, D. E. Norton, W. S. Loar, T. E. Lloyd, S. Crum. Alfred White, and J. W. Brackenbury; Priests: Will Kelly, A. J. Cox, (baptized 1), D. E. Tucker; Teachers: J. Burnham, J. F. Scott, and W. V. Frick. S. Crum being called away, E. L. Page was appointed to act as clerk. Alfred White, Bishop's Agent, reported as follows, for three months ending September 30th: Amount received, \$593.26, amount paid out, \$517.65, balance on hand, \$75.61. Report approved. Report of Holden branch with request accompanying, was referred to the committee. Holden, Missouri, was selected as the place for holding our next conference the first Saturday in January. The authorities of the church and district were sustained. Committee on Holden branch found 21 to be the correct number of its members and recommend that the secretary so notify the clerk of said branch; and they further recommend that the request of the branch be referred to the president of the district, he to take such action as the case may demand. Report received and committee discharged. Sunday forenoon President Joseph Smith delivered a discourse on the resurrection; text, Psalms 17: 15, "I will be satisfied when I awake in thy likeness." This was upon the occasion of the death of sister Melissa Brownell, one of the early Saints, who had received baptism at the hands of Joseph the Seer. Albert L. Newton was baptized by Elder John A. Robinson and confirmed by Joseph Luff and Joseph Smith; a child also was blessed by Pres. Joseph Smith and Joseph Luff. In the evening President Smith preached to a crowded house. He gave much good advice to the Saints in regard to their deportment one toward another and cautioned all against evil speaking. Adjourned.

NORTHERN ILLINOIS.

Met with the Mission branch September 15th and 16, Bro. F. M. Cooper president, W. Vickery secretary. Bishop's agent reported: On hand last report \$10 75, received since \$40.00, paid out \$11.00, balance \$39 75. Branch reports: Plano 204, 2 baptized, 5 removed; Mission 104, 1 baptized; Broughton 18, 2 received; Streator 32; First Chicago no changes; Burlington 35, 1 received, 1 baptized. No reports from Piper City, Braidwood, Sandwich, Amboy, Pecatonica, Janesville, Marengo and Boon County branches. Officials reported: Elders: F. M. Cooper, baptized 3. Oden Jacobs, William Pender, T. Hougas, A. Hayer, J. Stanley and W. Vickery; Priests: A. Tarling, H. Worby and J. Walters, baptized 1; Teacher, A. Wilcox. F. M. Cooper was continued president and W. Vickery clerk of the district for the next four months. A two day's meeting was appointed to be held at Streator, Illinois, September 20th and 21st. The district president was authorized to appoint a committee, himself

to be one of said committee to investigate and report to next conference as to the propriety of holding a convention of the Sabbath Schools in the district. Preaching by Brn. Wm. Pender, F. M. Cooper and W. Vickery. Also Saints meeting Sunday at 2:30. Two were baptized during the conference. Adjourned to meet at Plano, February 16th and 17th.

WESTERN TEXAS.

Conference convened Friday night before the full moon in October, 1888. By request of the president, Elder I. N. Roberts occupied the chair with him. Elders reported: I. N. Roberts, baptized 8, blessed some children, J. A. Currie Jr., president of district, baptized 11, L. L. Wight, baptized one, Absalom Kuykendall, J. A. Currie Sen., and W. H. Davenport. Priests: T. J. Shepard and O. D. Johnson. Branch reports: Bander, no report; Oakwood, no change; Medina City, increase of six and three ordinations since last report. A motion prevailed that the president of the district regulate services during conference. Upon motion the mission and district officials were sustained, also those of the general Church. Bishop's agent reported verbally not having made a written statement: received \$20.00, disbursed \$10.00. Resolved that when this conference adjourns it does so to meet at Pipe Creek Schoolhouse, Friday night before the full moon in February. Resolved that we have a two day's meeting in each branch in the district between this and our next conference, the time of the same to be appointed by the president. On motion Bro. John Barber was elected secretary pro tem. Resolved that this conference shall issue licenses to all elders, priests, teachers and deacons of this district who have not received them. A vote of thanks was tendered to the friends in this community for their kindness to this conference. The following resolutions were adopted: Whereas, There are members of the church living in Western Texas district who have not united with any branch for causes unknown to us, Therefore be it Resolved, that this conference request the president of the district to labor with said members and report to the next conference why said members do not unite. Resolved, that in the opinion of this conference dancing is unchristianlike conduct and members of this district engaging in the same be dealt with as transgressors of God's law. Resolved, that we as a church consider that purchasing, selling and drinking intoxicating liquors; horse-racing, card-playing and immoral conversation is contrary to the principles of the doctrine of Christ and shall not therefore be indulged in by the members of the Church of Jesus Christ of Latter Day Saints, and any member of said church practicing any of the above shall be dealt with according to the law with regard to unchristianlike conduct. Preaching during the conference by Brn. I. N. Roberts, J. A. Currie Jr. and L. L. Wight. Saints meetings were also held at which the Holy Spirit was present to cheer and bless. Adjourned pro resolution.

SOUTHERN CALIFORNIA.

Conference convened at Newport, Los Angeles county, California, in the Saints' church house, October 19th, pursuant to call of Bro. D. Mills, president of the district. Opened with singing and prayer, after which, upon motion of Bro. J. F. Burton, Bro. H. C. Smith was invited to take the chair. Secretary of last conference, C. T. Howland, was sustained with Bro. Sidney Wright as assistant. Los Angeles, San Bernardino, and Newport branches reported, with a net gain of eight members. Reports of Elders Mills, Badham, Smith, Goff, Burton, Gibson, Thompson, Garner and French; Priests Morris, Pickering, Starkey and Jones; Teachers Earle and Penfold, were received, after the motion to suspend the rules in order that the officials might report verbally, was lost. October 20.—New business was called and presented, and after being disposed of the regular order was presented. No other business being before the assembly, the election of officers was proceeded with and resulted in the re-election of the present incumbents. Adjourned for meeting of S. S. Association, two p. m.

Business of Sunday School Association transacted, at the close of which, and upon motion of Brn. Thompson and Penfold the regular order of business of the conference was taken up. The officers of the church were on motion, sustained. Resolutions sustaining Brn. H. C. Smith and J. F. Burton in their present positions was carried. A resolution disorganizing the Laguna branch was lost, and the subject was referred to a committee. Evening session.—After the opening exercises, preaching by Elder H. C. Smith. The subject, "Financial law of the church," was very ably and clearly discussed. The committee to whom was referred the matter of Laguna branch reported the same not disorganized. The matter was then referred to missionary in charge. Sunday: Prayer meeting from nine to eleven a. m. The gifts were manifest and the Saints were blessed. Preaching from 11 to 12:40, Bro. D. S. Mills occupying the stand. Sacrament at two p. m., over which Brn. Mills and Smith presided. The meaning of the Lord's Supper and the duties surrounding it were most ably explained by Bro. H. Smith. The gifts were again with us to comfort and build up. Some were administered to and two were baptized on Sunday afternoon. The following officers were present: Apostles 1; Seventy's 1; High Priests 1; Elders 12; Priests 6; Teachers 2; Deacons 2. The conference was well attended after the first session and though on some points we could not see alike it ended with the best of feeling and the Saints as a district feel to obey the voice of God, telling us to "come up higher" and enjoy a higher plain spiritually. He promised to bless us, the promise being spoken in tongues, by our aged brother John Brush. How reverent and solemn; he standing on the very verge of the grave, with snow white beard, testifying to this glorious Gospel and in tongues appealing to God to keep him in his old age that he may not go astray. Preaching in evening. Adjourned to meet in San Bernardino some time in March.

Miscellaneous.

NOTICE.

Freeman L. Reid is requested to report to John Burges, Lakeland, Hants County, Nova Scotia, by January 1st, 1889; or his name will be dropped from record. A. H. PARSONS,
President of Mission.

BORN.

Near Los Angeles, California, Oct. 24th, to Bro. Joseph and Sr. Dora Howland, a daughter. Mother and babe doing finely.

DAVIS.—Near Olivet, Iowa, March 21st, 1888, to Sr. Adda and Mr. D. J. Davis a son. Blessed October 19th, 1888, by Elder J. S. Roth, and named Walter.

TRUMAN.—At Flagler, Iowa, September 30th, 1888, to Sr. Elizabeth and Bro. Joseph Truman a son. Blessed October 21st, 1888, by J. S. Roth, and named Samuel.

MARRIED.

BLAIR—BURLINGTON—On the 7th of November, 1888, in St. Joseph Missouri, Mr. David H. Blair and Miss Margaret W. Burlington, Elder W. W. Blair officiating.

DIED.

CONANT.—At Independence, Jackson Co., Mo., October 28th, 1888, of quick consumption, Sr. Calista R. Conant. She was born in Chelsea, Orange Co. Vermont, July 31st, 1813. She was baptized into the Church of Jesus Christ of Latter Day Saints in Boston, Mass., by Elder Freeman Nickerson in the spring of 1842. She became connected with the Reorganized Church by vote of General Conference. She was the daughter of Frederic and Abigail Spear, who were of Scotch ancestry. Her father was the youngest one of six brothers; who with their father participated in the war of the American Revolution. Her mother, one of the early saints, died full in the faith. Sister Conant though for nearly ten years a cripple and much of the time sorely af-

flicted with her infirmities, bore all patiently; buoyed up by her faith in the gospel of Jesus Christ, to which she steadfastly adhered. In answer to prayer, her mind was clear to the last. She left with us her testimony to the truth of the gospel, and bidding each one farewell passed away in peace. Funeral service by Bro. Joseph Luff, assisted by Bro. E. Kelly.

DANCER.—At Wilton Center, Illinois, October 28th, 1888, George, father of Srs. Jessie and Alice, and brother of Bro. David Dancer. He was born at Half Moon, New York, October 3rd, 1812, and was at his departure from this life, aged 76 years and 23 days. He was not and never had been a member of any church, but was esteemed by his neighbors for his honesty and integrity. He leaves two daughters, Alice P. and Jessie M., both strong in the faith of the Reorganized Church. The funeral sermon was preached by Elder John S. Keir of Braidwood, Illinois, who was assisted by Elder Dickenson of the Baptists, a neighbor of the deceased for the last twenty eight years. So passes an honorable man from this life.

HALL.—At Beckville, St. Louis County, Missouri, Oct. 1st, 1888, Sr. Sarah J. Hall, aged 80 years, 7 months and 21 days.

HUMPHREY.—At Krumroy, Ohio, October 28th, 1888, Sr. Mary Ann Humphrey, daughter of Bro. George Rosser. She was born in Aberdare, Glamorganshire, South Wales, in 1859, and united with the church about two years ago, being baptized by Elder G. T. Griffiths. She lived a devoted christian life and died in hope of a glorious resurrection, leaving her aged parents, husband and two children to mourn their loss. Funeral services by Elder M. B. Williams.

SQUIRES.—Sister Jane Squires was born April 2nd, 1805, at Chelmsford, Essex county, England; married to James Squires August 11th, 1846; was baptized in 1851 by Elder James Penrice of the London district and with her husband emigrated to Salt Lake City in 1855, remained in the Church under the leadership of Brigham Young for five years, and becoming thoroughly disgusted with the teachings of his priesthood, left Salt Lake Valley in the year 1860 and came to Lexington with her husband, moving with two yoke of oxen and a wagon, suffered many hardships on the long and tedious journey and were again privileged to hear the gospel taught in its purity. She united with the Reorganized Church on the eighth day of April, 1878, Elder Robert Davis officiating in the ordinances. She has been a dutiful witness to the latter day work and by her faithfulness has done much good and led some to investigate the gospel as taught by those sent of God. The sister departed this life October 23d, in the bright hope of a glorious resurrection, leaving many friends, both in and out of the church, who will cherish her memory. Funeral services by Elders James A. Carpenter and John J. Bailey.

ADDRESSES.

Hiram H. Robinson, Parrsboro, Nova Scotia.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.
J. H. Peters, Coleman, Midland Co., Michigan.
A. J. Moore, Elkhart, Anderson Co., Texas.
John Thomas, Buchanan, Henry Co., Tenn.
A. J. Cato, Nathan, Pike Co., Arkansas.
Thomas W. Smith, Forster, New South Wales, Australia, till further notice.
J. W. Gillen, 3129 Caroline street, St Louis, Missouri.

PHOTOGRAPHS!

Large, finely finished photo's of "Restored Kirtland Temple," showing Conference of 1887. Also "Birthplace of Joseph Smith," with First Presidency, the Bishop, and part of the Twelve in the view. Size, 5 x 7, mounted on cards 10 x 12, at 50 cents each. Also CABINETS of Pres. Joseph Smith, 35 cents each. BEST PICTURES EVER TAKEN OF THESE SUBJECTS. Mail orders promptly filled. Liberal discounts to Elders and those wishing to sell them. Write for terms. FRANK E. COCHRAN,
Lamoni, Iowa.

Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnau at Wasanaeth Eglwys Iesu Grist, Ad-Beoleiddedig Saint y Dydd Diweddaf." There are 393 hymns in Welsh and 33 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

AUTUMN LEAVES,

Prospectus for 1889.

TO OUR FRIENDS AND PATRONS.

With the next issue of **AUTUMN LEAVES** the volume for 1888 will close, and your next number will begin the new volume. Before entering upon our work for another year we wish to express our heartfelt thanks to you for the support and encouragement given us in our labors the past year. To this support and encouragement the periodical is indebted for its existence; and in reality, it is not our work any more than it is yours; and in the great day of reckoning there will be a sifting and readjustment of debit and credit which will upset many a nicely balanced sheet, by transferring credit to names which have not appeared thereon, and subtracting or utterly cancelling those which in their prominence have had entirely too much placed to their account. Let us thank God for this, and take courage, for we know that our God will reward each one faithfully and fully; not only for what he has done, but for that also which he had in his heart to do.

WHILE GRATIFIED

with the success of the past year, we do not feel that the permanent success or continued life of our Magazine is yet assured. The slight advance in price which we have been compelled to make may not meet the approval of all, and yet we can not think that any friends of the work will make this an objection. Some who have had the Magazine to examine during the past year, may not be as well pleased with it as they hoped to be, and for this reason wish to discontinue it. For reasons like these it behooves those who are interested in the work and desire its continuance, to put forth an effort in its behalf. Our subscription list this year ought to reach at least three thousand. Every day the church is enlarging her borders; and this, if reached, would be a small circulation in a church of twenty or twenty-five thousand members.

We make no promise for the future, save what we have made in the past. If our work falls below your expectation, it will be because we fail after having done our best to succeed. No one can honestly pledge you more than to do their best.

ONE PROMINENT FEATURE OF THE NEXT VOLUME

will be extracts from a very rare and voluminous work, "Kingsborough's Mexican Antiquities." These articles will be contributed by Elder S. F. Walker, who during a recent visit east had access to this work and copied largely therefrom. Its author, son of the English Earl of Kingston, died in 1830, (memorable date) after having spent his life and a large fortune upon this work, which shows, beyond the possibility of a reasonable doubt, that Ancient America was occupied by Hebrews. We are thankful to be able to present to the church a knowledge of the existence of this work and extracts therefrom, for by this and other kindred means we learn as plainly as facts can demonstrate, that long before the coming forth of the Book of Mormon God was providing means to establish the proof of its origin and authority, thus leaving those who reject it and his latter day work without excuse in the day of judgment.

TO OUR OLD SUBSCRIBERS

we say, that it will be a great saving of time and trouble to us to receive the renewal of your subscriptions before the 15th of December, as it will obviate the dropping of your names from the mailing list, and the replacing of them should you afterwards send us your names. All parties renewing their subscription before that date can send the money at our risk and expense, if sent by bank draft, express check or, best of all, post office money order. Send the amount of subscription, less the cost of the draft, check, or order and you will be credited with a full year's subscription. This offer does not hold good for less than one year's subscription. Do you wish to obtain

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TO THE TRAVELLING MINISTRY.

desiring the Magazine, we shall be pleased to send it without cost, to themselves or families upon application by postal card, asking only that they interest themselves

in obtaining subscribers and otherwise as heretofore helping to sustain the work. To such we will also allow the commission offered above.

There is a way by means of which

OUR FRIENDS CAN AID US GREATLY

in extending our circulation, and possibly be the means of bringing the work to the knowledge of some one who otherwise would never know of its existence. The Christmas-Tide is coming and you are in the habit of exchanging tokens of love and good will with your friends at this season. Send them this year a series of the Magazine; and what its monthly visits may accomplish, eternity will reveal. If you have no friend to whom you especially wish to send it, then subscribe for an extra copy, and either name for yourself, or ask your missionary in charge to give you the name of some worthy family, too poor to subscribe, but to whom the Magazine would be a blessing.

During the past year we have learned that the Magazine has been read by many outside of the church, in many instances removing prejudice and opening the way for the preaching of the gospel. To God be the glory, and may the means of usefulness in the church be multiplied until the kingdoms of this world "become the kingdoms of our Lord and his Christ."

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M. Walker, Editor and Publisher.

The following is the contents of the Autumn Leaves for December.

A "Vain" Religion.—A Domestic Incident.—Montezuma, with illustration.—Iowa to Australia.—Good Manners for Young People.—Under the Lamp-light.—Home Conversations.—A Spray of Leaves.—Robins in Distress.—The Two Armies.—The Poor Widow's Offering.—Autumn Leaves from the Tree of Poetry.—What are You Doing To day.—Widow Ray's Christmas.—Editor's Corner.—Pattie; or Leaves from a Life.—Drift-wood.—Round Table.

BY DECEMBER 10TH AT THE VERY LATEST, we must know how large an edition will be needed to meet the demand, and to those whose time expires with 1888 we shall not mail the January number unless upon *renewal or request*. Please remember the initials

R. R.

as well as what they stand for, as it will be a great saving of time and expense to the office. Our foreign subscribers will bear in mind that we pay the full price of mailing this year, consequently there will be no advance in price to them. We will be very thankful to brethren Smith, Wight, and Butterfield to act as our agents in Australia, and notify the office where they wish their copies sent.

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COMPENDIUM

—OF—

FAITH AND DOCTRINE.

A COMPENDIUM of the faith and doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints, has now been completed and placed in the bidden's hands. It must be borne in mind that this work is issued by the Board of Publication, after having passed through the hands of a committee appointed by the Board, to examine and report upon the merits of the same; said committee consisting of Pres. Joseph Smith and W. W. Blair. As we have before notified our friends, this work is intended to meet a long felt want in the church, not only in Sabbath School work, but also for the use of all desiring to become acquainted with the cardinal principles of our faith and the doctrines held to by the church. Some features of the work commend it most highly to the ministry.

It contains 196 pages of text references to the three standard books of the church.

There are also 24 pages of HISTORICAL APPENDIX. This contains the evidences from Church historians, the early fathers, and Commentators upon the mode of baptism, the ordinance of the laying on of hands, the fact of the gifts of the Holy Spirit being had for centuries, the keeping of Sunday for the Sabbath, the Apostacy from the truth, and the Restoration of the Gospel.

Then 20 pages of EPITOME OF HISTORY. This is an outline of the progress of the Christian Church during each Century, its rise and decline, with a sketch of the ten persecutions under the Roman Emperors, from the first under Nero in 64 to 68 to that under Diocletian in 303. There is also a brief review of the chief acts and actors of the Reformation.

Then 8 pages are devoted to various things, such as the times when different translations of the Bible were made, the names of missing books of the Bible, definitions of various terms, and the dates of some of the leading events in the latter day work.

In all 248 pages besides the preface and index. Width and length the same as the Book of Covenants, but about three fourths the thickness.

Special attention has been bestowed upon the classification and arrangement of the various subjects, and to these a splendidly arranged Index, gives ready reference. The length of this Index prevents our publishing it, which would be the best way of presenting the work to the consideration of our readers, but the crowded conditions of our columns forbid.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF WIDOWHOOD, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 810.

Lamoni, Iowa, November 24, 1888.

No. 47.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints

PUBLISHED AT LAMONI, DECATUR COUNTY, IOWA,
Every Saturday. Price \$2.25 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help build up the paper and the publication department.

Business Letters and Subscriptions must be sent to David Dancer, by P. O. Order, Registered Letter, or Express.

Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH EDITOR.
W. W. BLAIR - - - ASSOCIATE EDITOR.

Lamoni, Iowa, Nov. 24, 1888.

"COME UP HIGHER."

WE have lately been impressed with the unanimity of statement in the utterances of the Spirit manifested of late unto the Saints in different places and upon various occasions. At a late conference of the Southern California district, the minutes of which are now before us, the voice of the Spirit in the gifts of tongues and interpretation was, "Come up higher." All along the line, almost everywhere the Saints are gathering in district conferences or in reunion meetings, the report almost invariably follows that their session was the "best ever held," and that an increased measure of the Holy Spirit was bestowed. The Saints at Lamoni in common with all the children of God are rejoicing in these rich tokens of the Father's love as manifested in the fruits of His Spirit. Of late they have repeatedly been promised greater measures of blessings and increased manifestations of the Lord's favor and power, and with this has been coupled the loving entreaty, "Come up higher that you may receive them." Our social service of Sunday, the eleventh instant was remarkable in the presence and visible manifestations of the Holy Spirit which rested upon the assembly like a mantle from the opening of the meeting until its close. Through the gifts of tongues, interpretation and prophecy the Saints were informed that their past blessings would be eclipsed by the greater ones that would follow. It was predicted that the church would be fully organized, and also that as in times past the Spirit had borne witness of the coming of His servant Joseph to take his place in the church, so would it witness in the north, in the south, in the east and in the west the coming of the patriarch which was near, and for which the Saints should now be looking.

The Saints everywhere who have been living and praying for the fulfillment of the Lord's purposes concerning His church

are receiving the assurance that the set time to favor Zion has come. As a church we have, especially in the past few years, been merging into greater light, receiving an increased baptism of the spirit of our work, and advancing the cause of truth in the various mission fields occupied, and this is but the beginning of good things to come. We should not forget that all blessings are conditioned upon faithfulness and obedience, hence the command, "Come up higher" appeals to us to reach the requisite condition of humility, faithfulness and love for God, for his cause, and for our fellowmen and each other, that we may, in the fullest sense be one, and be agreed as touching these things. When we as a church shall become possessed in the fullest measure with love and devotion to our God and his church, and when we shall for love's sake seek the welfare of each other, when the Saints who, although they may differ in judgment, shall yet differ amicably, and justly esteem one another's good, then will the cause of truth be impelled by mighty power and we, growing in grace and in further knowledge, gradually reach a oneness of understanding as we increase in knowledge of the word of God.

Let all the Saints heed the injunction of the Spirit and come up higher by a personal, and energetic, and faithful observance of the truths recorded and thus live by every word that proceedeth from the mouth of God. Then will Zion arise and shine and the glory of the Lord be upon her to the salvation of the nations.

EDITORIAL ITEMS.

FROM November 1887 to November 1888 the average weekly issue of the HERALD was 4088; of the *Hope* 4555; of the *Autumn Leaves* 2042. This represents 5,821, 159 pages of printed matter demanding type setting, putting up and taking down, adjusting and readjusting upon the bed of the press and the turning over and over of the cylinder by which the impression of the type upon the white paper was made. Think of it, ye readers of the HERALD!

We were out of paper, is the reason why the HERALD for November 10th was delayed. Paper was ordered but did not reach the office for some reason.

Bro. Silas J. Cook, writing from Cameron, Illinois, states that he had visited the branch at Plano, that state, and had found the Saints alive and rejoicing in the truth. To Bro. Cook and others who desire information concerning the tune-book we would state, that Bro. Forscutt is prosecuting the work as rapidly as possible. He has been delayed, however, by the

electrotypers, but will complete it just as soon as he can. We can not state anything more definite than this.

We are informed that an elder who is preaching in the vicinity of his home is doing great injury to the work, placing a stumbling-stone in the way of its progress and greatly mortifying the Saints by keeping his store open on Sundays and indulging in conversation unbecoming a layman, much less an elder of the church. This should not be, and whoever indulges in such practices is censurable.

Orders for the Compendium will be filled as soon as it is received from the binders.

EXTRACTS FROM LETTERS.

Bro. John D. Bennett, wrote from Cuba, Kansas, November 8th:

"I see that in the report of our late Northwestern Kansas district conference my presence was not mentioned although I conducted the sacrament service of Sunday afternoon referred to in the report. Before leaving Guide Rock I aided Elder Mahlon Smith to organize a branch of sixteen members and gave them such directions relative to their duties as members and officers as the Book of Covenants provides, and such counsel as observation and experience enabled me to give. The branch will be known as "Star Creek" and is located just south of the Kansas state line."

Bro. J. Hall, of Manchester, England, wrote October 27th:

"I now feel that I am walking in the narrow way; and I trust to God for grace and strength to keep me to the end. I have been deaf since I was seventeen; and when I had been a member about three months I received my hearing through prayer; then my faith grew stronger, and I felt that I had something to live for. One night I felt very bad; my boy was going to the Band of Hope, and I told him to ask one of the elders to pray for me; my faith was strong and I was healed through prayer."

THE following is from the Lapeer, Michigan, *Democrat*, of October 24th:

FIVE LAKES.

Monday October 15th, was a busy day for this place. The Latter Day Saints have got the new church enclosed. It is a handsome little building. A conference meeting was held and a time of general rejoicing was had by the members. There were two hundred and fifty of the brethren present, about two hundred coming from a distance, seven elders, the most of them good speakers, particularly so is J. J. Cornish, from Reed City, who is the presiding elder for this district, which has about one thousand members in it. Elders A. Barr, from Forester; E. Delong, Vassar; L. Phelps, Juniata; A. McKenzie, of Ontario, and besides the local talent all took part in the exercises. They are doing a good work here, and should be encouraged by all good citizens. The society is poor in purse, but rich in

faith, and it would be a grateful deed of charity if the community would turn in and help complete the church. About \$300 are needed. Lend them a helping hand."

QUESTIONS AND ANSWERS.

Ques.—Is it right for the Saints to partake of the sacrament administered by Sectarian churches?

Ans.—Whether right or wrong, so far as abstract right or wrong are concerned, we are of the opinion that we can not so partake "discerning the Lord's body," the church. Personally we would not so partake; others must elect for themselves.

Q.—If an elder should be requested to bless the bread and wine in a Sectarian meeting, would there be anything wrong in his complying with the request?

A.—If the elder could do it and thus administer as unto the "household of faith," no; if not, yes.

We clip the following from the Los Angeles, California, *Tribune* of the 4th inst. We commend its statements, its spirit, and its directness:

MORMONISM.

On Friday night there was a lecture on the above subject delivered at the University Church by Rev. Selah Brown, which with your permission, Mr. Editor, I wish to briefly notice.

His indictments against the church in Utah, whether true or untrue, I will not notice, for being as much opposed to polygamy and its kindred evils as he, I do not feel called upon to defend a people who endorse them. But I will cite some points made by Mr. Brown regarding Joseph Smith and the Latter Day Saints prior to the great Utah apostacy, which will clearly show to the public that either Mr. Brown's information or his memory is very much at fault. The following points I deny the correctness of, and challenge the proof: First. That Joseph Smith ever at any time prophesied that he would be President of the United States in twelve years.

Second. That Joseph Smith ever prophesied that New York would sink.

Third. That Joseph Smith ever claimed to receive a revelation that he was not able to work, and must be supported.

I demand of Mr. Brown either the production of the manuscripts (original or certified copies) of these prophesies, or reference to the book where they can be found.

Fourth. I demand proof that Joseph Smith ever said that it was necessary for him to get drunk lest his followers worship him as God before the time.

Fifth. That Emma Smith, wife of Joseph Smith, was one of the original six members of the church organized in April, 1830.

Sixth. That the said Emma Smith denied the faith after her husband's death.

Seventh. That Joseph Smith was ever in State's prison in Missouri or any other State, or that he was ever convicted of crime before any civil court.

Eighth. That the authorities in Missouri ever furnished \$200,000, or any other amount, to assist the Mormons in leaving Missouri during the troubles in 1838.

I deny these statements, all and severally, and challenge the proof. Will Mr. Brown respond?

Finally, I hereby challenge Mr. Brown to affirm in public discussion in Los Angeles what he asserted in his lecture; namely, that the romance written by one Solomon Spaulding was converted into the Book of Mormon.

We have no possible objection to Mr. Brown lecturing on Mormonism, or exposing any error he may find among those he so flippantly calls Mormons, but we wish to notify him that he can scarcely go anywhere in this country where he will not find some one who will insist upon the truth being told about the matter.

I can be addressed at Box 695, San Bernardino, Cal.

HEMAN C. SMITH,

Elder of the Reorganized Church of Jesus Christ of Latter Day Saints.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Your hoards are great, your walls are strong,

But God is just;

The gilded chambers built by wrong

Invite the rust.

What, know ye not the gain of crime

Is dust and dross;

It ventures on the waves of time,

Foredoomed to loss!"

J. G. WHITTIER.

FOREDOOMED.

IN matters pertaining both to this present life as well as the life which lies beyond, there is a terrible reality. The attributes of God are fixed, and unchangeably a part of his being. Were this not so, He would cease to be himself. Mercy, justice, love and truth are part and parcel of the Creator of the universe. Separate these we can not; set them, or any one of them, aside we dare not. Show that one of these at any time is unnecessary, and we charge God with that which dethrones him; for if at one time he has made a mistake, is he not liable to do the same thing at another time; and where then is our faith, our confidence to find a perfect resting place? Neither in heaven where His throne is established, nor upon the earth which is His footstool can this be found; nor yet in the illimitable realms of space, nor in the depths of the sea which is His. Why is it that this solemn truth loses its reality to us? Why does it fall as upon ears that are deaf, and upon a conscience seared as with a hot iron?

Reader, has it ever been your privilege to teach a class of children in the Sunday School? If it has, did you notice the earnest face, the eyes intently looking into yours, and the whole countenance expressive of faith and wonder as you told them the oft-told story of the babe of Bethlehem? If you have, then at such a time you realized fully what faith meant. The story was to them a reality. The words in which it was clothed were to them no sounding brass or tinkling cymbal, but they were veritable realities. As each one fell from your lips they felt its meaning, and they did not try to make it mean other than just what it said. We had the privilege of teaching just such a class to-day, and we thank God that we did, for we were enabled to get a clearer meaning of the words, "Except ye be converted and become as little children," than ever we had before.

"Your hoards are great, your walls are strong,
But God is just."

Place over against God's justice every argument the human mind can invent; plead every excuse, every extenuating circumstance in your power to bring; and when you have done all, then answer the question: How can God be just and at the same time demand from another in exchange for immortality and eternal life a price which he does not demand from us? When by one man came sin and death, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life."

"Believeth on him!"—When the children were taught to-day concerning his resurrection, it was to them a veritable fact—a truth in which they rejoiced. Not this only, but it was a truth in which they were interested and to which their whole hearts gave assent. Is it equally so with us when we sit at the feet of the great teacher? This saving faith of the child is that which is to save us; for after we are converted we are to become as little children. Paul told the Saints in his day that they were not their own, but were bought with a price; and because of this they were bound to glorify God in their bodies and spirits, which were his. If this was binding upon them, is it less so upon us? But alas, are there not even to-day, in many of our dwellings,

"Gilded chambers built by wrong?"

Let it not startle you then to know that they are "Inviting the rust." Were this not so, God would not be a God of justice. Shall we rob God, and yet prosper? If the words have lost their force, their significance to you, then ask a child old enough to understand their meaning to tell it you. Mark the earnestness with which that child will say, "It means to steal—to take that what belongs to another."

Why do we not feel the force of this? Why do we not realize its terrible reality? Can thieves and robbers inherit the kingdom of God? Can the cause which has demanded from others the full service of both soul and body be served by us with a divided heart, and that, too, divided into such terribly unequal portions that but the smallest corner of it is given to God? Verily, never! Let us build our walls never so strongly, gild them never so finely, squander upon dress and equipage that which belongs to God in tithes and offerings. Let our tables groan with plenty while the poor go unnoticed and uncared for; but while we do this, remember that God is just; and in the night when we shall tear down our barns to build larger in order that we may have more room to bestow our goods; when we shall say to our soul, "I have much goods laid up for many days,"—even in that night our soul shall be required of us, and whose then shall these things be? Aye, whose! Who shall inherit the wages of our sin and crime? The truth and justice of God are immutable, and though all the insurance companies of all time joined hands to protect these wages

They "Venture on the waves of time,
Foredoomed to loss."

God grant that only they may be lost; that their unholy, contaminating influence may not descend with them to blight and curse the innocent children born to inherit such a legacy of dishonor.

THE friends of the Home Column Missionary Fund will be glad to see the reinforcements coming to its aid. Twenty-five dollars from the Mite

Society of Lucas! We would be pleased to have a report from this society, as well as other societies organized for like purposes throughout the church. If any have been supposing that interest in woman's work in the church is in any degree abating, let them disabuse their minds of the mistake, for mistake it surely is, as time will show. As long as one will come up to the help of the Lord against the mighty in the way the following extract indicates, let no one be discouraged, for that cause will never fail. Remember that it matters not how many are arrayed against us, "one with God is always a majority;" and we have not one alone, but a host of such ones. "As my birthday approached, not being in business now, it looked as though I should have nothing to give; and I felt sad accordingly, though I did not speak of it to any but the Lord. A few days ago a friend called upon me, and at parting left a dollar in my hand. As I had made no complaint of need, I feel quite sure who sent it and why. So I gladly give the Lord back his own."

SPECIAL REQUEST FOR PRAYER.

Special request for prayer is made in behalf of Sarah E. Fain, Holden, Missouri.

HOME COLUMN MISSIONARY FUND.

Sr. E. Carmichael, San Benito, Cal.	\$1 00
Sr. S. R. Patterson, Chateaugay, N. Y.	25
Mite Society, Lucas, Iowa.	25 00
Sr. A. Beebe, Council Bluffs, Iowa.	1 00
Sr. Alice Jacobs, Keokuk, Iowa.	1 00
Sr. S. Bjerregaard, Boston, Mass.	5 00
Sr. Susan Tyler, Niles, N. Y.	1 00
Sr. Mary Weld, Mission, Ills.	1 00
Sr. M. H. Raymond, Wickes, Mont.	2 00
A Sister, Norwalk, O.	1 00
Sr. M. E. Benedict, McPaul, Iowa.	1 00
Sr. Harriet Farmer, Magnolia, Iowa.	2 00
Sr. Lillian Sawyer, West Jonesport, Me.	25
Bro. W. Franklin, Flintville, Wis.	1 00
Sr. Emma Burton, Los Angeles, Cal.	45
Sr. Addie Burton, Los Angeles, Cal.	20
Sr. M. Griswold, Oroville, Cal.	1 00
Sr. Mary Dutton, Columbus, Kans.	60
Sr. Mary McCall, Columbus, Kans.	30
Sr. Lena Hendrickson, Rogers, Ark.	25
Sr. Dell Christy, Rogers, Ark.	13
Sr. Nell Chamberlain, Sioux City, Iowa.	17
Sr. D. M. Rudd, Bell, Iowa.	5 00
Sr. Emma Johnson, Norway, Ills.	50
Sr. E. A. Gill, St. Edwards, Neb.	30
Bro. Amos Gill, St. Edwards, Neb.	10
Sr. Pearl Gill, St. Edwards, Neb.	10

Send all moneys to D. Dancer, Lamoni, Iowa.
LAMONI, IOWA, Nov. 15th.

EXTRACTS FROM LETTERS.

Sr. Delaria Bates, Grant, Mich., writes: "We have been blessed in observing the hours for concert of prayer, and have received much instruction from the Holy Spirit, and the promise of many blessings if we prove faithful. The instruction of the Spirit to us was, 'Pray with and for your children, teaching them to ever put their trust in the Lord. I will bless this to them; and even though they seem not to heed it now, they will remember it in after days.' May God help us to be faithful, and to overcome, that we may have a right to the tree of life."

Sr. Mary. Lyon, Rockville, Me., writes: "We have not as yet organized a branch here, but we hope to soon. I was the first one to obey in this place; since then nine others have followed. The Spirit has told us there were many sheep to be gathered at Taborville, where preaching is now held every fourth Sunday. The instruction of the Spirit is that we keep asking in order to re-

ceive the strength we need from day to day. Sr. Roberts and I have been blessed in observing the hour of prayer with the League, and upon one occasion, when my boy was sick and we prayed for him, we received the testimony before rising from our knees that he should be healed, and it was even so. To God be all the glory."

Each one is at liberty to select the hour best suited to her own convenience. We must be very careful not to mix the divine things with the human; for while the idea of the Prayer League may have originated in the promptings of the Spirit, and if faithfully carried out will be productive of great good, especially to those who take part in it, it does not follow that either name or hour are sacred; neither that a change in either would in any sense violate the spirit of union sought to be attained.—Ed.

OAK WOOD, Texas, Nov. 5th.

Dear Sister Frances:—With a feeling of deep gratitude in my heart for the many blessings our heavenly Father has poured out upon us here, since I last wrote to you, I take my pen to tell you of some of them. Our first conference in the southwestern Texas district convened on the 12th of October, 1888, at Oak Wood branch, with Medina City and Bandera branches very well represented, and a good many from other places. Unity, peace and good will prevailed throughout the whole session. The Spirit of God was poured out upon us, speaking words of comfort and cheer through tongues, prophesy, revelations, visions, discerning of spirits, healing the sick, etc.

The elders all left about the middle of the week after conference, leaving Bro. J. A. Currie, Jr. to hold the fort. He continued the meetings on over two Sundays with large and attentive congregations. Four were baptized, one who had wandered away from the fold, Bro. A. B. Kuykendall, and three from the world, Sr. Jett, Bro. Richard Currie—Sister Katie's husband—and my husband, J. P. Neal.

These two last were baptized the next morning after the subject for unbelieving husbands was observed by the sisters of the Prayer League. Oh, what strength there is in union! Let us be faithful, dear sisters, for there are still others to follow and much more good work to be accomplished before we are ready for the Bridegroom. Let us not grow weary, but help each other in this grand preparation. There are others near the door here.

Sr. Frances, I can hardly realize the changes that have been wrought here in so short a time. Will the sisters pray for the husbands of Sister's Bennett and Gifford, who helped us in the dark hours to hold the fort here and keep the little spark from dying out.

I am yours in the faith,

JULIA V. NEAL.

INDEPENDENCE, Mo., Nov. 5th.

Sister Walker:—Last Thursday the sisters of the Independence branch met at the house of Sister Sellon, for the purpose of organizing a Prayer League. The attendance was not so good as we had hoped, owing to a misunderstanding with regard to time and place of meeting, but although few in number, we were made to feel the influence of God's holy Spirit, and if any had entertained a doubt with regard to the object of our meeting, that doubt was removed as the desire to unite our prayers and faith with the sisters of

the League was universal. Enclosed please find list of names.

ONE OF THE SISTERS.

Correspondence.

STEWARTSVILLE, Mo., Nov. 7th.

Bro. Joseph Smith:—Death has visited the once happy home of brother and sister Henry Hinderks of the German Stewartsville branch, and has taken away the head of the family. He was one of the noble men of the earth; industrious, kind, and affectionate. His sufferings were great, but he bore them patiently, and best of all, his faith in the gospel of Christ was firm and unshaken. The day before he died he told his brother Temme that he saw the reapers, and asked him to pray that he might have the Spirit's presence to the end. His companion asked him if he had any doubts or fears. He said, "No, no; not any." He saw the light and asked her to pray that it might continue with him while mortal life should last. When she finished praying he said, "Amen."

J. T. KINNEMAN.

PHILADELPHIA, Pa., Nov. 7th.

Bro. R. S. Salyards:—Yesterday was the great day of trial for political parties, and this city put on the appearance of a holiday. She is wonderfully in earnest. The day was a most beautiful one—a sharp turn from the long cloudy and rainy season just past. The streets swarmed with living, moving humanity. All night long the tread of footsteps, the blast of bugle, the sound of drum, fife, horn, indeed anything and everything that would contribute to the general excitement and uproarious demonstrations were brought into service. Once, if never before, the Quaker city is moved with the spirit of the times. Hurrah for Harrison and Morton! breaks in from every quarter. Cleveland and the "Old Roman" are overshadowed here. Even Mrs. Cleveland thrown out upon the large canvass stretched across Chestnut Street, with her charming face beaming upon the thousands packed in below, scarcely elicited a ripple of enthusiasm. Beauty and poetry seem to give place to prosy realities. "Bread and butter." The question of "protection or free trade did it." So moves the great world. In the midst of all this ado as to who shall be the lucky "ins" the next four years, we have been interested in the few witnesses left to the equally great and important cause in this part. There are some in this city and "round about" who are devoted to the latter day cause. Too few, however, to make much of a showing, and it is difficult for them to go ahead without good, reliable, constant aid. What might have been, had wiser counsel prevailed in the past, it is difficult to predict; but it is safe to say it could not have been greatly worsted. That will be a hopeful day for the church when those who essay to serve her find out that the gospel is not designed to boost some vain persons into high honors to be kept up and fed on the flattery and laudations of their admirers to the neutralizing to the good leaven and the sowing of the seeds of discord; but that it requires sacrifice and work for God and truth, in an humble way and the hiding of self. "When ye shall have done all these things which are commanded you, say, we are unprofitable servants." But this is so contrary to human nature that it is easy to be carried away with the wrong inspira-

tion. The love of self-praise was so strong with ancient Herod that when the people said, "It is the voice of a god," he drank it all in and said "yes." But God punished the haughty conceit.

Brn. A. Cameron, Bacon, Harrison and others of this city, have done what they could to keep the cause moving; at least have discharged their individual obligations. We incline to the opinion that there is a future for the work of truth here. Are more hopeful than when here last. Not by reason of what is being done, but what is not being done. Thanks to Bro. Cameron and "straightway" for kind care.

I tarried over two days at Hornerstown, New Jersey at Mr. J. Hopkins; Sr. Hopkins made my stay pleasant. She is devoted to the cause. Her husband inclines to her belief. Bro. Brown and household made my short stay at their house very enjoyable. I spent an hour with Bro. Samuel Hopkins. He is hale and hearty, and expressed himself as sound in the faith. These are plants in a poor soil for spiritual growth just now. The truth remains with them, however. It is said "There is a time for everything under the sun." I had a pleasant stop over at Bro. Stillman's at Jersey City, on my way here. He is interested in the faith, and his wife and daughter incline somewhat that way. May the good Lord open their hearts to receive the truth.

Sunday, the 4th instant, I spent in Nottingham, Pa., in company with Bro. Joseph A. Stewart of this city. Meetings were held at Bro. Joseph R. Nelson's where the Saints of that section meet monthly to spend a day together in worship. Some seventeen of the brethren were present, with interested outsiders. The afternoon sacrament and preaching services were very enjoyable. We have scarcely met with a more cordial reception than we received here. It is not overstating it to say that they are a very earnest, confiding, and worthy body of Saints. May they have wisdom given to direct their labors and the love of family and gospel truth abide with them. A good work can be done in this section by dint of effort. Bro. Stewart is held in esteem by the brethren, as he has served them for something over a year. He meets them once a month, and his labors are appreciated. Thanks to Bro. and Sr. Nelson for their hospitality, and Grandma and the other good Saints for words of comfort and cheer. May the riches of Joseph's good land come to them in abundance, and choice blessings in the gospel, companions to the end.

Our conference held last month at Brooklyn, New York, and already reported by Bro. Squires, was a good one, with an encouraging side. Bro. Squires and the Brn. Potts are good defenders of the faith and work together in unity. There is an occasional increase to the little flock and the brethren enjoy meeting together. There is much to do and some encouragement in Brooklyn. I still lament over the action of the General Conference in not sending a competent and constant workman into this district, but will try and be hopeful for the future. Thanks to Bro. and Sr. Potts and household for the cheerful side extended to us while in Brooklyn. Some of the brethren think, it would seem, that we move very slowly. Well, that may be. But haste makes waste. It consumes means to travel, and I am utterly opposed to the habit of dodging from place on call of some dissatisfied, or over-

zealous persons, as though the world was made in a minute, and that the same inspiration should be kept up. It is wiser to do the good you can as you go along, and at best, after having traveled over a large mission, gone to and from the General Conference and met incidentals for clothing and stamps, when the end of the year is reached the sum expended will appear sufficiently large to satisfy the most sanguine. Let us learn wisdom by experience, if in no other way; keep our armor bright, let not our zeal abate and the right will be reached, truth and justice be vindicated and all will end well. Besides, no man can steady the ark, whoever he may be.

In faith and hope,

WM. H. KELLEY.

PROTON, Ontario, Nov. 9th.

Dear Herald:—I am proud to say that my wife and I were baptized one year ago and we have never regretted it, and are sure we never will, for we know that this latter day work is the work of God. When I first heard Bro. Willard J. Smith I thought he was a man going about the country out of his mind, but after hearing him a few times I found I was making a great mistake. Then Bro. Luff came and I began to search the Bible for myself. I soon began to receive light and new knowledge of the Bible. Before that I had read it through two or three times, but that is about all I knew about it. And now I thank my Heavenly Father that since I was baptized the more I read the more I can understand it. I was wandering about the world for the space of forty-five years like a lost sheep, but I thank our Heavenly Father that I have found great peace and happiness. We intend to press on and do our duty. I have seen the gift of tongues and have received the gift of the Spirit, and seen the same gift given to others of our brethren. I would like to say more now but I expect to write again.

Yours in the faith,

HENRY BIRD.

BUCHANAN, Tenn., Nov. 5th.

Dear Brn. Joseph and Blair:—Our quarterly conference closed yesterday and the business was transacted in union and love without a jar or discord. Bro. Griffin, president of the Eagle Creek branch, was present; and Brn. Seaton, Griffin and Adair all preached and gave us excellent discourses. The brethren are improving rapidly and are in the spirit of the work. Ordained Bro. Turnbow an elder and we felt to rejoice over the many testimonies that were received of his calling. He is a man that is well informed, of reputation, and temperate in all things. I believe God will make him a mighty instrument for good and an able defender of the truth. We want your prayers in behalf of him and his family as none of the latter belong to the church. Brn. Scott and Reed, of Henderson county, reported by letter. Bro. Scott has baptized one since I left and is preaching.

Bro. Griffin is improving in health and his whole soul is in the work. Bro. P. B. Seaton is keeping up regular meetings at three branches every month, doing other preaching besides. He is well received wherever he has been and is doing a good work. Bro. Adair preaches at the Farmington branch. The prospects are bright before us; the Saints are united and the work in

general is looking up. There has been a great deal of sickness and the brethren have been blessed in administering as the sick have been benefited in every instance. I expect to return to Henderson county the latter part of this week; perhaps I may labor in that county this winter. I have done the very best I could under the circumstances but have been hindered some on account of lacking means to go from place to place. I am getting more and more interested in the work and expect to labor to the very best advantage for Zion's cause and the redemption of his scattered Saints.

I would like to live at least twenty-five years yet if I could have health and strength to travel and preach. Trusting that the Saints will throw away their hobbies and make the gospel their theme and praying that God will give wisdom to the ministry and the Saints and His Spirit that they may be one as Christ and God are one.

I remain yours,

JOHN THOMAS.

P. S.—My address will be Lone Elm, Henderson county, Tennessee.

J. T.

RUSSELL SPRINGS, Kan., Nov. 4th.

Dear Brother:—It is nearly three years since I moved to Logan county, Kansas, I am here to stay and I like the country. I have not been sick a day, and with neighbors it is the same. The chills are unknown here, and the whole county has been exceedingly healthy, for which we ought to feel grateful. I am as strong in the faith as ever. In the past I have been a little slack in duty; nevertheless, as I went along I scattered a little seed by the wayside. I have preached some, lectured some, and talked a great deal. I think some of the seed germinated, but I don't know whether any took deep root or not. Stony ground, thorns and thistles are ever in the way, and it takes a vast amount of labor to secure a reasonable harvest. The best hearing I had was two years ago. I went into a railroad camp on a new road where there were two hundred hands. After my first sermon I had invitations to occupy several school houses. The railroaders were nearly all homesteaders who had struck out to secure a little of the needful for their families. Away from home, poorly dressed and dirty they would not go where there were well dressed ladies and gentlemen so I thought it best to follow the example of him who had gone before and eat with publicans and sinners—to first administer to the wants of the poor. Nevertheless I have seen better dressed audiences that were not half so intelligent, and far less appreciative. There were no shepherds near by to warn them of the wolf, and I hope I left them to return to their homes all over western Kansas, wiser in a knowledge of the doctrines of the kingdom than they were before we met.

I have another object in writing. There is a good chance here for a number of families to secure good homes; second hand, with a few improvements cheap, there are some preemption claims that have been abandoned, only a few, and many of them are smuggled. Those could be homesteaded. I know of two good ones at present. There are a number of persons everywhere who always want to sell and go to some other place. Some of them are here and they will sell their right of possession, say from fifty to one hundred and fifty dollars. Besides these, there

are some good places with from fifteen to twenty-five acres broken with comfortable houses to rent at one quarter and one third of crop for rent and new land for the planting. Those that have been here for some time are breaking more than they can attend. We have a surplus of feed this fall—cane, cane seed, rice corn, corn, hay and fodder plenty and cheap. Corn thirty cents in field; sorgum fodder two dollars per acre and plenty has been given away, seed and all, when the seed would make twenty bushels per acre. All things considered this is the best time to move since the county was settled. Wheat was good this year, so were oats and rye. Corn middling, vegetables fair. There has been a larger area of wheat sown this fall than before. If this part of the subject is interesting to any of the Saints, old friends or strangers, write me and I will cheerfully answer. My son and I live on homesteads five miles south-east of Russell Springs, the county seat, and eighteen miles south-west of Monument, and eighteen miles south-east of Winona on the Pacific rail road. Address me at Russell Springs, Logan Co., Kansas.

Your brother,

JOHN B. GRAHAM.

No. 23, Avon Terrace, MORRISTON,
Near Swansea, Wales, November.

Bro. Joseph:—I wish I was able to send you a good and encouraging report after being almost three months in this mission; but the facts and prospects seem to be rather the other way. The church here has suffered loss since I was here on my former mission; first by death and emigration to America, second by contention, factional discussion, and betrayal of trust on the part of some on one hand; while eighteen or twenty Utah elders were on the other ready to swallow whom they might devour. But thank God we have some noble hearted Saints and elders left who have fought manfully against errors of all kinds, and who are ready to work again, but the surroundings seem to be very unfavorable. This country seems to be on the verge of the experience of the United States in regard to Mormonism. The presence of so many elders from Utah, that had too many wives for the laws of that country, has aroused the slumbering thoughts of the British subjects in regard to Mormonism, whether it should be tolerated under any form or not. And in the absence of legislative power, it takes the form of mobocracy, and it seems to be determined to rid the country of Mormonism, especially in its polygamic form. And to fan this feeling into a blaze there is an apostate high-priest from Utah, named Wm. Jarman that goes through all the towns of any note to lecture against the Mormons. He gives magic lantern views of all imaginary transactions in Utah, etc., putting in the necessary characters to carry out in real life scenes of polygamy with all its evils and degradation to the "fair daughter of Zion," etc; human sacrifice and blood atonement in all their horrors are produced. The Mountain Meadow Massacre, and also the endowments with the oaths, covenants, etc., are given, he having hired tools to parade the streets for a week in each town beforehand who walk about the streets in the endowment garments, with knives, swords and pistols for the sacrifice, etc. The rage of the people knows no bounds. They organize an Anti-Mormon league behind them in every town.

I believe the Utah elders would rather go home and keep the law than stay here, and I wish they would. Very little opportunity is offered to tell the difference between us and them; all are counted the same with but very little exception, so you see our lot is not a pleasant one.

We have plenty of solid work before us, with no houses to reach the people, but we will take the streets when summer comes. We will have to publish some tracts to show the difference, and we could make use of a great many English tracts if the church could afford to furnish them. We shall do our very best as long as the church thinks proper to support us here. The bishop is anxious for us to make the mission self-supporting. I wish we could, but I think it will take some time and considerable labor. We trust the Lord to favor his work.

My wife joins with me in kindest regards to all.

J. T. DAVIS.

BELL, IOWA, Nov. 12th.

Dear Herald:—We learn from the *Herald* that from present indications it is probable that some of the ministry will have to be called in from the field to support themselves and families. Can we not prevent this? I believe we can. If we will all put in our mites and labor with our might we can surely do a great deal towards keeping them in the field. We may not give as much as the poor widow whom Christ said had cast in all that she had, but we can give something. We are all praying for more ministers, for more laborers in the harvest, but while we are so praying we should remember that they will have to be supported and that their families must be cared for. We can all make a freewill offering of something if it is not more than twenty-five cents. Dear Saints, let us say we will not suffer any of the ministry to be called in, for each one can do some good where he is. We can say this by our offerings. There is room in the Home Column for the names of all the Saints and let us see them there. God has called them to preach the gospel, and if we do not help to keep them when they show their willingness to labor we are not doing what we should to have the will of God done. Come, brethren and sisters, rally to the support of God's servants.

Yours in Christ,

D. M. RUDD.

OLIVET, DAKOTA, Nov. 11th.

Dear Herald:—Have just closed my discussion with Elder Allyn of the Christian Church. Had two propositions and four nights on each, the debate lasting eight evenings in all. The first one discussed was, Resolved, that the church of which I am a member is the Church of Christ. Allyn affirmed, I denied. It would take too long to recount the negative argument, but perhaps a synopsis of our work might not be out of place. We held, That in order for the Christian Church to be the church of Christ it must be identical in every feature with the church established in primitive times. That they were not the same in faith, and faith as a principle of power was not among them. That the church was set up under the personal ministry of Christ and not on the day of Pentecost. That they were not identical in ordinances or organization. And that they do not receive the blessings enjoyed by the people of God in all ages. We also held that

the Campbellite Church was nothing but a sect organized by Alexander Campbell and his co-workers and has no more authority for its origin than any other sect. On the second proposition I was blessed of the Spirit nearly all the time and am well satisfied with the results. After the last session I was invited by Elders Haight and McNeal of the Christian faith to deliver a lecture on the book of Revelations. This was a new departure for me, but I consented and on the next night spoke to an attentive audience and had good liberty in explaining some of the symbols of the Revelations. Elder Haight would like me to enter into a discussion with him, and perhaps I will after getting over my field once more. Am doing all I can to fulfill my mission here, but am controlled more or less by my circumstances. Feel well in the work and have enjoyed more help from my heavenly Father than I did this spring, for which I am very thankful. Would like to hear from Bro. Pender either through the *Herald* or by letter.

Yours,

E. E. WHEELER.

DAYTON, Va., November 11th.

Bro. Joseph Smith:—I am still on the war path and notwithstanding there is great opposition in this locality, I baptized another noble lady into the fold yesterday, making four in all since I came to this state; others are near and will come in due time. Last week I spoke twice at the house of a good man who was once deceived by the Brighamites. He will obey when I return. He lives in Augusta county.

To-day I went to hear the Dunkards. There was a large congregation of respectable looking people, mostly members. I could tell them by the mark on their heads. I had not the mark (I did not want to buy or sell) and therefore was not permitted to speak. Three or four spoke, and one exhorted them to hear all doctrines and take the good. And as I was there for that purpose, after hearing them I endeavored to make an announcement for myself at the school house near their church. I thought "surely that was fair." So as they dismissed I stepped up to the Bishop and asked for liberty to announce for to-night. He said that he had not the control of the house. I next addressed a preacher by the name of Sanger. He said, "Do you believe in the Book of Mormon?" I replied that I wanted to announce preaching at the school house. He again asked, "But do you believe the Book of Mormon is a divine record?" I answered, "Certainly." "Well," said he, "you can't make any announcement here; I have read the book and it is false." I replied, "Will you affirm that declaration and enter into a public discussion on the merits of the Book of Mormon?" He said, "No."

I rejoice to know that I am identified with a people who are not afraid of investigation. I trust this will all turn to the praise of God. Satan sometimes overdoes things. In Augusta county where I was preaching some time ago he put it into the mind of one of his agents to go around and tell that I was not preaching out of the Bible. There was a lady who had not been to hear, but when she heard that, she said she must go and hear, and the result was that she was convinced and baptized.

After leaving the Dunkard meeting I learned

that they had closed the school house against all until the session of school closes. I don't feel discouraged but rather hopeful. Bro. Bowman is doing all he can to get openings; Bro. Cleveland also.

I see in *Herald* of November 3rd in editorial items that I was having many calls for preaching. It should state that in West Virginia I have many calls for preaching; for there are many more calls there than here. I expect Bro. Griffiths this week, and I feel confident of the final triumph of this great work and hope to continue to the end. I desire to be remembered by the faithful that I may have success in speaking the truth.
May God bless you,

JAMES MOLER.

AMBER, Iowa, Nov. 12th.

Bro. Dancer:—I am glad that I can say that the work is onward in my field of labor. Yesterday I baptized one more, and the word comes to me from many points, "Come and preach to us." I send two names in this letter for new subscribers for the *Herald*. I think I can get some more. I shall try hard to do so, at least. I feel almost discouraged when I see so large and ripe a field of labor before me and no one to help me to reap. But my desire is to go on and do all I can, if it is only "one stitch at a time." May Zion prosper.

Yours,

J. S. ROTH.

STARLINGTON, Ala., Nov. 2d.

Bro. Smith and Blair:—I went from the Alabama conference in July to Florida, and found the Saints doing well and awaiting my return; and on September 30th I baptized six, three men and three women in Escambia county, Alabama, and while in Monroe county, on the 21st of July I baptized two, a man and his wife—and on September 2d I baptized a promising young man in Monroe county. From there I went to Flat Rock branch where I baptized three on the ninth of August. The church is prospering and calls for labor are numerous. I have been blessed in presenting the truth of the gospel and am still trying to thrust in my sickle and reap, preaching Saturday and Sunday at the Butler branch. We had a good conference at Pleasant Hill branch. It was largely attended with house and yard full. We had Bro. F. P. Scarcliff with us from Mississippi. His health is good and he was feeling well. He spoke well on Sunday and on Saturday night. I will remain in Alabama until after the twelfth of November and then return to Florida. My address will be Berrydale, Santa Rosa county, Florida.

GEORGE R. SCOGIN.

TOBACCO impairs digestion, poisons the blood, depresses the vital powers, causes the limbs to tremble, and weakens and otherwise disorders the heart. It robs the poor man's family; it is averse to personal neatness and cleanliness; it promotes disregard for the rights and comforts of others; it cherishes indolence of body and mind; it diminishes the vigor of the intellect; it destroys self-control by establishing the slavery of habit; it develops the lower and animal nature at the expense of the higher; it leads into bad associations, and throws its influence into the scale of evil in all the relations of life.—*Dr. H. Gibbins.*

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE EARTH THE EVERLASTING ABODE OF MAN.—No. 1.

BY ELDER E. STAFFORD.

It is written in Deuteronomy 29: 29, that "the secret things belonging unto the Lord our God; but those things which are revealed belong unto us, and to our children forever, that we may do all the words of this law." In Amos 3: 7, it reads: "Surely the Lord God will do nothing until he revealeth his secret unto his servants the prophets."

It seems to the writer to be a self-evident statement made by Moses—concerning the things which have not been revealed, or the secret things of God belonging to him—for if they are secret to us they have not been revealed, consequently we are ignorant of them and can not appropriate them to our benefit. But according to Amos, the prophet, we are assured that God will not do anything with respect to the human family, the workmanship of his hands, but that he will reveal that purpose or secret unto men chosen of him, who are his servants, and those servants being made acquainted with the purposes of God, are constituted foretellers of future events, and as a consequence are prophets.

When the purposes of God concerning the children of men are made known unto them through God's prophets, they certainly belong unto them. Some of the revelations may have been limited and local in their nature, and those that pertained to a temporal salvation, such as Noah's building an ark for the salvation of his family from the flood; Lot being commanded to flee out of Sodom to escape the destruction of the wicked of that place; but those things that were of a general character were revealed for the benefit of all the human family, in whatever clime, or age of the world; as for instance, Peter's declaration on the day of Pentecost concerning the promise of the Spirit, after certain conditions of the gospel were fulfilled: "For the promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call."

The Lord revealed unto his servant Isaiah the purpose he had in view in creating the earth as recorded in the forty-fifth chapter of his book: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Here was the purpose which led to the design and creation of the earth, made known unto the prophet. Surely the purpose that could engage the attention of that great and holy being, must have been considered by him of infinite importance to the human family as well as one that would

redound to his own glory. But it could not be that God created or formed the earth, that the inhabitants thereof should engage in rebellion against the laws of their Creator; engage in all manner of evil, fighting and devouring each other; nation warring against nation; men banding in secret to operate in the destruction of their fellowmen, and tyranny, oppression and miss-rule the order, instead of the exception, which seems to be the state of things in the major portions of the earth at the present time. Oh, no!

Very little glory would the Creator obtain in this state of things, and very little benefit would the inhabitants of the earth receive from such a condition of things. He that is infinite in wisdom, knowledge, power, and might; who is holy, just, and true, of whom it is said: "He can not look upon sin with the least degree of allowance," could not have created it to be inhabited through all eternity by rebels.

The Lord revealed to Moses the secret of His being the Creator of the earth as well as the heavens and all things therein—man included, he being created after God's own image. All things created were pronounced "good" by Him. He had provided the means by which sustenance should be had by man and beast. Man was placed in a beautiful spot of the earth, surrounded with all that could please the eye, gratifying the taste and gladden the heart; had an articulate language perfect enough to converse with his Maker who, in return, conversed with him in the same language, and gave him commandments. In the same language man named all the beasts of the field, which names they retain to this day; and yet learned men tell us that man in the beginning was of a wild, rude, barbaric nature, and that his language was of the same character, and that both man and his language has been improved upon unto this day. What a comment on the work of God, to say the least! But discussing on language is not our design at present.

Man understood what his Maker required of him in the commandments given and it appeared that there was another power who understood the language in which Adam and his Maker conversed. That power therefore chose a medium through which to converse with the woman to lead her to disobey her Creator, who after doing so offered the forbidden fruit to her husband, and he, partaking of the same with her, both were thus brought under condemnation for disobedience.

This power that brought about the fall of man, existed at one time as an angel of light, as made known in Isaiah 14 chapter; Revelation 12 chapter, and in the revelations to the Church of God in these last days;—Doctrine and Covenants Sec. 28: par. 11.—and rebelled against God and sought his honor, or power, and with a third part of the host of heaven,—who from their choice followed his fortunes,—was consigned to a place prepared for them called hell. But they were not confined there it seems, by the reading of the Scriptures, nor will be till the time comes that the Lord reveal-

ed to his servant John, when an angel will come down from God with power to bind Satan and his host a thousand years. It seems that after being cast out of heaven, Lucifer held on to his original desire to possess the honor of God and was determined in his heart to accomplish it. Listen to the prophet Jsaiah: "For thou hast said in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the North; I will ascend above the heights of the clouds; I will be like the Most High."

Under this original design as an uncompromising enemy to God, his theater of action being denied him in heaven, he seeks on earth to inaugurate a rebellion against God. And by his cunning lying succeeded in drawing our first parents from their allegiance to their rightful sovereign, and thus caused them to be banished from that blissful state and the earth to be cursed for their sin or rebellion.

"Because thou hast hearkened to the voice of thy wife and hast eaten of the tree of which I commanded the saying, Thou shalt not eat of it; cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou return."

We perceive then that the Lord created the earth good for the people to dwell thereon, and when they ceased to be up to this standard, or sinned or rebelled against God and gave their service to the evil one, the earth was changed; but God did not make it good for the servants of his arch enemy to dwell upon.

It seems as though the enemy would think that if he could get the first pair away from their God, that it would be an easy task to secure their offspring. But will the Lord leave the workmanship of his hands a prey to his enemy and give up his purposes as being frustrated by Satan and not make an effort to reclaim man whom he has created? We have not so understood Him by his revealments to the children of man concerning his character and attributes.

According to Paul in 1 Cor. 2: 7-10 the Lord had revealed unto him one of his secrets, viz. that he had ordained a glory for man whom he had created before the foundation of the world. It reads: "But we speak the wisdom of God in a mystery, even the hidden mystery which God ordained before the world unto our glory; * * * But as it is written, Eye hath not seen nor ear heard, neither hath entered into the heart of any man the things which God hath prepared for them that love him; but God hath revealed them unto us by His Spirit &c." We perceive by this that Paul and his brethren had this glory revealed which God had ordained before the world for all them that love him, unto them.

Glory suggests reward, and reward suggests a trial or probation to see whether

man will prove himself worthy of that reward. But this glory is for all them that love God, and the test that Jesus gave when upon earth to prove that a man loved God was that he would "keep his commandments." Our first parents were banished from God's presence, died a spiritual death, because they ceased to love God, for they ceased to love him when they broke His command and loved His enemy by yielding to his temptation to break their creator's command. Lucifer and his companions by ceasing to love God were cast out of His presence; even so our first parents ceasing to love God were also cast out of His presence.

There is this difference between the two: One party had kept not their first estate and sinned against the broad light of heaven; rebelled against the power thereof and are reserved, Jude says, unto the judgment of the great day. The other having kept their first estate were allowed another trial for a greater glory, but in an unguarded moment suffered the emissary of this arch-enemy to persuade them to disobey their Creator. They did not sin in the full blaze of the light of heaven, but were measurably under a veil, and God had determined for their good a state of probation. Christ was prepared "as a lamb slain from before the foundation of the world" in the behalf of fallen man. This being the case, it is clear that it was foreknown in the mind of the Creator that man would fall, and in the provision of a ransom is shown the wonderful love of God as well as that of His Son. The wisdom of God is also manifested in the sustaining of his character for justice as well as for mercy. But the question is frequently asked, "If God foreknew that man would transgress and fall, and it was His design that he should do so, why did he punish man for so doing?" To the writer's mind it seemed very plain, but whether he will succeed in satisfying others of its plainness remains to be seen. If God had created man evil, then He could not in justice have punished him for doing evil, but having created him good and given him his agency to choose good or evil with this proviso, that he could not dwell in the presence of God if he chose to do evil, the choice that man made was his own and nobody else was to blame for the result except the tempter. Man transgressed the law of his God; "sin is the transgression of the law." The transgression of the law merited the penalty which was the loss of the life he was then living; and he became spiritually dead, and was banished from the presence of his Creator, and upon his part there must have been a fearful looking forward for the wrath of the offended one. The evil one could not render any assistance, any comfort, but would be apt to tantalize him with the reminder of what he had lost, and also try to render him as miserable as he could. Adam could appreciate what he had lost, and could impress upon the minds of his immediate posterity the magnitude of that loss.

As we said before, a glory suggests a reward to be obtained and a reward suggests a state of trial. Trial could not be

had without an agency or choice being given; choice could be of no avail without at least two things to choose between. Good and evil then had to be placed before man for his choice, and if he chooses to do good, to love God and keep his commandments, he will ultimately receive the glory appointed; but if he chooses to do evil he cannot dwell with God, and must suffer the consequences of his acts.

It is recorded in the Inspired Translation that the posterity of Adam were made to taste the bitter in order that they might appreciate the sweet, for we do appreciate any good thing all the more after suffering the loss of it. The prodigal son appreciated the bounteousness of his father's house after he had tasted the bitterness of feeding on the husks that the swine ate. Men appreciate the sweets of liberty after having been under the rule of a despot.

We appreciate the soul reviving shower after the earth has been parched with a season of drouth and we have been almost tempted to despair of raising sustenance for man and beast. How glad the heart then, the joyousness thereof speaking through the smiling eyes, and we feel to speak the friendly word to everybody and rejoice in the gift of heaven. And when the dark clouds have been hovering over us and pouring their contents in a deluge, as it were, for several days shutting out the light of the sun, making all around look gloomy and chill; how we hail with gladness the rift in the clouds that lets through the rays of that glorious orb, and when it bursts forth in its splendor after the clouds are dispersed man and beast and fowl feel and act as if in possession of renewed life. If it is seen in this life that man appreciates the good after experiencing the evil, how much more will it be seen in that future life? The writer supposes that it would have been a very difficult task for any one to tempt the prodigal son to leave his father's house to go and again feed swine. And he also supposes that after man obtains the glory that God has in store for those that love him, that he will not want to exchange it for the experiences he has passed through on earth. He will, therefore, appreciate the reward the more from the trial which he has had to obtain it and render praise and thanksgiving to the Infinite One who had planned the trial and established the glory.

The secret of God's love for the world was made manifest in the language of our Savior, "for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."—John 3.

This language states that God loved the world (inhabitants) not a part only but the whole; that all who would might be restored back in his favor by obeying the conditions that he had established through Christ, the Lamb slain from the foundation of the world.

The secret of God was also revealed unto Paul as recorded in his second letter to the Corinthians, fifth chapter, "to wit, that God was in Christ, reconciling the world unto himself; not imputing their trespasses unto them [those in Christ], and

hath committed unto us the word of reconciliation." And in the previous verse he says, "and hath given unto us the ministry of reconciliation." We perceive by these revelations that the Creator so loved the world that he did not propose to leave man, who had fallen, to pine away in despair; but held out a hope to him that a reconciliation on the part of man might be brought about through the word of reconciliation that God had established should be preached unto him, and that word embraced conditions to be complied with on his part. And it was through Christ the Lamb that this word of reconciliation was to be preached that would bring about this reconciliation. But there was another requisition connected with it, and that was, the ministry of this word of reconciliation must be given to mortal man; if he acted for God in the premises, the authority to minister for God must be given of him. This word and ministry of reconciliation was given to Adam to minister unto his posterity, after he had become an adopted son of God by obedience to the word. It is written in the Holy Scriptures, Inspired Translation, Genesis 6th, "And it came to pass when the Lord had spoken with Adam our father, that Adam cried unto the Lord, and he was caught up by the Spirit of the Lord, and was carried down into the water and was laid under the water and was brought forth out of the water; and thus he was baptized. And the Spirit of God descended upon him, and thus he was born of the Spirit and became quickened in the inner man. And he heard a voice out of heaven, saying, Thou art baptized with fire and with the Holy Ghost; this is the record of the Father and the Son, from henceforth and forever; and thou art after the order of him who was without beginning of days, or end of years, from all eternity. Behold thou art one in me, a son of God, and thus may all become my sons. Amen."

Father Adam was commanded to teach these things unto his children, and received authority to minister therein from him who was without beginning of days, or end of years; he was of the order that He was; Christ was of that order, so was Melchizedek and many others mentioned in the Scriptures. Adam lived to be over nine hundred years old, and had ample time to teach the gospel and the plan of adoption by which all of his children might become the adopted sons and daughters of God by the same process that their father had. Enoch, the historian, says, in the first verse of the seventh chapter, said, "Behold our father Adam taught these things and many have believed and become the sons of God; and many have believed not and have perished in their sins and are looking forth with fear in torment for the fiery wrath of God to be poured out upon them." Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, all lived in the days of Adam and were ordained under his hands to the same order of priesthood to preach this law of adoption unto Adam's posterity and were thus great helps to him.

The history of the progress made in the reconciliation to God, of Adam's posterity, is very concise; but sufficient is recorded to show that in the days of Methuselah's grandson, Noah, that the inhabitants of the earth had become so corrupt that God revealed his secret to Noah, that he would destroy them from off the face of the earth by a flood of waters; which purpose was accomplished and the peopling of the earth left to the eight persons who were saved in the Ark. How far the face of the earth was disfigured by this cataclysm we have no history to determine, but to the writer's mind it must have been considerable, from the rushing and surging of the heavy body of waters that were over the whole earth; especially does such a supposition seem reasonable when we consider the great changes wrought by minor floods in our day. The wickedness of the inhabitants of the earth has brought a curse upon it all along down through Bible history, and thus the earth has been removed farther and farther from its original blessedness. It was so in the case of our first parents' transgression. That portion of the land where the people of Cainan [Cain's posterity] dwelt, was cursed for their wickedness, as recorded by Enoch. In the days of Methuselah, Enoch's son, the earth was cursed for the evil doings of the children of men, until finally, in the days of Noah, their wickedness culminated in their destruction, and the fair face of the earth was broken and disfigured as a consequence.

Although the Lord covenanted with Enoch and with Noah, that he would never destroy the inhabitants of the earth again by a flood of waters; he did not say that he would not destroy man any more for his wickedness.

He has cut off the wicked inhabitants of the earth, from time to time, in various ways, as seemed good to him, and their land has been cursed and left desolate for perpetual generations.

And all this God has revealed unto his servants the prophets long before it came to pass, and that too, before the nations reached the zenith of their prosperity, when it was beyond the power of human sagacity to foretell their downfall. The cities of Sodom and Gomorrah, with their inhabitants, were destroyed for their wickedness by fire from heaven, and the land sunk, and is now covered by the waters of the Dead Sea. Egypt one of the foremost of the nations, in its time, enjoying a high state of prosperity, having a fertile soil that yielded bountifully, was for the wickedness of its inhabitants, to become "the basest of the kingdoms," and the land waste and desolate, as revealed by the Lord to his servant Ezekiel as recorded in the twenty-ninth and thirtieth chapters of his prophecies. In the thirtieth chapter it is written thus: "I will also make the multitude of Egypt to cease, by the hand of Nebuchadnezzar, king of Babylon. He, and his people with him, the terrible of the nations shall be brought to destroy the land, and they shall draw their swords against Egypt and fill the land with their slain. And I will make the rivers dry,

and sell the land into the hands of the wicked, and I will make the land waste, and all that is therein, by the hand of strangers. Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph, and there shall be no more a prince of the land of Egypt."

This prophecy has had its literal fulfillment in every particular, as history records, and every traveler will attest.

To be continued.

WHEN DID CHRIST PREACH?

"From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matt. 16: 21. That is, inasmuch as he expired on Friday, and arose from the dead on Sunday, therefore, was his resurrection literally an event of the third day after his passion.

"And when the day cometh that the only begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will crucify him, and after he is laid in a sepulcher for the space of three days, he shall rise from the dead, with healing in his wings." 2 Nephi 11:2. That is, allowing twelve hours to have been one day with the Nephites, (not including the night of course), and whereas three days of twelve hours each would be thirty-six hours, and inasmuch as that was just about the number of hours that the body of Christ remained in Joseph's new tomb, therefore, was it literally true that "he was laid in a sepulcher for the space of three days?"

"Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up." "But he spake of the temple of his body." John 2: 18, 19, 21. In other words, destroy this temple, and in the space of three days, or thirty-six hours, I will raise it up: and this was literally true, counting from the time that "the temple of his body" was delivered up into the care and kindness of Joseph of Arimathea. Nor should we forget, that amongst the Jews, as amongst us, the word day was frequently used as not including the night. For example, when we think of a certain work that may be done by one man in three days, we of course can think of no more than thirty-six hours, as the time required in hours. But when we think of a case like that of Zerubbabel's Temple, which was "forty and six years in building," we of course can only think of each year as being composed of a certain number of nights as well as days. Or, furthermore, while saying that a certain structure was built in three days, would be equivalent to saying that not more than thirty-six hours was bestowed upon it. The saying that it was three days in building, might be very justly construed to mean, that no less than three days and three nights elapsed from its commencement to

its completion. "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."—Matt. 12:38-40.

But if Jonas was in the body during three days and three nights that he was in the whale's belly, then under a fitness of things, of necessity was Christ in the body during the three days and three nights that he was in the heart of the earth. But whereas, he was not out of the body more than forty hours at most, and whereas three days and three nights are all of seventy-two hours, therefore, must he have been in the body during the said three days and nights.

"Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things."—Eph. 4:9-10. That is, as Christ was in the body when he ascended up far above all heavens, so was he in the body when he "descended first into the lower parts of the earth." But why should it be thought incredible that he should have been in the body when he "descended first into the lower parts of the earth," but very credible that he was in the body when "he ascended up far above all heavens." In other words, why should it be thought incredible that he being possessed of "flesh and bones," should "descend first into the lower parts of the earth," but very credible, that he being possessed of "flesh and bones," should "ascend far up above all heavens?"

A. J. MAPES.

A REMARKABLE STORY.

I HEREWITH enclose a clipping from the weekly *Times*, a Melbourne, Australia, paper, thinking that it may be worth reporting again if you have room in the *Herald*. I also give additional testimony to the recorded facts contained in the report, for as I conversed last evening with Mrs. E. Anderson, concerning her own cure by divine power through the ministrations of Mrs. E. Burton and the elders, herself having been turned out of one of the hospitals as incurable, she declared to me that the subject of the article was in the hospital under Dr. Backhouse, at the same time with herself; and from the appearances, together with all that she knew concerning the matter, the case seemed hopeless. Mrs. Anderson frequently conversed with and read to Miss Mulley, thus hoping to administer to her all the available comfort this world could afford, and often spoke to her of the time when she would be divested of her weak, deformed, mortal body, for a glorious, celestialized, and immortal body; of course referring to the world to come, hardly expecting that both herself and Miss Mulley would be

fully restored to health again. In sending this I may say that it gives me some pleasure, for by this, and many more evidences of the times, we have practical proof of the restoration of the fulness of the gospel of Jesus Christ, just as in days of old. Certainly the people around us know now that the Bible records facts that may be the greatest benefit to the children of men if we can but see restored by the power of God all the powers and blessings therein recorded, even to the power of the priesthood through which channel we expect all these blessings to flow to the race of men. Yes, doubtless, it will be seen in the by and by that men like Gland Rodger, J. W. Gillen, and J. F. Burton did not peril their lives for nothing; and that their prophetic vision took them considerably beyond the transitory view of the present; but their lives were lost according to our Savior, that they might find them again. With love to all Saints, and in the hope that Zion's stakes may be strengthened, her cords lengthened, and her converts many.

E. J.

A SUPPOSED INCURABLE RESTORED TO HEALTH IN AN INSTANT.

The following singular narrative was forwarded to us a few days ago by a correspondent, and deserves a place amongst the curiosities of medical literature. Our correspondent tells the story in his own words:

"A most wonderful and miraculous instance of healing occurred at Moreland road, Brunswick, at half-past 1 p. m. on Thursday, the 23d ult., and is creating considerable sensation in and around the locality. For the past ten years the youngest daughter of Mr. and Mrs. Mulley, well-known residents of the district, has been laid prostrate on a bed of sickness. At the age of five she first showed signs of declining health, and during the four years which followed, suffered from extreme debility and physical languor. Her eyesight also began to fail, and at the age of nine she took to her bed, and notwithstanding that the best medical skill was procured for her, she gradually grew worse. In addition to the debility and general prostration, it was found that she was suffering from curvature and displacement of the spine, the upper portion of which had grown into the left shoulder, while the lower portion had grown into the right hip. The feet were turned inwards, having the ankle bones protruding on the top of the instep. For the last five years her case has been examined into by the ablest skill to be found in the colony, and reported as hopeless. During the whole of this period she has been bedridden, unable to move. Her parents, unable to do more for her, procured her admission to the Children's Hospital. Here she was entered twice, and remained six months on each occasion, but was ultimately discharged as a hopeless case. Twice she was admitted to the Homœopathic Hospital, where she remained in all some seven months, but nothing could be done to inspire any hopes of cure. She was then taken to the Alfred Hospital, from whence, after thirteen months' careful

treatment, she was discharged as an incurable. She was taken home to her parents in Brunswick, but shortly afterwards was admitted to the Austin Hospital for incurables. There she remained three years. In June last she was removed to her parents' home in Moreland road, Brunswick, where her case has excited considerable sympathy. She has been visited by many who interest themselves in the welfare of the sick and helpless, and the matter of the divine power to heal had been brought prominently under her own and her family's notice by Christian people. Gradually the conviction became implanted that the Great Power who, in response to prayer and faith in centuries past healed divers diseases and effected miracles of healing, could heal still. She became convinced that God could effect in her what the united skill of the medical profession had pronounced to be an impossibility. As the conviction grew upon her as to God's ability, she felt sure He not only could, but would, heal her, and raise her up to be a monument of His mercy, grace, and power. Early in the week she bade her sister prepare clothing for her, and her wishes were complied with. Several articles were put in hand and made up. (She had been in bed since reaching her tenth year, so that there was no clothing in the house to fit her). To those around her she stated that God was going to raise her up, and there was no time to lose. At length, at 1 p. m. on Thursday, the 23d ult., she told them the time had come, and she must get up without delay. Her sister went into the town and purchased what she was deficient of. On her return, after laying out the different articles of apparel, the invalid bade her sister place her arm under her, and assist her to sit up. During the last five years she had been utterly helpless, and unable to even turn in bed. Miss Alice Mulley, on doing as required, found her sister's body seemed to rise with but little pressure on her arm or hand, and while in the act of rising felt the spinal bones all move under her hand. The next moment the young girl was sitting on the bedside unassisted and perfectly upright. The mother, who was at the time engaged in prayer, on turning around, had the happiness to behold her daughter made whole. The spinal bones had gone into position, and there was nothing to show either by spine, shoulder, or hip, that they had ever been displaced. At the same time her sight came back to her, and she was able to clearly discern objects at a considerable distance observable through the curtained window. After dressing she asked to be assisted to her feet, and it was then seen that the feet were turned inwards and the toes doubled under. Some doubts were expressed about her ability to use her feet, but to such she replied that God was going to cure her altogether, not going to half do it. On assisting her as desired it was found that the ankles had shot round to their proper sockets, the final touch of the Invisible Hand had been given, and that she was entirely healed. On being interviewed subsequently, she expressed herself as feeling strong and well;

her feet felt very heavy, and she experienced some difficulty in lifting them from the ground when in a standing position, but feels confident she will soon be able to walk as well as if she had never been deformed. To use her own words, she 'must learn like a child to use her feet and walk little by little.' As soon as she recovers proper use of her feet she proposes visiting the various hospitals where she has been under treatment, in order to give the medical profession an opportunity of judging of the completeness of the cure."

Such is the story as it was brought under our notice, and careful and exhaustive inquiry has been made into the whole circumstances. A representative of this paper visited the Austin Hospital for Incurables, and saw Mrs. Morely, the matron, who at once recollected the girl, who, she said, was there for about three years, leaving in June last. Mrs. Morely remembered that the girl suffered from the spine, but could not say that it was in the condition described, nor could she say the feet were as stated, but she summoned the nurse, who had been in charge of the girl for two years or more. This nurse stated that the feet were as our correspondent alleges, that there was displacement of the spine—that all the time the girl was in the institution she was helpless in bed, and could only raise her head and one shoulder from her pillow.

FURTHER PARTICULARS.

The relatives of the girl having carefully perused the letter referring to her cure, declared it to be perfectly correct, with the exception that prior to the last five years she was occasionally able to sit up in bed.

A representative from "The Weekly Times" was invited to see the girl, and on entering the room in which she was, found her sitting in a rocking chair. She rose without much apparent effort, walked a couple of paces, shook hands with him, and resuming her seat, gave her concurrence to the statement of her recovery. She is very tall, thin and pale, but he could not notice any deformity whatever.

It appears from the records of the Austin Hospital for Incurables that the girl was admitted on the 4th of January, 1886, on a certificate signed by Dr. Backhouse, then the resident medical officer of the Alfred Hospital, and Mr. C. Cook, the then mayor of Brunswick. The certificate set forth that she was sixteen years of age, and was suffering from curvature and paraplegia (a kind of palsy) of eight years' duration: that she had been under medical treatment for three years—under Dr. Snowball, at the Children's Hospital, Dr. Ray, at the Homœopathic Hospital, and Dr. Backhouse, at the Alfred Hospital; that she was unable to move from her bed, and that she was entirely dependent upon her parents.

Dr. James, the medical officer to the Austin Hospital, states that he examined her when she was admitted, and that she was not suffering to the extent described by her friends, although her spine was certainly twisted, and there was loss of

power in the lower extremities; that she could use her arms pretty freely, that she could not sit up, that her feet were partly turned round, but that people who lie a length of time in bed suffering from paralysis are liable to that; that she left of her own accord in June last to join her friends; that she was then in the same state, no better, and no worse, as far as he can recollect; that he only blistered her once, soon after her admission, and that as it had no effect she was continued to be looked upon as an incurable.

The nurse who had charge of the girl at this hospital states that her feet were in the condition described, and that her spine was displaced, and that she could only raise her head and one shoulder from the pillow.

Dr. Backhouse, who is now in practice at North Brighton, remembers the name of the girl and the fact that there was some mischief to the spine; also that she was of a highly nervous temperament and inclined to be hysterical, but it is so long since that he can not give further particulars. However, he adds that if she was admitted into the Hospital for Incurables on his recommendation she certainly must have been looked upon as incurable.

ANOTHER INTERVIEW

Accompanied by Dr. Dobbin, of Brunswick, a representative from this journal visited the patient on Monday. Entering the house, Miss Mulley stepped forward from an inner room, and quite cheerily greeted her visitors. She looked pale and thin, as might be expected, but yet her eyes were bright and clear, and when the fresh air has reached her cheeks, they may be expected to lose their present pallor. In conversation the girl said she had been absolutely bed-ridden for the last three years, unable to move herself, and bereft of the use of her arms above the elbows. She could move her hands freely, but could not use her legs or feet. She herself had begun to despair, when a friend visiting her one day represented to her that God had said in the Bible that he would succour those who prayed to Him. She believed that God would do as He said, and that where the skill of man availed nothing, the power of the Creator would heal her. Devoutly convinced, Miss Mulley gave her whole heart and soul to prayer. Miss Mulley confirmed in all its details the story of her cure. She says that she had forgotten how to walk, and her first inclination was to go on her hands and knees like a little child, but she soon acquired the art, and can now walk with ease and comparative freedom. Dr. Dobbin examined the spine and pronounced it to be certainly straight enough, and to have lost the traces of the double curvature which appears to have been the particular ailment, while the feet and lower limbs were allowed to be of normal shape and proportion. The girl is declared to be cured, and she has every appearance of being so. The theory of hysteria is the only one by which an unimpressionable medical man can account for the cure. The patient has never, however, been sub-

ject to hysteria, epileptic fits, or anything of that nature, and the case remains one of curious interest.

We have thus verified the facts that Miss Mulley suffered from the complaints she describes, and that she now is cured. We leave our readers to supply their own theory as to the cause.

JOSHUA AND THE SUN.

"A Modern Critical Explanation of the Apparent Miracle at Beth-Horon."—And a Living Testimony that the Sun Moves.

As this matter has again become a subject of some discussion, perhaps it may interest the *Herald* readers to remind them that the first person to suggest the interpretation of an extraordinary refraction, namely, causing the sun and the moon (apparently) to remain above the horizon longer than usual, was Spinoza, in the second chapter of his *Tractatus Theologico Politicus*.

Spinoza, whose object was to dispense with the necessity for a miracle, confuses the refraction of the rays of light by the atmosphere with their dispersion or scattering, and assumes that the appearances were strictly similar to such prolongations of daylight as we have witnessed of late years in the recent gorgeous sunsets.

"Some late writers, such as the late Rev. T. Milner, in his *Astronomy of Scripture*," have supposed that there really was an abnormal refraction which kept the sun (supposed to be near its setting) apparently above the horizon for some time longer than usual. A consideration, however, of the position, of the size of the battle and its vicinity, shows that any idea of this kind is untenable as well as unnecessary. Beth-Horon is to the north-west of Gibeon, so that the sun must have been in the south-east and the time of day early morning.

It was the prolongation of darkness, not of daylight that was desired, and this is evident from all the circumstances that are mentioned in the narrative. The Hebrew words, "Stand thou still," it is said means literally, "Be thou silent," and the object of Joshua's prayer was that the sun might not shine out over Gibeon, where it was just about to rise, or the moon, where it had last been seen nearly setting in the west, over the valley of Ajalon; but that the gathering tempest might so overcloud the heavens as to obscure the landscape and give advantage to the attacking force of Israelites."

This has been dwelt upon by the Rev. A. Symthe Palmer in the number of the "Church Quarterly Review," but the Rev. T. Pelham Dale, who had himself written an article taking the same view in the "Christian Advocate," for the year 1871, points out in the number of the "Church Times," that it seems to have been first noticed by the late Henry F. A. Pratt, M. D. in his "Genealogy of Creation," published in 1861. He says on page 206:—"It has been seen that Joshua's plan was a night attack and that he marched all night to accomplish it, and here is gather-

ed the first clue towards discovering through what was required what must have actually taken place, for having marched all night he would necessarily not reach Gibeon until daybreak, or so close upon the dawn as to make it only too probable that his plan would fail through the absence of the darkness necessary to its success." The words, then, of prayer afterwards incorporated with many other pieces into the poetical book of Joshua were: "Let the sun be silent over Gibeon, and the moon in the valley of Ajalon." The word silent when applied to the sun meaning not to shine." And the end of verse thirteen, Joshua tenth chapter, is literally rendered by Dr. Pratt: "The sun remained in the clouds of the heavens and shone not on arising as on an ordinary day. The dark tempest was followed as we all know by a tremendous hail storm which completed the destruction of the routed Amorites."

In the year 1871 or 72 I was in Fairmount Park on the fourth of July. Thousands of people had gathered there for pleasure and recreation, and to enjoy the scenes that the park affords. I was standing, I think, on the hill, overlooking the grand stand where the band was, when to my astonishment my head was lifted up to look towards the sun and it spaced or traversed the heavens as near as I can judge for fifteen degrees forward and then backwards. I had been contemplating on the above subject a few minutes before. Hundreds of heads were turned in that direction afterwards, but it was too late.

Another explanation has it thus: "Now as Joshua had given his word that he would not kill the Gibeonites if he could help it, nor let others kill them, he marched all night with his army to Gibeon. God told him to fear nothing. He fell upon the five kings; they being surprised, fled on every side, Joshua pursuing. And God made it hail, and the storm fell upon them and the stones were so large and came down with such a force that they were more which died with hail stones, than they whom the children of Israel slew with the sword."

The battle probably began very early in the morning and Joshua chased the five kings till the evening. And now the sun and moon were both in sight; the sun was setting and the moon was rising. But Joshua had not destroyed all his enemies, and he spoke to the Lord before Israel that the sun might stand still upon Gibeon and the moon in the valley of Ajalon, over which they both seemed to shine, and so by the day and the light holding out longer he might completely defeat his foes. "And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies."

Respectfully yours,
WILLIAM STREET.

Worldly cumber will hurry a man from his bed without prayer; to a sermon, and from it again without prayer. It will choke prayer, it will choke the word, it will choke convictions, it will choke the soul, and cause that awakening shall be to no saving purpose.—*John Bunyan.*

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Selections.

WE give below one of the best expositions of the Spaulding Romance theory of the origin of the Book of Mormon we ever saw in a Secular paper from one outside of the belief. We clip from the *Iron Clad Age*, published at Indianapolis, Indiana, for October 20th, sent us by some good soul, who loves fair play.

SPAULDING'S MS. NOT THE BASIS OF THE BOOK OF MORMON.

Editor Iron Clad Age:—In your issue of September 8, is an article headed "Mission of Moroni" that contains so many inaccuracies that I am constrained to reply. It is apparent that the writer is very much prejudiced against the Mormons, and that he has confined his investigations concerning the origin of the Book of Mormon, and the character of those connected with its production to the statements of the enemies of Joseph Smith, Jr., and the church he established. By way of Preface I will state that I am not a believer in the supernatural origin of the Book of Mormon, or any other book, but I am one who thinks that all religious teachers should be treated fairly and honestly. If there is such a thing as revelation there is more and better evidence in favor of the miraculous origin of the Book of Mormon than of the New Testament.

Your correspondent devotes considerable space to giving Joseph Smith a horribly ugly physiognomy, which certainly does not agree with the likeness preserved in the Mormon archives at Salt Lake and others that have been published, but this is immaterial. Neither do I believe he was such a hard youth morally as your correspondent and Christian opponents generally, who have written against mormonism, charge. If it was worth while I could quote disinterested testimony, to the contrary. That he was a young man of very limited education is admitted by both friends and foes, but that he was not capable of dictating the Book of Mormon I am not disposed to say. He became very much interested in religion when he was fifteen years of age while there was a revival craze in his neighborhood, and from that time until he says he received the plates of the Book of Mormon, was, I believe, a zealous Bible student.

The first error your correspondent makes is in the date when the "angel Moroni" appeared to young Smith and told him of his mission. He gives it as Sep. 21, 1824. It was Sep. 21 or 22, 1823. But this was not the date when he received the plates, as stated by this correspondent; he was shown them Sep. 22, 1824, but not until the same day of that month, 1827, did they come into his possession—four years afterwards. "The translation of the plates now commenced," he says, but Jo-

seph Smith and Oliver Cowdery, the amanuensis, both say the translation was commenced on the 7th of April of the next year, or 1828. Neither is your correspondent correct as to the size and thickness of the plates. Here he is very exact. He says they were "six by seven inches and six inches thick and thinner than tin." Martin Harris, who says he handled them, plate by plate, was not so particular; his statement is that they were about eight inches long and about four inches thick, and each plate *thicker* than the thickest tin. The width of the plates is not given. That young Smith read off his translation from behind a blanket, his scribe being seated on the opposite side, is probably not true. Those who witnessed the translation deny it, and Smith's mother says that they were so annoyed by the curious that a blanket was sometimes hung up across the room for a partition, but that her son was never concealed from the scribe or from members of the family. David Whitmer, Oliver Cowdery and others who witnessed the translation have given a detailed description of how Smith dictated the book.

After your correspondent has stated that Oliver Cowdery, David Whitmer and Martin Harris had certified (which they did, under oath) to the divine origin of the Book of Mormon he adds: "Here it may be stated that in later years these 'witnesses' quarreled with Smith, renounced mormonism, repudiated his claim to divine origin, declared their former testimony false and the whole procedure an unmitigated fraud."

I know not where he got that information, but a similar assertion is made in Appleton's Cyclopedia, but no authority so far as denying their previous testimony is concerned, is given. It is not true. The very reverse is the fact. Each of these three men died protesting that what they had testified was the truth. These men did separate from Joseph Smith about the time polygamy was introduced as a doctrine of the church, but they all died firm in the mormon faith. David Whitmer only about a year ago stated over his own signature as follows:

"I also testify to the world that neither Oliver Cowdery nor Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authority of the Book of Mormon. I was present at the death-bed of Oliver Cowdery, and his last words were, 'Brother David, be true to your testimony to the Book of Mormon.' He died in Richmond, Mo., March 3, 1850." And he adds, "Many witnesses yet live in Richmond who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery."

Martin Harris remained separated from the church many years, but in the latter part of his life reunited with it, and removed to Utah where he died a few years ago. In a letter written by him in 1871 he says, "No man ever heard me in any way deny the truth of the Book of Mormon."

David Whitmer died last February, at Richmond, Mo., where he had resided for

nearly half a century. When he saw death approaching he called the physician and his family to his bedside and gave his testimony to the truth of the Book of Mormon. In a notice of Mr. Whitmer's demise the Richmond Democrat said: "No man ever lived here who had among our people more friends, and fewer enemies; honest, conscientious and upright in all his dealings, just in his estimate of men, and open, manly and frank in treatment of all, he made lasting friends who loved him to the end." The best citizens of Richmond testify to his integrity, truthfulness and veracity. The Richmond *Conservator* says, "There is no doubt that Mr. Whitmer is firmly convinced of its [Book of Mormon] divine origin."

Your correspondent endorses the theory first promulgated by a renegade Mormon, and afterwards a professional Christian minister, named Hurlbut, that Sidney Rigdon stole a manuscript written by a minister named Solomon Spaulding, and that this manuscript was the source of the Book of Mormon.

Your correspondent is not posted on the subject he handles so deftly, or he would know that that theory, which never had reliable evidence to support it, has been effectually disposed of by the discovery of the original Spaulding manuscript, and which is now deposited in the library of Oberlin college, Oberlin, Ohio. There is no resemblance whatever between it and the Book of Mormon; there is not even one proper name common to both. This manuscript which was discovered in 1885, has been authenticated, as being in the handwriting of Solomon Spaulding, as being the same manuscript story which Spaulding's widow and daughter claimed was the original or basis of the Book of Mormon, and which was obtained by the Rev. Hurlbut above alluded to, but which he would never publish as he promised to do, or return to the rightful owners. James H. Fairchild, president of Oberlin college, who critically examined this manuscript, wrote in 1885: "The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding, will probably have to be relinquished." And then he proceeds to narrate the particulars of the discovery of the manuscript in question.

So far as Rigdon is concerned there is not a particle of evidence, or semblance of evidence that Joseph Smith ever saw him until after the Book of Mormon was printed. Those most intimate with Smith while the translation was in progress, and before, including his mother, all declare he had never met Rigdon, and David Whitmer, testifies that of his own knowledge "neither Joseph Smith, Oliver Cowdery, Martin Harris or myself ever met Sidney Rigdon until after the Book of Mormon was in print." Rigdon was a good deal older than Smith and was a noted Campbellite or "Christian" preacher, an equal of Alexander Campbell in "power" and influence some say, when he was converted to Mormonism in 1830 by Elder Pratt.

That the Book of Mormon originated

in the brain of Joseph Smith, jr., I have little doubt, but that he was aided by the Spaulding manuscript, or the composition of any other person I do not believe. And I am inclined to think that the "three witnesses" and the others who were immediately connected and associated with him during its production, were honest in their belief regarding the inspiration of Smith. Certain it is that they all of them adhered to their original version of the affair all through life. It is much easier to believe they were deceived than that they were all parties to a conspiracy, of such magnitude. But whatever may have been the origin of this remarkable book of 300,000 words, as large as the Old Testament, and which was dictated orally, within a period of less than three months, the search after the truth is not facilitated by ridiculing those connected with its production, or by grossly perverting the facts.

B. C. MURRAY,

DENISON, Texas, Oct. 7th.

EXTRACTS FROM SERMON BY REV. DAVID SWING

AT STATE FAIR GROUNDS, DES MOINES, SUNDAY, SEPTEMBER 2D.

REPLENISH the earth and subdue it.—Gen. 1:28.

Upon this most sacred of the seven days it should give us all pleasure to mark that the development which makes these State exhibitions possible is not limited to the machine and the instrument, but it invades with equal power the spiritual confines of man and makes all things new in religion. The sun, which has all summer been looking down upon new science in the field and the shop, deep, straight furrows, carved by a better plow than was known to Solomon or Cæsar, shines down on this holy day upon new forms of religious teaching and lights up the faces of a better kind of Catholic and Protestant, a better kind of Presbyterian, Methodist, Baptist, Congregationalist and Episcopalian than those were who sang their songs around Luther, or Edwards, or Knox, or Wesley. The causes which fashion for man a better wagon road, a better harvesting ability, act as constantly upon his religion; and his Sunday of worship competes with his Monday of worldly labor. All of God's laws are general and the progress which touches a plow, or a car, or a sickle, touches man's prayer and hymn. * *

Therefore it has come to pass that American progress is the most general and uniform that history has ever had the happiness to record. The thinking minds of the land have never walked around in a circle like the blind horse in the bark mill, but they have been permitted to pass here and there like eagles upon the wing, and though this intellectual abandon has brought to society many a senseless theory or injurious practice, it has also brought to this continent more great principles of life and happiness than were ever granted to any of those States which are now hidden in their stupendous graves. The symmetry of society is not yet perfect; but the phenomenon before us is that of a free movement

forward—and in this unrestrained, unfolding the plow is no more fortunate than the pulpit; man is not favored as formerly above woman; the deductions in science are paralleled in truth and beauty by the deductions in worship. The trees when upon the banks of all streams all bend over the water because they have more power of light and air upon the side of the river and are symmetrical only when in the open field, thus man suffers a bad development when he is free in only one part of his nature and he enjoys a real progress only when he is on all sides unrestrained. Such an open air surrounds the American, and therefore his plow and reaper are no more excellent to-day than are his politics and his religious faith. * * *

This being the Christian theory, it must be that man is subduing the primitive wilderness in religion as well as the wild in agriculture, mechanics and art, and it must be that if there is coming along in American character, an American agriculture, American politics, and an American equality of all human beings, so there must be forming and coming an American Christianity—a religion modified by the action of a more peason and of nobler sentiments. * * *

It need not be claimed that our age is more religious or more moral than the past has been; that may or may not be true, but the religious sentiments have never cast any light upon a doctrine nor made an advance in the pursuit of truth. John Calvin was full of religious sentiments. So were the old Romanists and the old Puritans. So was Paul religious when he stoned Stephen and put men women into prison. Our fathers who held slaves were pious as we are. The pagan mother who offers her infant to the God of the Ganges is as religious as was John Wesley or Robert Hall. Sentiment alone is never a reformer. The patriarchs who used to follow a sharp stick for a plow and who ground their grain with a stone held in the hand were proud of their plow and their mill. Some of you can remember when you were proud of a new sickle, and proud of a new froe for splitting shingles from oak. But this sentiment of pride and satisfaction never made the reaper nor the shingle mill. Reason had to step in and order an advance. Thus in religion, the piety of Protestant and Catholic was great all through the sixteenth and seventeen centuries, but that spirit of worship did not discover the deeper truth of the Testament. This was the task for reason to accomplish. Reason is the faculty which subdues the wild soil and makes the rose succeed the weed, and the wheat field adorn the old desert. * * *

When telegraphs were first constructed there was an extra wire for making a circuit, but experiments did away with the wire. Thus reason has driven religion into a greater and greater simplicity. It says you may have a cathedral, written prayers and a boy choir if your heart thus directs, but Christ and God will be present where there is an old fashioned preceptor who lines out the hymns. When you call at a palace in America the occupant of that house

is only a man. He talks, he laughs, he weeps, he dies. When you call at a city dwelling the inmate is the same kind of a being. He talks, he laughs, he can weep, he will die. When you come to the log cabin and pull the latch string, it is a man you meet—perhaps an Abraham Lincoln; he also talks, laughs, weeps, dies. Thus as reason has removed all the accidents from manhood so it has from religion, and you may draw near to any altar where sincere men and women kneel, and there you will find the essential Christian. The five points of Calvinism may or may not be true, but they are like the extra telegraph wire—an unnecessary arrangement.

Thus our reasoning age detects the essential doctrine or practice and demands that all churches shall make a true Christian manhood. As it asks that both the palace and the cabin shall contain a Lincoln, so it demands that each church door shall send out to us a Christian. The brain which works at the reapers works at our faith.

Reason modified the doctrine of hell, not by contradicting the Bible, but by finding its deepest import. An age can pour too much meaning in even divine words. The churches used to torture heathen, Quakers and skeptics, in order to convert them. This was carrying too far the order to convert the world.

The early Christians quit work and looked for the end of the world, but this was carrying too far the utterance that we are all on the eve of departure and that life is fading into immortality. Thus into the doctrine of punishment the past ages poured too much of fire and torture. As England studied justice until it hung children for stealing a loaf of bread, so all the churches once studied wrath and vengeance until it took the genius of Dante and the horrors of the inquisition to express the supposed desire of God toward assumed offenders. But what Presbyterian or Methodist would now want the Inferno of Dante, and rebuild that inquisition of which Rome repented, and whose wrongs the Roman Church herself brought to an end? Reason, while freeing slaves, while overthrowing the inquisition, while protecting little children, while emancipating women and planning liberty and equality for all men, could not sustain in Christianity a barbarism which it assailed in political and social fields. Thus it has come to pass that future punishment has become modified by the rationalizing process of the century.

A friend, following popular taste, bought at an old farm house a clock which stood seven feet high. When he set it up in his own fashionable home he found that its ticking could be heard all over the house, and when it struck it made its own case and works shake as though in a violent ague. It at once occurred to him that the weights were too heavy. No such thought had come to its builder or owner in the one hundred years ago. The new owner found each weight contained over twenty pounds of lead. He sawed off an end of each weight and found that sixteen pounds made the

wheels still work too violently. He reduced the weight to twelve pounds and the ticking and striking were still too tumultuous. He made one more reduction, and with a ten pound weight the clock is now doing peaceful and faithful duty. Thus for almost a century that time-piece had been toiling under a most useless burden. Thus all the churches in the past carried an unnecessary amount of future torment. It was trembling under twenty pounds when ten pounds were enough.

These changes have not come through the influence of the Universalists, nor their school, nor by the attacks of infidelity, but by the co-operation of all minds and all sects. Presbyterian, Methodist, Baptist, Episcopalian, all have gone forward hand in hand in the one great task of subduing the wilderness.

Not only in eliminating false and useless doctrines, but also in unveiling the true, have the Christian sects gone forward. A Greek orator said the Greek cities were like oak trees in a bunch, which took away leaf and limb by grinding against each other. Thus the churches once made war upon each other. They have subdued this barbarism and are now making war upon sin, wrong, darkness and unhappiness. A hundred useless dogmas have passed away to make more room for a smile of hope. The peculiar genius and teachings of Christ are reaching out that they may emancipate women, may secure for the laborer his just reward, may sow education as the sun sows beams of light, may trample down great vices which are killing the people, may make each worthy of its Creator God and of its noble children of God, and may make death the gate of a better life.

The wilderness has not yet been wholly subdued, but the desert is slowly submitting to the rule of reason and love. If you men of the field, the shop, the railway, the orchard, the garden, and the legislature can point us to a marvelous progress in your many departments of thought and work, so the Christian church can point you to her great exhibition of cardinal ideas, of new duties, new sympathies, new efforts, new intentions new hopes. She indeed asks you to forgive their shortcomings, and asks this knowing full well that infirmity follows all human life as a shadow and a cloud, but after confessing her imperfections she asks you to behold an American Christianity—in which the one central figure is Jesus Christ holding aloft in his divine hands the sublime words: Perfect equality of race, color, and sex; perfect justice of each toward all; perfect brotherhood, purity of life; the being and the presence of God and one endless life for all beyond the grave.—*The Woman's Standard*.

PHOTOGRAPHS!

Large, finely finished photo's of "Restored Kirtland Temple," showing Conference of 1887. Also "Birthplace of Joseph Smith," with First Presidency, the Bishop, and part of the Twelve in the view. Size, 5 x 7, mounted on cards 10 x 12, at 50 cents each. Also CABINETS of Pres. Joseph Smith, 35 cents each. BEST PICTURES EVER TAKEN OF THESE SUBJECTS. Mail orders promptly filled. Liberal discounts to Elders and those wishing to sell them. Write for terms.

FRANK E. COCHRAN,
Lamoni, Iowa.

Conference Minutes.

CENTRAL MISSOURI.

District conference met with the Missouri River branch at specified time. Bro. J. Luff, of Independence, presiding. Alma branch; number at last report 32, present 31; 1 dismissed by letter. Wakenda; last report 25, present 25; 2 dismissed by letter, 2 gained by vote. The following elders were present: J. Luff, R. L. Ware, J. Westwood, E. W. Cato, Sen., W. L. Booker, J. B. Belcher, G. W. Carter and M. A. Trotter. The Bishop's agent made the following report: Received since last report \$3.35, paid out \$2, balance \$1.35. Bro. J. B. Belcher was chosen president for the next quarter, M. A. Trotter clerk and E. W. Cato, Sen., Bishop's agent. A motion prevailed authorizing the chair to appoint a committee of three to consider the advisability of the delegate system of representation and report the same at next conference. Brn. R. L. Ware, W. L. Booker and G. W. Carter were appointed said committee. Conference adjourned to meet with the Wakenda branch, on Saturday, the first day of December, 1888, at ten o'clock a. m.

DECATUR.

District conference convened at Pleasanton, Iowa, October 13th, 1888; H. A. Stebbins, president; A. W. Moffett, clerk, *pro tem*. Branch reports:—Lamoni 615; 16 baptized, 7 received, 7 removed, 1 died. Lucas, 199; 1 baptized, 7 removed, 2 expelled. Little River, 118; 14 baptized, 1 died, 2 ordinations. Davis City, 65; 5 received. Greenville, 35; 1 baptized, 2 received, 1 died. Centerville, 18; no changes. Allendale, 57; 2 baptized, 2 marriages. Lonie Rock, returned to branch for insertion of names and items of changes. The president reviewed the condition of the work in the district and reported his own labors in it. Elders A. S. Cochran, Wm. Anderson and J. McDiffett reported as presidents of Lamoni, Pleasanton and Greenville branches. D. Campbell, M. M. Turpen, John Shippy, A. W. Reese, O. J. Bailey, A. W. Moffett, H. Bartlett, and G. W. Bird reported, also Priests N. Lovell, S. D. Shippy and J. M. Brown. Elders John Watkins, R. S. Salyards, L. W. Powell and T. W. Williams reported by letter. The following resolution from the Lucas Sunday School was read: Whereas, we have in the past realized as a school the need of a closer relation between the several scholars of the church, and in fact with the church in general, and whereas we note that several districts have taken immediate action, and that some have effected district organizations; and whereas, we deplore the spirit of indifference which has been manifested by many who should have been active and pioneers in the work, therefore, be it resolved that we as a school petition our district conference to take some action in the matter towards effecting a district organization, or in connection with other districts; and further be it resolved that we request the conference to fully impress upon the minds of the presidents of the several branches that it is their duty to labor to organize Sunday Schools, and to support those already organized. The president stated that there were Sunday Schools in all the branches, five of the eight being Saints' schools and the other three being Union schools but yet with our brethren as superintendents. The following was adopted: Resolved that we recommend that each Sabbath School in the district choose one or more delegates to meet during our next session for the purpose of effecting a district organization if it is found practicable, and that the president of the conference appoint a committee of three to consider the matter in the interim, and to present at said meeting such resolutions as they deem necessary to the perfection of this design. The president appointed Bro. T. W. Williams and sisters H. E. Birchell and Marietta Walker as said committee. Resolved that two-day's meetings be held throughout the district as may be desired, the president to arrange the times there-

of and to appoint the speakers. That the advisability of holding a reunion camp meeting at Davis City in the summer or fall of 1889 be considered at the March conference. H. A. Stebbins was re-elected as president and S. D. Shippy as clerk for the coming year. Duncan Campbell preached on Saturday evening, John Shippy on Sunday morning, and H. A. Stebbins on Sunday evening. They were assisted by H. Bartlett, Thos. Wellington, and A. W. Reese. Prayer meeting on Sunday morning in charge of J. McDiffett. Sacrament meeting Sunday afternoon in charge of H. A. Stebbins and Wm. Anderson. Adjourned to meet at Lamoni in March, 1889, the president to appoint the day.

TENNESSEE AND KENTUCKEY.

Conference convened Saturday and Sunday, November 3d and 4th. John Thomas was chosen to preside, S. L. Cooper clerk. Elders reported:—P. B. Seaton, baptized 5; J. H. Adair, W. H. Griffin, John Thomas, baptized 10, ordained 1 elder, 1 priest, and one teacher; H. Scott baptized 1; S. Reed. Priest W. D. Clark, teacher, S. S. Cooper and Deacon J. F. Roberts reported. Branch Reports:—Foundry 17, Farmington 25, Eagle Creek 29, 4 baptized; Haley's Creek 12. On Sunday prayer and testimony and confirmation. Preaching by P. B. Seaton, W. H. Griffin, and J. H. Adair. The sacrament was administered by William H. Griffin. Peace and harmony prevailed, and the Saints confirmed in the faith. The authorities of the church were sustained. Adjourned to meet with the Foundry Hill branch the second Saturday in March at 10 a. m.

Miscellaneous.

NOTICES.

To all concerned. Whenever I advise or suggest to others than General Conference appointees, to labor in any locality where I am permitted to hold spiritual jurisdiction, I shall invariably notify local authorities. You will therefore understand when any claim is made without such notification that such parties have not been authorized by me. Furthermore, in the event of elders or priests visiting among the Saints not known as officials to presidents of branches, you are under no obligation to recognize one claiming to be a representative, unless he produces the necessary credentials. And one who means to do right in this particular will never object or feel hurt on being asked to satisfy a legitimate demand. Last September I suggested to Bro. J. Armstrong, of Nebraska City, Nebraska, if practicable to him, to labor in some parts of the Northern Nebraska districts.

JAS. CAFFAL.

Notice is hereby given to the scattered members of the Columbus branch of the Spring River district, Kansas and Nebraska, of the Reorganized Church of Jesus Christ of Latter Day Saints; Sarah Ellis; Joseph Van and Pernecia Pifer; as their whereabouts are unknown to said branch, they are hereby requested to report to W. S. Taylor, presiding officer of Columbus branch, or their names will be dropped from branch record and they will be reported as scattered members of said branch.

CHAS. RANDALL, Clerk.

APPOINTMENTS IN PACIFIC SLOPE MISSION.

This will certify to those whom it may concern that until further arrangements are made Bro. Thomas Daley will be in charge of the field of labor comprising northern California and Nevada; and Bro. J. H. Lawn will be in charge of the field of labor comprising Central California. These brethren should be consulted in all matters properly coming before the missionary in charge, and they may confer with me when necessary.

Respectfully,

HEMAN C. SMITH,
President of Pacific Slope Mission.

November 10th, 1888.

CONFERENCE NOTICES.

By consent of the Olive branch Saints and the desire of the Byrville Saints, the conference of the Southern Indiana district will meet with the Byrville branch, December 15th at 10.30 a. m. We hope to have a good report from the branches and elders in the district. Ministers from adjacent fields and friends are cordially invited.

M. R. SCOTT, *Dist. Pres.*

GOSPEL RESEARCH SOCIETY.

On the evening of December 18th, 1887, a few members of the Boyer Valley branch met at the house of Bro. A. H. Rudd and organized what they chose to call a Gospel Research Society for the purpose of studying the standard books of the Church that they might be better qualified to defend the work. They elected officers and appointed time and place for another meeting. The meetings have been continued from that time to this each week with increasing interest at each meeting. At the fifth meeting of the society after all had spoken upon the subject under consideration the Spirit of God rested upon a sister and she arose and spoke in prophecy. The Lord said that He was well pleased with their efforts, and exhorted all to continue in the work they had begun, and to be faithful, and trust in Him and he would bless them. This encouraged all to strive harder to do his will. Bro. C. A. Butterworth who was with us at first, and was a lay-member of our branch, has since been called to the ministry, and is now in far off Australia preaching the gospel. God is at the helm; and if we do our duty none of his promises will fail, for they are made on conditions. At our last meeting the influence of God's Spirit was felt, and through our president He exhorted, cheered and comforted us and calling three of our members by name told them they were called to preach the gospel. All the members say they have been greatly blessed and strengthened by the meetings of the society.

The society thinks that similar organizations should be effected in all branches, and it is for this reason that they have by a unanimous vote requested their secretary to write a short report of the success of our organization in order to induce others to go and do likewise. God will bless you if you will.

A. H. RUDD, *Secretary.*

Dow City, Iowa, Nov. 14th.

DIED.

HINDERKS.—Bro. Henry Hinderks was born in 1844, at Tichelwarf, Province of Hanover, Germany. He was baptized March 17, 1874, by John George Bauer, near Burlington, Iowa, and was ordained an elder April 10th [year not stated] by Wm. Bozarth. He died October 31st, 1888, at 2 p. m. Funeral services and discourse by Elder J. T. Kinneman in the presence of a large concourse of friends.

BARNETT.—At her residence, three miles northeast of Taylor Ridge, Illinois, November 1st, 1888, Sister Catharine M. Barnett, *nee* Cadman; she was born in Quarndon, Derbyshire, England, August 1st, 1834, and moved to Pittsburg, Pennsylvania, A. D., 1850. She was joined in wedlock with Joseph R. Barnett, Jan. 28th, 1855, by the Rev. John McColley, of the United Presbyterian order, to which society they belonged for several years. She embraced the Latter Day work at Davenport, Iowa, Aug. 28, 1870, and adorned the profession the remainder of her eventful life. Always cheerfully willing to let the light shine, and ever ready, and ever desirous to assail the towers of error, superstition and priestcraft, she has endeared her memory to all the lively stones in the house of faith. Her presence and hopeful counsel, her courage and fortitude, her benevolence and example, her pattern and gracious life, all, all, will be missed, from the true saints, worthy friends, and family circle. She was the mother of fourteen children, two of whom died in infancy, the remainder all are living, eight were present at her departure. A fair congregation convened at the desolated home, and at the McConnel M. E. Chapel, the use of which was kindly tendered for the last sad rites of the church. The choir sang suitable music,

the pastor, Rev. Green, offered fervent prayer, Bro. M. T. Short delivered the discourse from the Hebrew poet David, "Precious in the sight of the Lord is the death of his Saints." Surely our sister had been a Saint indeed, a mother in Israel, the financial calculator of the family, the benefactor of orphans, the pioneer in church work, and a blessing to all within her sphere. Elder J. W. Terry, district president, was with Bro. Short and assisted in the services of the day.

STEWART.—Sr. Mary Stewart was born at Lanarkshire, Scotland, September 20th, 1859. She was baptized February 8th, 1885, by Elder M. H. Foscutt, and confirmed by G. T. Griffiths, M. H. Foscutt and Josiah Ells, at Pittsburg, Pennsylvania. She resided at Kirtland, Ohio, until about seven weeks ago when she came to Pittsburg, where she died Nov. 3rd, 1888, leaving a father, sister and brother to mourn their loss. Funeral services by Apostle J. H. Lake.

"Tis hard to break the tender cord
When love has bound the heart,
'Tis hard, so hard to speak the word,
Must we forever part?"
Dear sister we have laid thee
In the peaceful grave's embrace,
But thy memory will be cherished
Till we see thy heavenly face.

SMITH.—Andrew Jackson Smith died November 2d, 1888. He was born January 29th, 1847, in Madison, Sandusky county, Ohio. His age was 41 years, 9 months and 4 days. He was dearly beloved and highly esteemed as a kind husband, an indulgent father, a good citizen, a worthy Saint, a faithful priest and an excellent president of the Clear Lake branch of Steuben county, Indiana. He leaves an esteemed wife and a family of excellent children, together with many dear relatives and a host of friends who deeply mourn their loss. His funeral discourse, and also that of his daughter Elma A. Smith, who died August 13th, 1888, was preached by Elder Hiram Rathbun to a very large, attentive and sympathizing audience on Sunday, November 2d.

"O weep not, bereft ones, as those without hope—
All is well with the loved ones who've gone on before;
Walk on in their footsteps; to Jesus look up;
Secure the great blessing of life evermore."

TRYON.—Arthur Justus, youngest son of Bro. Lewis and Sr. Harriet Tryon, near Galesburg, Illinois, September 29th, 1888. Just two weeks and three days before, his brother, Ralley Lewis, passed from this earth-life in the tenth year of his age. Arthur was 3 years, 11 months and 17 days old. He was a very good and bright boy and much loved by his parents and grand parents. The loss coming so swiftly and suddenly after the death of the elder one makes it a trying affliction indeed. The Lord who gave hath taken away, and yet the saddened parents are able to bless His name, for He hath made rich provision for their departed ones and to the parents given a lively hope in the gospel. Funeral services by Elders M. T. Short and E. L. Kelly, Sunday, September 30th.

ROGERS.—Bradford B. Rogers, son of Elder B. K. and Lucy D. Rogers, born at Indian River, Maine, September 25th, 1858; died of Bright's disease at Jonesport, Maine, August 17th, 1888. Funeral sermon by Elder W. H. Kelley during the Reunion.

Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnau at Wasanaeth Eglwys Iesu Grist, Ad-Roleiddedig Saint y Dydd Diweddaf." There are 393 hymns in Welsh and 33 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

ADDRESSES.

Hiram H. Robinson, Parrsboro, Nova Scotia.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.
J. H. Peters, Coleman, Midland Co., Michigan.
A. J. Moore, Elkhart, Anderson Co., Texas.
John Thomas, Buchanan, Henry Co., Tenn.
A. J. Cato, Nathan, Pike Co., Arkansas.
Thomas W. Smith, Forster, New South Wales, Australia, till further notice.
J. W. Gillen, 3129 Caroline street, St Louis, Missouri.

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AUTUMN LEAVES,

Prospectus for 1889.

TO OUR FRIENDS AND PATRONS.

With the next issue of *AUTUMN LEAVES* the volume for 1888 will close, and your next number will begin the new volume. Before entering upon our work for another year we wish to express our heartfelt thanks to you for the support and encouragement given us in our labors the past year. To this support and encouragement the periodical is indebted for its existence; and in reality, it is not our work any more than it is yours; and in the great day of reckoning there will be a sifting and readjustment of debit and credit which will upset many a nicely balanced sheet, by transferring credit to names which have not appeared thereon, and subtracting or utterly cancelling those which in their prominence have had entirely too much placed to their account. Let us thank God for this, and take courage, for we know that our God will reward each one faithfully and fully; not only for what he has done, but for that also which he had it in his heart to do.

WILLE GRATIFIED

with the success of the past year, we do not feel that the permanent success or continued life of our Magazine is yet assured. The slight advance in price which we have been compelled to make may not meet the approval of all, and yet we can not think that any friends of the work will make this an objection. Some who have had the Magazine to examine during the past year, may not be as well pleased with it as they hoped to be, and for this reason wish to discontinue it. For reasons like these it behooves those who are interested in the work and desire its continuance, to put forth an effort in its behalf. Our subscription list this year ought to reach at least three thousand. Every day the church is enlarging her borders; and this, if reached, would be a small circulation in a church of twenty or twenty-five thousand members.

We make no promise for the future, save what we have made in the past. If our work falls below your expectation, it will be because we fall after having done our best to succeed. No one can honestly pledge you more than to do their best.

ONE PROMINENT FEATURE OF THE NEXT VOLUME

will be extracts from a very rare and voluminous work, "Kingsborough's Mexican Antiquities." These articles will be contributed by Elder S. F. Walker, who during a recent visit east had access to this work and copied largely therefrom. Its author, son of the English Earl of Kingston, died in 1830, (memorable date) after having spent his life and a large fortune upon this work, which shows, beyond the possibility of a reasonable doubt, that Ancient America was occupied by Hebrews. We are thankful to be able to present to the church a knowledge of the existence of this work and extracts therefrom, for by this and other kindred means we learn as plainly as facts can demonstrate, that long before the coming forth of the Book of Mormon God was providing means to establish the proof of its origin and authority, thus leaving those who reject it and his latter day work without excuse in the day of judgment.

TO OUR OLD SUBSCRIBERS

we say, that it will be a great saving of time and trouble to us to receive the renewal of your subscriptions before the 15th of December, as it will obviate the dropping of your names from the mailing list, and the replacing of them should you afterwards send us your names. All parties renewing their subscription before that date can send the money at our risk and expense, if sent by bank draft, express check or, best of all, post office money order. Send the amount of subscription, less the cost of the draft, check, or order and you will be credited with a full year's subscription. This offer does not hold good for less than one year's subscription. Do you wish to obtain

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in extending our circulation, and possibly be the means of bringing the work to the knowledge of some one who otherwise would never know of its existence. The Christmas-Tide is coming and you are in the habit of exchanging tokens of love and good will with your friends at this season. Send them this year a series of the Magazine; and what its monthly visits may accomplish, eternity will reveal. If you have no friend to whom you especially wish to send it, then subscribe for an extra copy, and either name for yourself, or ask your missionary in charge to give you the name of some worthy family, too poor to subscribe, but to whom the Magazine would be a blessing.

During the past year we have learned that the Magazine has been read by many outside of the church, in many instances removing prejudice and opening the way for the preaching of the gospel. To God be the glory, and may the means of usefulness in the church be multiplied until the kingdoms of this world "become the kingdoms of our Lord and his Christ."

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The following is the contents of the Autumn Leaves for December.

A "Vain" Religion.—A Domestic Incident.—Montezuma, with illustration.—Iowa to Australia.—Good Manners for Young People.—Under the Lamp-light.—Home Conversations.—A Spray of Leaves.—Robins in Distress.—The Two Armies.—The Poor Widow's Offering.—Autumn Leaves from the Tree of Poetry.—What are You Doing To-day.—Widow Ray's Christmas.—Editor's Corner.—Pattie; or Leaves from a Life.—Drift-wood.—Round Table.

BY DECEMBER 10TH AT THE VERY LATEST,

we must know how large an edition will be needed to meet the demand, and to those whose time expires with 1888 we shall not mail the January number unless upon *renewal* or *request*. Please remember the initials

R. R.

as well as what they stand for, as it will be a great saving of time and expense to the office. Our foreign subscribers will bear in mind that we pay the full price of mailing this year, consequently there will be no advance in price to them. We will be very thankful to brethren Smith, Wight, and Butterfield to act as our agents in Australia, and notify the office where they wish their copies sent.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 811.

Lamoni, Iowa, December 1, 1888.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, Dec. 1, 1888.

PRIESTLY RULE.

WE give below an article written by Charles E. Penrose, whose name appears in the *Deseret News*, of Salt Lake City, Utah, as its editor, in defence of certain charges made by a writer in the *Springfield, Massachusetts, Republican*, which we take from the *News* for November 16th, 1888, and to which we append a review:

To the Editor of the *Republican*, (*Springfield*):—
In *The Republican* of October 10th appeared a temperate and a fair discussion of some points put forth by me in defense of the Mormon Church in the *Forum*. Coupled with them was an extract from a lecture by Elder Joseph E. Taylor on Priesthood, followed by some remarks casting doubts on the democratic character of the Mormon ecclesiastical system. Permit me to offer a few words in explanation, as I am of the opinion that the writer of the article in *The Republican* was not fully informed upon the subject or he would not have made those comments. It is true that the Mormons believe in the eternity of the priesthood which is spoken of in the Bible as being "after the order of the Melchisedek." They believe that Paul's instruction to the Hebrews (chapter seven) referred to the priesthood, and not to the man Melchisedek who held it, as being "without father, without mother, without descent, having neither beginning of days nor end of life;" in this respect he contrasted it with the Aaronic or Levitical Priesthood which was confined to one lineage. They also believe that this priesthood is conferred and, as quoted by *The Republican*, it should be used as God would have it. But all this is perfectly compatible with the democratic character of the Mormon organization which holds the above theory of the priesthood. To show this let us see how "God would have" this priesthood "used." I quote from the *Doctrine and Covenants*, page 387:

"No power or influence can or ought to be maintained by virtue of the priesthood; only by persuasion, by long suffering, by gentleness and meekness and by love unfeigned."

The re-election of certain men to offices in that priesthood is not effected "according to dictation," as stated in *The Republican*. There have been instances of rejection, by the body of the members, of men presented by the leaders for such re-election. And the power to reject is in the majority, according to the fundamental doctrine that "all things in this church shall be done by common consent." Every member, male and female, has an equal vote on all matters of church polity and in reference to official authority. Priesthood comes from God; presidency in any degree comes by the voice of the people, in the Mormon Church.

The intimation is incorrect that the priesthood places itself above the civil law. "Its so-called revelations," as they are styled by *The Republican*, speak in this wise as to the civil law:

"Let no man break the laws of the land; for he that keepeth the laws of God hath no need to break the laws of the land. Wherefore be subject to the powers that be, until He reigns whose right it is to reign and subdues all enemies under his feet."—*Doc. and Cov.*, p. 202.

The church has published for more than half a century its views on governments and laws, in which the following appears:—"We believe that every man should be honored in his station; rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference." The small portion of the article in the *Forum* quoted by *The Republican* may be "an incomplete and unsatisfactory answer to the general charge of priest rule in Utah," but the whole article can scarcely be thus condemned, and I think it is unjust to call it an "evasion," as it squarely meets general assertions with positive facts and specific citations from recognized and undisputed church authorities.

There is no such autocratic rule in the Mormon Church as is generally supposed, and what is called "the rule of the priesthood" is really the rule of the people, for nearly all the male members hold the priesthood and every member is entitled to a voice in Church affairs. The people's party, which is entirely a political organization of the majority of the citizens of Utah, is separate and distinct from the church in all respects, and is regulated by democratic principles. The Mormons and their doings and doctrines have been misrepresented for so many years that it is very difficult to obtain a full hearing by the public, particularly through the press.

CHARLES W. PENROSE.

New York, October 21st, 1888.

It is decidedly unfortunate for Mr. Penrose, in the position taken by him in reply to the *Republican*, that the record of the people whom he attempts to defend appears to be against him. If the same appeal to the *Doctrine and Covenants* which Mr. Penrose now makes, to defend himself and people against the charge of be-

ing ruled by dictation of the priesthood rather than to yield obedience to the law of the land, had been made earlier in the history of the people, and the principle enunciated in the clauses quoted been adhered to both in the precept and practice of that people, there would not now be a necessity for the defence offered.

While the Edmund's Bill, the one which subsequently became the law and under which so many prosecutions of persons in Utah have been had was pending, Mr. George Q. Cannon stated to the committee, of which Hon. Reed, of Maine, was chairman, that they (the Utah Church) did not practice plural marriage because of what was contained in any book, but by reason of a revelation from God commanding, or permitting it. He admitted at the same time that the validity of this revelation was denied, referring to the presence of two representative members of the Reorganized Church who certainly questioned the nature and obligation of the so-called revelation.

Pres. Brigham Young drew the strong contrast between the rule of law quoted from the *Doctrine and Covenants*, and the rule of the priesthood, when he placed the Bible, Book of Mormon and *Doctrine and Covenants* one upon the other, Bible at the bottom and *Doctrine and Covenants* at the top, and, laying his hand upon them stated, that these books were like a boy's jacket which he had outgrown; they were necessary for the church in its infancy but were now no longer needed; the church had outgrown them and were now living by the living oracles. The living oracles referred to have been always understood to be the Utah priesthood. "Obey counsel," "Hearken to the priesthood," "Do as you are told," were the constant declarations and exhortations, from Pres. Young down to the remotest Bishop during the lifetime of Pres. Young; and the principle was not dormant during the rule of Pres. John Taylor.

From the organization of the church in 1830 to the death of Joseph and Hyrum Smith in 1844, the church existed and thrived in states whose laws forbade plural marriages, and made the having of more wives than one, by anybody, bigamy. Both passages from the *Doctrine and Covenants*, quoted by Mr. Penrose, were put there in 1835, by act of a solemn assembly of the church, called for the purpose of considering the book as prepared by a competent committee with that design.

Mr. Penrose says: "The Church has published for more than half a century its views on governments and laws." Among those things thus published is "that to the laws *all men* owe respect and deference." Is it pro-

per for us to assume that from this "respect and deference" obedience is meant? If so, what will Mr. Penrose and those for whom he seeks defence and exculpation do with an item of law, a rule of faith and conduct found in the same Doctrine and Covenants "published for half a century," which clearly condemns the plural marriage system, for the practicing of which the *Republican* charges Mr. Penrose and his fellow churchmen with being law-breakers; and that too, upon the admitted teaching of a dogma by church authorities which is contrary to the law of the land, as is well known to Mr. Penrose. This rule is as follows: "We declare that we believe, that one man should have one wife; and one woman but one husband, except in case of death when either is at liberty to marry again." This rule occurs in the Doctrine and Covenants of 1835, 1845, 1853, before the one quoted by Mr. Penrose on laws and governments, in a section by itself; and if the one quoted by him is indicative of the views of the church on law and governments of the church and authoritatively binding now, why did not Mr. Penrose quote this declaration on marriage as being the rule in the Church in Utah, as a proper defence against the charge of breaking the law of the land in regard to marriage at the teaching of the priesthood? Why should he quote a rule of the church requiring an observance of the law of the land as evidence that they were not breaking it, when he knew, as he must know, that the practice of the people was contrary to the precept. Why should he claim a freedom of action for the people, when he knew, as he must know, that the proclamation of the doctrine of plural, or celestial marriage was a dogmatic declaration of the priesthood, (so-called), in the person of President Brigham Young, who not only did not permit an examination of the document claimed as to its origin and sanction, but announced it with "You've got to believe it or be damned." The tenet was not submitted to a vote of the people; no discussion of its whys and wherefores was permitted; no voice against it was asked for or heard; it was simply enacted by a mandatory manifesto of President Brigham Young. We have reasons for believing that no one would have been permitted to lift his voice against that manifesto, or record his vote against it, when it was made, August 29th, 1852.

From 1862 to 1882 the teaching and ruling of the leaders among the priesthood in the Utah Church, have been at variance with the enactments of Congress, and the practice of many under that teaching and rule has been in violation of the law. If this were not true why should there have been any necessity for, or possibility of complaint, arrest, conviction and punishment under United States laws for practices fostered, sanctioned and carried on under priestly teaching and domination; and which even made possible the commission of perjury in the courts when inquiry was made concerning those practices; and which has made hundreds of men in spiritual good standing in that

church, fugitives from the officers of the United States, while hundreds have paid fines and suffered the infliction of penalties, including imprisonment for infraction of law because of such practices.

If, as Mr. Penrose says, "nearly all the male members hold the priesthood," and this priesthood is responsible for the practice complained of, then is there less excuse, for all are under condemnation. And if Mr. Penrose and those for whom he now seeks shelter under the declaration of the church, that "he that keepeth the law of God hath no need to break the law of the land," will abandon their attitude of teaching and ruling in advocacy and defence of practices contrary to the laws of the land, they will find both the law of the Lord and the law of the land to be in harmony on the subject of the marriage relation, and there will cease to be necessity for such evasive defences as Mr. Penrose sets up against the charges in the *Republican*.

When Mr. Penrose states that "the church has published for more than half a century its views on laws," and that one of those published rules requires "respect and deference" to the law; and cites in support of such declaration a command of God, that "he that keepeth the law of God hath no need to break the law of the land," he would do well to remember that in New York, where the church was organized, in Ohio, where the church received the law of the Lord which he quotes, and where a temple was built by command of God; in Missouri, which was to be a blessed land to the Saints; in Illinois and Iowa, where stakes were commanded to be built, and where Joseph and Hyrum Smith did their latest work, and in one of which states they died by violent hands, the laws of the land were such that whoever married more than one woman, or lived with more than one as a wife, did so in violation of the law, therefore breaking it. This was the rule of law, both of God and of man, under which the church existed all the time during the lifetime of Joseph and Hyrum Smith and until the church left Illinois in 1846; which rule indeed has not been changed so far as the voice of the church by previous notification and subsequent vote is concerned; and which was not changed even in Utah as Mr. Penrose knows, by any sort of publication till August 29th, 1852, and then by priestly domination; thus showing by the very statements of Mr. Penrose himself, with the law cited by him, that the charges of the *Republican* are too well founded and the people of Utah condemned by their defender.

THE OTHER COMFORTER.

WHEN Jesus was with his disciples in person there was no need for any other comforter. His personal presence, power and loving supervision were all that was necessary to provide for all their wants, and furnish them unto every emergency, direction, wisdom and power to accomplish all which they were commanded to do. At his departure the disciples were

deprived of all that his personal presence had given them; countenance, courage, strength; they were and would be from that time forward helpless among men, so far as divine direction, wisdom and comfort were needful to their ministry. This Jesus knew; and in evident accord with the instruction of his Father, he told them it was needful for him to go away; he could not be present with them always; it was otherwise ordered. He assured them, however, that if he went away the Father would send them "another Comforter;" "which is the Holy Ghost," the "Spirit of Truth;" and that Comforter when it came was to "abide with them forever;" that is, if they would—the language is, "that he may abide with you forever."—John 14: 16, 17, 26; 15: 26.

There need be no question among the Saints as to who this Comforter here spoken of is, it is the "Holy Ghost," "even the Spirit of Truth."

In our own day the condition of things is changed, in this sense; Jesus, the Christ, is not with men in person; hence they are not inspired by his personal example, cheered by his voice, or led and sustained by his personal courage and wisdom. He provided for this change of conditions for all time, as stated by him; "I will pray the Father, and He shall give you another Comforter." This Comforter whom the Father would send, was to abide with them, if they would, forever; was to be to them, and all others after them who should receive the word unto repentance and remission of sins, in the place and stead of the personal presence of Jesus; until the completion of all that had been decreed of God concerning the world—and then the faithful disciple should be permitted to enter into the presence of his Lord; that where He was they might be also. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 2, 3. When this promise is fulfilled, the office work of the Holy Ghost for the disciple will be completed; he will then be within the personal presence, direction, control and power of the Savior; hence, will not longer need the comfort and protection of the Holy Ghost, as a ministering, controlling force.

This change of conditions in which men are now placed, under the dispensation of the gospel, reverses the order in this wise. The obedient disciples received on the "Day of Pentecost," the "Holy Ghost," "the Spirit of Truth," the "Comforter;" the same as that promised in John, chapters 14 and 15, and all who receive and obey the gospel when authoritatively preached and administered, since Pentecost, receive of this Holy Ghost, the Comforter as the *first* Comforter to them. If they continue faithful they shall ultimately receive the "other Comforter," the one who was *first* to the Disciples in Jesus' day, even Jesus Christ, the righteous, into whose presence and power they shall be received when He comes to reign among his Saints gloriously.

As the disciples first knew Jesus, minis

tered and wrought under his personal ministration of light, wisdom and power; and afterwards wrought by virtue of the Holy Ghost, given of God, at the request of the Christ, the Son of God; so the believers and disciples of Jesus Christ now first receive, minister and labor by virtue of, and under the direction, ministration and power of the Holy Ghost until the end of their dispensation, when they shall pass into the personal dominion and under the control, ministration and power of Jesus Christ in his kingdom thus receiving the other Comforter, making the last first and the first last.

Joseph Smith in his history states this in substance; though the language in which it is told does not leave it so clear as to be free from possible misunderstanding. If he who reads, would read in connection with the statement itself, the fourteenth and fifteenth chapters of John's gospel, he would see that Joseph Smith did not intend to contradict Jesus Christ when he says that the Holy Ghost is the Comforter; but intended to convey the idea that because of the changed conditions under which men now live, and in the administration of the dispensation of the gospel within the angels message of restoration, the Holy Ghost is the first Comforter received, and Jesus Christ the second, or the "other Comforter" to them; not the second in importance; because Christ is always first in importance to man in the plan of redemption, but second in point of the time of reception.

QUESTIONS AND ANSWERS.

PLEASE give an explanation of the following passage:

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen."—1 Tim. 6: 16.

This passage is regarded as one of the leading evidences and supports of the doctrines of the annihilation, death or complete destruction of the wicked; the unconscious state of the dead; and that man does not primarily possess an immortal soul or spirit. The construction placed upon it by those who so believe puts the Scripture in direct conflict with itself, a favorite method with the infidel in denying the divinity of the Bible. This passage is evidently mistranslated or miscopied as we shall show later on; but taking it literally and separately as rendered in King James' translation, it proves too much for our Adventist, Christadelphian, and other friends who rely upon it as one of their principal texts to prove their favorite theories. The passage with its context reads:

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light

which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen." 1 Tim. 6: 13-16.

An examination of the first clause of the sixteenth verse and its contexts as here rendered, aside from the general teachings of the Bible, clearly supports the doctrine that Christ and Christ only hath immortality. This leaves God the Father out of the question, thus making the Son far superior to Him, whereas all that the former received was bestowed by the latter. If it be claimed that God is referred to, that also proves too much, for such an interpretation robs Christ of the possession of immortality. Then the two following clauses would state that God dwells in the light which no man can approach unto, and that no man has seen or can see Him. This is manifestly erroneous, for the statement as literally rendered is too startling and discouraging to be for a moment accepted. It robs the Christian of that hope begotten of the promise of Jesus Christ, "Blessed are the pure in heart for they shall see God." This uninspired theory robs God or Christ of immortality, and man of all that is worth hoping and living for; but such is all that could be expected from the doctrines of men. It is also directly opposite to the general facts recorded in the Bible. Enoch, Abraham, Jacob, Job, Solomon, Isaiah, Amos, Moses, Ezekiel, Stephen, and others too numerous to mention not only "approached unto" the God of Israel, but some of them also beheld Him face to face. (See Exodus 24: 9-11; 33: 11. 1 Kings 11: 9; 22: 19. Job 42: 5. Isaiah 6: 1. Amos 9: 1. Acts 7: 56. Genesis 32: 1-32; 35: 9. Exodus 33: 17-23. 1 Kings 9: 2. 2 Chron. 18: 18. Rev. 5: 1.)

The foregoing passages totally refute the strained interpretation placed upon the statements of the apostle Paul, which when impartially and carefully examined in connection with the general tenor of Holy Writ will be found to convey another meaning. In studying the Scriptures the whole outline of its teachings should be considered in order to rightly divide them, comparing spiritual things with spiritual. No theory should be especially adhered to that is not explicitly taught in the Bible, and which is contrary to its whole tenor, for "it is written" "that no prophecy of the Scripture is of any private interpretation * * * but holy men of God spake as they were moved upon by the Holy Ghost," which is denominated "the One Spirit," and which caused all who were inspired by it to "speak the same thing;" not the mere repetition of words, but a unison of doctrine and prediction. An agreement and oneness in their statements should therefore be expected. None will scarcely be rash enough to deny that the Apostle Paul was inspired by that "one and the self same Spirit" in writing his epistles.

Briefly stated, the Scriptures teach the following doctrines which clearly refute the positions mentioned as taken by our opponents:—

1. Christ pre-existed with God: Gen. 1: 26, 27. John 16: 27, 28; 17: 5, 8, 18, 24; 1: 1. Col. 1: 16, 17. Heb. 10: 5; 2: 14. John 7: 33, 34; 3: 13; 6: 62; etc., etc.

2. He possessed a dual nature, a spirit and a body: Matt. 27: 50. Mark 15: 37. Luke 23: 46. Mark 6: 49. Luke 24: 36-39; etc., etc.

3. While his body was dead in the tomb, his spirit was conscious, active, and engaged in his mission: Luke 20: 37; 23: 43. Eph. 4: 9. Zech. 9: 11, 12. Luke 4: 18. Matt. 12: 40; etc., etc.

4. Man is the offspring of God. Gen. 1: 26, 27. Acts 17: 28; etc., etc.

5. He pre-existed: Gen. 2: 4, 5. Job. 38: 4, 7. John 9: 2, 3. Jer. 1: 5. John 1: 6; etc., etc.

6. He also possesses a dual nature—body and spirit: Job. 4: 18, 19; 10: 11; 32: 8. Rom. 7: 22. 2 Cor. 2: 13; 12: 7; 5: 5; 5: 1, 2. 2 Pet. 1: 13, 14. Rom. 8: 16. 2 Cor. 4: 16. Zech. 12: 1. Heb. 12: 9. Matt. 10: 28. Eccl. 3: 21; 12: 7. Num. 16: 22.

7. His spirit is conscious between death and the resurrection of the body: Matt. 10: 28. Gen. 35: 18. 2 Cor. 12: 2-4. Luke 16: 19-31. Isa. 24: 22; 42: 7; 61: 1. Phil. 2: 10. Job. 3: 18.

8. The bodies of unjust men will also be resurrected and each receive reward according to the deeds done in the body whether good or evil, and they will not afterwards be annihilated, but will continue to exist in a conscious state. Dan. 12: 2. Luke 14: 14. John 5: 21-29. Acts 24: 14, 15. 1 Cor. 15: 40-43. Rev. 20: 12, 13; 22: 14, 15; etc., etc.

These texts illustrate the Bible position. We now insert the passage quoted from 1 Tim. 6: 13-16, as rendered in the Inspired Translation.

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords, to whom be honor and power everlasting; whom no man hath seen, nor can see, unto whom no man can approach, only he who hath the light and the hope of immortality dwelling in him."

This is evidently the correct rendering and is in harmony with the entire word of God. It speaks for itself and bears evidence of its divine inspiration. Further comment upon it is unnecessary.

FROM a Blenheim, Ontario, paper of a late date, we give the following notice of Bro. R. C. Evans, of London, Ontario:

"A SELF-EDUCATED PREACHER.

"Mr. R. C. Evans, the 'boy preacher' who conducted services in the Latter Day Saints' Church on Sunday, called at our office on Monday. He and the editor renewed an acquaintance of years gone by. Mr. Evans is a self-educated man, who is fully impressed with the justice of the claims which he advances, and who speaks with intense fervor and zeal. The body with which he is connected is entirely distinct from the Mormons, and their doctrines are drawn from the Bible. Mr. Evans was compelled to return to London on Tuesday afternoon, having received a telegram announcing the sudden death of his father.

INGERSOLL AND ELSMERE.

WE reproduce from the Chicago *Tribune* of November 19th, the following caustic editorial on Robert G. Ingersoll's religion, or rather want of it. Religionists themselves, of course, have long been of the concluding opinion that Mr. Ingersoll as a reformer of existent things in this every day, and Sunday too, world was a failure; but when religionists have expressed themselves in this way, by far too many people have said that it was but the expression of bigotry, and religious fanaticism which feared the iconoclast's attack. The *Tribune*, however, may say with safety from such criticism that as a "reformer" Mr. Ingersoll "is weaker than the weakest Christian against whom he inveighs."

One reason why the "weakest Christian" is in this respect stronger than Mr. Ingersoll, is that he acknowledges openly a standard of high excellence; and while he thus maintains this excellent standard, consents to be measured by it, confessing frankly that to come short of it is his own fault and not the fault of his standard. The weakest Christian strives to put himself in rapport with his model; but Mr. Ingersoll finds within himself, the only standard by which to measure himself; and by just so much as he is himself wanting in any essential the qualities of greatness and goodness as such are naturally regarded among the men of this busy, pushing, ambitious age, he is below the standard of reform, and consequently poorer than such Christian.

We love candor, and admire courage in a man; but that courage that is foolhardiness and that candor that is cynical, caviling and abusive of what others may hold worthy of attention, esteem and belief, are not commendable. Hence, while we concede to all privilege to think and speak to their convictions, we deem it to be the better part of wisdom to hold all men as amenable to the commonly received rules which govern the mass in regard to the good of the whole. In this view Mr. Ingersoll's views are disruptive, the weakest Christian views are cohesive.

ROBERT INGERSOLL AND "ROBERT ELSMERE."

"The great agnostic, Col. Robert Ingersoll, has addressed himself to the somewhat monotonous and tiresome question of the problem set forth in the fiction life of "Robert Elsmere," and his disquisition has already been printed in *The Tribune*. Those who read it expecting to find a criticism of the book itself or a discussion of the theological questions involved must have been greatly disappointed. Mr. Ingersoll's dissertation is not so much a statement or defense of Robert Elsmere's religion as it is of Robert Ingersoll's peculiar tenets, and consequently we are treated to a repetition of the Colonel's onslaught on Christian creeds—onslaughts which neither convince nor convict, since everything after all comes back to the individual point of view.

In discussing his subject Col. Ingersoll goes far beyond the most radical believers among Christians. The evangelical preachers have denounced Robert Elsmere without stint. The unevangelical have defended him. Agnostics have doubted whether after all his Elgood street

conventicle would accomplish much, but Col. Ingersoll outstrips them all and has no sympathy with evangelical or unevangelical theories on this question. The religion of Robert Elsmere solves nothing for him, though on the whole he thinks it is a better creed than Catharine's. It is only a temporary form of relief. In this mood, and trying to find some way out, we find the Colonel landing first in some form of universal sympathy—a general slobber the world over for every creature who stubs his toe or goes to the bad, no matter whether the stub was accidental, careless, or with a purpose, or whether the person who goes to the bad is the victim of irresistible impulses or takes that course from innate "cussedness." Mankind must snivel alike over all. The step from this position into the dead level standard of life which he seems to impose is not far to take. The whole tone of Col. Ingersoll's dissertation leaves the inevitable impression that he sees no remedy for the ills we have, except by flying to the infinitely worse ills of human conditions measured and fixed by the leveling processes of State Socialism, to enforce which, of course, it is necessary to have Anarchism, for Socialism without dynamite and the torch is a theory only and not a condition, as only a small minority would ever voluntarily adopt it in practical life. This theory involves the recasting of humanity in the same mold, the cutting off or stretching out of human beings on one Procrustean bed, the destruction of the two great motive powers that move men to effort and action—self-reliance and acquisitiveness—and the substitution of their opposites—dependence and stagnation. His doctrine, if carried out, would remove all motives for advancement, ambition, self-respect, self-denial, self-reliance, and invention and progress of any sort. On such impossible supports as these hang all Col. Ingersoll's law and prophets. Carry out his remedy for present inequalities of social conditions and in place of the existing order of things all humanity would be reduced to the same condition of stagnation, "sojering," and carelessness, with but one redeeming quality, that of "sympathy," and even that sympathy of the most incongruous and unhealthy sort. He would remodel the great human menagerie, its bold lions, cruel tigers, cunning foxes, soaring birds, faithful dogs, sagacious elephants, sensitive, high-mettled horses, and patient, toiling cattle upon the model of the goody-good sheep.

"The Colonel completely ignores in his ideal scheme the patent cause of the worst evils, which he deplures in civilized nations—viz.: the demon of alcohol, the drinking of which is responsible for three-fourths of the poverty, misery, suffering, crime, laziness, and ignorance of the Christian world. He suggests a remedy many times worse than the disease. The world has had the disease and managed to get along with it since the creation, but the remedy—sympathetic Socialism—would kill it in a single generation. Col. Ingersoll is a strong destructive critic. As a constructive reformer he is poorer than the weakest Christian against whom he inveighs so fiercely."

To the foregoing we add what the Chicago *News* of November 1st has to say on the same subject:

POPE INGERSOLL'S LATEST EDICT.

On pretense of criticising "Robert Elsmere,"

the latest theological novel, Col. Robert G. Ingersoll undertakes, in a local journal, to formulate a fresh edict for the guidance of those who pride themselves on their rejection of anything approaching the supernatural order of life.

We say a fresh edict, for heretofore Col. Ingersoll has confined himself to the role of an active and persistent agnostic; that is, to specifically professing his inability to pronounce dogmatically on the being and existence of a God. Now, however, he virtually proclaims that there can be no God. The very good and sufficient reason to him (Ingersoll) for this modification of his views is that no God could exist, could be worthy of almighty power and attributes, and permit not only the perpetual strife and suffering presented by the vast mass of the population of the world, but those terrible and frightful conflicts and convulsions of the natural universe which daily and hourly produce scenes of human and animal suffering, exceeding in depth and intensity those ideal tortures which the genius of Dante has described as being inflicted on the lost souls in "the circles of hell."

It will thus be seen that Col. Ingersoll by this new departure from the former faith, or no faith, that was in him has severed the last tie, slender though it might have been, which bound him to any, even the smallest acknowledgment of the existence of the supernatural, and consequently to that coterie of modern theists represented by Voltaire, Rousseau, Paine, Darwin, Huxley, and Tyndall. Col. Ingersoll, if he does not in this latest production boldly proclaim his atheism, logically demonstrates that no one believing as he does can possibly conceive of the existence of a moral Ruler of the universe.

And to this complexion have come all the intellectually and wittily conceived brochures of the gallant and talented colonel—to a wasting and futile rage against not only the moral but the material universe; to—like some antique heathen—a lifting up of weak hands of indignation to the gods because he can not comprehend that moral order of the universe which Shakspeare never failed to vindicate, when in his sublimest tragedies he made such inquisition into the mystery of evil as convinced him that the dissonance of life is finally resolved into a clear and rapturous or solemn and profound harmony.

SAVED IN CHILDBEARING.

WE have lately been requested to explain the meaning of the Apostle Paul in the following passage where he says the woman "shall be saved in childbearing:"—"And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding *she shall be saved in childbearing*, if they continue in faith and charity and holiness with sobriety." 1 Tim. 2:14, 15. We understand him to mean that Christian women, "if they continue in *faith* and *charity* and *holiness* with *sobriety*," shall pass safely through the perils and afflictions of childbearing. This is a most comforting and encouraging promise, and one that every godly woman should rely upon in that critical period, drawing near to God in humble, trustful prayer and honoring the ordinances of the Church of God. Some have unwisely claimed that Paul meant that woman's salvation in the kingdom of

heaven could not be secured except she attained to motherhood. It is perhaps needless to say that such a theory is both false and mischievous; for it robs the gospel of Christ of its saving power for all faithful believers, and, making "child-bearing" a condition precedent to salvation in the kingdom of God, the ignorant and over-zealous might be blindly led into evil-doing when seeking to gain that salvation. Learned commentators have written at great length upon the above text, and while they differ no little as to its meaning, the view of the wiser ones is voiced in these words of Dr. Scott: "The gospel gives special encouragements to the woman in respect of those sorrows, (in childbearing), which the entrance of sin has entailed on her, provided she continue in faith and love, with holiness and sobriety."

EDITORIAL ITEMS.

WE learn with regret that the Oakland, California branch, under the pressure of untoward circumstances, have rented the little chapel built by them some two years ago, to the Baptist Church; the branch being unable to meet the running expenses of occupying the building and paying the interest due on the amount borrowed to complete the building. We are informed that the branch was authorized to so rent the building by the one most heavily interested in the lot and building, and in whom the title to the property stands. We see no good reason why they should not have so done. The branch too few in number and laboring under too distressing and disturbing conditions to occupy the premises successfully themselves, it was the part of wisdom for them to do the best they could to meet the constantly accruing expense. We see no just reason to blame them for this action.

Bro. J. A. McIntosh, of Alliston, Ontario, has a few thousand of an excellent little work in review of the many objections urged against immersion, which would be a valuable assistant to any elder, or member for information and argument in the subject of baptism. For sale by Bro. McIntosh, at five cents each, or six for twenty-five cents. Direct to him, box 7, Alliston, Ontario.

Bro. F. M. Cooper, of Plano, Illinois, preached the funeral sermon of Bro. William Whitaker, in the M. E. Church, in the town of Scott, Crawford county, Wisconsin, October 28th. One was baptized by Bro. A. L. Whitaker at the same place during Bro. Cooper's stay there, who preached eight sermons to good audiences. The labors of brethren Short and Pender are highly spoken of there.

Bro. F. C. Smith writes from Kilmanagh, Huron county, Michigan, November 16th, that he had visited Bay Port, Pigeon River, the home of Bro. Cornish, Chase, Hersey, and Five Lakes, in all of which places the Saints seemed to be doing well spiritually. Bro. Smith had made a tour with Bro. Cornish and was much encouraged to find the Saints doing so well.

Bro. F. W. Willey of Oakland, California, wrote renewing his subscription for

the HERALD, and expressing kind wishes for its success.

Bro. Hiram Rathbun, of Lansing, Michigan, wrote in a late letter that the Saints there were working, hoping, trusting, and a few were obeying. The prospects were brighter and their hearts were glad.

Bro. E. W. Nunley wrote November 13th from Wheelock, Texas, that the work in that district was progressing and that two new branches had been added to the district since their previous conference. Bro. Nunley expected to be in the active missionary field more this coming year than ever before.

Bro. J. J. Cornish says that we made a mistake in noting his synopsis, by mistaking the price. It should have been single copy \$1.00; three copies for \$3.00, or six copies for \$5.00. We beg Bro. Cornish's pardon for our mistake; and take pleasure in correcting it.

Bro. W. J. Smith wrote from Horning's Mills, Ontario, November 17th as follows: "I have baptized three here and expect more to follow on Sunday."

WHERE NEXT?

THE Chicago *Tribune*, of November 16th, has the following dispatch; significant, if true:

THE DOMINION GOVERNMENT DECLINES TO COUNTENANCE POLYGAMY.

OTTAWA, Ont., Nov. 15.—The three Mormon elders, Messrs. Card, Taylor and Lyman, had an interview with the Minister of Customs this afternoon. They sought permission to bring in machinery from the States, either new or old, free or duty; also all their agricultural implements, horses, cattle, etc., not only when they come in as settlers, but at any future time when they desired it. Mr. Bowell pointed out to them that under the law no concessions can be allowed to them which are not permitted to other settlers. They would be allowed, however, to bring in their settlers' effects free. The delegates also waited on the Minister of Agriculture and asked for pecuniary assistance towards promoting immigration to their colony in the North-west. Mr. Carling, in reply, said that he could grant no aid, as the Government has abandoned its policy of assisted immigration. It is said the delegation have asked an assurance from the Government that those who had three or four wives should be left in peace if they brought them into the country, but were quickly told they would receive no such assurance and must conform to the law.

ANOTHER CHURCH OF JESUS CHRIST

We print below a local notice taken from the *Clio*, Michigan, *Star* of October 13th, 1888, which gives the minutes of a meeting held at or near Farrandville, Michigan, to which we call attention as an indication of the spirit of unrest existing among those inquiring after religious ways, and an evident desire to get back unto primitive times, doctrines and methods. It must be understood that these disciples in their organization are not members of the Reorganization; as will be seen by Bro.

Hiram Rathbun's letter in correspondence column. We pray that Bro. Rathbun's labors among them may be sanctified to their good.

ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST.

The conference of the Church of Jesus Christ was opened at the Thompson school house, near Farrandville, on Wednesday, October 3d, with a sermon by Elder Rathbun of Lansing. His subject was, "God's method of reform," taken from the text, Isaiah 55th chapter and 7th verse:—Let the wicked forsake his ways and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and unto our God, for he will abundantly pardon.

THURSDAY.

Morning session opened with prayer; Wm. Jackson, President in the chair.

Moses DeLong, Madison DeLong and Solomon DeLong were received as members, and Silas Richardson, Madison DeLong, Moses DeLong and Solomon DeLong were ordained as Elders in the Church of Jesus Christ.

After prayer and singing the afternoon session was devoted to receiving members.

Exhortation by the President in the evening. Report of the Bishop read and accepted.

FRIDAY.

The session was opened with prayer and the following Apostles were elected and ordained:—James McAllister, J. L. Thompson, Moses DeLong, Madison DeLong, Solomon DeLong and Silas Richardson. One member was received.

The afternoon session was devoted to prayer and testimony.

A motion was made and carried that a change be made in the Articles of Association.

In the evening Elder Rathbun preached on the theme, "The Church restored; organization, doctrine, name and practice." First Corinthians, 12th chapter, 27th verse. Hebrews, 3d chapter, first to sixth verses inclusive.

SATURDAY.

Morning session. J. W. Mann was elected and ordained as an Apostle.

A motion was moved, supported and carried, that we do not receive members who belong to any secret society in legal standing.

Afternoon session. Moved and supported, that we admit members on probation for six months, and those who use tobacco; and if they do not abstain from the use of the same at the end of six months, they do not be admitted in full connection.—Carried.

Furthermore resolved, that as we have been so highly favored with the presence of Elder Hiram Rathbun of the city of Lansing, who so willingly and ably preached unto us the restoration of the everlasting gospel of Jesus Christ, and the restoration of the organization of the Church of Jesus Christ, with all its doctrines and practices, to their primitive purity, as they came from the hands of Jesus,

Therefore resolved, that we tender unto him the grateful thanks of this Conference, and recommend him to the confidence of our people and others as being a faithful and uncompromising minister of the gospel of Jesus Christ.

Elder Rathbun preached in the evening. Subject—Obedience to the first principles of the doctrine of Christ. Matthew 11th chapter, 28th verse.

SUNDAY.

Love feast was held in the morning, prayer and testimonial meeting in the afternoon, and preaching in the evening by Elder Rathbun, on "Restoration of the gospel to its primitive purity," from the text, Revelations 14th chapter, 6th and 7th verses.

Followed by sacrament and washing of Saints' feet.

MONDAY.

Sermon in the evening by Elder Rathbun. Subject, "The perfection of the Saints." Text, Deuteronomy 18th chapter, 13th verse.

APPOINTMENTS.

William Jackson, Chief Apostle and Evangelist. J. W. Mann, Elba and Oregon. James McAlister, Flint City, Whitesburg and Burton. J. L. Thompson, Evangelist. Charley Dankon, Evangelist. Moses DeLong, Midland, Tuscola and Owosso. Madison DeLong, Fish Lake and North Branch. Solomon DeLong, South-west Lapeer. Silas Richardson, half the city of Flint and Fenton. A. A. Link, Evangelist. Samuel E. Howard, Bishop of Flint district. J. T. Oren, Deacon. (Address, Flint city.) Alonzo Shepard, local preacher under Bishop.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Still thy love, O Christ, arisen,
Years to reach these souls in prison!
Through all depths of sin and loss
Drops the plummet of thy cross!
Never yet abyss was found
Deeper than that cross could sound."

"THOU SHALT NOT BEAR FALSE WITNESS."

"Lord who shall abide in thy tabernacle; who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart . . . He that sweareth to his own hurt and changeth not."

Far back in the history of the past there came a time when the disciples listening in breathless awe to the words of the Master concerning the work which one of them should do, asked, "Lord is it I?" Doubtless every heart—even that of Judas—repudiated the thought that betrayal of him was to come through any one of them; and yet through one of them it was to, and did come. While we pen these lines our heart is lifted to God in earnest prayer that each one who reads them may so examine herself that after asking the same question she may be enabled to know whether indeed "It is I?"

I, who betrayed the Master to his cruel death upon the cross? Nay, not this; but, Is it I who have borne false witness? Is it I who upon bended knees have from Sabbath to Sabbath covenanted anew; aye, have partaken of the emblems of his broken body and spilled blood as a witness to the Eternal Father of that covenant—a witness that I am willing to take upon me the name of His Son and always remember Him and keep His commandments. Is it I who have been false? I who have broken those commandments? Nay more, was I a living witness against myself, that while my lips were uttering the words, my life was giving them a contradiction so overwhelmingly true that it could be seen, known and read of all men?

Is heaven a reality, or is it a myth? Did God give freely the most precious gift in his possession, the only begotten Son of his bosom, to redeem us from under the curse of a broken law? If indeed this is true, can it be true that covenant breakers are to inherit the kingdom he has gone to prepare? If so, (and may this one thought come to each heart with its truth laden message and with a weight not easily to be set aside), why then did Christ die?

Was disobedience in the Garden of Eden a greater sin than disobedience in Lamoni, Independence, San Francisco or any other place upon any of God's habitable earth? Was disobedience to the command "Thou shalt not eat thereof"—a command simply enunciated by the Father; greater than disobedience to a command not simply binding upon us because of enunciation, but also because we have covenanted upon our part, and have made the death and sufferings of Christ a witness to this covenant, that we are willing to keep all his commandments? Consider it, my sisters, for it is not of our arranging. We are but a worm of the dust, and our opinion for or against is worth no more than yours. Paul says: "He that despised Moses law (or the command of God through Moses) died without mercy, under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing; and hath done despite to the Spirit of grace?"

Does this answer the question—this declaration that a sorer punishment than death is he worthy of who sins against the blood of the covenant, and does despite to the Spirit of grace? As we look at it, it is an answer which is yea and amen in Christ Jesus.

Under the law of Moses, two or three witnesses were sufficient. As Latter Day Saints, how many witnesses appear against us? How many times have we partaken of the bread and wine in memory of his broken body and shed blood, calling upon this blood of the covenant as a witness that we would keep his commandments, and then have gone on as before in open violation of them; counting the blood of the covenant an unholy thing, and doing despite to the Spirit of grace, for the obtaining of which we entered into this covenant, that we might have it to lead and guide us *always*? How many times, we repeat, have we done this?

There is needed an awakening in Zion. Would God that we had the voice of an archangel; how would we sound it forth crying: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." There is a death which is one of trespass and sin, and until the church of the living God awakes from this death the gospel of Christ is hindered, his Spirit is withheld, and we are found false witnesses before God; renewing from time to time our covenant of obedience with him when the very garments in which we are robed while we covenant, like the Babylonish garment of Achan, is a witness of our disobedience and of the despite we are doing to the Spirit we covenant to follow and obey. Will any one skilled in the law of life answer us what is the difference in the binding force of the two commands, "Thou shalt not eat thereof," and "Let all thy garments be plain." We ask the question with all deference to those

who have expressed opinions upon this matter heretofore, and who perhaps honestly deem it a matter of small consequence. It may be that neither Adam nor Eve had a full conception of the results which would follow the disregard of the first, any more than we have of the results to follow this later one; but their ignorance did not prevent the effects from following the cause, neither will our ignorance prevent the same law of cause and effect with reference to the last named; and while we can not tell the reason why these results should have followed that cause, we yet know that they did follow it; and while we may not understand why the Lord has commanded, "Let all your garments be plain," we yet think that we can see many reasons for the command—some of which we will strive to present in a future article. We can not however close this without asking each one who reads it to enter into communion with her own conscience, and ask herself, "How can I ever again before the assembly of His saints upon earth, the spirits of Saints departed, and angels who minister to those who are called to be heirs of salvation, covenant to keep all his commandments while living in hourly violation of this one? How can I bear witness, while I call upon him to testify—to witness for me—that I am willing to be obedient?"

SPECIAL REQUEST FOR PRAYER.

Bro. William Franklin of Flintville, Wisconsin, requests the prayer of the Prayer League in behalf of his son, who is his only support but will soon be helpless himself, unless the Lord sends relief.

HOME COLUMN MISSIONARY FUND.

Sr. Elizabeth Ainley, Newton, Ia.	.....\$1 00
Sr. Sarah A. Coe, Newton, Ia.	.....1 00
Sr. C. A. Clark, Galien, Mich.	.....2 00
Sr. L. L. Church, Lamoni, Ia.	.....25
Sr. Nettie Ballantyne, Soldier, Ia.	.....1 00
Sr. Florence Young, Lamoni, Ia.	.....29
Sr. Jennette Harris, Bozeman, Mont.	.....00
Bro. D. R. Harris, Bozeman, Mont.	.....1 00
Bro. Thos. Harris, Bozeman, Mont.	.....1 00
Sr. Rachel Compton, Lynn, Mass.	.....1 25
Sr. E. Ray, Des Moines, Ia.	.....50
Sr. S. E. Church, Lamoni, Ia.	.....68
Brn. Henry and Leroy Wood, Fremont Neb.	50

Send all moneys to D. Dancer, Lamoni, Iowa.
LAMONI, IOWA, Nov. 22d.

SHERIDAN, IOWA, NOV. 1ST.

Dear Sisters:—As I read your many good letters found in *The Herald* it makes me feel as if I too would like to offer a word of encouragement. It is now almost eight years since I was baptized, and I can truly say I have never once thought for a minute I should like to turn back; for where would I turn. Although I have my trials, the same as others, yet life without them would be monotonous, and we must have some bitter with the sweet or it would be no longer sweet. I am not a mother and can not speak as one; yet, after just finishing my seventh term of school and being the oldest sister of a family of ten children, I feel that I have had some experience with little ones. And I would say to the mother and teacher, "Be patient with the little ones," for you know not how long they may be spared to your care, and you can scarcely realize the great responsibility resting upon you in training the tender plants entrusted to your care. And if mothers and teachers would clasp hands

and walk the path of duty together (remembering that neither are perfect), how much stronger each would be by the union.

I want to speak of the good meetings and great interest manifested at our school-house, where Bro. John Roth has been preaching. (It is just five miles from his home. At first Bro. Wm. Bozarth came, about the middle of September and preached four most excellent sermons in my father's house with a fair number of attentive listeners. He then went to eastern Iowa, promising to return in two weeks. But he was taken sick and was obliged to go home; so he sent Bro. Roth in his place, who came somewhat disheartened because Bro. Bozarth could not be with us. He filled Bro. Bozarth's appointment in our school-house with five splendid sermons, and returned last Saturday and gave us three more. At first he remarked, "Perhaps we will have enough for a Corporal's guard;" but when the last night, the house was filled too full to be comfortably seated, (among whom were only five Saints) he thought there was some interest and also need of preaching. He has the very best of attention, and the people seem eager to hear, saying he has more Bible than they ever heard of before. Fearing I will weary you with my first, I will close.

I am your sister,
SOPHIE A. REAMS.

LAMONI, IOWA, NOV. 1888.

Dear Sister Walker:—While reading over the letters in the Mothers' Home Column, I was very much impressed by a sentence in one written by Clara —. It is this, "What matters it where our lot is cast in this life; it is only a short time at best." I can only say it matters not, if we are Saints in very deed; neither time nor distance, joy nor sorrow, poverty nor riches, can turn us from the truth, the gospel revealed in these latter days. I know this by experience. We have lived where there were no Saints, not one for miles around that we knew of; and although I now live in Lamoni, and am surrounded with those in the church, I am no better Saint to-day than I was then, years and years ago. My lot in life has not been a smooth one. In looking back over the past, I wonder sometimes that I could pass through what I have passed through and still remain unchanged and my faith unshaken in the promises of God; but it is verily so. I have never, no never doubted His word.

My husband was a traveling elder before I first saw him; and just as soon as we joined the Reorganized Church he was ordained and sent forth again, and remained faithful to his calling up to the time of his death. During all those long years of his absence from home I alone had the burden and care of the family.

Sisters, I feel for many of you; I know but too well the great anxiety of a loving mother for the welfare of her children, both temporally and spiritually. The way may seem dark at times, but rest assured that God will never forsake us if we persevere and put our trust in Him. I have tried to do my duty. My children are all in the church, all married, and some of them many, many miles away from me; yet I know that the Lord will watch over them. I feel lonely now they are all gone, and I am getting old; yet as sister Clara says, "What matter! life is but short at best." In looking over some old letters I

found the last one my husband wrote to me. It suggested the following lines:

HIS LAST LETTER.

I found it to-day 'mong a package
Of letters near thirty years old;
Some of them with age are discolored
And worn out at every fold.

I eagerly picked up the missive
As though I'd received it to day;
Forgetting the years that had vanished
Since it had been folded away.

In reverie lost for a moment,
I really thought it was so,
That the letter with post-mark, "Nevada,"
Was mailed but a few days ago.

It was dated July, eighty-four,
The hand was unsteady, but true;
"I feel better, dear Mattie, much better,
And hope soon again to see you.

"I would write to my Joseph and Dollie,
But I'm tired of holding the pen;
As soon as I'm able to travel
I hope we shall all meet again.

"Tell Gland I am thinking about him.
My prayers unto heaven ascend,
That God in His infinite mercy
Will be to our children a friend."

Ah me! how the heart strings are breaking,
And bitter the tears that I shed;
On the fourth of the following August
He was laid in his cold narrow bed.

Yet we think of him still as he left us
The morning he had us adieu:
"Farewell! when this mission is ended
I'll come back to my home and to you."

O, how very brief and uncertain
Is life at its longest and best!
Our plans and our bright expectations
Are gone, and the loved ones at rest!

This world is so cold and so dreary;
For his letters nor face do I see;
Except in my slumbering hours
He comes and converses with me.

Yet my faith in the Lord is unshaken;
I never have doubted His word;
And I know that the prayers of the faithful
By our Heavenly Father are heard.

The roughest of storms may assail us;
The clouds may obscure the bright sun;
But after the conflict is over
How welcome the plaudit, "Well done."

M. RODGER.

EXTRACTS FROM LETTERS.

Sr. Minnie Lemburg, Cedar Rapids, Iowa, writes: "I do not see how so many who have named the name of Christ and are called "Saints" can be so perfectly indifferent towards the work, apparently never doing anything to help on the cause. I can testify from my own experience that novel reading is not good, but rather takes all desire for active christian work out of the heart; as does also the following of vain, worldly fashions."

Sr. Mary J. Flower, Fremont, Neb., writes: "I want to say a word for this Latter Day Work. I know that it is the work of God, and there is no other which has any foundation in God's word. Two years before I united with the church I had a dream in which I saw the Son of Man coming in brightness from the east. I dreamed it three times, and believe it was a warning to me. When baptized and confirmed the spirit of love and forgiveness filled my soul, and I have never regretted the step taken. Pray for me that I may be faithful in the discharge of my duty to God and my family."

Sr. A. M. Oehring, of Newark, writes: "I often

read the contents of the Column with tears of joy, the Spirit bearing witness to the truthfulness of many of the testimonies borne therein. The Prayer League has been often in my mind, for I have long felt that if the church was more sustained by prayer, it would be better prepared to buffet the storms of opposition, which burst with such fury over it. It will also be for the strengthening of the sisters and uniting them in bonds of love firmly cemented."

All names are accepted, but none are published, because we wish to avoid publicity in the matter. Your understanding of the matter is correct.—E.D.

Sr. Harriet Tryon, Henderson Grove, Ills., writes:—Feeling that we are called upon to improve the talent God has given us, I wish to add a word to the Column. It has been a great comfort to me, especially Sr. Annie's letter. I had just laid away two precious boys, there being only two weeks and three days difference in their deaths. How comforting the assurance that if faithful I shall meet them again. Let us work for each other; strive to cheer and build each other up in our most holy faith. I was comforted and benefitted this afternoon by hearing Mother Tryon (now seventy-one years old) relate a beautiful vision which she had some twenty-five years ago. Hoping it will benefit some other as it did me, I relate it."

THE VISION.

She said: "I was lying down to rest, but had not gone to sleep when a voice spoke my name plainly, 'Sarah,' and I answered. Then the words came, 'Stand to your post.' I rose then, and the earth was darkened, and reeled to and fro. People began to run and scream, only the saints of God; they all stood unmolested, looking on. Then the words came, 'You will be changed from death unto life.' I felt the change; it was quick as thought. Then the flames came and burned everything as stubble. I could see for miles and miles, all became so plain. Then Christ came; and after him the Saints two by two, marching south from here. They were singing, oh, so sweetly, no mortal tongue can tell! As they kept marching on, I stepped into the ranks and marched with them; and kept marching along with them until my companion disturbed me and the vision passed away."

Sister Carrie Bohall, Eureka, Cal., writes:—"I feel that I can not say much of worth for your columns, but I yet feel that the hope of immortality and eternal life is mine, and I desire to hold out faithful to the end. There are ten of us belonging to this branch who live in town. We meet every Wednesday evening for prayer-meeting, and every two weeks for sacrament. Last Sabbath we met for Bible reading, and think of organizing a class permanently for that purpose. It is just what we need, and I pray that the Spirit of God may guide us into all truth."

FOR SALE.

ON corner Main and Chestnut st., a block from Depot, one Lot with good Well, BLACKSMITH SHOP 24 x 25; good set Blacksmith and Wheelright Tools, including Brown's Pat. Emery Stand with Saw Table attached; two Circular Saws; one Wood or Iron Turning Lathe, 8ft Bed; one Jig Saw; 350lb Grindstone; Drill, Shrinker, &c. MILL ROOM 18 x 24, with SHED 7 x 24, TEN H. P. ENGINE and BOILER; 1 Duplex Double Steel Grinder; 1 run French Burr; Corn Shelter; Scales; Shafting; Belting; &c., all in good running order. Shop well stocked with material.

My reason for selling is I am not able to do the work and will give any Brother a good chance who wishes to settle with the Saints in Lamoni. Business is good. Call on or address J. B. RODGER, Lamoni, Iowa. 31nov.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Correspondence.

SCRANTON, Penn., Nov. 19th.

Bro. Joseph Smith:—Last night I dreamed of catching some fish; transferred them from clear running water with my hands into another place of clear water and they lived; were small but beautiful and tame. I am inclined to think it is here, or about here. The great prophet came out of Nazareth; why not good fish be caught at Scranton? The ways of the Lord are not as the ways of men. Have held five meetings here, and there are two more announced. There are some well inclined Saints here, but they have been overspread with clouds for a time and snowed under. Some of them, too, have not altogether learned to "avoid temptation," and to keep themselves "from the vices of the world." The Lord knew the weakness of human nature when He announced the cry to be made, "Come out of her, my people, that ye be not partakers of her sins." This is a preventive, "that ye receive not of her plagues."

It seems important that I remain here a few days longer; however urgent it be that something be done elsewhere. Some way and unexpectedly the Spirit lingers with me and whispers that it is required, and that good will grow out of it. I like the pith in the "Is it Bitterness?" If these men would conform to the law of the Lord and quit listening to the clap-trap of what somebody says that Bro. Joseph and Bro. Hyrum said, or did, their ire towards the Reorganization would soon abate; and they would be able to keep out of jail. "Hold the fort" until victory is won. Truth prevails and "Christ is all and in all." Very happily,

W. H. KELLEY.

FLORENCE, Colorado, Nov. 15th.

Dear Herald:—After delivering about nineteen gospel discourses at Coal Creek and vicinity, reorganizing a branch with seven members, I led three souls this morning into Arkansas River, burying them under its rolling waves, confirming at the water's edge in the presence of Bro. and Sr. Menzie and Brn. Tate and Crow, thus adding three members to the Coal Creek branch. Husband, wife and son, of good moral reputation have stepped forth amid the bigotry and frowns of the world. Coal Creek is a mining camp of considerable dimensions, having but few friendly in our cause; hence I can but admire the courage of Bro. Winship in coming over to the Lord's side, in the acceptance of the only true but unpopular gospel, for no other motive could have prompted them than a love for truth and a desire to honor their Maker and save their souls. They will doubtless forfeit friendship of former friends to some extent, but will find new and gospel friendship among the few Saints. Bro. D. Crow is presiding elder, Bro. W. Menzie deacon, secretary and treasurer. God inspire, instruct and keep the little flock. The necessity for reorganization existed through removal of original members and the incoming of new ones. The fact of the population of Colorado being prone to float, or move, makes it difficult to per-

petuate organizations. Success, in view of difficulties that have beset the work in Colorado, however meagre, is gratifying. The prejudice that naturally exists towards our doctrine, with the latter day apostacy, however trying, may be met with a fair grace; but that created by the folly of our own members is different and more trying.

I go to Manitou Park, El Paso county, in response to call; where, so far as I know, our doctrine has never been preached.

MANITOU PARK, Nov. 16th. If my next advertised place don't read as above in my letter from Florence, Colorado, please make it. Please say to all wishing to correspond on church matters, to address 453 Park Avenue, Council Bluffs, Iowa. Further, I will feel obliged to all, never to think of adding the prefix "Rev." to my name. I know of no guarantee for such a practice. Latter Day Saints should not be assumptive, or lack a recognition of what God does guarantee; thus let their moderation be known.

JAMES CAFFALL.

OAKWOOD, Texas, Nov. 5th.

Dear Herald:—We have had a good conference meeting lasting over two weeks, and it was certainly one of the most enjoyable times our branch has ever experienced. We had four accessions to the church, all heads of families, and God's Spirit was with us in our meetings from the beginning, teaching, encouraging and comforting us; giving us strength for the battle before us. It is now some eight or nine years since I entered the church. When I came into it I had an idea that so long as I did not break any of its laws I was all right, or in other words, there was no more for me to do. I attended church whenever there was any preaching and also prayer and testimony meeting. Sometimes I would take part in them but it was always a cross to me, for I felt there were others more gifted with language, and more liable to benefit their hearers than I; so I finally ceased speaking or praying in public, and would simply sit and listen, and there I lost the spirit of the work and began to doubt. But if any professed to speak by the Spirit I would think, "Perhaps you are mistaken." I know now why this was, for the things of God are spiritually discerned, and unless we have his Spirit we can not understand his work. Things moved along in this manner with me for a long time, and I lost all interest in prayer and testimony meetings and ceased to attend them. I knew I did not enjoy myself spiritually as I desired, but I did not realize that the fault was in me. Of course I thought it lay somewhere else. I feel to thank God that he sent Bro. I. N. Roberts here, who surely had the spirit of discernment, and could understand my case, for he went to work and soon the trouble and perplexities vanished from my mind, and I could see that just where I had ceased to do my duty I got into darkness, for Satan will always find his opportunity when we grow lax in duty. I realize that we can not come into the vineyard of the Lord and sit idly down, fold our hands, shirk the crosses and trials that others are bearing around us and reasonably expect God to bless us with his Spirit. We can not all preach, but each one has a work to do that no other one can do for us. We are commanded to work out our salvation with fear and trembling. Then let us

ask God to aid us to overcome this man-fearing spirit that makes us so fearful of a failure, and give us boldness by his Spirit that we may humble ourselves before him and be ever ready to do our duty in whatever way seemeth good in his sight. I have written plainly on this subject, hoping that if there are any who are steering near the rock that came so near wrecking me it may perhaps do them some good, for let me say to all, brothers and sisters, unless we improve the talent we have received it will be taken from us and given to another more worthy to receive it.

Your sister,

C. E. BARBER.

NEBRASKA CITY, Neb., Nov. 19th.

Bro. Blair:—Our debate closes to-night. The attendance has been large, and the interest good throughout. The general opinion, so far as we can hear, seems to be that Rev. Mr. Williamson has made an entire failure on both propositions. Quite a number of the ministers of the city have attended throughout, and without an exception all pronounce the victory ours, especially the Catholic Priest and the Episcopal ministers. Our folks are satisfied with the result. And while the truth has gained a victory, we have had a fine opportunity of setting our views before a class of people we could not have reached otherwise. Thanks to Rev. Williamson.

I tell you, Bro. Blair, truth never shines out brighter than when compared with error, antagonized by false teachers.

I go to Omaha to-morrow for a series of meetings there. Yours in bonds,

H. C. BRONSON.

No. 316, Capitol Avenue,
SOUTH LANSING, Michigan,
November 15th.

Bro. Joseph:—A gentleman by the name of Samuel Howard who when quite a young man some ten or twelve years ago, attended my meetings at Dimondale and obtained some correct ideas of a gospel church, has since become a preacher and succeeded in organizing a church which he calls "The Church of Jesus Christ." He also publishes a paper in the city of Flint, called "The Church of Jesus Christ Record." About the last of September I received a letter from this brother Howard, whom I had forgotten, earnestly soliciting me to attend a general conference meeting at Clio, in Genesee county, this state. I was not aware of the nature of the meeting till I got there. I learned that they had been organized about one year, and this meeting was for a more perfect organization. There were not any of them very well posted in parliamentary rules of deliberative bodies. They all seemed very honest conscientious and in earnest. I was received in all brotherly kindness that I possibly could have asked. Indeed, in my absence, they elected me to be their chief apostle and president of their church. When I was informed of this and earnestly solicited to accept, I thanked them as kindly as I could for the respect and confidence shown me, and begged to be excused. They seemed very reluctant to let me off, but being persistent in declining the honors conferred, they finally concluded to drop my name. I promised, however, to preach for them as often as they desired during their conference. The result was that I did all their preaching, and stayed one day after they had all dispersed. Conference was

held through the day and preaching service held at night. The meetings were all well attended. On Sunday evening the house was uncomfortably packed full, and then not half of the people could get in. Our preaching was universally received with the warmest enthusiasm. I left with the promise to return and especially to the city of Flint, and there deliver a series of discourses.

With the above explanation I send you a copy of the *Clio Star* with a very short synopsis of the meeting noted.

HIRAM RATHBUN.

COAL CREEK, Colo., Nov. 19th.

Editors Herald:—We have been cheered by the presence of Bro. Caffall, and much edified by the preaching of the word through him. He came here on the 27th of October and left on November 15th, and was not without success in his labors. Congregations were small but attentive. We do not live at ease in this part of the Lord's vineyard, for we have scoffers and persecutors; also those who will not enter the kingdom, but will do all in their power to hinder those that would. However, we are very thankful that we can unfurl the banner of truth and float it high above the perverted systems of modern Christianity, so called. And we as Saints, all feel determined to press forward amidst the scoffs and jeers of this world, and protect our noble banner (truth) against the enemy's attack.

We rejoice that our band has been made three stronger! husband, wife and son, viz., Henry, Mary and Samuel Winship. Let me say, my brethren and sisters, that we believe that this is in answer to a day of fasting and prayer before Bro. Caffall came. We solicit the faith and prayers of the Saints and more especially in behalf of those three precious souls just entered the kingdom. Yours in bonds,

WALTER MENZIES.

PLYMOUTH, England, Oct. 8th.

Bro. Joseph:—I am not getting on as well as I thought I should before I came. I find that the enemy is here in great power and doing all he can to stay the onward progress of the work and many that were very near the kingdom, and saw the truthfulness of the work, and who had given their names for baptism (my oldest sister for one) when they saw how he raged through his agents—the so called ministers and leaders of the people, or in other words, hirelings, who are transformed as angels of light, became discouraged and have gone back, and are afraid to be seen with me. Our opposers watch every house I enter, and state every kind of falsehood that they can think of about me and the cause, hence I can not do much at Broadclist at the present, but I am in hopes that I shall soon. I baptized a sister eighty-three years old on the eleventh of September at Broadclist. On the following Monday, seeing that I could do no more for the present, I went and visited my brother Charles and his family at Ramsdean, near Petersfield, Hants. He is a local preacher for the M. E. church. His wife also preaches for the Army [Salvation Army?] They seem to like my teachings. I remained there until the 21st of September, but they are very anxious for my return. I think they will be baptized when I do. I then went on to London and visited the dear Saints there, and stopped while there with Bro. Joseph Tankard, who was very kind to me while there

and took me around to visit some of the brethren, and with others I visited Bro. and Sr. Bradshaw, who received me very kindly, and on Sunday, the 23d, I preached in their hall in the evening. I had good liberty and felt that the Spirit of the Master was present, and that good was done. After the preaching I baptized Bro. Joseph Tankard's daughter, and confirmed her. There were others present that stated that they were convinced through my preaching. On Monday evening we had a very good meeting, better than they had for a long time and we were all made glad. The gifts of the gospel were present, and on the twenty-fifth I took leave of them for Birmingham, and stopped while there with Bro. and Sr. Taylor and they were glad to see me.

On the 27th I took my departure for Bath to visit Bro. George Hayward and friends and found them all well, but did not want the gospel. They treated me very kindly so I took the evening train for Bristol, and there I remained visiting friends until October 1st, when I took the train and came to Watchet, and remained there until the morning of the 3d. Then I came on to Broadclist and found the brethren all well but very much cast down on account of the enemy raging. I had a meeting that night and did all I could to cheer them up, and all felt good.

On the 3d I took my leave of them and went to Plymouth and called on Elder M. T. James and found that he had been an invalid for more than two years, but he says that he knows that he shall be healed. By his request I administered to him and he says he is better. I learned that there were eight members in Plymouth and Devonport, and that there was another Elder, namely, Elder Downs, but is very old and feeble. The Saints say they have had no preaching for six years, and some that have been baptized for six years have never heard any preaching and have never had the sacrament since they have been in the church. One old brother that was baptized over two years ago says that he was never confirmed. His wife stated the same; also another brother. Most of the Saints here belonged to the old church, and there are many more here.

I visited the Saints and hired a hall, and on Sunday the seventh we met together and partook of the sacrament and had a good meeting, and in the evening had preaching, but not many present. I had good liberty and know that they were hungering for the truths of the gospel. During the week I did a great deal of fire-side preaching and four gave their names for baptism. On the 15th I had the pleasure of baptizing five precious souls into the kingdom of God. One of them was the one that the hands had not been laid on and he was not pleased so I rebaptized him; although the elder said he did confirm him. On the 17th we met and confirmed them, and had the sacrament. One of those that I had baptized, aged sixty-nine years stated that she had been a member of the English Church for twenty-three years and that she had learned more in this one meeting than she had for all that time, and they all felt that it was good to be a Saint in the latter days. Three others promised to be baptized, so on the 19th I returned to Broadclist and found things much quieter and did some more preaching, and felt that it was my duty to organize them into a branch, so on Monday the 22d of October we met for that purpose, and according to the

wish of those present, I organized them into a branch to be known as the Broadclist branch. Edward Tucker was chosen as elder, Henry Board as priest, Henry Wilson, teacher, Stephen Ireland, deacon; and Rhoda Tucker to be secretary. I believe them to be good men of God who will try to do right and I humbly ask the prayers of the Saints of God on their behalf for they are young in the cause. I am glad to know that they are men of prayer, and humble. I came with my little girl to Tarquay and stopped there two nights trying to find some of my wife's friends, and one night at Totnes, then on to this place, where I shall stop and see what I can do for the Master, and if I can, gather back some of the old time Saints. We are having very rough weather now, but as soon as it is fine I shall baptize those that are ready.

The Saints here are in a scattered condition and there is not proper material to organize them into a branch. Those that have given their names are sisters. Those brethren that are here are aged, and two of them are almost blind. Bro. Cauch has had about twenty thousand tracts printed and given them away in this part of the country. Brother and sister Downs desire to be kindly remembered to Bro. James Caffall.

Your brother in Christ,

WM. NEWTON.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE following sharp hit at the methods of Sectarian religionists to keep heresy out of the school houses is by Bro. M. T. Short, in the *Aledo*, Mercer county, Illinois, *Democrat*, for November 9th, for which we thank Bro. Morris:

"THE INEVITABLE."

Your correspondent from Pomeroy thinks that school houses should be used for educational purposes only. He may have forgotten, or never knew that the immortal soul needs educating as well as the intellect.

Surely our morals should be instructed, while we seek to become proficient in the sciences. A brainy man without a purified heart, is a detriment to society. "For our part we think that a" home "should be used only for the purpose of" domestic tranquility, instead of nocturnal revels of a Pomeroy opposition dance, "but we may have to submit to the inevitable."

It the people would take counsel of the "Elder" they would not go nutting, or perform servile work, on the great resurrection day.

The evangelical churchmen are clever and polite to the fostering hand that will swell their numbers, augment their wealth and promote their glorious power. A rival sect of the Pedobaptist school, formerly used the wee seminary of learning for church purposes. They even had a partition removed to enlarge the room, and got the day school to discontinue for a protracted meeting—so the folks say. When

they got able to build a chapel, by sacrifice and begging, then, as wont, they oppose me using the room, as they are commodiously situated, and wish to neither borrow nor loan.

Land of Bibles this, and a free country in patches, and religious toleration here if you allow popular orthodoxy to think for you and prescribe for all your spiritual wants and needs. When this "branch of the vine" (!) used the rural rendezvous they feared not that tobacco juice or dirt would be inadvertently deposited. They conjectured not that the furniture would be defaced, the house maltreated, or the books mutilated, then; but the telescope, somehow, has got turned end for end. It is owing, largely, to "whose ox is gored."

We wish to live and let live, to think and act, to give and take, to watch and wait, to pray and work.

I would sooner approximate failure in a good cause than to miserably succeed in a poor one. As a representative minister I authoritatively proclaim to all mankind that our houses of worship are ever open and always free to the use of co-religionists when not in use by the Saints.

Should it be thought incredible that we believe in a personal God; the Messiahship of our blessed Savior; the Omnipresence and Divine energy of the Holy Ghost; Original Sin; the consequent fall and the consequent atonement. Should we be pitied, blamed, scorned, ostracised, hated, persecuted, or suppressed, all because we contend for "a faith that will not shrink;" the importance of a thorough repentance; the necessity of adult immersion; the essentiality of confirmation by the imposition of eldership hands; the primitive form of church organization and government; the heavenly call and the lawful ordination to the ministry; the "signs" following the true believer; the "manifestations of the spirit" attending all the faithful; the sacredness of monogamous wedlock; the diabolism of divorce; the infamy of "the social evil;" the curse of intemperance; the blessing of the communion; the grace of feet washing as an ordinance at a proper time and place; the waning power of the nations; the apostasy of the church; the re-inauguration of the gospel; the rise of the kingdom; the second *bona fide* appearing, and the concomitant resurrection; the overthrow of sin, and the concurrent subjugation of the nations; the redemption of the world; the glorification of the earth; the tabernacle of Jehovah and the immaculate presence of the Sublime Ruler of the universe enthroned in might, glory and dominion. Time nor space would now allow us to catalogue further, or analyze our distinctive plea, or develop and bring forward Biblical proofs.

I would once and forever abandon a system of faith and worship that I could not maintain and defend anywhere and everywhere, on sea and on land. I crave the sympathy, esteem and love of all fair minded people; but a religious bigot I pity, condemn and abhor. To judge of a matter without hearing, or from madam rumor, is the culmination of imbecility, or

downright dishonesty. To come to conclusions from a biased standpoint, is the bane of human progress. Search deep, test all, and adhere to the good. In love of truth and right.

THE EARTH THE EVERLASTING
ABODE OF MAN.—No. II.

BY ELDER E. STAFFORD.

Mr. Patterson in his "Fables of Infidelity" says: "The wretched peasantry are rejoiced to labor for any who will pay them five cents a day, and eager to hide the treasure in the ground from the rapacious tax-gatherer. I have seen British horses refuse to eat the meal ground from a mixture of wheat, barley, oats, lentils, millet and a hundred unknown seeds of weeds, and collections of filth which forms the produce of their fields. For poverty, vermin and disease, Egypt is proverbial." He then quotes Volney, whom he styles the scoffer, in vol. 1, page 190 of his book: "In Egypt there is no middle class; neither nobility, clergy, merchants nor landholders. A universal air of misery in all the traveler meets, points out to him the rapacity, oppression, and the distrust attendant upon slavery. The profound ignorance of the inhabitants equally prevents them from seeing the cause of their evils, or applying the necessary remedies. Ignorance diffused through every class, extends its effects to every species of moral and physical knowledge. Nothing is talked of but intestine troubles, the public misery, pecuniary extortions and bastinadoes."

The secret of the Lord concerning the destruction and desolation of Babylon for the wickedness of its inhabitants, was revealed unto the prophet Jeremiah as recorded in the 50th and 51st chapters of his book from which we extract a few of the most pointed predictions. "Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest. * * * Every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. * * * Behold the hindermost of the nations shall be a dry land and a desert. Because of the wrath of the Lord it shall not be inhabited, and it shall be wholly desolate." In every volume of travels in Assyria and Chaldea, proofs in abundance are to be found of the fulfillment of these predictions. One writer says: "Those splendid accounts of the Babylonian lands yielding crops of grain of two and three hundred fold, compared with the modern face of the country, afford a remarkable proof of the singular desolation to which it has been subjected. The canals at present can only be traced by their decayed banks. The soil of this desert consists of hard clay mixed with mud which at noon becomes so heated with the sun's rays that I found it too hot to walk over it with any degree of comfort." Another writer says that "it [Babylonia] was at some period in a far different state is evident from the number of canals by which it was traversed, now dry and neglected, and the quanti-

ty of heaps of earth covered with fragments of broken bricks and broken tiles which are seen in every direction, the indisputable traces of former cultivation." Another says: "The abundance of the country has vanished as clean away as if the besom of destruction had swept it from north to south; the whole land from the outskirts of Babylon to the farthest stretch of sight lying a melancholy waste. *Not a habitable spot appears for countless miles.*" As the desolation of the country was to be extraordinary, so the desolation of the city of Babylon was to be remarkable. We quote from Mr. Patterson's "Fables of Infidelity" concerning the desolation of the city: "When the prophet wrote, its walls had been raised to the height of three hundred and fifty feet, and made broad enough for six chariots to drive abreast. From its hundred brazen gates issued the armies which trampled under foot the liberties of mankind, and presented their lives to the nod of a despot who slew whom he would, and whom he would allowed to live. Twenty years provisions were collected within its walls, and the world would not believe that an enemy could enter its gates." Nevertheless the prophets pronounced against it a doom of destruction as extraordinary as the pride and wickedness which procured it. Tyre, the London of Asia, was to become "a place for the spreading of nets."—Ezekiel chapter 26. And the infidel Volney tells us that its commerce has declined to a trifling fishery; but even that implies some few resident inhabitants. Rabbah of Ammon, was to become a "stubble for camels, and a couching place for flocks."—Ezekiel chapter 25. Lord Lindsay reports that he could not sleep amidst the ruins for the bleating of sheep &c. Yet sheep-folds imply that the tents of their Arab owners are near, and that some human beings would occasionally reside near its ruins. But desolation, solitude and utter abandonment to the wild beasts of the desert is the specific and clearly predicted doom of the world's proud capital. The most expressive symbols are chosen from the desert to portray its desolation. "Babylon, the glory of the kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, nor dwelt in from generation to generation. Neither shall the Arabian pitch tent there; neither shall shepherds make their folds there, but wild beasts of the desert shall be there, and their houses shall be full of doleful creatures, and owls shall dwell there and satyrs shall dance there; and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant places."—Isaiah chapter 13.

Every traveler attests the fulfillment of this prediction. "It is a tenantless and desolate metropolis," says Mignon, who, though fully armed and attended by six Arabs could not induce them by reward to pass the night among its ruins, from their apprehension of evil spirits, so completely fulfilled is the prophecy that the Arabian shall not pitch his tent there. Rabbah was to be a sheep-fold; Babylon

a menagerie of wild beasts—a very specific difference and very improbable. One of the later Persian kings, however, after it was destroyed and deserted, repaired its walls, converted it into a vast hunting ground and stocked it with all manner of wild beasts, and to this day the apes of the Spice islands, and the lions of the African desert meet in its palaces and howl their testimony to the truth of God's word. Sir R. R. Porter saw two majestic lions in the Mujelib, [the ruins of the palace] and Fraser thus describes the chambers of fallen Babylon: "There were dens of wild beasts in various places, and Mr. Rich perceived in some a strong smell like that of the lion. Bones of sheep and other animals were seen in the cavities, with numbers of bats and owls."

The cause of all the barrenness and desolation of the lands where these people dwelt which were once so rich and fertile in their productiveness, was the wickedness of the inhabitants, the chief sin of which was idolatry, which to the writers mind is the parent sin of all others. Let a man, using the agency that God has given him, ignore his Creator and turn that worship and service that should be his to another object, be that what it may, that man, or nation that does this, tramples upon God's laws, gives loose rein to passions, follows every avenue of sin and wickedness, and what wonder that when the climax is reached, that He who created the earth and them that dwell upon it should punish them for their folly; that when the cup of their iniquity was full He should sweep them from off the face of the earth, or cause the land to withhold its increase for the support of sin and wickedness.

The Lord revealed his secret purpose concerning the seed of Abraham and that of Ham unto Abraham, as recorded in the 15th chapter of Genesis, 17th and 19th verses: "And the Lord spake and said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that shall not be theirs, and shall serve strangers and they shall be afflicted and serve them four hundred years; and also that nation whom they shall serve will I judge; and afterwards shall they come out with great substance. * * * But in the fourth generation shall they come hither again, for the iniquity of the Amorites is not yet full." In this revelation we see the patience and longsuffering of God manifested toward the Amorites who at that time were a very iniquitous people, and who were serving strange Gods; the work of their own hands. Yet he was willing to allow them four hundred years space to repent, or fill their cup of iniquity full. He foresaw that they would do the latter, and chose the seed of Abraham as instruments in his hand to destroy them and all the wicked nations inhabiting that land, as the history plainly narrates, for he commanded the Israelites to destroy them root and branch.

They were commanded not to make a league with any of those inhabitants, to dwell with them, or give them their sons and daughters in marriage, or take any of the sons and daughters of those nations in marriage; nor serve any of their gods; but

were to throw down their altars. But they refused to obey the Lord in all that he had commanded them, in that they spared a remnant of those nations. And the Lord said unto them that those notions that they had spared should prove a thorn in their sides, and their gods should be a snare unto them. They did evil in the sight of the Lord from time to time by following after the practices of those wicked nations and forsaking the service of their God and serving the gods of those people, and God suffered them to be taken captive by the surrounding nations, to be in bondage to them for a number of years, and they were not delivered therefrom until they had humbled themselves and cried unto the Lord for deliverance; then he raised up men for that purpose. But in the days of Samuel, their last judge and prophet, they refused to have God to reign over them, and requested Samuel to appoint them a king to reign over them like unto the surrounding nations. Samuel was displeased with the request but carried the matter to the Lord, who told him to hearken unto them in this matter, for, that they had not rejected Samuel but had rejected their God, that he should not reign over them. The Lord told Samuel to tell them first what a king would exact from them. And he said, "This will be the manner of the king that shall reign over you. He will take of your sons and appoint them unto himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will take of your daughters to be his confectionaries, and to be cooks and to be bakers. And he will take your fields, and your vineyards, and your olive-yards, even the best of them and give them to his servants. And he will take the tenth of your seed, and of your vineyards and give to his officers and to his servants. And he will take your men-servants and your maid-servants and your goodliest young men and your asses and put them to his work. He will take the tenth of your sheep; and ye shall be his servants [or slaves.] And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day." But after all this had been told them by the man of God, of the curses, the servitude, the taxation which they were bringing upon themselves, they hardened their hearts and would have a king. Yet if they would chose to serve God, to keep his statutes, Samuel told them that He would still remember, and not forsake them "for His great name's sake."

The history shows that the majority of their kings did evil in the sight of God and forsook him, and worshipped and served the gods of the nations, and led the people of Israel astray from their rightful service of their God. In short, the climax of their days was reached, in "the latter days," as Moses the prophet of God predicted in the thirty-first chapter of Deuteronomy when they rejected the Messiah; when their house was left unto them desolate; when Jerusalem was besieged and the inhabitants slain by the edge of the

sword, and the remnant carried captive among all nations. Then their land was to become a barren and a salt land, the rain of which was to become as powder and dust, and all the curses that Moses predicted have surely come upon it and upon them in their scattered condition, as their history plainly shows.

The Lord intended to destroy those wicked nations in the land of Palestine for their great wickedness, but the disobedience of the children of Israel caused the Lord to spare a few of them to be as a thorn in the side of Israel. That land was not cursed at the time when those nations that Israel put to the sword were destroyed, but was reserved for the Lord's covenant people, and was only to be preserved a fruitful and a blessed land on condition of their observing to keep the commandments of God and diligently serving him. Thousands upon thousands of the Israelites were slain on account of their rebellion against God, from time to time, both before, at and after the destruction of Jerusalem. But the Lord had declared unto the prophets that he would not utterly destroy the house of Jacob, but that he would sift the remnant among all the nations "as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." But while they were scattered among the nations their land was to remain under the curse, and it was to "enjoy its Sabbaths while it lay desolate." Moses who predicted the curses that should befall the people and their land, said: "And it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee; and shalt return unto the Lord thy God, and shalt obey his voice according to all I command thee this day, thou and thy children with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out to the outmost part of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good and multiply thee above thy fathers. . . . And the Lord thy God will put all these curses upon thine enemies, and upon them that hate thee, and persecuted thee."

It is a well known fact that the Jews have been scattered among all nations, and the reader of Jewish history is well acquainted with the fact that they have suffered all the curses predicted by Moses to fall upon that people for their departure from the service of the Lord their God. The biblical student is well aware that the nine and a half tribes of Israel who revolted from King Rehoboam, Solomon's son, were, for their high-handed wickedness, taken captive by Shalmaneser, king of Assyria, and placed in that country. [But as it is recorded in the Apocrypha of the Bi-

ble, in the book of Esdras, they concluded to go to a far country, a year and a half's journey, said to be in the "North;" and since that time they have been lost to the balance of the inhabitants of the earth, to whom their locality has been a theme of speculation ever since. These ten (or nine and a half) tribes, may be the ones that Moses had his prophetic eye upon, as those who would be driven to the outmost part of heaven, (or earth), the balance were to be scattered among all nations. But the Lord not only revealed to Moses, but he also revealed to Isaiah, and to Ezekiel the secret that he would gather Israel (the ten tribes) and Judah back to the land that He gave to their fathers. Isaiah says in the eleventh chapter: "And he [the Lord] shall set up an ensign for the nations, and shall assemble the outcasts of Israel, [the Lord said that he would cast the ten tribes out of his sight] and gather together the dispersed of Judah from the four corners of the earth."

To Ezekiel the Lord said: "Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God."

Most of the prophets of the Bible as well as those of the Book of Mormon have spoken of the return of Israel from their long dispersion, to possess the land of their fathers; but we are not writing a dissertation on that subject, but are merely trying to show that the Lord, true to his practice at the beginning, has cursed the earth for the wickedness of its inhabitants, and that he has said through his servants, that Israel will be gathered back to their land, and serve their God, and the land shall again yield its increase, having the blessing of God bestowed upon it; and through Moses has declared that when this takes place, all of the curses spoken of in the twenty-eighth chapter of Deuteronomy shall be placed upon the Gentile nations which have hated and persecuted Israel.

If, then, all these curses are to be placed upon the nations who persecuted Israel, there will not be many exempt, and therefore, their lands will not yield their increase. They will take a great deal more seed in the field than they will bring out; their grain will be blasted and suffer from mildew and frosts; the insect will also assist to destroy it; they will be afflicted with peculiar diseases, &c., &c.; and this state of things will exist at the time of the coming of the Son of God to reign on the earth. The gathering of the Jews back to Jerusalem will be when the times of the Gentiles are fulfilled; and when those

times are fulfilled the various signs that betoken the second advent of Christ will take place. Read Luke 21st chapter.

The land of Israel on the eastern continent is nominally in possession of the Ottoman Empire, but virtually in possession of the Jews, for they hold a mortgage on it that Turkey will never be able to cancel. The Jews are gathering in considerable numbers, and the early and the latter rain has begun to fall upon the land, which is increasing in fertility. These are signs of the near approach of the ultimate assembling of Israel and Judah upon that land and we may begin to look for the curses spoken of by Moses to make their appearance to a certain degree among the Gentile nations.

But Moses said that when the Jews began to remember the Lord their God, that then He would gather them. Isaiah said that the Lord would set up an ensign to those nations, (Israel and Judah) by which he would assemble and gather them. But he said that the ensign would be set up to the Gentiles first, for them to seek to it, and this ensign was to be a root of Jesse (Christ) and his rest was to be glorious.—Isaiah 11th chapter. Jesus has said in Matthew 11: 28: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Yes, everybody, both Gentile and Jew must come unto the ensign, Christ, to find rest; and after the fulness (of the times in the order of God's providence, for the Gentiles to come to that standard) of the Gentiles has come in, then "All Israel shall be saved; as it is written, There shall come out of Zion a deliverer, [Christ], and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins."

Sins are taken away by obedience to the gospel, and all of Adam's posterity—Abraham's included—must be saved, or have their sins taken away by that process. So that from these scriptures and many more that could be produced, the writer does not look for Israel to gather *en masse* until they have flocked to that standard.

The Savior in Matthew 24: 32, Inspired Translation, says: "And again, this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come, or the destruction of the wicked."

According to the apostle, the destruction of the wicked takes place when Christ comes: "To you who are troubled, *rest* with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord," etc. We perceive that Paul places the "rest" that is to be enjoyed by the people of God, at the time of Christ's coming, which rest is to be glorious to both Gentiles and Jews.

Then will Christ reign o'er all the earth as the prophets have declared: "And the Lord shall be king over all the earth; in that day shall there be one Lord and his

his name one."—Zech 14. "He shall be great and shall be called the Son of the Highest; and the Lord shall give him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—The angel in Luke 1: 32, 33.

Christ was a descendant of David, and in this light he was David's son. David's throne was upon earth, and if Christ reigns on it he will have to reign on the earth. And Israel and Judah being gathered back to Jerusalem or the land God gave to their fathers, they being no more two nations but classed under the head of Jacob, or Israel, Christ as a son of David, will reign over them, for "the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously."—Isaiah 24. Yes, before his ancients, and gloriously too, for his rest is to be glorious. Adam, the most ancient of days, or the oldest man in time, will come to prepare the way for his Lord's reign, as shown in prophetic vision unto Daniel, recorded in chapter seven of his book: "I beheld till the thrones were cast down, [all rule of the world by unregenerated man ceases] and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flames, and his wheels as burning fire. . . . I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people and nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed." If all people shall serve him, then Adam, the most ancient of all, must also serve him. Abraham, Isaac and Jacob being among the Lord's ancients must also be there, and they will be, for the Savior declared that "many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven." They to fulfill the word of the Lord to them, must come to earth again, to enjoy those promises made by God to them, for it is written, "They died, not having received the promises;" and among those promises was that of inheriting the land of Palestine. And if Christ reigns in Jerusalem and they are to enjoy what God promised them there, and they are to be as some of his ancients in the kingdom over which Christ reigns, and he reigns before his ancients, they must be there.

It was revealed unto John while upon Patmos, that those who had lived on earth, even out of every kindred, people, tongue and nation, who had been redeemed to God by the blood of the Lamb; who were then in heaven, were rejoicing in contemplation of again coming to dwell upon the earth: "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue and people and nation; and hast

made us unto our God kings and priests; and we shall reign on the earth."—Rev. 5: 9. It appears also in the twentieth chapter of the same book that when Jesus comes and brings all His saints with him to reign on the earth, that the time of the reign will be a thousand years; and that all the righteous dead will come forth from their graves; and this coming forth is termed the first resurrection: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years."

At this time the earthly thrones will be cast down as revealed to Daniel; (see seventh chapter); and the kingdoms of this world will become the kingdoms of our Lord, and of his Christ."—Rev. 11: 15. There will be but one king that reigns supreme over all the earth as revealed to Zechariah, and yet John says in Revelation 20: 4: "And I saw thrones, and they sat upon them, and judgment was given unto them," etc. These statements may seem to conflict, but they do not. Jesus said unto his disciples, (Matt. 19: 28), "Verily, I say unto you, that ye who have followed me, shall in the resurrection, when the Son of Man shall come sitting on the throne of his glory, ye shall also sit upon twelve thrones judging the twelve tribes of Israel." So that the thrones of wickedness may be cast down, and there may be—according to the Savior—thrones for his servants the twelve as well as others, yet His authority will be supreme over all the earth. It is to be a time of righteousness all through his reign, for only the blessed and holy are to come forth. The Savior declared in his sermon on the mount, "Blessed are the meek for they shall inherit the earth." To the Psalmist (as recorded in the 37th psalm) the Lord revealed that the meek whom he also calls the righteous, shall inherit the earth, and that it should be when the wicked are entirely cut off from the earth. "Yea," he says, "thou shalt diligently consider his place, and it shall not be." No less than five times in the Psalm does he say that when the righteous inherit the land the wicked will be cut off; and in the thirty-fourth verse, he says, "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it." This cutting off from the earth, or destruction of the wicked takes place as Jesus says, at the "harvest, or the end of the world," or "when the Son of Man cometh."

We learn that the reign of Christ will be one of righteousness, for it was revealed to Isaiah that "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." Read the balance of the chapter (Isaiah 11) and you will find, reader, a scenery painted by the prophet relating to the reign of Christ that is truly grand; descriptive of the peaceful, righteous state of things at that time; the ravenous beast and

the poisonous reptiles, all harmless, "nothing shall hurt or destroy in all God's holy mountain, for the earth shall be full of the knowledge of God as the waters cover the sea." It was revealed unto Peter as follows: "And he [God] shall send Jesus Christ whom ye have crucified, which before was preached unto you, whom the heavens must receive until the times of the restitution [restoration] of all things which God hath spoken by the mouth of all his holy prophets since the world began."

It appears by this that this time of the restoration of all things will be when Christ comes to reign on the earth; and all the prophets since the world began have had their eyes upon this time and wrote and spoke concerning it. Enoch was permitted to see the time when the earth should rest from wickedness, and righteousness should be extant upon it, for the sins of its inhabitants will be removed. If there were no revealments from the Lord through his word by his servants the prophets, concerning these things, it is reasonable to suppose that if for wickedness all curses or desolations came upon the earth, that for the righteousness of its inhabitants they would be removed and the earth restored to its former blessedness. Isaiah in his thirty-fifth chapter, while contemplating the time when this state of things shall be, says, "The wilderness and the solitary places shall be glad for them [whose names are found in the book of the Lord; see the last two verses of the foregoing chapter which should be joined to this] and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God. Strengthen ye the weak hands and confirm the feeble knees. Say to them who are of a fearful heart: Be strong, fear not; behold your God will come with vengeance, even God with a recompense; he will save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land, springs of water," etc.

No more barren deserts, stagnant swamps, nor parched and desolate ground; for waters will break out in the wilderness, and streams in the desert, and on all the thirsty lands springs of water. The glory of Lebanon, even the luxurious growth of vegetation, in the tall cedars, the fir, the pine and the box, and also delicious fruits shall abound. "Men will sit under their own vine and fig tree, none daring to molest or make afraid."

The excellences of Carmel which consisted in the flocks and herds, in its wheat and grapes, its raisins, figs, etc; (See 1 Samuel 25); the excellency also of Sharon which consisted of flocks, and together with Carmel, was blessed with a rich and fertile soil, which produced the good

things of the earth abundantly, will be restored at that time. But the earth will not only be restored to its Paraisaical state without a curse upon it, producing in its strength all the varied products of fruits and vegetables to gratify the taste, and flowers to please the eye, without the presence of those noxious weeds that have vexed and perplexed the tiller of the soil for six thousand years; but the glory of the Lord, the excellency of our God shall be seen. Yes, says the Lord in Numbers 14: 21: "But as truly as I live, all the earth shall be filled with the glory of the Lord." Isaiah in the fortieth chapter and tenth verse says: "Behold the Lord will come with strong hand; and his arm shall rule for him; behold his reward is with him and his work before him." And at that time he says in the fourth and fifth verses, "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Habakkuk 2: 14, says: "For the earth shall be filled with the knowledge of the glory of the Lord." Isaiah contemplating the same glorious theme, uses in the eleventh chapter almost the exact words of Habakkuk: "For the earth shall be full of the knowledge of the Lord as the waters cover the sea."

To be continued.

Selections.

HOW TO BE STRONG.

BEN HOGAN the reformed pugilist, closed his evangelist works in Indianapolis, says *The Journal*, by delivering his lecture on "Physical Culture." Mr. Hogan is a model of physical development, and while much of his talk was based on personal experience, it showed that he had studied his subject carefully from a scientific standpoint. He began with the sweeping statement that there were more sick than well people in the world, all because they did not take proper care of their bodies. It was the practice of people who had money to go to another climate as soon as they discovered they were diseased. "During my recent visit to California," said he, "I found thousands of people from the east there seeking health. They were living at first-class hotels, taking no exercise, and eating the richest of food. Many of them asked me what they should do to retain their health, and my answer always was, 'rough it.' In every city there are thousands of rich men and women who are ready to commit suicide because of ill-health. 'What is wealth without health?' they say. Nothing, I should say; but I do say that while every man can not amass wealth everyone can secure good health. I know a man who owns a fine horse. He employs two men to take care of that horse and keep him in condition. He is exercised, sponged, and blanketed daily. Does the owner himself have a man to take care of him? No. He possibly bathes

once a week. He rises at eight o'clock in the morning, throws his breakfast down without masticating it, and madly rushes off to his business. At noon he rushes into a restaurant and eats his dinner in five minutes. On he goes, hiring men to look after the health of his horse, but never stops to think of his own body and its needs.

"A man can not digest his food unless he eats carefully. A meal should never be eaten in less than an hour. Gladstone says he bites each piece of meat he puts in his mouth twenty times before he swallows it, and that isn't too often. The men of to-day who throw their food into their stomachs are physical wrecks in fifteen years. The American doctor studies medicine when he should study nature; instead of trying to prevent disease they try to cure. There are many people who do not take a bath in two years, and they pre-naturally die from poisoning. The poison that accumulates under the first layer of skin breeds disease, and sooner or later must come death.

"There are thousands of people dying of consumption who haven't sense enough to know that they can throw it off. No man who is lazy can become healthy, for the best way to bring health is by physical development. I have seen thousands of young men apparently on the verge of the grave grow strong by following this daily routine: When you get up in the morning rub yourself with a rough towel until the blood is in circulation, and then take a cold bath. Never take a cold bath without getting the blood in circulation, for it is dangerous. After the bath rub the flesh for three-quarters of an hour. Then take a cup of tea and eat some toast, and start for an half-hour's walk. Don't plod slowly along the streets, but walk as rapidly as your legs will carry you. When you return you are ready for breakfast. Eat rice, mutton-chops, and toast, and drink tea. If you are a business man you are ready for business, but if you are training for an athlete you will again start upon the walk, and keep it up all day. A man under training is required to walk at least forty miles every day. When he returns from his walk he is put under blankets until he is cooled, and then again put in the bath-tub. He is taken out and rubbed or manipulated. Then he is ready for dinner. The athlete or pugilist would be required to eat raw ham or raw steak without salt or pepper. Pugilists are not allowed to use pepper, because it heats the blood. For men who are not undergoing training for pugilists, I would advise a dinner on rare beef, rice, and other vegetables cooked dry.

"Every man should attempt to sleep a few minutes after dinner. Sleep is the best digester. A pugilist who can sleep fifteen minutes after his dinner feels sure of winning the fight, because he knows his nerves are steady. After he awakes comes the exercise in the gymnasium with the dumb-bells and clubs. No man should be trained with dumb-bells that weigh more than ten pounds. It is not the weight that develops the man, but the

movements of the muscle. There are over one hundred movements to be practiced with the bells, and when a man has attained them all he is in a fair way to become physically powerful.

"Every boy and every man, no matter what his business, should spend two hours of each day in a gymnasium. It is all a mistaken idea that a course on physical training tends towards pugilism and rowdiness. The result is quite the reverse, for the training engenders a spirit of generous manliness and nobility. Of the hundreds of men I have taken through a course of physical training I never knew one to become a pugilist. Pugilists are born not made, and if your boy wants to be a pugilist he will be one without going to a gymnasium.

"Every minister of the gospel should preach a sermon on physical training once a month. Out of four hundred ministers I saw in one audience in New York, not two had physical powers sufficient to balance their mental powers."

Referring again to food, Mr. Hogan said that a man should avoid hot biscuits as he would avoid poison. Well-cooked beef, he said, was also killing hundreds of people, and they did not know what caused dyspepsia. Referring to ventilation, he said Indianapolis was the worst city he was ever in for impure air in buildings. "I went into a church last Sunday," said he, "and the air was so foul that I had to excuse myself, because the atmosphere was enough to stagger a man. Windows should always be kept open above and below, and then a current of air is avoided. Many people have a foolish idea that they will catch cold if they sit in cool air, but cold air or fresh air never gave anybody cold."

The time had come, Mr. Hogan said, when Americans must educate their children physically. Under the present educational system the schools and colleges are turning out tramps and vagabonds.

What would he do with the women? was often asked him. "I would put them in the gymnasium, too," said he. "I would give them the broom, the flat-iron, and the washtub. The women need physical exercise fully as much as the men, and they will have to rid themselves of the idea that they can not sweep, iron, and wash, and still be ladies unless they want want their offspring to be physical wrecks."

Conference Minutes.

WESTERN MAINE.

Conference convened with Saints in West Surrey, Maine, November 3d. W. G. Pert president, U. W. Greene clerk *pro tem*. Officials reporting: Elders W. G. Pert, U. W. Greene, (baptized 1), priests D. S. Seavey, by letter, and Levi Gray. Teachers George Carter, V. G. Cunningham and Jasper Carter. Branch reports: Green's Landing 1 baptized, Bray's Mountains 1 received by letter. Bishop's Agent's report: On hand last report, \$92.24; received since, \$31.75, paid out \$58.00; balance on hand \$65.99. Report of district fund: On hand last report \$1.65, paid out 95 cents, balance 70 cents. The

auditing committee reported: "Inasmuch as Bishop G. A. Blakeslee is informed by somebody that district agent W. G. Pert had paid A. H. Parsons \$100 already, which is much in excess of his stipend, we your auditors, after an examination of his accounts, report that his receipts show that Bro. Parsons has received but \$46.34 to date. We repose implicit confidence in our agent who is endeavoring to strictly follow instructions in disbursing church funds, and do not approve of any man reporting hearsay stories to the detriment of officials who are trying to discharge their duties. Committee on delinquent officials continued. Sunday at 8 a. m. met for prayer. At 10 a. m. and 2 p. m. preaching by U. W. Greene. Prayer-meeting at 6 p. m. Adjourned to meet at Green's Landing on call of district president.

MICHIGAN SOUTHERN AND NORTHERN INDIANA.

Conference convened at the Saints' church, in Clear Lake, Indiana, October 13th, C. Scott presiding, D. B. Teeters secretary. The report of June conference called for, read and approved, after which the visiting brethren were invited to take part. Reports of branches: Maumee, organized January 22d with 15 members, present number 21; Coldwater 85, 19 baptized; Marcellus 15; Clear Lake 69, 1 died; Galien 94, 1 baptized, 2 received. No reports from Hartford, Dimondale, Knox or Hopkins. Bishop's agent's report read and a committee of three appointed to audit the same. Reports. Elders: B. V. Springer baptized 9, H. Rathbun baptized 4, C. Scott baptized 14, B. Corless baptized 5, W. Reynolds. Priests: Geo. Corless and Emrich, also teachers W. Lockerby and D. B. Teeters reported. The next conference was voted to be held at Galien on call of president. Brn. C. Scott, E. M. McElhenie, G. A. Blakeslee, W. Reynolds and J. B. Prettyman were chosen as delegates to General Conference. The authorities of the church were sustained. Report of committee on Bishop's agent's report was read and adopted and committee discharged. Balance due agent 67 cents. On motion H. Rathbun was chosen president of district, W. Lockerby Bishop's agent and D. B. Teeters secretary. Bro. B. V. Springer requested to labor while detained in the district. A vote of thanks was tendered to the Clear Lake Saints for their hospitality. Preaching by Brn. H. Rathbun, C. Scott and B. V. Springer. Adjourned.

KENT AND ELGIN DISTRICT.

The fall conference of the above named district convened in the Zone branch October 13th and 14th, John H. Lake president, R. Coburn clerk. The liberties of conference were extended to visiting brethren. Branch reports: Lindsley 40, 3 baptized; Zone 45, 5 baptized, 1 received, 1 died, 1 marriage; Tilbury 27, 1 received; Petrolea 32, 1 baptized, 2 removed; Chatham 62, 2 baptized, 1 received, 1 removed; Blenheim 40, 3 baptized. R. Coburn, Bishop's agent reported: Balance on hand last report \$211.44, received since \$55.91, expended \$197.97, balance on hand October 12th, 1888. \$69.38. Examined, found correct and adopted. Elders reports: A. McKenzie, J. H. Lake, Arthur Leverton (baptized 5), J. A. McIntosh and R. Coburn. Priests: Peter McBrayne (baptized 6), Samuel H. Bacon (baptized 3). Teachers: S. W. Tomlinson and Wm. Lively. A petition was presented from the Chatham branch recommending Bro. Peter McBrayne to be ordained to the office of an elder, Bro. Wm. Lively to the office of a priest, Bro. Thomas Vince to the office of a teacher and Bro. Calvin F. Gillet to the office of a deacon. On motion the chair was authorized to appoint a committee to examine the petition and confer with the brethren named and report to this conference. The chair appointed as the above committee Brn. McIntosh, Leverton, Evans and Coburn. By separate motions the following brethren were sustained as officers of the district: Arthur Leverton, president, M. L. Blakely, vice president, R. Coburn, secretary and Bishop's agent. Bro. J. H. Lake was chosen to represent the district at the general conference. Resolved that the ordi-

nation of Bro. George Green to the office of an elder be referred to the committee appointed on ordinations. The following was unanimously adopted: Whereas, Bro. J. H. Lake has been long and faithfully in charge of the Canada Mission, and is well and thoroughly acquainted with the work in Canada, and the element of which his laborers are composed, And, Whereas, another person coming to Canada now who is not acquainted with the mission or the nature, character or ability of the ministry and general work in Canada, Therefore, be it Resolved, That we of the Kent and Elgin district of the Canada mission, hereby pray and hereby present our requests to our beloved president Joseph Smith with his counsellors (in mission appointments) that they return him to the Canada mission. Resolved, that this district be represented by delegates from branches in district conference. Resolved, that delegates from branches to the district conference be entitled to one vote for the first six members, and an additional vote for each ten members thereafter, and that the number of delegates be limited to five. Resolved, that this ruling shall not take effect till after the next conference. Committee on ordinations reported: "We your committee to whom the ordination of certain brethren was referred recommend that the ordinations of the four brethren recommended by the Chatham branch be deferred until the wisdom of the officers of the district and the necessity for their ordinations require it. We further recommend that Bro. George Green be ordained to the office of an elder at this conference. Resolved that the above report be received and the committee discharged. Bro. George Green was then ordained an Elder by R. C. Evans, J. A. McIntosh and R. Coburn. Preaching during conference by J. H. Lake, J. A. McIntosh and R. C. Evans. Adjourned to meet in Blenheim, the second Saturday in June.

FAR WEST.

The above district conference convened on Saturday, November 17th, J. T. Kinneman, president; Charles P. Paul and J. S. Constance, secretaries. On motion the chair appointed Brethren Kinney, Manzey and Lewis, a committee on credentials. On motion the chair appointed Brn. Bozarth, Summerfield and Flanders a committee on branch reports. Elders J. T. Kinneman, Wm. Summerfield, J. D. Flanders, Wm. T. Bozarth, A. J. Seely, Wm. Lewis, W. Kinney, Stevens, D. J. Powell and James Drown reported. Priests A. W. Head, M. M. Bellenger, J. C. Elvert, Frank Manzey and Chas. P. Paul reported. Reports were read from Delano, DeKalb, Stewartville, Pleasant Grove and Edgerton Junction branches. A question was asked in regard to Bro. R. Marchant's license and on motion Bro. Wm. Lewis and J. M. Terry were to confer with Bro. Marchant in regard to his license and to report to next conference. The name of Bro. J. McVay (who lives near Spickardsville, Grundy Co., Mo.) came before the conference for ordination to the office of priest, and on motion the motion was referred to the president of district and missionary in charge. Committees on credentials and branch reports, reported. Bro. Wm. Lewis, Bishop's agent, reported as follows: Received \$414 50, Church in debt to agent Aug. 24th, 1888, \$177 41, expended \$435 41 including the \$177 41, balance due agent \$20 91; the report was received and adopted. Brn. J. S. Constance, W. T. Bozarth and Wm. Lewis were appointed to draft a resolution of memorial to the memory of our departed brethren Henry Hinderks and John H. Meriam.

Resolved that when this conference adjourns it does so to meet with the St. Joseph branch the last Saturday and Sunday in February next. Committee on memorial reported: "Whereas, it has pleased almighty God in the dispensation of his wise providence, to remove from our midst by the hand of death two of our esteemed brethren and fellow laborers in his cause, Henry Hinderks and John H. Meriam; Therefore, be it resolved that while we deeply feel our loss and miss their kindly counsel and companionship, we humbly bow to the divine will believing that he doeth all things well,

And, further, that we hereby tender our kindest

sympathies to the bereaved families of our departed brethren and pray God to sustain them under their severe trial,

And, further, that a copy of this resolution be sent to the *Herald* and one to each family."

J. S. Constance, }
W. T. Bozarth, } Committee.
William Lewis }

The resolution was adopted and committee discharged. Bro. Wm. Summerfield preached on Saturday evening, at 7 o'clock assisted by Bro. D. J. Powell. Bro. Wm. Lewis Sunday morning at 11 o'clock, assisted by J. D. Flanders. Bro. J. T. Kinneman Sunday evening assisted by Wm. Lewis. Social meeting at 2 p. m. Sunday. A vote of thanks was tendered to the saints of the Delano branch for their kindness in entertaining the saints while at conference. Adjourned as per resolution.

Miscellaneous.

WESTERN TEXAS DISTRICT.

Dear Saints of the Western Texas District:—You have doubtless learned by the *Herald* that there is a strong probability of some of the laborers sent out by the last General Conference having to be recalled in consequence of the Bishop not being able to support them or their families. In view of this fact I make a strong appeal to each and every one of you to come forward with your tithing and let us relieve the bishop from supporting any who may labor in our district or having appointments thereto. Comparative to the work needed the force is small enough; therefore, let us be up and doing, and not be the cause of any having to be withdrawn. If you have but one dollar to send, send it along. The best you can do is all the Lord requires.

Yours for truth,

O. D. JOHNSON,
Bishop's Agent.

CONFERENCE NOTICE.

Little Sioux quarterly conference will convene at Woodbine, at two o'clock p. m. Friday December 7th, 1888. It is hoped that all officials who possibly can will be present at the opening, so that reports can be made promptly and in order. Also that all reports in writing will be forwarded in ample time. Our conferences have lately been crowded for time; at this one we will have abundant time if we are all only punctual at the convening and diligent during the session. Branch reports should reach the district secretary not later than December 4th.

On behalf of the Saints at Woodbine a cordial invitation is extended to every body to come. The new church will be completed by that time, and it is expected will be dedicated at two o'clock p. m. on Sunday the 9th.

WM. C. CADWELL, *Dist. Sec'y.*

THIRD QUORUM.

Before issuing our Circular Letter containing names and addresses of the members of this Quorum, we give another chance for the delinquent ones to send in their addresses. We have the addresses of but little over half the quorum—we would like the address of each one. Please, brethren, give this your earliest attention, those of you who have not sent your addresses already. We will wait but a short time longer before issuing the letter, which will be sent to each member of the quorum whose address is known to us. President, J. T. Kinneman, Stewartville, Missouri, secretary, J. M. Terry, 623, Messanie Street, St. Joseph, Missouri.

DIED.

MERIAM.—At his residence in St. Joseph, Missouri, (having recently moved there from Stewartville), Elder J. H. Meriam, aged 50 years 2 months and 19 days. After a painless illness of three weeks, our brother passed peacefully away. He was twice on a mission to Canada, where he was instrumental in bringing quite a number in-

to the church. What he did, he did with all his strength. He took upon him temporal cares and burdens too weighty to be borne by the physical man. Typhoid fever fastened upon him, and at the decisive point—twenty-one days,—he yielded, and sleeps in Christ. At the time of his death he was pastor of the Stewartville Branch. One of his favorite scriptures, 2 Tim. 4: 7, 8, was used by Eld. J. M. Terry as a text. The services were held in Stewartville, attended by a large number of the best citizens and Saints, attesting their love for him and sympathy for the bereaved. We laid him away in the DeKalb Branch cemetery, to sleep till Christ, the resurrection and the life, shall appear in his glory. He leaves a wife in poor health, a son, other relatives, and many friends to mourn his departure.

EVANS.—At Glencoe, Ontario, November 6th, 1888, William Evans, aged 66 years, formerly of this city, London. Funeral from the residence of his son-in-law, Mr. William Pugsley, 76 York street, London, on Thursday afternoon at 2:30; services at two o'clock. Friends and acquaintances please accept this intimation. Bro. William Evans was for many years a resident of that city. Born in England, he came to Canada while yet a boy, and served an apprenticeship at the Lachute Mills, Argenteuil, Quebec. Thence he went to St. Catharines, and in 1866 came to London, taking charge of the flouring mill at St. Johns. Subsequently Mr. Evans moved into the city, conducting business on Lichfield street. He was also engaged in several of the flouring mills in the city and neighborhood. Latterly, his health failing him, he went to live with his son, Mr. Thomas Evans, of Glencoe, at whose residence he died, as above stated, having reached the age of 66 years. Deceased was a worthy member of the Latter Day Saints' Church, of this city, with which he had been connected for thirteen years, and by his upright conduct and his kindly disposition had won the esteem of a large circle of acquaintances. He leaves a widow and a grown-up family of one daughter and five sons, among the latter being Elder R. C. Evans, president of the London District of the Latter Day Saints' denomination. Deceased's only daughter is the wife of Mr. William Pugsley, of York street, from whose house the funeral departed for Mount Pleasant Cemetery, where the interment took place.

FULKS.—At (or near) Noel, McDonald county, Missouri, October 16th, 1888, William Russel, son of Elder Charles and Mary C. Fulks, aged 7 months and 4 days. Blessed by Ezra W. Depue and C. M. Fulks. Funeral services by the Baptist minister.

PRACTICAL ECONOMY.

The great trouble with Iowa and western farmers generally is a lack of genuine Vermont earnest industry and practical economy. The gaudy extravagance and vain show of fictitious wealth, and disregard of the sacredness of obligations, in all the cities and towns, has long been corrupting the rural districts. Failure in business has almost ceased to be a disgrace—while men of business will stretch their credit to live in fine houses, ride in fine carriages with hired drivers, have their costly parties, hire every thing done about their homes and their families live in idleness and vain show. When pay day comes, they make an assignment, hide what they can, make as poor a show as possible, and get off with the least per cent possible as a compromise, and then go ahead in business—are credited and taken into the first circles of society again, especially if none of the family have ever worked for a living. All of this feeling and more or less of these practices are extending to the farmers. It is no disgrace to be a bankrupt! It is not half as injurious to character to repudiate an honest debt as it is to labor for honest bread. In former times it was more honest to go to church on foot

than to have a mortgage on the farm for fine stepping horses.

In former times it was more comfortable to have patches on the knees and elbows than to have a chattel mortgage on the cow that supports the family. In earlier times a mortgage was a disgrace, as it was understood thereby that one's creditors had no faith in the debtor's honesty, and therefore trusted the goods in preference to the man's integrity. It is now fashionable to fail. But few make gaudy show of fine horses and splendid equipages except those who have mortgages on their property.

When will the country come back to the plain economy of life, and the honest way of living, and relegate mortgages back as a disgraceful badge."—*Selected.*

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A "Vain" Religion.—A Domestic Incident.—Montezuma, with illustration.—Iowa to Australia.—Good Manners for Young People.—Under the Lamp-light.—Home Conversations.—A Spray of Leaves.—Robins in Distress.—The Two Armies.—The Poor Widow's Offering.—Autumn Leaves from the Tree of Poetry.—What are You Doing To-day.—Widow Ray's Christmas.—Editor's Corner.—Pattie; or Leaves from a Life.—Drift-wood.—Round Table.

BY DECEMBER 10TH AT THE VERY LATEST, we must know how large an edition will be needed to meet the demand, and to those whose time expires with 1888 we shall not mail the January number unless upon *renewal* or *request*. Please remember the initials

R. R.

as well as what they stand for, as it will be a great saving of time and expense to the office. Our foreign subscribers will bear in mind that we pay the full price of mailing this year, consequently there will be no advance in price to them. We will be very thankful to brethren Smith, Wight, and Butterfield to act as our agents in Australia, and notify the office where they wish their copies sent.

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"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, December 8, 1888.

No. 49.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
W. W. BLAIR - - - ASSOCIATE EDITOR

Lamoni, Iowa, Dec. 8, 1888.

IS IT A CRIME?

It was at one time an argument frequently used by the elders of the church in making their appeal for the attention of the people, that because our forefathers believed so and so, or worshipped thus and thus, it was really no more of an obligation upon us to follow in their footsteps in worship and belief, than it was incumbent upon us to plow our land with a forked stick from the forest, or carry grain to mill in one end of a sack with a stone in the other end, because our predecessors may have done so. Has time in its passing broken the force of that argument, or made the wisdom of the saying less?

We are led to ask this question because there is a class of believers in the latter-day-work who seem to be grieved at the course pursued by the sons of Joseph Smith, when upon attaining their majority and determining their own position in the religious controversies of the world, they have chosen to say that some things done by their father were, in their opinion unwise, and that some other things which it is *alleged* he both said and did were not only unwise but were absolutely wrong, and contrary to the Word of God, by which he and all others, his contemporaries in faith and believers after him, should have been guided and governed.

That it may be seen what it is we refer to as a principle, we state that Elder Alexander H. Smith in conversation with one of the class above referred to upon the military trappings and titles appertaining to the position of General in the Nauvoo Legion held by the martyrs, remarked: "That is one of the things in which I think our fathers made a mistake." To this his hearer replied, rather severely: "I never suffer myself to comment upon what was done by those men of God."

The principle on the one hand was, that whatever was done by those men must be

accepted without question—it was right because they did it; on the other hand the principle of examination of the thing done, and determining acceptance or rejection upon the merit and claims for truth and correctness attaching to the thing itself, rather than to the individual doing it, was clearly asserted; and the right to so examine and so determine was assumed as a right conferred upon every man, and which must attach to every one upon whom the responsibility of agency and answering for himself is cast.

Joseph Smith, and his family with him, assumed the privilege of judging for themselves concerning their own action in reference to the things of eternal importance. This privilege was presented to those who chose to listen to the teachers of the new faith as attaching to all men. It was bequeathed to the sons of Joseph Smith as not only a principle but as a birthright. They deem it as essential that they determine for themselves in all matters attaching, or related to the work of their father and his compeers, as it was, or is, that men should hear, judge and determine for themselves their course in the gospel, for the reason that such work was done at the outset of a new faith, or the revival of an old one, having its warrant in the Word of God, written, as well as spoken in their day. This Word of God was renewed in its authority, the Bible and New Covenant, the Book of Mormon, being endorsed authoritatively as the Scriptures, the written law; while the revelations to the church agreeing with the Written Word were the present and accompanying authority for preaching the Restored Gospel.

One of the methods adopted by the Son of God, the great Teacher and grand Exemplar to all his followers, prophets and prophets' sons included, to thwart the evil designs of the adversary of souls and preserve his own integrity before the Father, was to answer when tempted, "It is written;" and this answer he gave in regard to the enticement to worship another than God, an appeal to personal vanity in the possession of unquestioned power, and the necessities or pleasures of the flesh;—to all of these the unwavering answer of the Son of Man was, "It is written," followed by the rule of Scripture applicable in the case.

Touching upon the point in discussion in this writing we find that "It is written" thus:

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, *whereof he spake unto thee*, saying, Let us go after other gods, which thou hast not known, and let

us serve them: thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you to know whether ye love the Lord your God with all your heart and all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, * * * to thrust thee out of *the way* which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him."

This is from the thirteenth of Deuteronomy, and was written to Israel. We have not quoted all the terrible things which were to be visited upon those who thus enticed the people of Israel away from the commands of God. We quote so much as we have, to emphasize the peculiar conditions of the direction to keep the commandments, the law given to Israel. They were statutes not to be annulled, though even a prophet whose prophecies had been fulfilled, or a dreamer whose dreams and sayings had come true and made him famous, were to offer them a "thus saith the Lord" which would lead them from the commands. In no case would they be justified in hearkening to such a dreamer, such a prophet in his enticings—they should answer, "It is written."

A striking illustration of how this instruction in Deuteronomy should be understood "is written" in 1 Kings 13.

This is the relation of an incident in which a "man of God" had been sent by the Word of God to him to perform a certain work. When that work was performed he was entreated by a king to turn aside and eat with him, and accept reward, which invitation the "man of God" refused, because he had been commanded to "Eat no bread, nor drink water, nor turn again by the same way thou camest." After he had successfully resisted the enticements of a king, an old prophet who dwelt in Bethel was told of

the incident, and went after the "man of God" and invited him to return to his house and take refreshments with him. This the "man of God" refused to do alleging as he did to the king that he was forbidden by the "Word of the Lord" to turn back, or to eat bread, or drink water. But the old prophet told the "man of God" that he was a prophet also, and that "an angel spake unto him by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water." Then the "man of God" who could pray to God and be heard in behalf of the king to the restoration of the withered hand, and could resist successfully the pleadings of a king to partake of his bounty, yielded to the statement of an old, perhaps a well tried prophet in Bethel, that an angel had spoken to him directing him to so ask him to return, and turned back, ate bread and drank water contrary to the command of God, the Word of the Lord to him. For thus forgetting the Word of the Lord to *him*, though he had the saying of another prophet to take shelter under for his forgetfulness and disobedience, this "man of God" was fearfully rebuked by the very man who had betrayed him, and subsequently punished, though his sayings in regard to the cities of Samaria were fulfilled, thus bearing evidence to his character as a prophet.

The voice of the Lord to Israel through Jeremiah was: "Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward."—Jer. 7: 23, 24.

In the days when the Lord would remember Israel and Judah, and make a new covenant with them; he would so establish that covenant that its provisions would be plain and of such a character that all could be founded therein;—it should be written in their hearts. When that covenant shall be fully come, then the office of the preacher shall be needless, as all shall know the Lord. They will have kept the law of the Lord, his word, until they shall have come nigh unto him to know him. They shall have been led to him by the unchangeable law of the Lord, in keeping of the saying of Christ: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

This recognition of the necessity for, and perpetuity of written law, is of great force as coming from the lips of the Savior, in view of what was given to the church through Joseph Smith as the rules of procedure, and enunciative of the permanency of the law upon which the church should be built. The basis upon which the church was to be built, as stated by Jesus,

was a rock; "Upon this rock I will build my church."

The most positive rock-like character is given to the revelations and commandments as found in the Book of Doctrine and Covenants by the following statement:

"Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth; wherefore, fear and tremble, O, ye people, for what I the Lord have decreed in them, shall be fulfilled. . . . Search these commandments, for they are *true* and *faithful*, and the prophecies and promises which are in them shall be fulfilled."—Doc. and Cov. sec. 1, pars. 2, 7.

As the elders at the starting of their great work needed assurance, the Lord gave it to them, as above quoted, bidding them to go forward boldly, relying on the stability and permanency of his word.

Subsequently to this the Lord told the elders of the church to go to the Ohio, and there he would give them his law. The object of the giving of this law, as stated by the Lord himself, is as follows:

"And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot, and blameless; wherefore, for this cause I gave unto you the commandment, that you should go to the Ohio; and there I will give unto you my law."—Doc. and Cov. sec. 12, par. 7.

This command to go to the Ohio was given in January, 1831; and in the following February the law referred to was given:

"And now I speak unto the church: Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come. And again I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal. Thou shalt not lie. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else. Thou shalt not commit adultery. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are written in my Scriptures. If thou lovest me, thou shalt serve me and keep all my commandments."—Doc. and Cov. sec. 13, pars. 6, 7.

"Behold the laws which ye have received from my hand, are the laws of the church; and in this light ye shall hold them forth."—Doc. and Cov. sec. 18, par. 5.

In August 1831 a commandment was given unto them whose feet were permitted to stand upon the land of Zion, almost identical with that given in the Ohio:

"Thou shalt love the Lord thy God with all thy heart, with all thy might, mind and strength, and in the name of Jesus Christ thou shalt serve him. . . . Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it."—Doc. and Cov. sec. 19, par. 2.

After awhile circumstances raised the question of the marriage relation. It was contemplated to send elders with a message

to the Shakers, who held peculiar views on the subject of marriage. In this emergency the question was laid before the Lord from whom they had received the law to govern the church. The inquiry was met by a reply. The Lord said to Sidney Rigdon, Lemon Copley and Parley P. Pratt: "I give unto you a commandment, that ye shall go and preach my gospel, which ye have received, *even as ye have received it*, unto the Shakers. . . . I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised I have fulfilled, and the nations of the earth shall bow to it. . . . And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man, wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."—Doc. and Cov. sec. 65, pars. 1, 3.

"In this, the Lord gives the rule, the law of marriage, and the object and time of its institution; the time, was "before the world was made;" the object, that "the earth might be filled with the measure of man;" and thus "answer the end of its creation."

Founded on these rules of law to govern the church given thus, the elders formulated their belief in these words: "We declare that we believe that one man should have one wife; and one woman, but one husband, except in case of death when either is at liberty to marry again." Doc. and Cov. sec. 109, par. 4.

By making application of Paul's statement to the Galatians: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed;" and connecting the instruction contained in it to the principle found in Deuteronomy thirteenth, and 1 Kings thirteenth, we have so strong an array of the "written word," upon the virtue and lasting character of the rule of God's law to his people, that the conclusion is forced upon us that in all cases in which a clear and positive statement in relation to any one thing, or on any subject, principle, or question is found in the written word, Bible, Book of Mormon, or the revelations in the Doctrine and Covenants, as accepted by the church, neither the members of the church nor believers in the word, are at liberty to accept any teaching, dogma, precept, or commandment, whether from layman, elder, or apostle in the church, which in its nature contradicts, denies, supervenes, or destroys such plain statement and direction. Nay, further than this, the church is made still more secure from imposition in regard to that which may lead them away from the law of the Lord, in that not even a well accredited "prophet," nor an "angel from heaven" is to be heard and heeded, when offering precepts, or commands, reversing or denying the written word, though such angel or prophet should speak in the name of the Lord.

The sons of Joseph Smith found these principles existing in the works of their father. All that he left on record accessible to them was of this nature. As they were to act as men upon their own volition, to be judged finally for the deeds done in the body, giving an account for themselves, answering for their own sins and not for those of their father, they preferred, indeed they felt in duty bound to accept the longer line of precept and command running through the whole word of the Lord, as found in the Bible, Book of Mormon, even the new covenant, and the Doctrine and Covenants, and build upon that line, no matter what might be said or done by anybody, their father not excepted, which was contrary thereto.

In doing this, have they been guilty of moral crime against God and his word? or are they in harmony with the apostle when he wrote: "Let God be true though every man be found a liar," and within the rule of the Savior where he says: "If ye continue in my word then are ye my disciples indeed."—John 8. "Judge ye."

We have used the edition of the Doctrine and Covenants published in 1846.

BRO. HIRAM L. HOLT is having a somewhat lively time in his field in Oregon. The editor of the Long Creek, Grant county, Oregon, *Eagle*, attacked Bro. Holt savagely in the issue of his paper for Friday, October 9th, in a two column leader, charging all of the old evil things so often urged against the work in a review of Bro. Holt's sermons in the M. E. Church at Long Creek, prior to the date of issue. To this attack Bro. Holt sought the privilege to reply in the same paper, as we understand, but was denied. He, therefore sought and gained admission into the columns of the *Grant County News*, published at Canyon City, Grant county, in a four column "advertisement," in defence of his efforts at Long Creek and of the work in general. Bro. Holt's reply is somewhat bitter, but not more so than was the attack. The article makes Bro. Holt to say that there was no "Josephite Reorganized Church" in 1857, the date of the Mountain Meadow Massacre; or for three years after it. This is only technically correct. The Reorganization began in 1851, the first conference not being held, however, until June 12th, 1852, which would be practically the date of organization; but Joseph Smith was not connected with it until 1860, nor was the organization called "Josephite" until 1863, when brethren Alexander McCord and Edmund C. Briggs made the first missionary effort in Salt Lake City, where they were called "Josephite Missionaries," or "Josephite elders," in contradistinction to the ruling church in Utah. Since that time the Reorganization has been called in the west, Josephites, while the polygamic church has been called Brighamite. Neither appellation is correct, and is only permissible in drawing the line in argument between the two peoples; the latter being adherents to plural marriage, with their central business center in Salt Lake City,

Utah; the former being monogamic, with their business center at Lamoni, Iowa.

Brethren, let us all be careful that in answering those who revile us, we do not give railing for railing, reviling for reviling—"A soft answer turneth away wrath; but grievous words stir up anger."

It is hard to take railing, villification and abuse from our fellows when we know how utterly groundless their prejudice and hate are; but ignorance, real and therefore bearable, or wilful and therefore inexcusable, lies at the root of the fierce and unreasoning attacks upon the truth and its ambassadors; let us have patience, therefore, until the Lord's full day of knowledge shall dispel the darkness of the night of ignorance and evil.

The western country is full of those who have gone through Utah, either going there in faith and going from there in disgust, or as citizens of the United States enroute for the Eldorado in search of adventure or fortune. In either case, each "knows all about it," and can tell all that he knows, and a vast deal that no one does or can know, and the elders, brethren Holt, Haws, Daley, Smith and the rest, have to meet and bear it all, true and false alike; surely they must be men of God, servants of the Lord and truth, or they could never successfully wage warfare against such a host of opposition. Pray for and sustain them, dear Saints, children of hope.

MR. W. C. White of Cordell, Alabama, writes that he has been receiving the HERALD for some time past and appreciates the teachings of the Church. He states that he would like to have some of the elders visit him and preach in that vicinity, in which event he thinks he could secure the Baptist Church, or if not would open his own house. His letter concludes as follows:

"If any of your people want to come to a milder climate I think this would suit them as we had no frost here on the mountains to amount to any thing. Plenty of land at two dollars per acre unimproved; two dollars and fifty cents per acre on three years time, one quarter down. I live three and one half miles east of Cordell P. O., DeKalb County, Alabama."

GARFIELD'S TESTIMONY OF JOSEPH SMITH.

WE reproduce the following testimony of General Garfield in answer to inquiry regarding the matter.

In the *San Francisco Weekly Chronicle*, November 23d, 1882, in an article entitled "Stalwarts Rebuked," signed "Gath," he in treating of the late President Garfield relates that the latter said to him, "There is a corner in my character which makes everything of a supernatural or mystical sort very fascinating to me." Gath further says; "He then told me a number of tales, all original and peculiar. For instance, he related that in his district, at a place called Kirtland, Joseph Smith, the Mormon, had gathered his first congregation, and there was a person brought to Smith, apparently possessed of a devil, with something that made the man froth, or bark. Smith, whom General Garfield described to be a fine man physically, with abundant magnetism,

put the subject under his control, and finally raising his hands, shouted with a powerful voice, 'I command that you come out of him!' And the General said that it was in testimony that the man behaved like one in his right mind after that."

The testimony of Mr. Garfield is surprising only in the fact that it came from him. That Joseph Smith did, by the power of God, cast out devils, is a matter well authenticated and thoroughly believed in by the Saints, though stoutly denied by his enemies, and imputed by Mr. Garfield to magnetism. Magnetism is one thing, and the Holy Spirit is another and very different thing. Joseph Smith wrought by the latter, which is the highest and greatest of all powers.

EDITORIAL ITEMS.

THE *Evening Bulletin*, Providence, Rhode Island, for November 12th, contains a digest of a sermon by Bro. M. H. Bond in answer to the question, "Catholic, or Protestant, which?" delivered the evening of November 11th. Bro. Bond answers the question well, and his conclusion is that the Saints are neither Catholic, (Roman), nor Protestant, (denominational). The digest is a good one, and gives plain showing to Bro. Bond's argument. Bro. Cyriel E. Brown was in charge of the services, which were held in Unity Temple, No. 275 High street, Providence.

Bro. E. B. Monroe, of Hill City, Kansas, wants any of the Saints in Camden county, Missouri, to write him giving their Post office address, for he intends to make his home there. He had been baptized by Bro. G. W. Shute in October. Previous to becoming a member of the church he had for about forty years been a believer in Christ, but not a member of any church. He now rejoices in the faith and feels thankful to the Lord for sending Bro. Shute and Barrett to minister the word unto him.

Some time ago Mr. R. Williams, of Flagler, Iowa, sent us an account of a lecture delivered by Bro. J. S. Roth at that place. As the matter was not new to the HERALD readers it was not published. We mislaid Mr. Williams' manuscript but now thank him for his kind words.

Men of the Reorganized Church must be of repute in some localities; for one of the brethren sent us tickets of each of the leading parties from one of the neighboring counties in Nebraska, on both of which the name of Bro. Daniel Jones appears as a candidate; on one for Treasurer of Ridgely Township, and Road Supervisor of one of the districts; and on the other, for Justice of the peace. We hope he was elected; for no such unanimity of choice would exist unless the man was a worthy citizen of his township and county.

THE EXODUS.

WE present below, from the *Boston Herald* another notable confirmation of the Bible account of Israel's sojourn in, and exodus from Egypt. The tombs and temples and pyramids of the eastern continents; and the antiquities, traditions, and geological discoveries in the western, are disclos-

ing their long hidden secrets and testifying for God and the Bible, for Christ and his gospel, and for the divinity of the marvellous work of God begun through Joseph the Seer. The Saints should keep well posted in all these matters for their own joy and confirmation, and to succor and save those wandering in the darkness of infidelity, skepticism, or apostasy.

"The cuneiform tablets recently taken from the Egyptian tombs, and now in the British Museum, have been arranged and deciphered by Mr. Budge, the English Egyptologist, and are found to throw unexpected light on the social condition of Egypt before the exodus, and to explain the influx of the Shemites from Mesopotamia. It was these people who had the same acuteness and masterful energy that the Jews, during the last two or three centuries have displayed in Russia. They were more enterprising than the Egyptians, and almost gained the supremacy among them. They helped build the pyramids and the great walls, and got on finely till the rise of the nineteenth dynasty, when they were so much oppressed by their taskmasters that they rebelled and began the great exodus. This is the substance of much that these tablets contain. There are also several letters which establish the pleasant social and legal relations between the Mesopotamian and the Egyptian kings, and throw unexpected light upon phases of ancient life of which nothing has really been known. This is one of the most important "finds" of recent date. It is a piece-meal addition to the slow reconstruction of the ancient world through the deciphering of the monuments that are constantly turning up amid the ruins of Egypt. The interest in these restorations is almost as great in this country as in England, and the large contributions for the work of the Egyptian Exploring Society, of which Miss Edwards is the leader in England, and Dr. Winslow has been the efficient promoter in the United States, receive substantial encouragement through the fresh accumulation of these ancient historical fragments."

QUESTIONS AND ANSWERS.

Ques.—What reasons can be given for supposing a resurrected being can not propagate its species?

Ans.—The fact that nowhere in Scripture is it revealed that they shall or can. Also the fact that Adam and Eve had no children till after they sinned and became mortal. Also the further fact that Jesus says (Matt. 22:30; Luke 20:35, 36), the resurrected Saints "are as the angels" and "neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels," and the Scriptures nowhere teach that angels propagate their species. And besides this, the Lord says of marriage: "It is lawful that he [man] should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end [purpose] of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."—Doc. Cov. 49:3. And there is no intimation in this that man is ever to propagate his species except to *people this earth*. While it is true that there are no scripture texts that state directly, that resurrected beings can not propagate their species, yet it is equally true that there are none that in any way teach they can. In treating this and all other questions of a theological character, we find it wisest and best to keep within the rule of Jesus,—"It is written," and, "lest some should think of men above that which is written," as advised by Saint Paul.

Q.—If a resurrected being can not propagate its species, and one "changed in the twinkling of

an eye" can, which is in the ascendancy, or the nearest perfect?

A.—The resurrected Saint; for it is written: "He that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to *him to die* at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust [be buried], but they shall be *changed* in the twinkling of an eye," while of the Saints who have died it is said: "they shall rise from the dead and shall *not die after*."—Doc. Cov. 63:13.

And it is further written: "And in that day [after Christ comes and the sleeping Saints are resurrected and the living Saints changed; Ed.], an infant shall not die until he is old, and his life shall be as the age of a tree, and when *he dies* he shall not sleep (that is to say in the earth), but shall be *changed* in the twinkling of an eye, and shall be caught up, and his rest shall be glorious."—Doc. Cov. 98:5.

From these and similar texts we gather, that the change of the living Saints at the second coming of Christ, and the change of those who *die after that event*, are different, the latter only being equal to the resurrected Saints, and made so by the last "great change." This we think may be fitly illustrated by the following from the Book of Mormon in respect of the three disciples who were to tarry. Mormon says: "I have inquired of the Lord, and he hath made it manifest unto me, that there must needs be a *change* wrought upon their bodies, or else it must needs be that they must *taste* of death; therefore, that they might not taste of death, there was a change wrought upon their bodies, that they might not suffer pain nor sorrow, save it were for the sins of the world. Now *this change* was not equal to that which should take place at the last day; but there was a change wrought upon them, inasmuch that Satan could have no power over them, that he could not tempt them, and they were sanctified in the flesh, that they were holy, and that the powers of the earth could not hold them; and in this state they were to remain until the judgment day of Christ; and at that day they were to receive a *greater change*, and to be received into the kingdom of the Father to go no more out, but to dwell with God eternally in the heavens."—Book of Nephi 13:6.

Joseph Smith, the "choice Seer," who was "great like unto Moses," a church founder, a church organizer, a teacher and expounder of the first rank and authority, taught thus: "Translated bodies can not enter into rest until they have undergone a *change equivalent to death*. Translated bodies are designed for future missions. The angel that appeared to John on the Isle of Patmos was a translated or resurrected body."—*Times and Seasons*, vol. 2 p. 577.

Q.—When will those "changed" at Christ's coming be made equal with resurrected Saints?

A.—After their last and "greater change." (See Doc. Cov. 63:13.)

Q.—How long will those changed at Christ's coming be permitted to propagate?

A.—On that point we have no Scriptural evidence to give. The following is said of those "changed" at Christ's coming, and their children: "And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken

the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and *the earth* shall be given them for an inheritance; and *they shall multiply* and wax strong, and their *children shall grow up* without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Lawgiver."—Doc. Cov. 45:10.

Of that time Isaiah speaks in chapters 65:20-23; and 11:6-8. Read it.

Q.—Will the sinner be changed during the thousand years' reign?

A.—How far they will be "changed" physically—if at all—we have no available Scriptural testimony. But we have good hope that during that period a great moral and spiritual reform, therefore a change, will be wrought upon the sinners, both those on earth and in "the prison." But of these matters we have no inclination to speculate, nor inquire where there is no revelation of God's will to guide us safely.

Q.—What are we to understand by children's being "caught up" during the thousand years' reign?

A.—We are not aware that the Scriptures teach that "children" will be. But they do teach that "children shall grow up until they *become old, old men* shall die; but they shall not sleep in the dust, but they shall be *changed* in the twinkling of an eye; wherefore, for *this cause* preached the apostles unto the world the resurrection."—Doc. Cov. 63:13. And further: "In that day an infant shall not die until *he is old*, and his life shall be as *the age of a tree*; and when *he dies* he shall not sleep (that is to say in the earth), but shall be changed in the twinkling of an eye, and [when "he is old"] shall be caught up, and his rest shall be glorious."—Doc. Cov. 98:5.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The cross, if rightly borne, shall be
No burden, but support to thee;
So moved of old-time for our sake,
The holy monk of Kempen spake."

"THOU SHALT NOT BEAR FALSE WITNESS."

Continued.

"Wherefore, settle this in your hearts, that ye will do the things which I shall teach, and command you"—Christ, Luke 14:28.

Could any of us to-day be assembled in a congregation, one among a vast crowd of worshippers in the assembly of His people, and the veil be withdrawn—the thin veil of partition which conceals the presence of him who has promised to meet with his Saints, and standing before us we should see Him who gave utterance to these words, and should hear his voice in tones of intense earnestness as he said: "Settle this in your hearts;" be very certain that it is true and can not be set aside, and if neglected by you, loss must follow; do you think we would, or would not listen to what should follow? Would we or would we not desire to know what it was that we must *settle*? Can we not then for an hour—just one brief hour out of the few or many allotted us here upon earth—put aside all the false alluring lights of time, and see this in the light of

truth. They are the words of Him who spake as never man spake, who taught just what the Father sent him to teach, and who said, "I know that his commandment is life everlasting."

We can not separate these commandments; can not and dare not say *this* is of great importance, but *that* is not. He who said, "Verily, verily I say unto thee, except a man be born of water and of the Spirit he can not enter into the kingdom of God," said also, "Let all your garments be plain." We can none of us, no not one, tell why it is that baptism in water by immersion, as well as baptism of the Holy Spirit, is necessary to salvation. We know that it is God's plan, and the fiat has gone forth that except we be thus baptized we never can enter the kingdom of God. Apart from the fact that it is the order of heaven, no reason can be assigned. Not thus however with this latter commandment—this which by many is hardly esteemed as a commandment. For this the human mind (to say nothing of deity) can assign many valid reasons.

As children of the kingdom of God it is most natural to suppose that we become amenable to the laws of that kingdom. We love it as we love no other government, and its laws are to us the perfection of every thing which bears the name of law. "Self-denial" is written over the very entrance thereto. "If any man will come after me, let him deny himself."

"Rich clothing fashionably made does not make me vain," says one; "indeed I think I feel better in it, just as humble, I am sure, as I would with a calico dress on." Doubtless; but what has this to do with the command, "Let all your garments be plain?" What has it to do with the blood of that covenant which you have called upon to witness for you before the Lord that you will keep all his commandments? Strange that we can not see that the arguments with which we fill our mouths are swift witnesses against us. Feel better in rich and fashionable clothing! If the fear of God was before our eyes would we feel better? Could we wrap those superfluous, costly garments around us and take comfort to our souls, while in open violation of his command? Could we take comfort in displaying to all—yes in the very courts of the Lord's house, even while kneeling and partaking of the emblems of his broken body and shed blood—the evidence that we were found false witnesses for Christ, because in that very act we covenant anew and witness before Saints and angels that we will keep his commandments? Let us not say it is a small matter; that God looks at the heart. How dare we say this, especially how dare a minister of the gospel say it when, if every sin from the morning of creation to the present hour could be traced to its source, it is found in *disobedience*. He who is obedient to all the laws of God is living in harmony with God, whereas he who is not obedient is a transgressor of the law.

Yet another says, "I can afford costly clothing and therefore it is not wrong, because I wrong no one by wearing it."

Has God made one law for the rich and another for the poor? It is true that for a brief span of time he has made some men and women stewards of what is his. You nor I will have to account to him for the use which these make of the loan they have obtained; but for them as for us above the doorway is written—"deny himself,"

They may cloth themselves in fine raiment, and fare sumptuously every day; but the time will come when life for them as for us will be ended. Others will pass into our stewardships, and we shall go to give an account to the owner of that which we only held in trust. If we have made to ourselves friends of the unrighteous mammon, then will be awarded to us the true riches; but if we have been unfaithful in that which was another's, who shall give us that which is our own?

We said that even the human mind could assign many valid reasons for the command, "Let all your garments be plain." From many we select a few. Rich and fashionable clothing demands time, money and thought, all of which are given to help build up the kingdom of Satan instead of the kingdom of God. This money, this time, this thought, are all needed to help in spreading the tidings of life and salvation to others who have just as much claim upon God as we have, and he has made it obligatory upon us to help spread the gospel. Do not let us suppose that we can limit the obligation we are under. If, as the apostle says, "Ye are not your own, for ye are bought with a price," what then have we which is our own? Our agency. And through this it is given to us in and of ourselves to bring to pass much good.

Many of the prevailing fashions of the world originated first with bad and abandoned women. Is it becoming in Saints to adopt them? We are exhorted not to conform to the world but to be transformed; and another exhortation is, "Make straight paths for your feet, lest that which is lame be turned out of the way." Do we answer, "They should not look to us for an example?" That is very true, they should not; but they will do so, and in the judgment it will not avail to answer, "Am I my brother's keeper?" "They that turn many to righteousness shall shine as the stars forever and ever." By it the gospel is hindered; it takes from God's storehouse; it robs the poor; it fosters selfishness, and when carried to extremes it becomes idolatry. This latter was shown by the Spirit in a very marked manner, not long since, to one of the sisters living in Missouri. There are to-day, even in the church to which we belong, many poor Saints, some too who are sick and afflicted, who know not from whence their winter's food and clothing is coming; and yet, with their Father's money we purchase rich clothing, and walk into the house of God beside his pale, thinly clothed and suffering children, and feel better, more humble and spiritual, than we would in good garments, plainly made?

It is all well enough for the gospel to be preached. We are glad when we hear of its triumph, but as we gather our unbroken household band around us, do we think of the families who are without husband and father that the gospel may be preached; and when our costly garments brush against their threadbare robes on the way to church, does it ever enter our mind that if we loved them as we should we would have equalized matters by sharing with them such as we had to share, if by any means we could lighten the burden and help to bear that cross. Will the feeling of self-complacency which gathered around our minds as we walked to the house of God faultlessly and fashionably attired, be hovering there when we hear the judge say: "I was hungry and ye fed me not, naked and ye clothed me not, sick and in prison and ye

visited me not!" In that day, remember it, we will call to mind the selfishness which caused us to consume upon our garments and the garments of our children, the means and the time which God loans to us for a better use.

PRAYER LEAGUE.

MEMORY TEXTS FOR JANUARY.

1st Thursday.—Luke 12: 50, 52. D. C. 3: 1, 2.
2d Thursday.—Jer. 50: 5. Matt. 7: 12, 13.
3d Thursday.—Matt. 24: 32. John 21: 15. 2 Cor. 1: 3, 4.
4th Thursday.—Ps. 85: 8, 9. Amos 5: 15.
5th Thursday.—Hosea 6: 1. Mormon 2: 6.
Reading as follows: "Then will the Lord remember the covenant which he made unto Abraham, and unto all the house of Israel. And also the Lord will remember the prayers of the righteous which have been put up unto him for them."

The Inspired Translation is used in these texts.

ELEANOR.

SPECIAL REQUEST FOR PRAYER.

Sr. Jane Watkins of Cleveland, Iowa, requests the prayers of the sisters of the League in her behalf that she may be restored to her health. Also William H. Cook that he may be restored to his right mind.

HOME COLUMN MISSIONARY FUND.

Sr. Carrie Sund, Portland Oreg.....	\$ 75
Sr. Webb, Portland, Oregon.....	75
Sr. Lottie R. Wilcox, Plainville, Mass.....	50
Sr. Angie Wilcox, Plainville, Mass.....	50
Sr. Christiana Morgan, Angus, Iowa.....	50
Sr. E. O. Ames, San Bernardino, Cal.....	75
Sr. J. E. Knight, Emerson, Iowa.....	50
Sr. S. B. Robinson, Pacheco, Cal.....	50
Sr. Ann Walker, Lamoni, Iowa.....	60
Sr's. Susan, Ida, and Neva Cook, Victoria, Illinois.....	1 00

Send all moneys to D. Dancer, Lamoni, Iowa.
LAMONI, Iowa, Nov. 29th.

WARREN, Ohio, October 29th.

Dear Sisters:—Since the *Herald* has come under my observation I have wished to write something for its pages; more especially since requested to do so by Elder Brown, who has been preaching in our vicinity for some time past. The short time he was with us he won the respect and love of all who knew him. There has been quite a number of elders here, all able, efficient ministers of the gospel of Christ. I had not heard many sermons before I became interested, which interest grew and deepened until I was convinced "this is the true church of Christ or he has none on earth." I was then very anxious to join, and with four others gave my name for baptism on the 30th of September, on which day the doors of the church building were closed against us. The day for baptism was then appointed for the following Sunday. The four were baptized, but my father being terribly opposed, I was obliged to submit to his authority, as I am under age. It seems very hard to be opposed in such a matter, but I must wait in hope.

There are none of the elders here at present, and it is very lonely without their preaching. The Saints here, though few in number, are looking forward with anxiety for the time when they can have a church of their own, and hold meetings unmolested, and when closed doors will be a thing of the past. We are expecting Elder Scott here in a week or sooner; he is a very interesting and eloquent speaker. I read and enjoyed the article written by him in the October 27th issue

of the *Herald*. I think the Prayer League is a grand movement, and capable of doing great good. I ask the prayers of the sisters, that papa may be caused to relent; and not only consent to my baptism, but yield obedience himself.

Your sister in the new and everlasting covenant,
ALICE PINKERTON.

CHATEAUGAY, N. Y., Oct. 28th.

Sister Frances.—Although I do not belong to the church of Latter Day Saints I take a great interest in your welfare, and enjoy seeing the work of Zion doing so well; and I believe it to be the true church of God, and hope yet to be counted among your number, and to be able to meet you all around the white throne. I receive the *Saints' Herald* every Saturday, so have it to read on Sunday, and enjoy so much reading letters from the ones I have met. Am well acquainted with Elder Brand; would be pleased to hear more about him in the *Herald*. Where is his field of labor now?

Where I am living the Latter Day Saints have never been heard of, and the only way they speak of Joseph Smith is as a polygamist. During my four years trip in Nebraska I learned far different. Do you know of any Saints in the northern part of New York? Chateaugay has a population of about three thousand inhabitants. There are two churches here, the Methodist and Presbyterian. Of course they think theirs are the true church, and you could not convince them of anything different. I think the Prayer League is a splendid thing, and hope it will be the means of much good.

SABRA ROBERTS PATTERSON.

Dear Sisters.—As I was reading Sr. Vina's dream this morning, I could not help the thought, How can Saints help but see and comprehend how they should live and adorn themselves to be acceptable in the sight of God. While some think everything that is beautiful is put here for us, it was also put here for a purpose. When we come to a knowledge of the gospel we are not fit subjects for baptism until we say to our God that we desire to serve him acceptably, that we may with humbleness give up everything of a worldly nature, and serve Him in spirit and in truth; for where the love of the world is, the love of the Father is not, therefore I believe that if we enter into a covenant with God we will by the Spirit be able to see beauty in a different light from those of the world. We as Saints of the Most High should not admire anything that will conflict with our books, for by them we shall be judged. We are taught by them to be clean; also to be plain in our dress. I believe one command as necessary as another. If I were told to make a sister a plain dress, and should go and put yards of foolish and useless drapery upon it, I would be disobeying her order, and she would not be pleased with her dress; So it will be with our Savior. If he tells us to do anything, and we do contrary to His bidding, we certainly displease Him. And do not flatter yourselves, dear sisters; you will have to give an account of these things if they are small, for there is nothing within the lids of the three books too small for our Savior to notice. This dream of Sr. Vina's shows us our dwellings should be plain and clean, and not decorated with the brilliant and useless articles we see in

the dwellings of the world. The sooner we all as Saints come to a knowledge of this fact, the sooner the time when our houses of worship will not stand half furnished, and when the treasury of the poor will not be empty, and when we will all enjoy that peaceful, happy feeling of serving God acceptably—and the world be the better for our having lived in it. I often think of what I heard a good brother say, "The good we do here will live for ever, but what we consume needlessly will die with our bodies."

I hope to be of use in the work, for I love it with all my heart, although my trials have been very hard, and with the responsibility of three little ones to care for and teach the ways of life I sometimes feel my faith grow weak. At such times I go to God for strength, and He has never failed to hear me, and I still feel to trust Him, for his promises are sure,

Your sister in faith,
CELESTIA.

DOW CITY, Iowa, Oct. 30th.

Dear Sister Eleanor.—We met September 13th at three o'clock, at Sr. L. Rudd's and organized a Prayer League, Sr. S. Rudd was elected president, and Sr. J. Baker secretary. Opened meeting with singing hymn, "My faith looks up to Thee." Prayer by Sr. Baker. The president read the texts and spoke quite encouragingly; and the sisters all took quite an active part, seeming much interested. We closed with singing, and prayer by Sr. Polly Jordan.

We have had quite interesting meetings since we organized. We have made it a rule to meet two hours earlier to sew for the sick or those that need help. I hope the sisters will not forget to pray for our little Prayer Union, that it may prove a success.

JENNIE BAKER, Sec'y.

PEORIA, TEXAS, September 14th.

Dear Sisters.—I am one of the lonely ones and feel the need of sympathy and prayer. I have many friends and neighbors whom I love, that have not heard, neither are willing to hear the gospel. To those who like me have come out of Babylon, old creeds cling, until after hard struggles they come off victorious. I for one am just fighting my battle, and sometimes I almost, or quite, give it up. Bro. Nunly was here in July, but I, for one, did not enjoy his visit, for we had been told that if another Mormon came to Peoria he should suffer, and I was so afraid he would be hurt that my life was a misery to me all the time he was here. I am nervous at best, and did not trust the Lord as I should have done. I know it now, but I do not think that I thought much about the Lord helping him at that time; although I did know that he had been called here, and my Savior had been kind enough to show me that he should do a great work at Peoria. But you see I have not rid my skirts as yet of the old Presbyterianism that had got so rubbed in before I ever knew there was a Latter Day Saint.

I wish to relate a dream I had once, that perhaps some of my brothers or sisters can interpret for me. I thought I was in Tennessee, at my father's old saddler's shop, when we heard a great cry, Come look, come look. We went to the west door, and in the south west the heavens were covered with new moons, all dancing; and all seemed in great glee. Then we looked north,

and in the heavens were two swords, both unsheathed, and one was broken in two about the middle; but I saw the point that was broken off still keep its place, and not fall as I expected it would do. Then we looked south, and nearly over us was a glittering dirk, with two bright edges, pointing northward. Then I went on the east side and looked, and the whole heavens were dripping with blood. It came almost over our heads; and while I was looking at this sickening sight I heard a voice calling from the north, Come, come, come. I went to see what it was and saw a woman dressed in scarlet like an actress, decked in flowers and gold chains. Her arms and shoulders were bare, and her form beautiful; but her features were coarse and ugly. I saw men running from every direction to her and women carrying their little babes in their arms, all running as if life depended on their getting there quickly. After that the whole earth was illuminated with candles, four or five in a row, but rows of them in every door and window. Everywhere there were candles, and it was the grandest sight my eyes ever beheld, asleep or awake.

Whether this dream signifies anything or not I can not say; but I never had anything to so impress me. I have no interpretation for it. It is all a great mystery; but I believe if the Lord wants me to know, I shall yet know all about it. I have had many testimonies since and before I came into this church, many dreams and visions to encourage me to press forward; and I am so far from any Latter Day Saint church or branch that I am fearful I would fall back, but for the kind and loving finger that points me onward. I wish Bro. Peter Seton would go to Woodville, McCrackin county, Kentucky, and call on my brother, Tommy Sherrill, and preach the gospel to him. He knows nothing of our doctrine, but is hurt with me for joining the Mormons. He told me in his last letter, for God's sake and his sake to come out of such wickedness, and not lead my poor little ones astray. I want all the sisters to help me pray that this gospel may be preached to him in power, and that God may soften his heart to listen and investigate, and bring him into his kingdom. Praying for the welfare of all God's people, I am,

MATTIE FIELDS.

WHEELER, Iowa, Oct. 14th.

Sister Frances.—Like Sister Anna in the October *Herald*, I feel sometimes when I read some of the letters, that they were written for my especial benefit. At any rate they strengthen and help me to take up the burden of life with renewed determination to live nearer right. How often I make this resolution! And yet often I find myself getting out of patience and doing and saying things that I know are displeasing to my Heavenly Father. My children are all old enough to look to mother for example, and I would like that they would never see or hear me say or do ought that they may not do. It is one of my greatest trials to overcome self. I believe it is the feeling of a great many mothers with large families.

My prayer is that I may overcome all my failings and live so I may not be a hindrance to any from walking in the narrow way. Oh, that it may not be said of me, "You placed a stumbling block in my way;" but rather that "You have

placed a stepping-stone by which I have gained the right path." May this be my happy lot, is my earnest wish.

AMANDA WOOD.

Correspondence.

NEBRASKA CITY, Neb., Nov. 24th.

Bro. Blair:—The debate that ended here one week ago between Bro. H. C. Bronson and Elder Williamson of the Christian Church was a decided victory for truth, and a decided Waterloo for the so-called Christian church. Elder Williamson, in my estimation, did not make a single point. Bro. Bronson held him to the propositions, he squirmed, but it was of no use; he was cornered and there he had to stay, and the audience saw it. Bro. Bronson was often cheered, which could not be restrained. I have heard several prominent men of this city say that Williamson did not make one single point, and I believe that is the general verdict. On the following Sunday evening some of our members attended the Christian Church at their evening service. Elder Williamson preached, and he repeatedly told his members that they must study their Bibles, for the time had come when they must be ready to give an answer for the hope they had. They are badly used up, and every unprejudiced mind present at the discussion saw it. I assure you, Bro. Blair, that it was a grand thing for us. It allayed a great deal of prejudice.

Yours for truth,

J. ARMSTRONG.

SANTA ANA, Cal. November 18th.

Dear Herald:—I have often thought I would like to pen a few lines to your columns, to let some folks know where we are and how we are progressing. It is now five months since I left Australia. I came across here to California to travel in the ministry and get a general knowledge of church work, as this field offers considerable advantages to that of New South Wales. The branches in Australia are scattered and are mostly all new branches, so the recruits in the work get very little or no experience of how matters are worked, the missionaries only calling on an average of about every six months.

So the young Saints in the states have much to be thankful for, because the main tutor to the various branches in Australia is the *Herald*. Most of the time since I came across here I have been acting the "solitaire," studying alone in a quiet sequestered nook in Gospel Swamp at the residence of a brother in the church who has no children, so noise is no interference. I have been out on two expeditions with Bro. Mills who I find to be a wise and generous man and a man who can impart his wisdom to those who wish it, in a clear and astounding manner.

I have spoken twice at the Laguna branch and witnessed a fair share of the Spirit, for which I thank God. When reading in the *Autumn Leaves* a piece of brother C. A. Butterworth's composition, "What are you doing To-day," and when he quotes this passage: "Let us pray, therefore, that the Lord will send more laborers into his vineyard," I can well realize how he feels out there alone with his two co-laborers, Bro. T. W. Smith and Bro. J. W. Wight in that vast field of Australia. It seems to me that after bearing the roughs of that peculiar mode

of travel out there, when at night-fall they reach one of the few branches there it would seem to them as an oasis does to the Dervish in the deserts of Western Asia. But we all have our cross to bear and we have the words of Christ to this effect: "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven." My heart also yearns for the day when the financial circumstances of the church will be such that it will be able to send more laborers into the various parts where the honest in heart are groping in darkness wanting light.

My exhortation to the young brethren is to let us be up and doing, and have our lamps trimmed and burning, so that when that time comes we will be ready for the onslaught and not have to stop and consider and study when we should have made hay while the sun shone. Yule is close at hand and I hope the Saints will have a joyous time.

I am yours very truly,

SID. G. WRIGHT.

DELOIT, Iowa, Nov. 5th.

Bro. W. W. Blair:—I enclose you the words of a song in tongues that was sung by Sr. Kate Turner, of this branch, last August. The Spirit of God that attended it in tongues as well as in interpretation, was most glorious to realize.

Yours in bonds,

W. W. WHITING.

Awake ye Saints of latter glory;
Raise your voices long and loud;
Tell the world the wondrous story—
Say, Behold the way to God;

Hear the royal proclamation,
Let your voice ascend to God,
For the mandate of high heaven
Is again to earth restored;

It was delivered by an angel
Flying through the midst of heaven;
And this glorious revelation
Was for your instruction given.

Be not ashamed to own your Savior,
Who has borne the cross for you;
He will own you before the angels
And your heavenly Father too.

Though you may have many trials,
Put your trust in him, your Lord,
For he never will forsake you,
He has said so in his word.

Keep the law, in it abiding
Ever let your hearts be found;
For to gain the nobler refuge,
In it must your lives abound.

GALIEN, Mich., November 15th.

Editors Herald:—Our series of two days meetings, beginning at Dimondale, Eaton county, and concluding at Galien, October 7th, with their immediate results, have gone. So far as seen, those result have been good. We have been able to reach a greater number of people in the vicinities of those meetings than hitherto, with perhaps two exceptions. At Dimondale where it has been so difficult in the past to get at the people because of prejudice, the audiences increased in numbers to the last, and we were informed that on Sunday evening not a sufficient number of the church going people were left in the village to hold services in any of the four churches there. The grove seemed crowded with people, who listened attentively while Bro. J. A. Carpenter poured into their midst a volley of hot shot leavened with primary gospel principles. The Saints there are encouraged, and are taking hold anew.

Brother George McClintock, priest of the branch, is enlarging his field of usefulness, and we are informed that others are to be baptized there at once. Bro. B. Casler was baptized at the conclusion of the meeting.

The grove meeting at Coldwater was well attended; indeed very well on Sunday. The greater number of those present dined at the grove and all seemed very sociable. Following the meeting four persons were added to the branch by baptism. Rain interfered with our two days' meeting at Marcellus beginning September 15th, so that the services were not largely attended except by the Saints, all of whom were there punctually, and we were edified in the hope of the gospel. Brethren J. Shook and H. Richardson of Buchanan were there to aid in the good cause. Of the future outlook at Marcellus we are unable now to foretell, but we can see no good reason why some may not be added to the little branch of good Saints at that place at no distant day, as some honest ones there are investigating the faith.

The meeting at, or near Antwerp, Ohio, September 1st and 2d was a success, some coming for miles to attend the Sunday services. Brother B. V. Springer has done much labor there and in the adjacent vicinities. He has many personal friends there who are friendly to the faith. He has baptized three there since the two days' meetings. Brother H. Rathbun, who moves along with his share of the labor like a wheel-horse in the prime of life, labored at that point under the embarrassment of a severe cold on the lungs and throat. He stood at his post on every occasion required, however, and finally wore the cold out, pulled through safely and came out sound.

Being sent for to go to Hartford, Michigan, to preach the funeral of brother George Conolly, I left Bro. Rathbun at Antwerp and from then till we met at the district conference, October 20th, we labored separately except at the Marcellus meeting. A telegram summoned our elderly brother from that meeting very suddenly, and as he left for his home, to witness the departure of his daughter from this life all the Saints felt sad, and we prayed the Lord to bestow upon the family and himself, the divine grace to enable them to pass safely through the trying ordeal. The sympathy of friends is consoling in times of sorrow, but the realization of the divinely promised consolation is infinitely more so.

We tried to fill the appointments at Knox, Indiana, and at the Osborn church, ten miles east of Knox, September 22d and 23d, and the 28th and 29th, being aided by Bro. J. B. Prettyman, with fair-sized to large audiences present and interest good. Some in those vicinities are investigating and the people of liberal minds are with us. A political rally of a republican complexion came moving into Galien on the sixth of October, and one half of our two days' meeting there had to recede from the wake of this political Jumbo and wait till Sunday the seventh to resume the line of march; but with the services came large audiences and the meetings were quite a success after all. All things considered, the services thus held in the several places have resulted in good to the cause of Christ in our district.

Our district conference held at Clear Lake, Indiana, October 13th-15th, was not so largely attended as our conferences usually are, but the meetings were quite spiritual and those present

were encouraged to press on. Bro. H. Rathbun of Lansing was chosen president of the district and I heartily concur, and hope the Saints will sustain and tender him all the encouragement necessary. Other district officers were continued. On Thursday after conference, one—a very excellent young lady—was baptized, and the week following one more was added to the branch at Coldwater. The new brick church building being erected by the Coldwater Saints and their friends,—a house twenty-eight by forty feet in breadth and length—is progressing nicely and all the Saints seem willing to do their respective part. (And if they did not, in so glorious a cause, they would surely deeply regret it). All seem to be happy in the prospects before them. By building their church the Saints at Coldwater are already gaining prestige with the community around.

The outlook for the present in the district and mission is encouraging. All the appointed laborers seem to be moving along harmoniously, but our present force is not adequate to the pressing demands for labor. We would not be so enthusiastic, however, as to not recognize clouds that lower around may move across our moral horizon and darken, temporarily at least, the "bow of promise" now beckoning us so cheerfully onward.

The Saints have doubtless noticed before now that literature relating to the work,—all phases of it—is being advertized largely for by some of the large book publishing houses in some of the leading cities of the republic. By getting large files of this so-called Mormon literature, almost every book, of a general religious character, issued by those companies, contains a pretended history of the church and its faith such as suits the compilers of those books. That pretended history is misleading in every instance. Such books are spread throughout the country by agents and sold to the people and by them received as authoritative on all subjects treated of by them. The false impressions already in the minds of the people, are, by this pretended authority, confirmed,—and it is impossible, many times, for the elders in their individual capacities to meet and refute what the accepted authorities say. In some of those books, what we recognize as the apostasy from the faith under Brigham Young and others is entirely ignored, together with the Reorganization, so that we are unknown. In this connection allow me to refer to one other trick that has been played on the work: Some twenty or more years ago, a book was written, about New York City, entitled, "The Secrets of a Great City." In that book is a picture designed to represent a noon-day prayer meeting in a place of questionable repute in the great city. Now, Beadle, in his history of the Mormons, uses that identical cut, palming it off as a Mormon elder making converts! I have examined the books on this point, and know this to be a fact.

I cite these two instances to illustrate the unscrupulousness of the historians concerning the latter day work, and to urge upon the minds of the Saints the great necessity of taking the steps essential to have an accredited history of the church and work, compiled and written by a committee of one or more at the earliest date possible as one of the best means of meeting and confuting those false impressions that exist in the public mind concerning us; and of placing the work committed to us in its true light before

the world. Biographies are not church histories in the full sense of the idea. Let the church for once, and for the first time by this medium, so far as we are now aware, tell its own story.

For truth and justice,

C. SCOTT.

MANCHESTER DISTRICT.

MANCHESTER, England, Nov. 2d.

Dear Herald:—

The Manchester district semi-annual conference held at Leeds, on the 13th and 14th of last month passed off very pleasantly to all concerned. The business session opened at Manchester on the 12th for the preparation of formal business and was then adjourned to Leeds on the following day as before stated. The sessions at Leeds opened at 7 p. m. After the usual preliminaries the reports from the several branches comprising the district were read and indicated progress both financially, numerically and spiritually. Throughout the session we enjoyed perfect unanimity in our proceedings and all present used their best endeavors to successfully do the business belonging to the conference. Many of the old faces were present. Amongst the elders may be mentioned Elders Joseph Ramsey, president of the Farnworth branch, Henry Hoole, president of the Sheffield branch, James Baty, president of the Manchester branch, Wm. Seekins president of the Leeds branch, John Austin of Sheffield, Wm. R. Armstrong of Manchester, Joseph Naylor and Thomas Paxton of Leeds, besides a host of brothers and sisters whose cheery faces and out spoken "God bless you" testified to the fact that the work of our Master was still dear to their hearts and the love of the brotherhood still strong unto death. After the termination of the proceedings on Saturday evening the visiting brethren were taken in hand by the Leeds saints and every necessary attention to both physical wants and comfort given. All met together for prayer meeting in charge of Elder Wm. Seekin. We had a spiritual season that spoke well for the meetings that were to follow; indeed it was a time long to be remembered. Adjourned until 10 a. m. when we again met together and had the pleasure, under the presidency of elder James Baty, of listening to stirring sermons in defense of the latter day work by elders Henry Hoole and Wm. R. Armstrong. Adjourned and again met at two p. m. in fellowship meeting in charge of elder Henry Greenwood, when many testimonies of a most encouraging nature were given. Spiritual strength was afforded to all of the household of faith there gathered together, and many of those present not of the faith were comforted, and we trust drawn nearer to the water through which mortals must pass before entrance can be obtained into the kingdom of God. The power and influence felt was such that some present were heard to say that "If the Bible is true, these are the people of God." And yet we had neither "tongues" nor "prophecy" in special manifestations, but we had indeed the testimony of Jesus which is the spirit of prophecy. Meeting was opened again at 6 p. m., our place of worship being well filled with saints, and anxious hearers seeking for the truth, the writer being in charge. And after the sweet singers of Israel had rendered their service of song, accompanied by one of the brethren upon the harmonium, elder John Austin was called to the front to address those present and for over an

hour he discoursed upon the "Old, old story," with simplicity, pathos and force that could not fail to find lodgment in the hearts of the honest. After him followed elder Joseph Ramsey full of the Spirit of the Master with what we can conceive to have been the eloquence and energy of a Paul when arraigned before king Agrippa, and Agrippa like, there were those present with us who were almost persuaded to be Christians, in the sense known only to those who have been planted by baptism into the likeness of his death, who became the first fruits of them that slept and have again risen, and walk in that newness of life typified by his resurrection. The time at the disposal of our brother was short, far too short to permit him to review at length the array of evidence that he had at his command to prove the divinity of this glorious latter day work and the calling from God of that martyred prophet, Joseph Smith. Our brother's reasoning was irresistible, for he was indeed blest of the Lord. After the closing hymn had been sung, and benediction pronounced, the time for parting came and amid the "peace be with you" of the saints, and the "God bless you; when will you come again?" of the friends (many of whom we then saw for the first time) was rushed to the railway station and were soon all aboard rushing headlong towards our destination, Manchester, the cottonopolis of the world. A two hours journey behind the iron horse and we were, with God's blessing, deposited in safety at our homes, realizing most fully that the blessings of our heavenly Father had been with us and made successful even above our anticipations, the semi-annual conference of the Manchester district now numbered amongst the conferences of the past. The following extracts from letters since received from the brethren may be of interest to the saints. Elder John Austin, writing from Sheffield says: "We also felt ourselves much encouraged at our late conference, and Bro. Arber who was with us was greatly built up and strengthened in the cause. I believe the additional meetings provided for in the resolutions brought before conference will do much good. There does really seem to be a good outlook all around. Surely the Lord does bless the efforts of his servants. I perceive that there is a great work yet to do and that "the field is wide and white already to harvest." Elder William Seekins, writing from Leeds, says: "I am very happy to say that we have cause to think that much good has been done by the conference held here. * * * I was very sorry that Bro Ramsey had not more time to expound the gospel to the people. I have spoken to a few of them since the conference, and they all seem to be very sorry that he could not go on a little longer. Most of them said they should like him to come again before long. I thank God for the happy time we had together in conference, for all that were present seemed to enjoy the Sunday services. I am also thankful to our heavenly Father that two men have given us their names for baptism which we expect to attend to some time next week. So you see, dear brother, that we have much to encourage us in this glorious latter day work, and I trust by God's help to go on, trying in my weakness to extend the church and kingdom of God." The above extracts fully sense the feelings of the saints in this part of the Lord's vineyard. We are moving along, striving in patience to possess our souls. Within the last few weeks we have

lost two of our members by death, Elder John McCue of the Manchester branch, and Sister Mellard of the Sheffield branch, both old time saints, faithful laborers, true unto death and now at rest in the paradise of God. Their works have indeed gone before them, and blessed are they for they have died in the Lord. Much more might be said in reference to the outlook here, but time and space forbid. I therefore conclude by wishing prosperity to Zion and peace and joy to her habitations and her people. As ever, your co-laborer in the gospel of our blessed Redeemer,
JOSEPH DEWSNUP, SEN.

HASTINGS, Victoria, Oct. 10th.

Dear Herald:—Feeling that perhaps your readers may have a desire to once more hear from the ones who six months ago left home to come to this far off but pleasant clime, we submit the following to show what we are doing and have done since our last to your pages. At Hamilton and Wallsend we stayed for a fortnight, and at the latter place used the street corner as a place from which to tell the ones who came, the way and means that would bring them to know what to do that they might obtain that which is promised to all who are, like Paul, willing to "prove all things and hold fast that which is good." In the midst of one of our sermons we were told by one who claimed to know, that she would not let us lay our hands on her head as in this day we have no need of such things.

To us, it was a time we can not forget. The Spirit that came with such power; the ones that came so near and stood as though spell-bound; the light from a street lamp near by that sent forth but a faint ray; the flow of words that came without seeming effort on the part of self, and seemed as a "two-edged sword," all made a scene that while life shall last, will be as fresh in the mind as at the time when thus "filled" with the Spirit, we were made to know what it is to have a foretaste of the world to come, and what God will do for us when we will try to do his will so far as known by us. Though years may come and go, each one to take its place in the niche that is for it to fill in the round of time, we trust that we will ever be ready to give God the praise for thus aiding with his Spirit. As we think of it now, we feel like Oliver Cowdery: "Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, . . . strikes it all into insignificance, and blots it forever from the mind!"

At the former place we preached once in the park, and a few times in a hall, but the strike was the theme that seemed to be of more import than the love of truth, hence we left them to try to plant the gospel in climes where we could find more of hope for the good things to come. Here we were called to go into the unpleasant duty of an elder's court, and all from the fact that one thought his knowledge of section 17 paragraph 9, Doctrine and Covenants should stand, though the body had said that it meant quite the reverse from his ideal. Why is it that from time to time we find those who are thus willing to say the church is wrong and they are right. As at Forster, the Saints of these two branches seemed to

vie with each other in brotherly treatment, and often have the tears sprung forth when the kind and noble traits born of the gospel, have been shown us in all the places we have so far been.

We left New Castle at eleven p. m. and awoke next day to find that we were in Sydney. We change our "luggage" and find that the boat will leave the next four p. m., so we go to Bro. Ellis' and are made welcome. Our physical wants are cared for, and as we leave, a sovereign placed in the hand of each makes the thoughts of temporal wants flee as well. From the wharf we pass out through the harbor—said to be the best in the world—and I feel that this land might well be proud of it, and ere the sun has kissed the broad old blue his good night, we are once more on the crest of the waves, but this time feel that let come what will, we *will not* be sick. Next day being Sunday we pass the time in reading and quiet; part of which we commune with those on that far off shore, not in a verbal way but in mind and with the pen. On Monday we pass the most southern point of land, and for the first time in life are on the Southern Ocean. As we think of sending to *Autumn Leaves* at some time a history of the land and climate we omit here. At twelve p. m. we land at Melbourne, and at seven a. m. are taken to Yarra wharf. Some of the brethren from Hastings and Queen's Ferry are here to meet us, but as we had written that Geelong was our objective point we did not think of such a thing, and while they were looking for us, we were on our way to the west. At Geelong we were met by Bro. Trembath and Bro. Craig and sons, and were made to know that we were welcome. Here we stayed two and one half weeks, at the close of which two were baptized by Bro. Butterworth.

Bro. Trembath and self spent two and one half days going from house to house, giving tracts and talking to the people, while at the same time Bro. Craig and Butterworth worked the other part of the place. A large dose of cayenne pepper on the floor where we stood to preach one night, proved their *warmth* for us! Bro. McIntosh—the first one baptized in Victoria—and Bro. McGurk both showed their love by going to Geelong to see us. With the latter we came to this place last Thursday, and while at Melbourne he took us in to see the World's Exhibition.—Grand! Here we were made glad to learn that the chapel was finished, and was to be opened on Sunday. But, alas! "the best laid plans," etc. Sunday came and with it a downpour of rain. We held two services, with a fair turnout at night. This is the second chapel in the colonies; the first at Forster, built by brother Wright alone! As we stood within, I felt to thank God that, by the will of the Saints we could thus proudly point to these two buildings as a proof that the gospel is here to stay.

We gladly acknowledge the receipt of a letter from Bro. Salyards, full of cheer and hope, and while we read of the grand times in that land, we feel that while we are tried here, that in time the news from this far off continent will be just as bright.

Yesterday we went from house to house with the tracts, and each, when asked, went in and chatted. One place I was told that the tract would not be read, as it was too well known what we were, and that it had been found of late that the Plates were bought by Rothschild, and were not given to the angel at all! For just one hour

I had staid there, and at last was asked to go in, and when we left a tract was *asked* for, and were told to come any day we might feel like it! A man under the influence of liquor gave us half a crown "to help the cause." Met two ladies and each gave me back the tract, but I felt this would not do, and at the end of some ten minutes each *asked* for a tract and said they would read them. At one place Neely had the door shut in his face. So you see that while this is the spring of the year, the mercury with some gets down to zero. But, "With joy we remember," &c., and trudge on.

Bro. and Sr. Smith talk of leaving soon, so we would like the church to think of 3 000 000 souls and but *two young men*, with a *Continent!* Bro. Smith is now near 1 000 miles north! Oh! let me plead with the ones that cannot help with their voices, to help with their tithing, that the church may send at *least four* the coming spring. New Zealand needs two, and this land two. The Utah church sent *seven* last spring to New Zealand! Are we as a church to let them have full sway and not so much as lift a hand? New Zealand is some ten hundred miles long, and has as good a people as can be found. We need two *young men* there that will not run when the first gun is fired but stand to their post till they have done the work, and so well that they need not be ashamed. We were told by one that it was no use to say we were not polygamists, for it was well known that we were. We felt it would not do to leave till we could get a chance to show that such is not the case, so we bided our time, and when it came told that one that we would go to any court in the land and take oath that such is not the truth, and the one thus shown thanked God for it and asked us in, and we could not have been shown, by one of our own faith, a greater kindness; and all because we dealt in a meek way.

While pleasure seems to be the main theme in this land, yet there is shown a good desire to hear the truth. Those who should be saints get out of the way at times, but we think that did we all look for our own faults as much as we do for what faults there might be in others, these jars would soon be so deep from sight that they could not rise, though all efforts it were possible to make by those not of us were brought to bear with the hope that once more a breach might be made, and thus the wedge that brings schism might be driven to its very head. Those who would tear down this work are at all times alive to all that is in their power, to bring into our midst that which in time will be the means of harm to the body. Then let us each as those who should do right, put from us all that in any way will bring evil, not only to self but the work as well, and thus prove to all that we are here to do naught but good while life may last. This will be the best preaching that can be done, and we will thus save ourselves and them that hear us.

To the ones that may be sent by the church; Do not come with the thought in mind that this is the place where "all is well and all is bright," for in some ways it is much more of a trial to preach here than in that land.

There can not be found Saints anywhere that will treat the ones with more love that bring to them the truth, than the ones of this land, so long as you treat them in that way that they have a right to look for; but just try to drive them in the least sense of the term, and you will soon find them a people with a mind of their

own. As a rule, the ones we have seen we have learned to love, and shall the rest part of the three years go by as fast as the time spent here has seemed to do, we will leave all too soon, and there will be left on this land a love for the ones here that time will not blot out.

Later.—The conference of this district has just closed here at Queens Ferry, and I have not been at one where a better time was had. Find the Saints here as in all this district, truly noble.

Pray for us,

J. W. WIGHT.

INDEPENDENCE, MISSOURI,
November 20th.

Dear Herald:—Among the many things I have had to make answer to is, "Who is the devil? What is he and where did he come from? How many are there? And is he or they personal beings?" To the first question I would refer the reader to Matthew 25: 41 and Genesis 3: 1. Compare the statements with Revelations 20: 2. We have him identified perfectly again in 1 Samuel 16: 14. Here he is called "evil spirit." The next is in 1 Kings 22: 22 where he is called "lying spirit." The next is in 1 Chron 21: 1 where he is called Satan. The next mention of him is in Job 1: 6, 21 where he is represented as holding a conversation with God concerning his servant Job. The next mention of him is in Isaiah 27: 1 where he is called "Leviathan the piercing serpent," "crooked serpent" and "dragon." The next is in Matt. 4: 1-11; here he was tempting the Savior.

If these quotations are carefully read it will not be a difficult question to solve. Has not the Bible itself answered the question plainly enough as to the origin, or where they came from. Like all other created beings they came from God; not however as devils, but as angels of light. In other words, God by his almighty power, infinite wisdom and goodness made them holy angels, but they, by their own conceptions and rebellion made themselves devils. Such is their origin. Do not the expressions or terms "devil and his angels" just as much represent real beings or persons, as God and his angels according to the laws of language of illustration? If I divine rightly, all that is said about the devil and his angels just as much represent real or personal being or persons as what is said about God and his angels, and hence philologically, grammatically, rhetorically, logically and theologically there is just as much evidence of the personality of one as there is of the other. And hence what would disprove or disapprove of a personal devil and his angels would equally disapprove of a personal God and his angels.

As to who the devils are I can only answer that they are fallen angels.—Luke 10: 18; 2 Peter 2: 4; Jude 6 and Revelations 12: 9. They are all represented as falling, warring and being cast out of heaven together; and hence if falling or fallen angels are personal and intelligent, so are the devil and his angels. The term devil is from the Greek verb *diaballein*, to slander; and hence signifies slanderer or false accuser. To slander is to accuse falsely or to wilfully injure another by reporting about him what is known to be false. Such is the devil. "Certainly the term devil as applied to Satan is in no sense a misnomer, for it represents his vilest traits," says Godfrey.

In closing for this time I refer to one more portion of scripture; Revelations 9: 11. I would be glad to give a more minute detail but time

will not permit now. Hoping however that the texts herein given will explain themselves. In the one faith,

CLARENCE ST. CLAIR.

COUNCIL BLUFFS, IOWA, NOV. 22d.

Dear Herald:—I am rapidly recovering from a long, painful spell of sickness, and I want to say to the Saints that during my affliction my daily prayers were offered with uprightness of heart, and the Spirit of my God taught me to obey and serve Him, that the place where light dwells forever might not be hidden from me. O that my thoughts and utterances were kept washed in innocency and purity, that I might be blameless before God; for I feel that whosoever shall fear and trust in the Lord is blessed. O, may I never cease praying, that my lips shall not speak wickedness nor my tongue utter iniquity or deceit. Lead me in the truth and teach me how to perform Thy wishes, for thou art the God of my hope and I love to serve thee all the day long. If I am meek and lowly in heart my Redeemer will guide me in judgment and teach me, give ear to my prayers, and hide not himself from my supplications. Grant me thy Spirit continually, my Lord; for without it the shadow of evil is over me. O, thy Spirit of wisdom which prepares the heart, invites humility, lowliness of mind, penitence, contrition and meekness. O how can a man survive in the absence of the Spirit of God! I am taught by the Spirit of Him that created me that he has been mindful of me and will bless me more and more as I increase in the delight of His commandments, through which charity and universal love comes more abundantly. God's promise is that he will bless them that fear him, both great and small; and his word and his work is glorious, and his righteousness endureth forever. His wonderful works were made for remembrance, and his statutes to be obeyed.

The children of men, with sufficient wisdom, I feel, would never sin; for it is true that we can never overcome Satan if we obey him. Therefore let us all who believe, advance the latter day work, which can be done with greater success if we keep within us the Spirit which brings charity to our fellow man. If we are Saints, let us be Saints, and God will work mighty miracles among his people, for where there are subjects worthy to receive, God is glad to manifest his power that the wisdom of the wise man may perish, and the rich who has kept many of us from sufficient clothing to shield us from the inclemency of the weather, and who also have kept the sheaf from us through which we have hungered for bread.

In conclusion, let all Saints unite together in one mind through the same Spirit, and forgive our fellow men their injustice, praying to God continually for aid that we may not indulge in pride, but dress plain and warm.

Be it even so, Amen,

AMASA A. RICHARDSON.

FREMONT, Neb., Nov. 22d.

Bro. Blair:—When about to leave Omaha, a message came from Summer Hill (about eighteen miles from there), to come and administer to Mrs. Mary Ann Taylor, who was very sick. On arriving there we found her some better, and after administering she was fully restored. The next morning we had the pleasure of baptizing

her, also Mr. Thomas Winterburn. The former is an old-time Saint. She obeyed the gospel in England and emigrated to this country, expecting to find Zion in Utah. But when she got as far as Nebraska, she refused to go further, having become disgusted with the teachings and actions of the Utah elders. She has had many trials since leaving her native land, but now after many years of disappointment, and, as the poet says, "Though deceived, believing still," she again seeks refuge once more in the ark of safety. We pray God she may find peace and rest to her soul and finally be gathered with the saints.

Bro. Winterburn has been acquainted with the gospel a number of years. He has been blessed with some spiritual dreams at times. One I will give as he related it. Some time last winter two Utah elders came and presented their claims to him, and left some impression on his mind. They told him that they would return in the fall and baptize him, and then went away. The next night he dreamed he was standing in an open field where he saw a large pole, very black, standing in the field. Around this pole it was very dark for several feet; and upon the top of the pole he saw the name "Brigham," in large letters, but very dark. About ten feet from this pole there stood another one, very bright, which sent a light around it extending to where the line of the darkness came, and upon the top of this pole he saw the name "Joseph," in bright, glittering letters. He says he never saw anything more plainly in his life. If those elders return there they will find their hopes blasted.

After leaving there I went to Burt county, where I labored about three weeks, and baptized two. Others are very near the door. There could be a good work done there if the lives of the Saints there were always in harmony with the precepts of the gospel. But by the help of the Lord we are gaining the confidence of the people, for they are being convinced that the church does not uphold the unwise acts of its members and that its laws are the best in the world. I believe the name of Christ can best be made honorable by enforcing his law, and that all the charity we should exercise is in the law; and that whatsoever is more or less than that cometh of evil. If any one thinks this is putting it too strong, let them just read carefully the law to the church. If the saints would all do this and put the same into practice, the gospel would soon send its sound all the world around. We will wait in hope, trusting in the grace of God that we may triumph bye and bye.

In gospel bonds,

W. M. RUMEL.

"In my now lengthened medical life, I have often seen the worst and most intractable forms of indigestion, and the most distressing and fatal cases of stomach and liver diseases traceable to snuff and tobacco."—*Dr. Conquest.*

"Among persons applying for Life Assurance I have not infrequently met with such a state of general depression of the system, feeble circulation and nervous irritability, as rendered it necessary to reject or defer the proposals; and which I could only attribute to the habits of the parties in relation to tobacco."—*Dr. Thomas Hodgkin.*

"I lately visited a gentleman in a lunatic asylum laboring under general paralysis, and his mind becoming idiotical. He had lived temperately as regarded drink, but worked hard in a mercantile house, and smoked to excess. The phrase he makes use of is, that he 'blazed away at a fearful rate.'"—*Dr. W. Henderson.*

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

CHRIST PREACHED TO THE SPIRITS IN PRISON BEFORE HIS RESURRECTION.

WE have read with much interest and profit the several articles on the above named subject. We like to see all things upon which the elders are divided in opinion thoroughly examined in order that the truth may be gleaned and separated from the chaff of erroneous views and wrong positions. We should be careful and deliberate in taking positions and should wait until we have prudently and considerately weighed the evidences and measured the worth of those of our opponents before doing so. By so doing the truth will not only be victorious and the church triumphant, but the primary object of gospel preaching will be accomplished, viz., the truth set forth in plainness, the divinity of its principles emphasized, and its invincible position demonstrated by showing the fallacy and weakness of the errors arrayed against it;—all this in meekness of spirit and righteousness of method. In examining all questions we should think calmly, dispassionately, and (if we be allowed to use the term) honestly; for the latter is strictly necessary if we would cast aside favorite notions and prejudices common to all. Careful thought is also necessary, for the mind trained to think correctly is the one likely to properly estimate and weigh the character of evidence. The writer has often been pained to see worthy elders and eloquent preachers at times mar an otherwise acceptable effort by straining a text beyond its evident meaning and thus, in the writers opinion, failing to deal justly with the word, although such was not intended, thereby weakening the force of the whole argument and lessening the good of the general effort among the thoughtful and discerning. We mention these things upon principle, without reference to any one who has written on the subject in question.

We like many of the points made in the several articles concerning the preaching of the Savior to the spirits in prison and shall try to present some deductions from them and also some scriptures on the subject. We think errors have been made on both sides of the question and we may

also err, from lack of ability, time etc. We believe that Christ preached the gospel to the spirits in prison while his body was in the tomb, and that he did not exhibit his body to the prisoners; and further, that all the evidence of the scriptures is contrary to such an idea, and that while such at first glance has the appearance of being a reasonable and just procedure, it is erroneous and is a position that is not at all necessary to take in order to cope with Adventism, etc. What stronger evidences against the doctrines of soul-sleeping and annihilation can we ask than that the spirit exists separate and independent from the body, and that while in that state of separation it is conscious, able to minister and be ministered to and rejoice in the reception of the gospel? Bro. McIntosh ably presented some reasons against the theory that Christ appeared bodily to the prisoners as evidence of his power over death. See his arguments referring to Christ being "free among the dead," and of his refusal to show a sign to convince men of his Messiahship when upon the earth. Jesus is no respecter of persons.

In *Herald* of September first A. C. quotes the prophet Alma. We also refer to the same authority. See Alma 19: 5, 6: "Behold it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. * * * And then shall it come to pass the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, etc., * * * they remain in this state, as well as the righteous in paradise until the time of the resurrection." From these statements A. C. concludes that Christ remained in paradise until his body was resurrected; but this quotation proves too much for that theory. It is evident that Alma simply describes the general intermediate state of the dead, for he uses the significant term, "all men." In some respects Christ's case was not an exception to the general rule in this regard but in others it was. Christ did go to paradise after his death according to the promise made to the thief on the cross, but instead of remaining there to enjoy "a state of rest; a state of peace, where they (all men) rest from all their troubles, and from *all care* and sorrow, etc.," he continued to actively fulfill his mission of redemption and in so doing was anything but free from "care" and "rest," for from the book of Nephi, chapter 4: par. 6, 7, and 8, we learn that after his crucifixion, and previous to his resurrection, he pleaded with those left upon this land and importuned them to repent and turn from their unrighteousness unto him. Let the full account be read and it will be clearly seen that Christ enjoyed anything but "rest" and cessation from "care" during the interval between his death and resurrection; hence it is clear that Alma, in his record, simply gives an account of the *general intermediate condition of men*; and, contrary to A. C. "we feel safe" in denying that Jesus "rested in paradise" while his body

was in the tomb. For proof that Jesus spoke unto the people and besought them to repent while his body lay in the tomb, see previous quotation from Book of Mormon, and also Helaman 5: 7.

We proceed to notice other scriptures:

"Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)"—Eph. 4: 8-10.

The apostle Paul here specifically informs us that Christ before his ascension descended "*first* into the lower parts of the earth;" that before he "ascended up into heaven to glorify him who reigneth over all heavens," he "descended first (previous to the ascension spoken of in verse 10) into the lower parts of the earth." To the writer the thought that Jesus finished his "preparations to the children of men," proclaimed the acceptable year of the Lord, and preached deliverance to the captives, before he sat down on the right hand of the majesty on high to be retained by the heavens until the times of restoration of all things, seems to be more consistent than the thought that he ascended to glorify God before finishing the work which the Father had sent him to perform.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—Luke 4: 18.

Jesus was evidently anointed to do this work and left the glory of the Father for that purpose. We think it consistent to suppose that he finished that work before returning to the Father to make report to and be received by Him.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison."—1 Peter 3: 18, 19.

A labored and (we think) unnecessary effort has been made upon the word "also" while endeavoring to explain this passage. The same argument may be used concerning the word "also" in Ephesians 4: 9. But if the word in verse nine proves that his descent occurred after his ascent, then by the same reasoning the word "also" in verse ten would prove that his ascent did not occur until after his descent. The word is merely used by the apostle to show the two acts of ascension and descent without reference to time. The word "*first*" settles the question as to the time and is a definite proof that he *first* descended.

John 20: 17: "Touch me not, for I am not yet ascended to my Father" clearly refers to his *bodily* ascension. Any other interpretation would cause a conflict between this statement of Jesus and his words to the thief on the cross; also with the statements of Alma and Solomon concerning the *spirits* of men first going to God before being assigned to paradise or to prison, and the words of Paul in Ephesians 4: 8-10. See Luke 23: 47; Acts 7: 59; Gen. 7: 44, 45, 64. The last two citations are

from the Inspired Translation. A careful examination will demonstrate that these statements cannot be harmonized by the body theory. Let us again notice 1 Peter 3: 18, 19:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison."

This passage has been strained and construed to mean that after Christ was put to death he did not go to preach to the spirits until his body was quickened. The apostle does not say so, but simply states in effect that Christ was put to death in the flesh and "also" (an additional fact) that he was quickened by the Spirit. From a fair interpretation of this passage it does not necessarily follow that he delayed his preaching to the spirits in prison until after his body was quickened. The word "also" clearly refers to the work which Christ did by the aid of the Spirit, that by it (the Spirit) he also preached to the spirits in prison. Although that Spirit enabled him to preach and also quickened his body it does not follow that the quickening of the body occurred previous to the preaching to the spirits in prison. The two facts are stated without reference to time. This agrees with Paul's statement in Ephesians previously quoted. See the word "also" as used in Zechariah 9: 10, 11 with its contexts. Let us again glance at Luke 4: 18-21:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened upon him. And he began to say unto them, This day is this scripture fulfilled in your ears."

From this we learn that Jesus was anointed by the Spirit before his crucifixion, to preach to the spirits in prison. If he was not *then* anointed to preach to the spirits, he was also not anointed to preach the gospel to the poor, or the acceptable year of the Lord. Jesus received this power at his baptism, and *possibly* received other bestowments at the appearance of Moses and Elias, the various angels who ministered to him, etc. We read of many evidences that he possessed it before his death. He healed the sick, gave sight to the blind, cleansed the lepers, called back the *spirits of the dead*. Even the devils were subject unto him, and the material forces of the universe obeyed his commands. "Even the winds and the sea" obeyed him. We emphasize the thought, however, that before Christ would have a complete knowledge of all things and possess "all power in heaven and in earth" (Matt. 28: 16-18) he probably became acquainted with them and descended below, as well as above all things in order to fill all things.

Matt. 12: 40:

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

The word "as" may be construed or forced to mean bodily, but we think there is no ground for so doing. Read from the 38th to the 45th verses. How was Jonah a sign to that generation? Evidently by the remarkable features attending his mission,—his being cast into the whale and his actual deliverance therefrom and his later labors among the Ninevites—which were matters of knowledge among the Jews. Those events were similar to the death, burial and resurrection of Christ. Jesus openly and constantly affirmed to the people that he should suffer death and that after three days he should rise again. "Destroy this temple and in three days I will raise it up. But he spake of the temple of his body." His death and burial were matters which stirred up the entire nation and occurred in a time of great excitement ("this thing was not done in a corner") and were remembered to that extent that many of the people were looking for the fulfillment of his prediction to rise again. The leading men of the nation so feared the results which would follow such an event that they persuaded the governor to place a guard of soldiers at the tomb. His body was three days and three nights there and he was *thus* a sign unto that generation. The apostles as especial witnesses of his resurrection pressed these things upon the people as a sign or evidence that Jesus was the Christ. Those who believed on the Messiah and heard his statements would remember these predictions, and seeing that they were fulfilled concerning his resurrection from the grave, would also know that all must be fulfilled and that he would indeed "be in the heart of the earth," filling in its entirety the full scope of his great mission. We repeat that the well known and attested facts of his death, burial and resurrection were a sign to that generation. His going to the heart of the earth was a matter of belief—faith—with them, the basis of which was the facts which were actually fulfilled before their eyes. While his body was in the tomb he by his spirit went to God, thence to paradise, from whence he "first descended into the lower parts of the earth"—"the heart of the earth;" after which he "ascended far above all heavens that he might fill all things." If he descended to the heart of the earth after his body was resurrected, then we fail to see how that event was a sign unto that generation. They had no means of observing such a fact. But the death, burial and evident resurrection was such a sign that they were condemned by it for not repenting in the face of the clear evidences of the divinity of the one greater than Jonah, and of whom all the prophets had borne witness by foretelling many of the incidents of his birth, life and death. In the passage under consideration Jesus at three times calls attention to the condemnation that would follow them for rejecting him. No proof of the "body" theory can be adduced from the terms "Son of Man" and "Jesus" as referring to the body, for Christ was known by such names before his birth.

There is no doubt that Christ was crucified on Friday, and we accept that day

as the correct one. But we do not think it is necessary to prove that his body remained in the grave three days of twenty-four hours each. It may be that three days of twelve hours each are meant as Bro. Mapes stated in a late article, but we understand that a portion of a day answers for the day in this case, provided that Christ's body was in the grave a portion of the first, all of the second (necessarily) and but a part of the third day. Such an interpretation harmonizes the Scriptures, while any other which we have yet seen fails, in our judgment at least, so to do. In law a portion of a day answers for the full day in cases in anywise resembling the one under consideration. The writer was at one time inclined to accept the body theory but after an examination of the matter, reached the conclusions above stated.

In this connection we wish to state that the general understanding among the Saints and elders has been that spirit ministers to spirit, and tabernacled spirits minister to those dwelling in the flesh, except in instances where persons have been privileged to temporarily leave their bodies, as in the possible case of Paul, mentioned in 2 Cor. 12: 1-5, and in other like instances. In the Book of Doctrine and Covenants, section 107, paragraph 27 we have the following statement: "If they live here let them live unto me; and if they die let them die unto me; for they shall rest from all their labors *here*, and shall continue *their works*." From this we learn that those passing from this life who have been engaged in the Lord's work here will continue their works, very probably as un-resurrected spirits ministering to those in the spirit world. This does not conflict with Alma's statement concerning them. The word "*here*" just quoted is significant in this connection.

We now give an extract from a sermon delivered by Joseph the Martyr. We quote from the *Times and Seasons*, volume 4 page 331:

"Conference reassembled, and listened with profound attention to an impressive discourse from President Joseph Smith, commemorative of the decease of James Adams, Esq., late of this city, and an honorable, worthy, useful and esteemed member of the Church of Jesus Christ of Latter Day Saints. He spoke of the importance of our understanding the reasons and causes of our exposure to the vicissitudes of life, and of death; and the designs and purposes of God in our coming into the world, our sufferings here, and our departure hence—that it is but reasonable to suppose that God would reveal something in reference to the matter—the ignorance of the world in reference to their true condition, and relation. Reading the experience of others, or the revelations given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience in these things, through the ordinance of God set forth for that purpose. He remarked that the disappointment of hopes and expectations at the resurrection, would be indescribably dreadful. That the organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings was agreeably to the most perfect order and harmony—that their limits and bounds were fixed irrevocably, and voluntarily subscribed to by themselves—subscribed to upon the earth—hence the importance of embracing and subscribing to principles of eternal truth. He assured the saints that truth in reference to these matters can, and may

be known through the revelations of God in the way of his ordinances, and in answer to prayer. The Hebrew church 'came unto the spirits of just men made perfect, and unto an innumerable company of angels, unto God the Father of all, and to Jesus Christ the Mediator of the New Covenant;' but what they learned has not been, and could not have been written. What object was gained by this communication with the spirits of the just, etc.? It was the established order of the kingdom of God—the keys of power and knowledge were with them to communicate to the saints—hence the importance of understanding the distinction between the spirits of the just, and angels. Spirits can only be revealed in flaming fire, or glory. Angels have advanced farther—their light and glory being tabernacled, and hence appear in bodily shape.

Concerning brother James Adams, he remarked that it should appear strange that so good and so great a man was hated. The deceased ought never to have had an enemy. But so it was wherever light shone, it stirred up darkness. Truth and error, good and evil, can not be reconciled. Judge Adams had been a most intimate friend. He had anointed him to the Patriarchal power—to receive the keys of knowledge, and power, by revelation to himself. He had had revelations concerning his departure, and had gone to a more important work—of opening up a more effectual door for the dead. The spirits of the just are exalted to a greater and more glorious work—hence they are blessed in departing hence. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings and motions, and are often pained therewith."

We also quote some critical writers upon the subject in question. Professor Taylor Lewis says:

"We are taught that there was a work of Christ in Hades. He descended into Hades: He makes proclamation '*ekheruxen*' in Hades to those who are there 'in ward'"

Alford says:

"I understand these words (1 Peter 3: 18, 20) to say that our Lord, *in his disembodied state* did go to the place of detention of departed spirits, and did there announce his work of redemption, preach salvation in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment of the flood was hanging over them." Hailey's Discrepancies of the Bible, p. 192.

These citations concerning Christ and others are certainly in harmony with the belief that Christ in spirit ministered to the spirits in prison. We have not exhausted the subject but believe that a careful study of the scriptures will still further substantiate the position taken.

Since writing the above the following from the conference minutes of the early church as recorded in the *Times and Seasons* has been brought to our attention. It occurs in the report of a funeral sermon delivered at Nauvoo, October 3d, 1841, by Joseph the Martyr on the occasion of the death of Robert B. Thompson. We quote as follows:

"He explained a difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit, ministering to embodied spirits; the other a disembodied spirit, *visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit, while his body [was] laying in the sepulchre, to the spirits in prison, to fulfil an important part of his mission, without which he could not have perfected his work or entered into his rest. After his resurrection, he appeared as an angel to his disciples, etc.*"

The Seer, to whom was given such a comprehensive knowledge of the future state as is recorded and in the Vision (D.

and C., sec. 76,) could certainly speak knowingly and authoritatively upon the question. We notice that the latter clauses of the foregoing extract are in harmony with what we have presented concerning Christ fulfilling an important part of his mission, viz., preaching to the spirits in prison before entering into his rest.

R. S. SALYARDS.

THE EARTH THE EVERLASTING ABODE OF MAN.—No. III.

BY ELDER E. STAFFORD.

WE have seen according to the revealed word of God unto his servants the prophets, that he had a purpose in creating the earth; viz, that it should be inhabited, and that those intellectual beings that he formed to inhabit it should do so in glory, in perfect peace and happiness, after a time allotted to them for a probation or trial to see whether they would obey the conditions that God had based the reception of that glory upon, even the gospel of the Son of God. But God revealed unto his servant John that his people would not receive a fulness of glory until the earth is celestialized or made new, when the tabernacle of God is with men and he dwells with them, even God the Father, when he that sitteth upon the throne says, "Behold I make all things new;" when the city, New Jerusalem that cometh down from God out of heaven, shall have no need of the light of the sun, nor the moon to shine in it, for the glory of the Lord shall lighten it, and the Lamb is the light thereof; and at that time "he that overcometh shall inherit all things; and I will be his God and he shall be my son." If they inherit all things there is no greater glory that they can inherit.

Concerning the purpose of the Lord in creating the earth, it has been more clearly revealed to the latter day Seer. In the 85th section, 4th paragraph of the book of Doctrine and Covenants, the Lord says to his servant, "Now verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead, and the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created, and for this intent are they sanctified." Here it is clearly made known that the purpose of the earth's creation was, that it might be crowned with glory, even the presence of God the Father, and that the righteous whose bodies are quickened by the Spirit of God, through obedience to the law of the celestial kingdom, may possess it for ever

and ever. The glory and consequent conditions upon which it was offered to fallen man, all of Adam's posterity to the latest generation, were, are, and will be eligible to, for it is written, "God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him." But the history in God's word shows that not many, in comparison to the number of the children of men who have lived upon the earth, have paid heed to the conditions of the glory offered, and consequently have come short of that glory. We have seen that in Noah's day, the rejection of the principles of righteousness which were preached by his progenitors and by him, culminated in the inhabitants of the earth corrupting their way before the Lord which brought about their destruction from the earth. In a comparatively short period from this the descendants of Noah had all gone into idolatry with the exception of Melchisedek and his city, and Abraham and his wife. Abraham's father was an idolator, hence the Lord commanded him to leave his father's house and go to a land that he would show him, and God decreed that if Abraham would walk before him and be perfect, He would make of him a great nation, &c.

Abraham did serve the Lord faithfully, and true to His promise the Lord raised up of him a great nation who, when they served the Lord were greatly blessed of him above all the nations of the earth. But through their wickedness, as we have seen, Israel was cast out of His sight and Judah scattered over all the earth. In view of this proneness of the children of men to reject the service of their God, and in consequence casting from them this glory offered by him, the writer believes that the Savior uttered the admonition, "Repent therefore, and enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. Because straight is the gate and narrow the way that leadeth unto life, and few there be that find it." Not only because of the proneness of men before his incarnation, but looking down to his second coming he beheld that the majority of men would choose to do wickedly; hence, foreseeing the condition at that time he said, "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." Few found the straight or narrow way in Noah's day, or if they did they departed therefrom and acted rebelliously against their Creator; and few, in comparison to the inhabitants of the earth, will find it when Christ comes to reign on earth.

"Then you have," says my skeptical friend, "made a clear case that, although your Bible teaches that Jesus came to seek and to save that which was lost, he failed, for the devil has prevailed against him in that he has secured the major part of the earth's inhabitants." From the teachings of those who have professed to be the disciples of Christ and the expounders of his word, you have, no doubt, my friend, arrived at this conclusion, and take it for granted that the Christian's Bible warrants you in your conclusion. For, if their teach-

ing is correct that there is only one heaven, or place of reward, and one place or degree of punishment, and only one probation, then your conclusion is correct. But the revealed word of God to the children of men does not warrant them in arriving at any such conclusion. Paul did not so understand it, for as recorded in 2 Cor. 5: 10. He says: "For we must all appear before the judgment seat of Christ, that every one may receive a reward of the deeds done in the body; things according to what he hath done, whether good or bad." If every one receives *according* to what they have done whether good or bad, there must be different degrees of reward according to the different degrees of good done; and different degrees of punishment according to the different degrees of bad of evil done. This harmonizes with the attribute of justice in the great Creator.

Our natures revolt against the injustice, the unwise and unreasonable teachings of professed christians who charge our God with making no distinction between a heinous crime and a petty one; between the punishment of the murderer and the petty thief; between the lecherous libertine who has wrought so much distress and woe in the various circles in which his pestilential presence has been allowed to move, and the virtuous man who, when he died, did not happen to belong to any of the various churches professing to be of Christ; and the still greater injustice and insult to heaven's King, to say that he authorizes any of his servants to teach that a man who follows his evil passions all his life until finally he kills his fellow man, and that just prior to, or upon the scaffold, with the black cap ready to be placed over his head, he can profess penitence, receive forgiveness not only for that heinous offence, but for all the devilry he may have done during his worthless life, and be taken to dwell with the *holy throng* surrounding the throne of God; while the man that lives a good moral life, feeds the hungry, clothes the naked, alleviates the sorrows and woes of his fellow man with a willing heart and ready hand, if he should chance to die suddenly, or from choice does not avail himself of those services aforementioned, and dies, as they say, out of the pale of the Church, he goes to hell and there suffers the same never-ending torment with the murderer, the adulterer, the whoremonger, sorcerer, idolator and all liars, &c., &c. Is there any justice in that!

They teach also that that punishment is never-ending. The writer does not wonder that reasonable, intelligent men and women should not want anything to do with, or believe there is such a God. The God of the Scriptures is represented as a far different being from that. They reveal him as possessing in perfection the attributes of justice and judgment, mercy and love. Is that judgment just that condemns all men indiscriminately to one punishment whatever the nature of the offense? Is He merciful, or of a loving character that condemns them to suffer the same to all eternity?

The gospel, or plan of salvation to fallen man, must harmonize with the charac-

ter and attributes of Him who sent it to the earth; or, if that which purports to be the gospel does not we may know it is not of him. "The author of eternal salvation to all them that obey him," when sending forth his disciples into all the world to proclaim the gospel, commanded them thus: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The universal application of this gospel is clearly made known, language could not make it plainer—it is to every creature (man). Agency is well defined in the acceptance, or rejection. He that believeth the gospel when preached, and is baptized shall be saved, but he that believeth not will have nothing further to do with it, and for that refusal will be damned or condemned. In that refusal he refuses to forsake his rebellion against God, refuses to repent of his sins—sin is the transgression of the law—and God has given commandments against all evil practices, and those who commit them sin or rebel against him. One of the principles of the gospel is repentance, as it is written that "all men everywhere shall repent," and he that refuses to repent or forsake his services to the evil one and his carnal nature, must be condemned to suffer the penalty of the broken law. There is attached to all law, human or divine, a penalty for the transgression of the same. Were it not the case, the law would be null and void, for refractory persons would take no notice of it.

Human wisdom aims to be just in affixing penalties, but may often err. Infinite wisdom can not err, therefore every penalty is commensurate to the sin committed, or to the transgression of the law.

The Lord revealed to Enoch that he had prepared for those Antediluvian sinners a prison, and affixed the time that they should be confined there, and their release would be upon condition of their repentance. "But behold these that thine eyes are upon shall perish in the floods; and behold I will shut them up; a prison have I prepared for them, and that which I have chosen has plead before my face; wherefore he suffereth for their sins, inasmuch as they will repent in the day that my chosen shall return unto me. And until that day they shall be in torment." Gen. 7: 44, 45. In fulfillment of this, God revealed unto his servant Peter that, after the crucifixion, Christ the chosen one went and preached to the spirits in prison, some of whom were disobedient in the days of Noah while the ark was preparing. Let us quote it: "For Christ also once suffered for sins, the just for the unjust, being put to death in the flesh, but quickened by the Spirit, that he might bring us to God. For which *cause* also, [that he might bring them to God] he went and preached to the spirits in prison; some of whom were disobedient in the days of Noah, etc." 1 Peter 3: 18-20. If the reader wants to know what Christ preached, the next chapter and sixth verse will enlighten him: "Because of this is the gospel preached to them who are

dead, that they might be judged according to men in the flesh, but live in the spirit according to the will of God."

We find then in the economy of God, that he has ordained that the dead shall have the gospel preached unto them. Christ went to preach to the spirits of some who were disobedient in the days of Noah.

The phrase "some of whom" signifies that not all who were in prison, were disobedient in the days of Noah; but evidently some were disobedient before and after that time, (as we have read where Enoch stated that some in Adam's day had refused to repent and were in torment) and some after those days, showing that this preaching to the spirits in prison was a general practice ordained of God, and that it was a general practice to place such delinquents in prison. God said to Enoch that their torment should cease in that day when Christ should preach unto them if they would repent. Repentance is a cardinal principle of the gospel, indeed in the strictest sense it comprehends all the gospel, for when a man ceases to sin, he ceases to transgress the laws of his God, and as a consequence he begins to keep those laws. In this sense (the writer believes) the Lord through the latter-day Seer said, "preach nothing but repentance to this generation." Peter says that it was to bring those prisoners to God that Christ went and preached unto them. He must have preached repentance, and they must have had a chance to avail themselves of the overtures of mercy, and thus be freed from their torment.

This, to the writer, looks as though men were granted another probation after death, and to his mind, herein is the justice and judgment and mercy and love of God made manifest in their behalf.

A portion of our text says, "The things revealed belong to us." The Lord having revealed unto his servants the location of the place as well as the different degrees of punishment, it certainly was revealed that the children of men might know concerning the same and profit thereby. Unto Ezekiel, as recorded in the thirty-first and thirty-second chapters of his book was revealed the location of hell, (the prison, or pit), and that is said to be in the "nether" parts of the earth. The word "nether" is defined by Webster to mean "lower." The earth being round, the lower part of it from any portion of its circumference would be the centre.

The Lord revealed unto Isaiah as recorded in his twenty fourth chapter as follows: "And it shall come to pass in that day that the Lord will punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered together in the pit, and after many days they shall be visited." Here it is plainly made known that the punishment of offenders will be upon the earth, not upon any other planet or any other locality whatever.

That there are degrees of punishment is also clearly revealed in Deuteronomy 32: 22: "For a fire is kindled in mine

anger and shall burn to the lowest hell." The saying "lowest" admits of comparison, and there can not be a comparison of anything without there is something to compare with it; hence when we read lowest hell, the mind grasps the idea of there being one or more not so low as the lowest, so that herein is proven two degrees, or places of punishment at least.

The mission of Christ to the prisoners in the pit, is clearly made known by the prophets. Isaiah in his forty-second chapter, sixth and seventh verses speaks of it in this wise: "I the Lord have called thee [Christ] in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

In the sixty-first chapter and 1st verse, he says: "The Spirit of the Lord is upon me because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

In the fourth chapter of Luke it is recorded that the Savior standing up in the synagogue to read on the Sabbath day, as their custom was when handed the book of the prophet Isaiah, read this same that we have quoted concerning himself, and closing the book, handed it to the minister and after being seated said, "This day is this scripture fulfilled in your ears." This day, or at this time, is this scripture fulfilled, for the Spirit of the Lord is upon me [the Lord gave his Spirit not by measure unto him, or it was not limited] and he hath anointed me to preach glad tidings to the meek, and sent me to bind up the broken hearted. This part of his mission he accomplished on the earth, as we hear him preaching, "Blessed are the meek, for they shall inherit the earth. Blessed are they that mourn, for they shall be comforted," etc. But the other part he could not perform until he had fulfilled the covenant he had made with the Father, in giving his blood a ransom for all, as the Lord said through the prophet Zechariah 9: 11, 12: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein there is no water. Turn ye to the stronghold, ye prisoners of hope," etc.

Here the prisoners are admonished to turn to the stronghold (the Savior) for their hope to be realized, and that could not be realized until he had shed his blood, for it was by the blood of his covenant that the prisoners were to be sent forth.

In Hebrew 2: 14, it is written: "Forasmuch as the children are partakers of flesh and blood he also himself likewise took part of the same; that through death he might destroy him that had the power of death, even the devil." It seems to the writer from this text, that the devil had obtained power over death, probably by usurpation, and being the acknowledged prince of those fallen spirits that represented the power of hell or the prison, presumed up-

on the right to hold all prisoners sent there, and therefore assumed the powers or keys of death and hell. It seems also that Christ could only obtain power through death, to release the prisoners, the death of the cross; even by the blood of his covenant, and after that he went to the prison to accomplish the latter part of the declaration of the prophet, "to preach liberty to the captives and the opening of the prison to them that are bound." He informed his servant John upon Patmos that he had in his possession the keys of death and hell; and this too, after his decease. This being the case, he could open and close the doors at will and had thus begun the process of destroying the power of the devil in that locality, and will accomplish it when the last enemy, death, is destroyed; when death and hell are cast into the lake of fire and brimstone with the devil, the beast and the false prophet.

But the deliverance of these prisoners will depend upon the use of their agency, in choosing to repent when the gospel is preached unto them.

The Savior, according to Peter, preached to the Antediluvian spirits; and Ezekiel thirty-second says concerning those prisoners whom he was enumerating, that had gone down to hell, or the pit, that "the strong among the mighty shall speak to him [or them] out of the midst of hell, with them that help him," etc.

It appears to the writer, by this saying that Christ whom we conceive to be "the strong among the mighty," will not only speak or preach to them, but that there will be helpers—the same as there was on earth—to preach to the prisoners. The prisoners whom the Father spoke to Enoch about had the privilege of being released from prison when Christ, the chosen one, had died and was returning to Him. Other prisoners the word says, shall be released, being Christ's, or having obeyed his or his servants preaching when Christ shall come to reign on the earth, some of whom are the heathen nations and them that knew no law when upon earth; they shall come forth in the first resurrection. It does not follow that they will enjoy the same glory or power that the first fruits do; they who have abided the celestial law in their probation on the earth.

Nay, after the first fruits are caught up to meet Christ in the air at the sound of the first trump, when he shall come in the clouds of heaven with his mighty angels to reign on the earth; another trump shall sound, and then these prisoners shall come forth as recorded in the eighty-fifth section of Doctrine and Covenants, twenty-seventh and twenty-eighth paragraphs. In the following paragraph it says: "And again another trump shall sound which is the third trump; and then cometh the spirits of men who are to be judged and are found under condemnation; and these are the rest of the dead, [spoken of by John in Rev. 20th chap.], and they live not again until the thousand years are ended, neither again until the end of the earth." These prisoners have been more criminal in their acts in the body, and are deserving of greater punishment, and not

being able or willing to abide the terrestrial law could not rise with those who had, but must wait till they have paid or suffered the punishment due their acts before they come forth from the place of their consignment. Concerning events after the end of the thousand years, and after the "little season," it is written: "And I saw the dead, both small and great, stand before God; and the books were open; and another book was opened which is the book of life [it was the book of life and not death] and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to his works." These were the rest or remainder of the dead, and the Lord revealed unto John that they should not live again until a certain time. That time, we see, will have come where death and hell and the sea deliver them up. The others lived again when Christ came to reign on the earth, and their living again was the uniting of spirit and body, which is called the redemption of the soul, or the resurrection of the dead. These other parties then, to live again, must be redeemed, or spirit and body be united by the power of the resurrection, and they live again to die no more; for Christ will have put down all rule that is not of Him, will have triumphed over his enemy, destroyed forever his power and consigned him to the place prepared of God the Father from the beginning. Christ will have taken away the sin of the world, which, in the writer's opinion, is summed up in the word disobedience, and every knee shall bow, and every tongue confess that Jesus is the Lord, to the glory of God the Father.

These (the rest of the dead) come forth in the resurrection of the unjust, or in the last resurrection, through the triumph of the Lamb, having confessed that Jesus is the Lord, the Savior, and that the ways of the Lord are just, and they die no more, but are judged according to the good they have done, be it little or much, and receive the reward accordingly.

To be continued.

Conference Minutes.

FREMONT.

This district conference convened in the Saints' Chapel at Shenandoah, Iowa, Saturday and Sunday, October 20th and 21st. Moved that the visiting brethren be requested to take part. Carried. R. M. Elvin was elected secretary *pro tem* in the absence of W. C. Matthews. Report of Union branch was read and approved. S. S. Wilcox then gave his report. The branch is trying to do right. Two were baptized. Elm Creek branch reported that on account of sickness and the rain of last Sabbath they failed in getting a report. Shenandoah, Key Stone, Plum Hollow, and Union Branches reported in proper order. Bishop's Agent reported: Received \$131.95; paid out \$216; balance due agent, \$84.95. His book not being present, the auditing of his account was continued until next conference. The secretary, A. T. Mortimore, W. Gaylor, J. R. Lambert and H. Kemp, reported. Priest B. R. Donalson and J. B. Cline teachers and A. Lang al-

so reported. Resolutions adopted: That all labor as their circumstances permit. That Henry Kemp be sustained as president of the district for the ensuing quarter. That W. C. Matthews be sustained as secretary of the district. That Wm. Leeka be sustained as Bishop's Agent. That all the authorities be sustained. That when this conference adjourns it does so to meet at the Ross School House in Plum Creek branch the first Saturday before the full moon in February, at ten a. m. That Bro. J. B. Cline be ordained a priest by this conference on the recommendation of the Shenandoah branch. After singing and prayer the ordination was performed by J. R. Lambert and R. M. Elvin. Preaching by Elders Joseph Smith, J. R. Lambert, Joseph Luff and R. M. Elvin. Adjourned.

Miscellaneous.

NOTICE TO SUBSCRIBERS.

Complaints reach us from parties who do not receive their HERALDS or other publications regularly, and who in writing us for missing copies fail to state the numbers or dates of the periodicals that they have failed to receive. When the HERALDS, etc., do not reach you, please give the number or date of those desired.

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Subscribers wishing their addresses changed will please give their former addresses, otherwise we are put to a great deal of extra labor to hunt up their names on our lists.

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NOTICE.

The friends and patrons of *Autumn Leaves* will please notice that the January number is rapidly nearing completion. In addition to being handsomely illustrated it will contain eight extra pages of reading matter together with several choice original poems and altogether will be a very complete number. We hope to be able to supply all demands. Send in your subscriptions or orders to *retain your names*, early.

M. WALKER.

TWO DAYS' MEETING.

There will be a two days' meeting in Chicago on Saturday and Sunday, December 8th and 9th, at 213 west Madison street, Hall C. Hours eleven a. m., two thirty and seven p. m. It is expected that Bro. F. M. Cooper and other elders will be in attendance. A cordial invitation extended to Saints outside of the city, etc.

S. C. Good, *Committee.*

CONFERENCE NOTICES.

The Kewanee district conference will convene at Kewanee December 15th, at ten a. m. All are cordially invited to attend, especially the elders. Send branch reports to J. D. Jones, Kewanee, Illinois.

J. W. TERRY, *Dist. Pres.*

BORN.

BROWN.—August 24th, 1888, to Bro. Elmer and Sr. Lottie Brown, a son; blessed at Providence, R. I., Sunday, Nov. 18th, by Elders M. H. Bond and E. O. Toombs, and named Edmond Myron.

BLESSED.

At Fall River, Massachusetts, Sunday, November 4th, 1888, by Elders M. H. Bond and John Gilbert; George Matthew, infant son of Esther and Richard Milward.

MARRIED.

BEARSE—CAHOON.—At the home of the parents of the bridegroom, Harwich, Mass., November 22d, 1888, Bro. Thomas W. Bearse to Miss Annie L. Cahoon, by Elder John Smith.

DIED.

FOSTER.—At Providence, R. I., Saturday, November 10th, 1888, Sr. Almira Foster; aged 82 years, 4 months and 28 days. She was born in Chester, Massachusetts, confirmed a member of her church September 24th, 1871, by Elders C. N.

Brown, Josiah Ells and Stephen H. Morse; no statement or date concerning baptism in confirmation certificate given by C. N. Brown. Funeral service November 12th, conducted by M. H. Bond. Our aged Sister's face was beautiful to look upon, signifying her departure in peace and into rest.

DERRY.—At Lamoni, Iowa, November 24th, 1888, after an illness of years, Sr. Louisa, wife of Bro. George Derry, in the sixty-seventh year of her age. She was born at Derby, England, September 15th, 1822; heard the truth and obeyed it in the spring of 1849, being baptized by Elder Charles Derry, and received the assurance of life by the manifestation of the Spirit. With her family she came to America with others to go to Utah; but circumstances, under providence, caused her to stop, and the family settled in Nebraska, where in time they heard of the Reorganization, when she renewed her covenant receiving the rite of baptism at the hands of Elder Howard Smith July 6th, 1865. She was blessed with a testimony of the work, and continued faithful to her covenant till death. She was kind and affectionate as a wife and mother; charitable and forbearing as a neighbor and friend.

TRIMMER.—Sister Elizabeth Trimmer. Born November 1st, 1805, in Staffordshire, England. She was baptized September 10th, 1867, in Alpine county, California, by E. C. Brand. She died October 30th, 1888, of old age, in full faith of the work of God. She was buried in Mottville Cemetery. Funeral services by Bro. Thomas Daley. She leaves three sons, a daughter, and a husband aged eighty-five, to mourn their loss. She also left quite a number of grand children and great-grand children. She joined the church in England in the time of Joseph the martyr. She emigrated to America in the year 1844.

Joseph F. Burton, Santa Ana, California.

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S. F. WALKER, Lamoni, Iowa.

INDEPENDENCE GAZETTE, A Weekly Newspaper Published by BEN. J. LUFF & ORICK, at INDEPENDENCE, MO. Price \$1 per year.

A COMPENDIUM of the faith and doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints, has now been completed and placed in the binder's hands. It must be borne in mind that this work is issued by the Board of Publication, after having passed through the hands of a committee appointed by the Board, to examine and report upon the merits of the same; said committee consisting of Pres. Joseph Smith and W. W. Blair. As we have before notified our friends, this work is intended to meet a long felt want in the church, not only in Sabbath School work, but also for the use of all desiring to become acquainted with the cardinal principles of our faith and the doctrines held to by the church. Some features of the work commend it most highly to the ministry.

It contains 196 pages of text references to the three standard books of the church.

There are also 24 pages of HISTORICAL APPENDIX. This contains the evidences from Church historians, the early fathers, and Commentators upon the mode of baptism, the ordinance of the laying on of hands, the fact of the gifts of the Holy Spirit being had for centuries, the keeping of Sunday for the Sabbath, the Apostacy from the truth, and the Restoration of the Gospel.

Then 20 pages of EPITOME OF HISTORY. This is an outline of the progress of the Christian Church during each Century, its rise and decline, with a sketch of the ten persecutions under the Roman Emperors, from the first under Nero in 64 to 68 to that under Diocetian in 303. There is also a brief review of the chief acts and actors of the Reformation.

Then 8 pages are devoted to various things, such as the times when different translations of the Bible were made, the names of missing books of the Bible, definitions of various terms, and the dates of some of the leading events in the latter day work.

In all 248 pages besides the preface and index. Width and length the same as the Book of Covenants, but about three fourths the thickness.

Special attention has been bestowed upon the classification and arrangement of the various subjects, and to these a splendidly arranged Index, gives ready reference. The length of this Index prevents our publishing it, which would be the best way of presenting the work to the consideration of our readers, but the crowded conditions of our columns forbid.

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Published monthly for the

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M. Walker, Editor and Publisher.

BY DECEMBER 10TH AT THE VERY LATEST, we must know how large an edition will be needed to meet the demand, and to those whose time expires with 1888 we shall not mail the January number unless upon *renewal* or *request*. Please remember the initials

R. R.

as well as what they stand for, as it will be a great saving of time and expense to the office. Our foreign subscribers will bear in mind that we pay the full price of mailing this year, consequently there will be no advance in price to them. We will be very thankful to brethren Smith, Wight, and Butterfield to act as our agents in Australia, and notify the office where they wish their copies sent.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND INCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 380, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, December 15, 1888.

No. 50.

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The Saints' Herald.

JOSEPH SMITH EDITOR.
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, Dec. 15, 1888.

PREACH AGAINST SIN.

A BROTHER inquires if it is wisdom for the ministry to speak against the prevailing sins and vices of the day. To this we reply heartily, yes. But they should be certain, first, as to what is vice and sin. "Sin is the transgression of law." Therefore, whatever opposes or violates the law of the Lord is sin, and should be spoken of as such and the evils thereof explained, displayed and reproved with plainness, sobriety, and in the spirit of love.

The term vice commonly means immoral conduct. It is most proper to speak against everything of this nature, for Christ Jesus came into the world to save sinners; therefore his ministers should seek to explain the evil tendencies and results of all immoral conduct, showing that the fruits of such are always evil and can never bring happiness in this life nor in the life to come. But the minister should be certain, first, as to what is vice, lest he magnifies a minor fault or defect into a great and malignant evil. Everything should be treated for what it really and truly is. Wisdom and knowledge and charity should rule in such matters. For what some think to be sin and vice are not so to others who are equally upright and conscientious. What the Scriptures and history and our own experiences prove to be sin and vice, we should treat as such, but studiously avoid extremes and being "righteous over much," or being of that class who "strain at a gnat."

"All unrighteousness is sin;" and whatever is immoral is vice. These things should be explained, exposed and reproved by the minister. This, indeed, is the first work in importance, as may be seen in the fact that God gave to Moses the moral law, on tables of stone, as first in rank and time; also that Christ ministered first, in rank and time, his wonderful sermon on the mount. In and on these, respectively, were based and builded the two covenants

—the one from Sinai through Moses, and the other from heaven through Christ our Lord. Therefore the minister should display "the beauty of holiness" found in the requirements of the Lord, and skillfully and lovingly expose the sinfulness of sin, and show that sin can never procure happiness and good.

Indeed, if more time and attention were given to these matters, and less to church organization, the ordinances, and technical niceties about impracticable questions, and matters afar off, which minister strife, contention, and words without profit, it would be far better for the minister the church and the world.

All mankind need to be taught that the wrath of God is kindled against men, not because, as some say, man is born into the world totally depraved, but because men sin against the laws of their being, the laws of good society, the laws of the land, the gospel law—the law of God.

Paul says: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" . . . and "because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. . . . Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful" —(Rom. 1: 18, 21, 29, 30, 31)—these are some of the chief reasons why God is displeased with men, and why they are sinners in his sight and suffer his condemnation. Paul says further: "But we are sure that the judgment of God is according to truth against them which commit such things, . . . who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but to them that are contentious, and do not obey the truth but obey unrighteousness, indignation and wrath tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace to every man that worketh good; to the Jew first, and also the Gentile; for there is no respect of persons with God."

—(Rom. 2: 2, 6-11. To this we may add what he says in Ephesians 5: 3-6,—"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh Saints; neither filthiness, nor foolish talking, which are not conven-

ient, but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." Here, then, are the true and Scriptural causes which awake and move the wrath of God against men. These things should be faithfully taught, in the spirit of love, with wisdom and skill and long suffering. These are matters of first importance in gospel teaching, both in and out of the church; for all men must learn to "cease to do evil, and learn to do well," otherwise they can not be "reconciled to God," but will remain in blindness and in sin, and will suffer both loss and condemnation. Yes; the ministry should preach always, at suitable times, and in proper places, against all manner of sin and evil; and the very best way to do this is to exalt the righteous requirements of God and faithfully portray "the beauty of holiness." Paul and the early Christian ministry "reasoned with the people out of the Scriptures," and to-day this is most proper. History and personal experience furnish much valuable matter, by way of illustration, to give point and force to gospel ministers' labors, and a wise, studious, spiritual servant of God will never lack for suitable texts, subjects, nor proofs with which to "reason of righteousness, temperance, and judgment to come," causing sinners to tremble in their contemplation and abhorrence of sin. The world greatly needs this kind of preaching, and so do professing disciples of Christ, for all should be thoroughly and constantly taught to "love righteousness, and hate iniquity."

WHAT IS THE GOSPEL?

A BROTHER asks, "What is the gospel, and what constitutes the gospel teaching which the elders should preach?"

The gospel is the good tidings of salvation in Christ Jesus, for the living and the dead, and comprises faith in God, in Christ, and in the Holy Spirit, as set forth in the Scriptures; also repentance, which means ceasing to do evil and learning to do well; baptism of water and of the Spirit; the laying on of hands for the purposes set forth in the Scriptures; the resurrection of the just and the unjust in their order and times; the eternal judgment of God upon all men according to their desires and their works; living by every word that proceedeth out of the mouth of God; living in the Spirit and walking in the Spirit; teaching and practicing every principle of

truth and righteousness in its time and place.

John the Baptist, and Jesus our Lord and his apostles, preached the gospel, a record of which we have in the New Testament. Besides this, the ancient seers, prophets, priests, and patriarchs, taught gospel principles in a large degree as may be seen in their teachings as quoted by New Testament ministers of the word, and such as enter into and are nearly related to the plan and principles and methods and administrations of salvation in Christ Jesus.

The gospel, in its broadest sense, comprehends all the principles of truth and righteousness which pertain to the service of God in Christ Jesus and to the plan of salvation and eternal life and glory in Him. It has its first principles, and it also has advanced principles which lead on and up, progressively, in exact harmony with the first, until eternal perfection in Christ Jesus is attained and the redeemed ones inherit all things that the Father possesses, forever and ever.

We teach children according to their capacity and wants, and needs; first, primary principles; then intermediate; and then the higher and highest ones. Paul was grieved that the Corinthians made slow progress in the divine life, and said: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto you were not able to bear it, [receive it.—Ins. Trans.]; neither now are ye able."—1 Cor. 3: 1, 2. Therefore, wise gospel ministers will study to rightly divide the word, giving to every one a portion of meat (instruction) in due season; for "there is a time and a season" to teach every gospel principle.

Only the word of God and the Spirit of God can give the needed wisdom, understanding and knowledge requisite to preach the gospel acceptably and in a saving manner; therefore it is written that the ministry "shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in which is the fulness of the gospel; and they shall observe the covenants and church articles to do them; and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach."—D. and C. 42: 5.

By this passage we learn that "the fulness of the gospel" is in the Bible and Book of Mormon, both or either of them, and also that "the covenants and church articles" must be observed and obeyed by the Saints. It follows, then, that what is set forth in these books as the gospel of Christ should be taught as such, in their times and in their seasons, as the Spirit of God may lead the ministry, each minister officiating in *his own office and calling*, and not invading the office and calling of others, nor attempting to minister without due authority nor without the Spirit.

When this is done, the ministry will preach "what constitutes the gospel," the

Holy Spirit will attend it, the power of God will be manifest in converting souls and confirming the word, and great assurance will be given of God to those He gathers into the fold of Christ.

SYNOPSIS OF A DISCOURSE DELIVERED BY
PRES JOSEPH SMITH AT LAMONI,
IOWA, DECEMBER 1st.

THE speaker did not confine himself to any one particular subject, but presented matter suitable both to members and non-members of the church, as many of each class were present.

The first part of his discourse was devoted mainly to the doctrine of the Laying on of Hands, concerning which he stated that when this principle of the gospel as taught by the Savior was pressed upon the attention of religious teachers by the Latter Day Saints, they were forced to admit that it was a Bible doctrine, although they ignored it and even went so far as to decry the teaching of it and declared it to be unnecessary as a principle in God's economy.

He emphasized the recorded statement that when the apostles at Jerusalem sent Peter and John unto Samaria to lay hands upon the converts of Philip that they might receive the Holy Ghost, those apostles had but just left the feet of the Savior, for it was but shortly before that occurrence that Christ had been with them after his resurrection, giving them instruction in the things pertaining to the kingdom of God. Hence the blindness and evident falsity of a philosophy which would deny the correctness of the teachings of those men whom the Master had so carefully educated and qualified to build up his kingdom and preach the gospel in all the world, to every creature.

In this connection the speaker made a comparison which we think will be especially interesting to the Saints, and as President Smith was about to visit California and Utah to engage in ministerial labor his utterances on this occasion were significant. Referring to the doctrine of the Laying on of Hands and the necessity of its being taught and practiced in this day he quoted the statement of the Apostle Paul, namely:

"But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."—*Galatians 1: 8, 9.*

Reasoning from this that no man, be he whomsoever he may be, had any right to be recognized as a teacher sent from God if he should present a doctrine that was not in strict harmony with that taught in the Word of God, he related that when in Utah upon a mission the sons of Joseph Smith had declared that, while they had never discovered proper evidence of their father being guilty of teaching the doctrine of polygamy, but that if he did so teach he did wrong; and that as their father would have to answer for his deeds, so would they have to abide the results of

their own acts. To this reply was made that, "We do not propose to question anything which was done by that man of God."

Pres. Smith here emphasized in a striking manner the necessity of the people abiding in the faith as laid down in the books, stating that under no circumstances whatever would they be justified in accepting that which was contrary to that which was written; that if he should present anything unto them contrary thereto, and even declare that an angel stood by him and gave him such a revelation, they had better reply, "Well, Brother Joseph, we will wait awhile before we accept it, and be sure that we are not deceived." He here repeated a characteristic statement which he had made to a person while in Utah: A Brighamite had asked him plainly if he would not accept the doctrine of polygamy if an angel should declare it unto him. To the astonishment of the questioner he replied that he would tell that angel to go back and tell the Lord that he would not preach polygamy or anything else which was contrary to what the Lord had previously revealed, and that he should feel perfectly safe in so doing, for at the judgment bar he could open the books and ask the Lord if He could consistently condemn him for adhering strictly to what He himself had revealed and which He had acted upon on three different occasions in peopling the earth?

He called attention to the incidents recorded in the thirteenth chapter of Deuteronomy and first Kings where a safeguard to Israel and to all future generations was given in those strict commands of the Lord to govern the people in the acceptance of any revelation, or dream, or sign purporting to be from God. In 1 Kings, chapter thirteen, we have the instance of a prophet, authorized of God, who was strictly charged what to do and what not to do. Another prophet endeavored to dissuade him from strictly following God's commands. He refused at first to disobey, but finally when told by the prophet that an angel told him thus and so, he yielded, and for thus yielding to that which was contrary to what he knew to be the word of the Lord to him, he was slain and thus paid the debt of his own folly.

President Smith said that the word of God to him had been that polygamy was an abomination; the written word also thus declared. The Savior had replied to the tempter, "It is written," and he proposed to follow His example. He had called the attention of the Utah people to these things from the beginning, and expected to again do so; and if ever the Reorganization found Bro. Joseph receiving or teaching that which is contrary to the written word, they should assert themselves and flatly refuse to yield their sense of truth and liberty to any such proceedings. He did not apprehend that God ever had or ever would send an angel with a revelation to any man contradicting or conflicting with a former revelation, but that if any

man, or even "an angel with a drawn sword," should make such a claim, that the people should see to it for their own safety that they refuse to receive such teaching. For Paul says that though himself "or an angel from heaven" teach contrary to or different from what he had taught and the church had received, "let him be accursed."

BRO. D. MEREDITH wrote from the Aberaman branch, Wales, October 14th. The prospects of the church there had been made somewhat difficult to predict, owing to the efforts of one William G. Jarman against Mormonism in general, and the Utah phase of it in particular. Mr. Jarman had been a member of the church in the valleys, had come out of it and is lecturing through England and Wales, with panoramic views illustrating his lectures. He is very bitter, and does not properly make distinction between the Reorganization and the Utah Polygamic church; at least, he had not done so when Bro. Meredith met him; but after that Mr. Jarman agreed as follows:

"William Jarman will now protect the Reorganization. He has it printed in his book: 'Joseph Smith, the Seer, saw and said Brigham will play the devil with the church and lead it to hell. Fallen Saints who trust in man now board and lodge in a salt land. (Jer. 17: 5, 6). The whole land thereof is brimstone and salt, and burning like Sodom and Gormorah. (Deut. 29: 23). These Josephites repudiate the polygamy, incest, murder, and crime of the Brighamite gang of infernal curs; and though I unsparingly dissect the abscess, lay bare Utah devilism, and drub the lawless banditti severely, I faithfully portray the Brighamites only, whose creed and practice defy law and order, and spare the Josephites who conform to law, and are good citizens, and well worthy of respect. Could Josephite missionaries disseminate their principles among the Utah fanatics, it would do more than anything else possibly can do toward the overthrow of this hell upon earth. See my chapter on the remedy."

Mr. Jarman is trying to present Utah Mormonism in a sensational and hard light, and uses harsh language; we see no reason, however, why the Reorganization should be made to bear, even indirectly, reproach that is due to those whose actions have shown their departure from the original faith. We are glad Bro. Meredith met Mr. Jarman, if good shall result therefrom.

WE learn by letters from Bro. Peter Andersen that he proposes to suspend publishing the *Sandhedens Banner*, for a time at least. The reasons for suspending the *Banner* are; that it has been a great task on Bro. Andersen's time, and imposed much labor to provide suitable matter, edit and prepare what has been furnished by others, in which labor, he has been almost entirely alone. The second reason is that the *Banner* has kept running a little and a little more behind in its subscriptions, until Bro. Andersen deemed it wise not to incur further indebtedness for it.

Bro. Andersen has done nobly, and has kept the little *Banner* flying under great and constant disadvantages; he was determined to succeed, so far as the literary conduct of the paper was concerned. He has incurred at times some personal expense, has provided copy and read proof while in the field, moving from place to place, and has been at times obliged to shorten his ministerial efforts to keep the work on the *Banner* up to time; and for his labor and patience he is entitled to commendation. He is of the opinion that the Scandinavian Saints are quite able to support a small paper, if sufficiently interested to do so. It will take more effort, however, on the part of those who care to see one published, than has been exhibited for the *Banner* in the few months past.

EXTRACTS FROM LETTERS.

In a letter dated December 4th, from Clinton, Iowa, Bro. J. S. Roth writes:

"I find in my travels many who have bought a book which is canvassed for by Jobe Brown, entitled 'The Wild West.' On pages 436-7 it says that in 1857, while Buffalo Bill was crossing the plains, twenty Danites overtook them; that Joe Smith was their leader, and he robbed them and burned the train, etc., etc. The Saints who purchased the book are very indignant about it and want me to write to the *Herald* and publish the fraud, as it is sold for a true history."

Joseph Smith was never on the plains and he died in 1844, thirteen years before this alleged robbery is said to have occurred.

Bro. H. A. Rudd writes from Crawford, Nebraska, November 20th, as follows:

"Our (Evergreen) branch is not in as flourishing condition as I would like to see it, owing to the members being very much scattered; but we look forward to an increase in our membership soon. We think that perhaps some Saints looking for a home might do well here, as the Burlington & Missouri River Railroad has begun grading on their line to the mines in Wyoming and Dakota, which will give employment for men that have to labor for the first year while opening a new farm. Bro. Lewis and family, from Glidden, Iowa, have arrived and selected a claim and are very well satisfied with the country."

Bro. James Cook writes from Downs, Osborne county, Kansas:

"There are one or two here that would be baptized if an elder were here."

WE are pleased to record the following:

DECLINE OF AN OFFENSIVE HABIT.

There is one old-time habit that used to be widely prevalent in the United States, especially in the West and South—the tobacco chewing habit—that has certainly declined in the present generation. The manufacturers of chewing tobacco say the trade in it has not grown with the growth of our population, but that in many States it is less than half as large as it used to be before the war. In the New England States it has become of slight account. We think all old-time New-Yorkers will agree in saying that the chewing habit has fallen off greatly in this city and State, and that far fewer workingmen are addicted to it in these days than formerly. The States in which it now has the greatest hold are Kentucky, Missouri, Tennessee, and Arkansas. It is an unwholesome habit, offensive to ladies, and ought to disappear.—*New York Sun*.

CONVICTIONS IN UTAH.

Washington, D. C., Dec. 3d.—The report of the Attorney General states that through judgments in civil suits amounting to \$552,021 were recovered in favor of the Government during the year, only \$132,934 was collected thereon, and that though fines, penalties, and forfeits were imposed amounting to \$541,808, only \$109,648 was paid on account thereof. The report also shows that since March, 1885, there have been nearly six hundred convictions for polygamy in Utah and Idaho, and the opinion is expressed that under the vigilant execution of the law polygamy within the United States is virtually at an end. The suits against the perpetual emigrating fund of the Mormon Church have resulted in a degree favorable to the Government, and the property, amounting to some \$800,000, is in the hands of a receiver.

We clip the above from the Chicago *Tribune* of the 4th inst., and suggest that when there is added to the above sums the lawyers fees and other expenses incidental in the litigation of these cases, to say nothing of the humiliation, irritation and reproach suffered, the Utah Mormons should regard polygamy and its concomitants as like the plagues of Egypt and flee those curses by returning heartily and joyfully to the primitive doctrines of the church as set forth in the standard books of the church up to 1844.

The Lord said of wayward Israel: "Ye shall know that I am the Lord that smiteth;" and well would it be if latter day Israel would profit by the same lesson, for he says: "My people must needs be chastened until they learn obedience, if it must needs be by the things which they suffer."

EDITORIAL ITEMS.

THE subject of Christ's preaching to spirits in prison, time, when, and how, is being overdone, and no further controversial articles on the subject will appear in *HERALD* for the present. We have several in hand which will wait for future time of insertion.

Bro. R. M. Elvin has been laboring some of late at Pleasanton, Iowa, fourteen miles east of Lamoni. He delivered twelve discourses in all and baptized four persons, leaving an excellent impression in behalf of the work among all that heard the word. The interest in his meetings increased from first to last, and there is a strong desire upon the part of many that the meetings be continued. Bro. M. M. Turpen baptized two at the same place, which with fourteen others previously baptized by the local brethren gives the branch at Pleasanton an increase of twenty in number during the past ninety days.

Bro. N. N. Cooke, of St. Louis, Missouri, wrote December 1st, sending photo. of their new chapel, No. 2518 Elliot Avenue, and stating that Bro. J. W. Gillen was delivering a series of lectures on Bible subjects, Tuesday and Friday evenings of each week to good audiences. Good was being done.

Bro. J. D. Howell would like to know the address of Bro. Alma Bishop as he has something important to communicate to

him. He understands that the brother has removed from Elmira, New York. Address, No. 4 Temple street, Swansea, Wales.

Bro. William Anderson and wife, of Pleasanton, Iowa, spent Thanksgiving day and the following Sunday in Lamoni enjoying themselves among the Saints and looking around our city with a view to locating among us. The Saints at Lamoni would gladly welcome them among their number.

We learn that Bro. A. H. Smith was at Burlington, Iowa, on Sunday the first instant enroute to Illinois.

GOING WEST.

PRESIDENT JOSEPH SMITH left home today, (December 6th), for St. Joseph and Independence, Missouri, going thence to California, intending to reach San Bernardino by or before the 16th instant and assist in dedicating, on that day, the Saints' new church in that city. His many friends will be pleased when we assure them that he is in fair health and most excellent spirits, and that he designs prosecuting ministerial labor in many parts of California, possibly in Nevada, and to spend no little time in Utah and Idaho from whence he has received many pressing invitations of late. We bespeak for him the faithful, fervent prayers of the Saints that the Lord may bless him abundantly, lead him prosperously, and direct all his ways.

President Smith came to the Reorganization when it was few in number, when it had neither wealth nor prestige to support it against the numerous heretical factions, nor against prejudices begotten largely by the errors and evils into which many of the Saints had been ensnared, nor against the fears and animosities of Sectarianism and the hates and jealousies of bigots. He has pressed steadily forward in the straight and narrow way, calling Saints to the proper observance of the principles of truth and righteousness contained in the standard books of the church accepted and endorsed by the church publicly in the lifetime of his martyred father, and teaching the gospel of Christ as set forth plainly in their sacred pages. His chief effort has been to aid the people to become worthy, dutiful Saints; faithful, honorable citizens living in the bonds of peace and love with all people, so that the world might be the better for having the Church of God in its midst. Steadfast and unyielding in his convictions of both right and duty, his effort has been to honor God and His laws rather than to seek to please men or win their aid and favor. If he has failed to attract some who profess to be Latter Day Saints, it may be traced to his firmness in standing for the right because it is right; and wherein the church under his presidency has been reconstructed and builded somewhat slowly, it may be attributed to his purpose to have the work done well and with the proper kind of material. His anxious care and studious labor for the church and humanity in the past may be taken as an index to what it will be in

the future; for, as he said here of late in a Sunday evening discourse, when he entered in upon the work of the Lord he did so to continue in it with all his powers, without "reservation," and forever.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Within himself he found the law of right,
He walked by faith and not the letter's sight,
And read his Bible by the Inward Light."

THE BATTLE FIELD.

WE have frequently heard our mother relate that in an early day, no one was allowed to enter the Methodist Church at the time of love feast who wore a piece of jewelry, or even a ribbon on her bonnet. Since we have grown older the question has often presented itself to our mind, what change could or would be wrought in the fitness of an individual who was stopped at the door (as many were) and constrained to lay aside these ornaments? We have long since come to the conclusion that such person was neither better nor worse, because the act was the result of outside forces and not the spontaneous workings of the heart. We are free agents unto ourselves, and God will never force us into obedience. His laws are perfect harmony, and like the Sabbath they were "made for man." Each one of them is in perfect harmony with, and from the beginning designed to bring to pass, the highest possible good for man. But over against this let us remember that the gospel is a "savor of life unto life or of death unto death."

That this subject of dress is important, it ought to be sufficient evidence to us that God has spoken of it. However, lest we be thought by some to be extremists we wish to quote a paragraph from a recent work prepared by Alex. M. Gow, A. M., for use in schools and families, entitled, "Good Morals and Gentle Manners." It is found under the general head of dress, and reads:

"School Dress:—As has already been said, the dress should always be adapted to the necessities of our occupation, whether of worship, business, or pleasure. As the school-rooms are frequently dusty from pulverized chalk, etc., the clothing, whether of boys or girls, should be of materials which can be easily cleaned, and that do not readily show dirt. It should be plain, simple, and unostentatious. According to the principles of the moral law, it is wrong to dress in such a manner as to excite the envy, the jealousy, or the covetousness of any who really can not afford to clothe themselves expensively, and yet are mortified to appear meanly clad in contrast with their more richly appareled schoolmates. Many a poor pupil is tortured with his apparent poverty, and by the excess of false pride is driven from school because he can not compete with those who have more wealth at command.

"It would be difficult to suggest any uniform method of dress that could be made practicable for the boys; but it would be very easy for the young ladies in any school to agree upon some general principles by which this difficulty could be overcome. An inexpensive material might be selected that is of a subdued color, is easily cleaned, and yet is genteel and pretty. This might be set off with a plain linen collar and cuffs; the former fastened by a small, plain pin,

and the latter by pearl buttons. If, for example, the madder colored calicoes were chosen, and trimmed with simple braid, they would fill all the conditions of a neat, cheap, comfortable and becoming school dress—"cheap enough for the poorest, and good enough for the best," and with a considerable variety for the exercise of good taste in the selection. Such an arrangement is entirely practicable, and has been adopted in some schools where *simplicity of manners and goodness of heart* were the prevailing traits of the lady pupils."—Page 189, *Morals and Manners*.

Let such as are disposed to make light of the subject of dress think of this. School girls, moved by a desire to save their poorer companions mortification, lay aside the garments they might afford, and find the sweet pleasure which ever flows from obedience to that grand, fundamental principle of our common brotherhood and the Fatherhood of God:—"All things whatsoever ye would that men should do unto you, do ye even so unto them." Many a woman who to-day, from the midst of a very hell upon earth lifts up her eyes and cries, *Too late! too late!* has been led to the first steps of her downward career by the neglect—the utter disregard—of this underlying principle of Christian morality—and that too upon the part of women professing godliness, who should have "adored themselves in modest apparel, with shamefacedness and sobriety."

There is a cry in the midst of Zion. It is not in the strong wind rending the mountains, neither in the earthquake causing the earth to groan and the waves of the sea to lift themselves beyond their bounds, nor is it in the flash of fires playing in mid heaven; but it is heard in the still small voice of God's Holy Spirit, saying, "Come up higher." Shall we respond to this cry? Shall we arise and shake ourselves from the dust and ashes of our false swearing, from the terrible crime of our perjury before God, and put on the beautiful garments of salvation; keeping our lamps trimmed and burning, ready to enter in when the bridegroom cometh? Shall we? Let these thoughts, few and disconnected though they may be, sink deep into our hearts. Shall school girls, young and thoughtless as school girls often are, set the world a better example than Latter Day Saints who love to sing:

"Tis a glorious thing to be
In the light, in the light."

Shall they? One thought suggests itself just here; these girls must have been under excellent instruction, both by precept and example. We dare assert that no teacher of theirs ever told them it was a small offense to disobey the rules of their principal; that it was a trivial matter how others felt, so they themselves were well dressed and stylish in appearance; never said to them; "How dowdyish you will look in common calico, like a day laborer's daughter. You ought to dress as becomes your position in life."

When we sit down and reflect upon the matter—especially at such times as when the Holy Spirit troubles the waters and we are enabled to realize the full force of the words of our Savior, "Settle this in your hearts," and there comes a sadness over the soul and we cry out, "Who then can be saved"—we feel that while we have done one thing, we have left the other undone. While we have covenanted to keep his commandments, we have kept a part and the other part we have broken. Many of us are disposed to say, "We can not all see alike. We do not understand the

meaning of the word plain." Let us consult Webster, who is a standard authority in the use of words, and we think this matter will not longer trouble us. We find one meaning of the word is, "Void of extraneous beauty or ornament;" another, "Not luxurious, free from costliness." Can words be plainer than these?

If time be the richest gift ever bestowed upon man, (and apart from the gift of God's Son we believe it is), then whatever helps us to save time is surely worthy of our consideration. What then shall or can be said in defense of the time consumed upon dress? If the human form was the crowning piece of God's workmanship, what can be said by a Christian woman in defence of corsets which compress, and humps upon the back which disfigure the workmanship of God? Those bodies are for the indwelling of the Holy Spirit, which is meek and lowly; and just as surely as the condition of the weather is betokened by signs, so is the condition of the soul. "Out of the abundance of the heart the mouth speaketh." "Where thy treasure is, there will thy heart be also."

The battle-field is there—there in the secret chambers of the soul unseen by any but the eye of God is waged the conflict of life and death, the hand to hand struggle of two opposing powers. Obedience is the watchword by which we must conquer, for the disobedient never can enter the kingdom of God. "I have kept the faith," said Paul. "To him that overcometh," said the angel of the apocalypse. "Settle this in your hearts," said Christ to all who would be his disciples. Collect what material for the building you may, but remember that he who builds upon the foundation which I have laid (and other foundation can no man lay) must keep my commandments. "Whosoever therefore shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven." Let us bear in mind that we can teach by example as well as precept; and while we do insist that the law of God requires of us that our garments be plain, we know also that it requires more than plain garments. When the young man came to Jesus and asked the question, "Good Master, what shall I do that I may inherit eternal life," to every thing which Jesus told him he could and did say, "All these have I observed from my youth." "One thing thou lackest," said Jesus. "Go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven; and come take up thy cross and follow me."

The eye of Omnipotence which alone has power to penetrate the soul, looked upon the "unseen battle field" of that young man's soul; and looking saw the mighty tower in which the enemy of all righteousness was strongly entrenched, and seeing it he said, Destroy this tower of self-righteousness; "take up the cross and follow me." Christ loved the moral purity of his character, but more than this was necessary. Other things were to be done, and these in no wise left undone. Is there in our mind a doubt that we are living in violation of one of the commands of God, would it not be well to give our souls the benefit of that doubt instead of giving it to the Adversary? When we walk in doubt we are not walking in a straight path. Let us illustrate what we mean. If Infidelity is true, and this life terminates the existence of man, has the infidel

at death any advantage over the Christian? Surely no one will say that there is or can be any advantage when both are alike but a lump of senseless clay—unconscious, incapable of feeling. But reverse this, and let the faith of the Christian be the true one, how stands it then? The Christian comes into the presence of God to receive the plaudit, "Well done, good and faithful servant . . . enter ye into the joys of your Lord." The infidel finds too late that his unbelief did not destroy the truth of God, and receives the sentence of justice, "Depart from me." Through faith and obedience the Christian has a title to the tree of life, while infidelity and disobedience have destroyed the title which the other might have had, and he has no right to enter into the beautiful city where they need neither candle nor light of the sun; for the Lord God giveth them light, and they shall reign forever and forever"—because these that do enter in have "been faithful in a few things" and the joy of the Lord shall be their everlasting portion.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city."

SPECIAL REQUEST FOR PRAYER.

Special requests for prayer are made in behalf of Sr. Margaret Nisewanger of Holden, Missouri, that she may (if it is the Lord's will) be blessed with sight to enable her to study the word of God and gain a more perfect knowledge of the plan of salvation.

For Sr. M. Campbell, Hopeville, Ont., that she may ever have discernment, wisdom and strength to withstand the powers of the Evil One, and to understand the guidance of the Spirit of God, and to keep his commandments at all times.

Also sister Tressa T. Sears, East Dennis, wishes if it be God's will to be spared to her little ones. Is now very sick.

An afflicted sister requests the prayers of the League that she may be restored to health, and if not the Lord's will, that at least the terrible affliction in her head may be relieved.

HOME COLUMN MISSIONARY FUND.

Sr. Hattie E. Gray, Indian River, Me.	1 00
Sr. Hannah M. Carrier, Sugar Grove, Mich.	1 00
Sr. Lou Berry, Marshalltown, Iowa	1 00
Sr. Hettie Duty, Peckville, Mo.	1 00
Sr. K. E. Richardson, Williamsburg, Neb.	5 00
Sr. Jennie Kinsey, Eureka, Cal.	2 00
Sr. Mary & Lewis O. Dawson, Stuart, Neb.	64
Sr. H. M. Richelson, Union, Dakota.	1 00
Sr. Lucy & Duane Redfield, Shennandoah, Iowa	2 00
Sr. Maria Bourgarette, Linn, Mo.	50
Sr. Julia A. Smith, Port Sanilac, Mich.	50
Sr. R. Austin, San Bernardino, Cal.	1 00
Sr. H. W. Patterson, San Bernardino, Cal.	1 00
Sr. Emma Patty, Colfax, Iowa.	2 00
Sr. S. J. Orton, Tabor, Iowa.	1 00
Sr. Ellen Olsen, Angola, Kan.	1 00
Sr. Maggie Davis, Angola, Kan.	1 00
Sr. M. A. Atkinson, Kewanee, Ill.	1 00
Sr. H. J. Hudson, Columbus, Neb.	1 00
Sr. Ellen Shackleton, Columbus, Neb.	1 00
Sr. Mary McAllister, Columbus, Neb.	1 00
Sr. Dora McWilliams, Little Sioux, Iowa.	2 50
Sr. Ann Johnson, Little Sioux, Iowa.	1 00

Send all moneys to D. Dancer, Lamoni, Iowa.
LAMONI, IOWA, Dec. 5th.

SYNOPSIS.

I offer my synopsis and Concordance at the following rates: \$1.25 each, three copies for \$3, or six copies for \$5.

J. J. CORNISH,
REED CITY, MICHIGAN.

CLEVELAND, IOWA, Nov. 29th.

Sister Walker.—There has been a request through the *Herald* that an account be given of our society. We as a society have felt the need of this, and as this is our second anniversary we will try and give a brief account of our work for the last two years. The sisters here met on November 29th, 1886, and the president of our branch organized us into a society, to be called the Mite and Sewing Society of the Lucas branch of Latter Day Saints. We have our constitution, bylaws and officers, and believe our society has done a great deal of good. As our members are scattered over considerable ground, we do not all meet together every week; those in Lucas meet at some sister's house, and put in a quilt there, while those in Cleveland meet with some sister there and also put in a quilt, (as quilting is mostly our work); and in this way we go from house to house among ourselves, and once a month we all meet together first at one place and then another, and pay our dues, collect the money earned through the month, and work all together one day. Many of our members do not attend on account of small children, and old age; but at our monthly meetings their dues are sent in, which helps to swell our financial account. We have cleaned and repaired our church, and assisted some who have requested it. Have helped some among us who have needed. We have by our dues and work made \$270.61 in the last two years. Our brethren helped us at first to start repairs on the church; but this amount is the result of our own labor, independent of any outside help. We have a cash account on hand in case it is needed for future use, which it is quite evident will be needed.

Now we do not speak of this to commend ourselves more than other societies, for good has been done by them, and good can yet be done. It was predicted by many that our society would not live six months, but after two years labor we are just as active and energetic as at first, and are steadily increasing in our financial account. But the grandest thing about it is, it has created a feeling of love among us that did not exist before. Many who were as strangers together and felt no desire to associate, have become warm friends. This is as it should be, and reminds us of the words of the poet, "How sweet to my soul is communion with Saints."

The Lord has blessed us by his Spirit, and we have felt its influence while assembled together; and why should we not? This is only one part in connection with this great work. The sisters have a work to do, as well as the brethren; for we are all commanded to work, regardless of sex. And if we do our part, God has promised us he will assist us. Then let us, sisters, be valiant in good works; put our shoulder to the wheel and help our brethren roll on this good cause, so we may be entitled to a share of the reward for work well done. You, sisters, who have no society in your branches, do not know the good you may do until you try. Then let us persevere, and continue on in well doing. The only sad feature among us is, that death has removed from among us those who prayed for us, and one who labored with us. But our loss is their gain, and let us try to be found at our post, that when our allotted time shall come to give an account of the deeds done in the body, it may be said, "She hath done what she could."

ONE OF THE MEMBERS.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Correspondence.

Box 152, CLINTON, Mo., Dec. 3d.

Bro. Joseph:—Some time in September I wrote to the *Herald* agreeing to furnish any of the Saints with a hand-book of South-western Missouri. I have received upwards of thirty letters and cards to date asking for said book; also many questions in regard to this section of country. The hand-book has been mailed to all, and if any have failed to receive it and will let me know, I will see that they get one.

The secretary of the South-western Emigration Society told me a few days ago that there was somewhere near twenty thousand of the hand-books remaining. If others wish the book, let them send in their names and addresses at once. I wish to state to those who have asked for information that the hand-book can be relied on as far as it goes; also that much more could and should have been said in favor of this country. The book was hurriedly got up and the information it contains is too brief to do justice to the country. Do not think that in coming to this country a living can be easily made. It will take sober calculation and hard work to meet with prosperity and make a pleasant and comfortable home. This is a fine country and with the exceptions of being a little "droughty" some seasons, it would be one of the finest grain-producing countries in the United States. Land is not cheap considering the class of improvements; it is worth from twenty to forty dollars per acre, say from one to ten miles from town, or from a railroad point, and often the improvements make the difference in price. Some tracts of land could be bought from ten to fifteen dollars per acre, but often fifteen to twenty miles from a rail road point. Cheap land—say worth from two to four dollars per acre—is rough, some heavy timbered, the balance rock and brush, and could not be used only for stock, and would not be very profitable for that unless near some rail road where grain could be shipped in for feeding them for market. About one third or more of St. Clair and Cedar counties is this kind of land, the balance very fine, including most of Henry, Johnson and Vernon counties. Cattle and hogs will do well on this cheap land, requiring but little feed.

Don't ask, "Is that a watered country?" Plenty of water, wood, coal and rock, and with good management you need not be without either the year around. What we need here the worst of all is good, industrious, thrifty, enterprising, go-ahead, business men and farmers; having plenty of these, this would make one of the finest countries in the United States—yes, "Zion" sure enough. And why any should wait, thinking land would be cheaper, I fail to understand. We should learn by past experience that it does not pay to wait, as some have learned at Independence. A gentleman traveling for a wholesale firm, a few days ago told me (looking for a place to locate) that South-western Missouri was the general talk in the east and that in less than five years we would see the largest emigration to Missouri that had taken place for years. It will be but a short time until land will be worth more

than it is now. Quite a number have written wanting to trade Kansas, Nebraska, Iowa and California land and property for the same in Missouri. I would say there are but few if any, that want to make such trades.

Land can be bought by paying part down and the balance in three to five years at ten per cent interest. There are only four families of Saints at Clinton. South of here, about twenty-five miles in St. Clair county, is a branch of about forty members and a bright prospect for many more. About forty miles from here, in Cedar county, is another branch of about thirty-five to forty and from three to five members scattered at other points which will ere long grow into branches. We trust in a few years that every township in South-western Missouri will have one or more families of Saints.

As ever, your brother in Christ,

D. C. WHITE.

ATTLEBORO, Mass., Nov. 18th.

Bro. Joseph Smith:—In reading the last issue of the *Herald* I was earnestly impressed by the Spirit to write a few words for the encouragement of the Prayer League. While some of the brethren are engrossed with the responsibility of preaching the gospel, administering to the sick, encouraging the faltering and strengthening the weak, how grand to think that the sisters have banded together for the purpose of special prayer. What a destitute place this world would be were it not for noble, angelic woman. To-day nearly every society, secret or otherwise, has added auxiliary organizations for women. But grander still to think that in the church of God the Marthas and Marys are doing their part. What a bulwark behind a servant of God to have one or more faithful women praying for his success in the Master's cause. Go on sisters in the Prayer League, and may heaven's choicest blessings be upon your efforts.

Yours for eternity,

ARTHUR B. PIERCE.

SENECA, Illinois, November 26th.

Dear Brethren:—I am glad that I have been led to see the right. I can see how mysteriously I have been led on until I came in contact with a brother who does not miss many chances to put our faith before those he comes in contact with, namely, John Walters. I met him at Gardner, where I went to work with him and when he began to present our views before me I thought them strange views. After some time I agreed with him to examine the matter and take the Bible for our standard. I was a great lover of the Bible. I may state that I was a Baptist. We stated our points but my arguments did not prove so good when tested. I then began to inquire what I must do, and I soon found that I must be baptized and become a follower of Christ in a different manner than I had done before, which I thank God for. I know for myself that God speaks to the children of men in this age, and that he raises up his people from sickness and in other ways. I have not the chance to see the *Herald* now that I had a short time ago. The circumstances I need not name, but I deplore. I miss the weekly visitor that I can not afford to do without, nor can any brother do without it and keep posted on what is taking place to-day. We can see the hand of God in the things around us. The paper encourages its readers and is a

great aid to them. I hope and pray that God will guide you aright in all your duties, as I know you are in a position that you need our prayers. I ask our brethren and sisters to pray for our leaders, so that they may be able to be led into all truth and that we may be led up higher.

JOHN SMITH.

LONDON, Ont., Nov. 29th.

Bro. Joseph:—Last night we were looking through the best church organ in the world. We read on page 755, your selection from the *Iron Clad Age* and we have good reasons for saying that we know who wrote the article headed "Mission of Moroni." We heard almost all of it from the lips of the writer before it appeared in print, and we mail you the Albany papers (where we think it was first published). Large numbers of this paper were sent to Waterford, and it was thought and fondly believed by a number of people that said article would destroy the work of God in Waterford. We did not look upon it in that light but thought, rather, that it sounded like the last yelp of the dying chieftain. We reviewed it for four nights and much good was accomplished by the efforts.

Since our debate we have baptized twenty-four in Waterford, and all of them are able to defend the work. The branch holds meetings in a nice church, the property of one of the Saints. We had the pleasure of baptizing James W. Easton, the electrician of the Reliance Electric Manufacturing Company. He is a man of talent and his whole heart is in the work of God. He was ordained to the office of priest and chosen president of the branch. His preaching is good and takes with the people. When we first met he did not have faith in the Bible. Since we left Waterford he has baptized one of the business men of the town.

We thought to have returned to Waterford ere this, but many calls elsewhere prevented us. There is a great interest there and many in that county will obey the gospel. We think we could name twenty places in that county where we are requested to go and preach. O, that Zion's children would awake to duty, that more of the priesthood could devote their time to the work of God!

Our trip through the Western district was a pleasant one. We found good Saints, kind hearts, and some good defenders of the faith. May he who has promised to reward the giver of a cup of cold water kindly smile upon them for their kindness to us. All we can say is please accept the silent throbbing of a grateful heart. I was sorry to leave that part of the mission so soon, but the sudden death of father took me from the field for about two weeks. Father has gone to rest. The smile that like a sunbeam ever shone upon his face in life was not absent in death. As I gazed upon his cold but smiling face in death I felt to thank heaven that I had not caused one line of care to be written there. He died as he had lived, a Saint of God. "His was a righteous end." How could we wish him back again? Never more shall his eyes drop tears of sorrow! Never more shall he sigh for the night of death so that he might enjoy the morning of an eternal day! We know not that a marble shaft will mark his resting place in the city of the dead; but this we do know, that his son (the lambkin of his fold) will try to live so that he will never bring reproach upon his hon-

ored sire. And when marble shafts have sunken in the debris of decay, father and son shall meet again where the sweet flowers of life will never fade 'neath the cold blast of cruel death.

About two months ago Rev. T. L. Wilkinson delivered three lectures on the subject of baptism, in St. Thomas. He challenged the Baptists to meet him in debate, but they would not. We were sent for, but we did not get the letter until he was gone. Great excitement prevailed and according to urgent request we went to St. Thomas and delivered five lectures on baptism. We delivered in all ten discourses while there, and during the last four services there was not standing room. Many were turned away from the Hall. We are pleased to say that the labors were appreciated; so much so that we had the pleasure of baptizing six persons, five of them heads of families, one of whom was a class leader in the Methodist church for twelve years, and has preached occasionally. He is a sweet singer and a good speaker. Four others have given in their names for baptism.

We hope to return to St. Thomas for December 9th. We were sorry to leave them but we are requested to attend the dedication of the Saints' church at Grand Valley December 2d. Bro. Mortimer was in St. Thomas for three weeks. We are pleased to meet such men. He is well liked and will be a welcome guest with the St. Thomas Saints.

To the Saints who are calling all along the line, we say, Please have patience. We are working every day and nearly every night, using the best wisdom we have. Do you expect us to do more?

Your brother in gospel bonds,
R. C. EVANS.

Editors Herald:—Perhaps as it pleased you to call the attention of your readers to the prodigious labor attendant upon issuing the church publications you may admit the following: An elder since the close of the last General Conference to November 28th, preached one hundred and seventy-eight sermons, encountering wind, rain, storms and mud; walked one hundred and eighty-five miles—not making an accurate account of frequent visits to post offices one or two miles distant, for mail; or of walks of one or two miles to quaff the morning air to provoke an appetite for breakfast. Rode three hundred and fifty-two miles in wagons, eighteen hundred miles by rail; held nine confirmation meetings but do not remember how many different beds have slept in, having also continuous change of diet and water, the latter sometimes bad,—very bad—, houses visited in which hospitality extended some larger and some smaller; quiet reigns in some, in others not so much; beds sometimes hard, sometimes soft; sleeping sometimes alone; sometimes with one or two others; bedrooms sometimes not ventilated, sometimes too much ventilated; sometimes lodging in a house with a number of rooms, sometimes in a room that serves as kitchen, dining-room, parlor, sitting-room and bed-room for several persons. All these and many smaller vicissitudes made tolerable through a love of heaven's imposed duty and the hospitality of faithful, loving Latter Day Saints; yet wearing on the physical system.

Think of it, ye editors, type setters, secretaries, business manager and members of the Board of Publication.
J. CAFFALL.

532, 2d South Street East,
SALT LAKE CITY, Utah, Nov. 27th.

Bro. Blair:—I felt somewhat relieved in my feelings when I read the extracts in late *Heralds* from the History of Joseph Smith, for they contained some points that I find are not easily received by some of the elders of the Reorganization. The extract from the 20th volume *Millennial Star* reminded me of memoranda which I took at the time the instruction was given which I now send you a copy of. I see the wording is verbatim with regard to the coming of the Son of Man. I give it as I have it written:

"Instructions given at a special conference held in Nauvoo, April 6th, 1843, by the Prophet Joseph Smith, as recorded in my memorandum at the time. After advising the Saints who had settled on the Iowa side of the river and on the islands on that side, he referred to the prediction of the Adventist, Wm. Miller, who predicted that the end of the world would be on the 23d of April, 1843. He then referred to the Scripture saying that that day would come upon the world as a thief in the night, notwithstanding all their reckoning and their best calculations. He quoted Paul as saying of the Saints, 'Ye are the children of the day, and not of the night that that day should come upon you unawares as a thief in the night.' As much as to say they would know about the time of this coming, and would be watching.

"He also quoted the Prophet Amos, 3d chapter, saying: 'Surely, the Lord will do nothing until he revealeth his secret unto his servants the prophets.' He also stated that, when the Lord worked among the children of men he always had prophets to represent him. Concerning the saying of the Savior in Matthew 24th chapter and Doctrine and Covenants section 49: 'The day and the hour knoweth no man, neither the angels in heaven,' he remarked that it is evident that they had not attained this knowledge at that time, and that many things were kept hid from the angels, and that allowing this to be the case, how could they inform Daniel correctly on this point, that from [on] which Mr. Miller bases his reckoning? He related that at a time when he was praying, desiring to know something with regard to the time of the coming of the Son of Man, the word of the Lord came to him, saying: 'Joseph, if thou livest until thou art eighty-five years old, thou wilt see the face of the Son of Man,' signifying that the Son of Man would not come until [before] that time. He also referred to the angel flying through the midst of heaven having the everlasting gospel, &c., saying, Fear God and give glory to him, for the hour of his judgment is come, an event which would be previous to his coming. He then referred to Scriptures to show that one day with the Lord is one thousand of our years, or somewhere near it; and that one hour was the twenty-fourth part of one thousand of our years, and would be forty-one years and eight months of our time, which would make the time longer still.

"He then referred to the Scriptures to show that the Jews would rebuild Jerusalem, its walls and temple, and be gathered there before the coming of our Lord and Savior, also that a stream of water would issue from under the threshold of the Lord's house, for the healing of the waters around Jerusalem, and that fish would live in them, &c.; also that judgments

spoken of by John would come upon the inhabitants of the earth, and that there would be wars and rumors of wars, earthquakes in divers places, the waves and the sea roaring and heaving themselves beyond their bounds, famine, pestilence, perplexities of nations, &c. There shall be great signs in the heavens, in the sun, in the moon, the stars fall from heaven, and fearful sights, and the powers of the heavens shall be shaken, all these will transpire before the coming of the Son of Man. Then shall appear the sign of the Son of Man in heaven. As the light of morning cometh out of east and shineth unto west, so shall the coming of the Son of Man be. Then will the Son of Man appear in the clouds with all the holy angels with him."

ETHAN BARROWS.

MARION, Michigan, Nov. 21st

Dear Herald:—It is a little over a year ago since I embraced the gospel, and I can truly say that I have been blessed since. I often think it is good to be a Saint in latter days. I feel thankful when I hear of this work rolling on for I know it is of God. I was a member of the Church of England, but when I saw the light of the gospel I received it. I sent twenty cents to brother L. R. Devore and received in return the photographs of the two martyr's, Joseph and Hyrum. I am well pleased with the pictures and think every family should have one.

Brethren and sisters, pray for me that I may be strengthened, and that I may press my way onward and at last meet you all.

Your sister,
TILLIE REID.

MARION, Mich., Nov. 18th.

Dear Herald:—I have been desirous for some time to bear my testimony through your pages, as I think our testimonies are strengthening to each. It is about ten years since I first heard the gospel in full. Bro. J. J. Cornish brought the message of salvation into our section, which caused a great deal of uneasiness in the sectarian lines. I was quite young at that time, about sixteen years old, and not willing to give up the world, although I became a believer as soon as I heard the message. Time rolled on until I became convinced and felt the need of a Savior. By this time I had become somewhat doubtful of the latter day work, but could see no other way. How was I to find what I needed? I knew that there was but one way, so I went to God in earnest prayer that he would show me the way I should go, if it was nothing brighter than a dream. Finally, I dreamed that I was hunting rabbits with a companion of mine (which was common to us), and for some reason I looked up toward heaven, and far up in the air was a horse and rider, each having the appearance of bright silver. They were descending toward us and when close to the earth the horse disappeared, but the rider who was the Lord Jesus Christ came and stood not far from us and preached to us the same doctrine that Bro. Cornish had preached; then he disappeared. I awoke in the morning satisfied that I had found the way and the Savior. That dream haunted me until I was baptized into the body of Christ, which took place a year ago last June.

Shortly after my baptism, one night as I laid upon my bed, before I closed my eyes in sleep I was caught away into our pasture field. There

I was shown in the vision that I had set out for home clad with the gospel armor. Saints pray for me that I may reach that home in safety. I love this work knowing that it is of God, but circumstances do not allow me to do much for its advancement, but with God's help I will do what I can.

In gospel bonds,

T. T. REID.

HOLDEN, Mo., Dec. 3d.

Bro. Joseph:—I came here one week ago last Sunday. Yesterday I baptized four persons and three more are ready for next Sunday; so the work goes on. Truth will tell with the people.

Many are investigating our doctrine, and that which was thought to be strong opposition is vanishing. The Saints are commanding respect, and it can no longer be withheld from them that walk uprightly. Bro. Etzenhouser is now with me, but I can not say how long he will remain. I shall stay over next Sunday if the Lord permits. The scene is changing now to what it was six years ago when I first came here. My children, whom I love with a father's zealous care, are becoming numerous. I feel the need of all the prayers that can be made in my behalf for I am very weak; but the Lord has been very good to me so far. I can not remain at home and be idle. My heart and soul are in the work. O, I want to see a goodly company meet me in the near future, for I am hastening to my eternal home. I am striving to gain that rest which will be sweet indeed, and now my fear is that I will lose my reward if I do not work while it is day. I feel the importance of it. Pray for me. The Christian church was obtained by us for our use; also the baptism. This is the second time that I have been so fortunate as to obtain favor with them. I wonder at it because I have been the cause of quite a number of their members coming into our church.

CLARENCE ST. CLAIR.

NORTH PLYMOUTH, Mass., Nov. 24th.

Bro. Smith and Blair:—I have been laboring in West Plymouth in a small School house to a few attentive hearers and have been blessed at times with a great amount of the Spirit. One of the ladies that I spoke to weighs about three hundred pounds, and after I got through she said she had nothing to say against it, that she was acquainted with some of the Saints in Attleboro and spoke highly of them. How my heart swelled with gratitude to my heavenly Father for giving His Holy Spirit to His children that they may be lights to the world. She objected to one view we had, that was the resurrection of the body. She said that after she had passed through so much with this body that she did not want to take it again. How I yearned to tell the glad news that we were going to put off these vile bodies and be fashioned like unto Christ's glorious body. (Phil. 3: 21, Inspired Translation; John 3: 2; 2 Peter 1: 14; 1 Cor. 15: 51-58; Job 19: 22-27), and many other texts show plainly that we have a fleshly body. I made a very few remarks, remembering the words of Paul (2 Tim. 2: 24) that the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient," etc., trying to become wise and faithful to his trust.

When I entered that place an intelligent lady invited me to her house, and after dinner we conversed awhile about religious matters. She

said: "Here is a home for you as long as you wish to stay." This lady had heard some preaching in Fall River and has been investigating ever since. So the work spreads as the apostle said, "I have planted, Apollos watered, but God gave the increase." The lady says she believes that God sent me there to expound to her the word of God more perfectly. The Spirit says we shall find favor with the people, and the Spirit is upon me while writing, confirming the same. My prayers are in your behalf that you may be sustained of the Father, and the Son, and the Holy Ghost, for I know that you have passed through many afflictions; but remember they work for you a far more exceeding and eternal weight of glory.

I have been laboring among the Saints to the best of my ability, preaching unto them when called upon, and I have been more and more confirmed in the work for the last year than ever before, feeling the influence and guidance of the Holy Spirit. May God bless you and all His people.

Yours in the one faith,

N. R. NICKERSON.

PLANO, Ill., Dec. 4th.

Editors Herald:—We are holding meetings at this place with very good attendance. Have baptized one more last Sunday (a promising young man), and others are near the kingdom. I have not enjoyed better liberty and light for a long time than I do now, and I am more and more encouraged each day to go on and do my best to help cheer up my brethren and "move on, on to the victory."

I was here three years ago, and on my return to this place I found found the Saints alive in the great work of God. Bro. Vickery still presides and the Saints esteem him as a father. I see that he is dearly loved by all, which to me is good. Next Saturday and Sunday we expect to hold a two days' meeting in Chicago. My address until March will be Plano, Illinois.

Yours truly,

J. C. FOSS.

FULTON, Iowa, Nov. 28th.

Dear Herald:—On the 15th of this month our hearts were made to rejoice by the return of Bro. J. S. Roth, because he is dearly loved by the Saints and well respected by all outsiders who love the truth. He remained with us about a week, and we were much edified and strengthened because his sermons were delivered with power and were accompanied by the Spirit to the convincing of some more of the truth of the gospel as restored in these last days. On the twenty-first he led two more precious souls into the waters of baptism; one a young man of noble character; another a young lady of high standing in society, a school-teacher. Still others are ready for baptism but are hindered. The calls for preaching are coming in from every side and we hope that General Conference will return Bro. Roth and as many more as possible.

On the 22d ult., by request Bro. Roth opened a new place. The house was full of very attentive listeners. Some said it was all Bible; others that they would have to investigate. When he left, some said, "Come again."

From here I conveyed him fifteen miles south to open another place where there was an appointment for him; but if there if any show for converting benches, there is the place. There

were only a few out—more empty seats than full ones. Prejudice seems at high tide there, but may the time soon come that prejudice and priestcraft shall give way to light and truth.

Of late I opened a new place three miles from my home where there are some that are interested. The work for us here seems to be encouraging and we are trying to be a light to the world.

Your brother,

JOHN HEIDE.

BAY CITY, Mich., Nov. 27th.

Bro. Joseph:—About three weeks ago I came to this place and have been holding meetings nearly every night since. Our meetings are largely attended and the prospects are good. Last week I baptized an evangelist minister living in West Bay City. He had been ordained about a year ago by the bishop of their church. He came out a few times to hear me preach, got interested and invited me home with him. While conversing on God's plan of saving mankind, the financial side of the question came up and I talked freely, showing him that we had a general church treasury, and that the Saints were instructed to place in the hands of the bishop or his agents one tenth, said means to go to aid the families of those sent out to labor for the spread of the gospel. While the elder got nothing, he could go out on those terms and take neither purse nor scrip and take no thought for the morrow. He listened with interest and soon after our fire-side chat he said, "I know I have never received the Holy Ghost. I am out of the church. What steps must I take?" My answer was that he must be baptized for the remission of sins and receive the laying on of hands for the gift of the Holy Spirit. "Well," said he, "that is a small thing to do." Hence he was baptized for the remission of sins. We look for others to come in soon. There are twenty-eight in number in this branch, and I want to say that we are being abundantly blessed in our meetings. So let us be strong in the faith and this glorious latter day work will roll on.

Yours,

EDWARD DELONG.

FLAGLER, Iowa, Nov. 30th.

Bro. Joseph:—I have passed through many severe trials in my past life, and from 1880 until October last have had a great deal of sickness and many deaths in my family. I have buried five them in eight years; so you can see that I have had my share of trouble. I have buried three children and first and second wife, but I desire to so live that my Heavenly Father will give me strength to bear it. Two members of my family have died since September 18th.

I am, with my little girl and boy, stopping with my father-in-law and family and we have a good home, for I know that they are good Saints. Their house is a house of prayer and I ask the Lord to bless them, for they have helped me to bear all my trouble and I do pray for them.

We have been reading the *Herald* and found a letter written by D. M. Rudd, in which he states that the ministry will have to retire from the field if not aided. We would not like to hear of such occurring, and if every Saint in the church would give twenty-five cents a month it would keep God's servants in the field. Come, brethren and sisters, let us arise to a sense of our duty and show our faith by our works. We as a fami-

ly will make a start with our brethren and sisters in the Mothers' Home Column, and we wish our names enrolled as monthly subscribers. Let us help to roll the latter day work along for we know it is of God without doubt or fear. Let us show the Lord that we love him. Pray for me that I may be made strong in the glorious gospel of Christ.

JAMES R. BUXTON.

LOTUS, Cal., Nov. 19th.

Dear Brethren:—Some years ago when breaking a rock a chip flew and hit me in the left eye, and injured the sight and it has been weak ever since, till a few months ago. I could only read a little at a time. When reading the *Herald* a few months ago my eye was very sore, and I was going to stop, when the Spirit told me to ask God to heal my eye. As soon as I heard it I knew that God would heal my eye; so while I was sitting with the *Herald* still in my hand, I said, "O, God, make my eye good, like the other." As soon as I said these words my eye was as good as the other, and I read on, rejoicing in my God. I can read now as long as I want to. Thanks be to God.

Yours,

MITCHELL ARTHUR.

GENOA, Nevada, Nov. 28th.

Bro. W. W. Blair:—I left Sacramento, California, immediately after conference which convened October 6th, to my mission field of labor assigned me by the missionary in charge—Bro. H. C. Smith. I went to Grizzly Flats, El Dorado county, California, where I stopped at Wm. O. Skinner's house over night. In the morning Bro. Skinner and myself started with our valises on foot across the mountains, a distance of sixty-three miles, which we made in two days. My feet were badly blistered, but we arrived about six o'clock at Bro. J. E. Johns who resides in Diamond Valley, and who took us in and made us feel welcome and treated us in a manner that that made us feel that they were friends of our Master. We commenced preaching the next night and spoke ten times and baptized eleven. We came down the Valley to Fairview and preached eleven times and baptized five, sixteen in all. We assisted in organizing a branch known as the Diamond Valley branch.

I have the use of the M. E. Church here (Genoa). The Rev. Mr. Gardner, the M. E. preacher, refused Bro. H. C. Smith the church last summer and he lost friends by so doing. I was told that some of the citizens refused him when he came around trying to raise money to buy a parsonage. They told him that he refused Mr. Smith the church, and that they would not give him one cent.

We are stopping with Sr. Gilman while here, who is a sister indeed. She is one of God's children and has the welfare of the work at heart.

There are but four Saints in this town, but I find sisters Gilman and Walker alive in the work. It made my heart rejoice to meet them and to hear them tell of the goodness of God to them. I was told in California that they pitied me and felt sorry I had to go to Nevada, for it was a very hard mission. I must say that I was happily disappointed, for I never saw better people in my life. I am either furnished with a team or carried every place that I want to go. I have

plenty to eat and one of the best beds I ever had. I have had the best of liberty in preaching, and have also had the best of health and never felt better. Although my lungs have been considered weak, I have spoken almost every night, and my lungs have not hurt me in the least, for which I thank my Heavenly Father. God has been working with us and souls are converted. Four couples have been baptized, and some who were baptized by the M. E. preacher one year ago or so, I had the pleasure of baptizing them in the same place last Sunday, and more say that they will obey soon. I have a good humble brother with me, one that I baptized four years ago out of the M. E. Church. It is brother William O. Skinner who was ordained a priest and is calculated to do a good work.

Yours in bonds,

THOMAS DALEY.

BALM, Mo., Nov. 22d.

Editors Herald:—Cedar county, Missouri, has a population of about 12,000. It lies in the second tier of counties east of the Kansas state line, and the fourth north of the Arkansas line. It has an area of about 489 square miles, or 319,050 acres. It was organized February 14th, 1845; the County Seat was located where it now is, and is called Stockton; which is near the center of the county. \$5,000 was voted this fall for the building of a jail, which will be under construction soon. The county is Republican in politics and has been for years, until four years ago when it went Democratic but went Republican again this fall.

The eastern half of the county is well timbered with only a few small prairies; the western part is mostly prairie, with belts of timber along the streams and beautiful groves on the high lands, all of which produce well in favorable seasons. The soil is of three classes, known here as the white ash, black loam, and red clay. The two latter are the best for all seasons and yields abundant crops of grass, wheat, oats, rye, millet, sorghum, flax and castor beans. Fruit of all kinds does well here; blackberries, gooseberries and many other kinds grow spontaneously. There are many good springs in the county and good water can be had most anywhere at a depth of from ten to thirty feet. Milling facilities are good. Native lumber can be had at from \$1.00 to \$1.25 per hundred. Wild land can be had from two to eight dollars per acre; improved land from ten to thirty owing to improvements. The county is clear of debt. There are many valuable bodies of timber on Sack river, which if properly managed, would pay for the land. Such is also the case in St. Clair county which lies north of Cedar, and is a larger county. Improved land is some higher, although there are a number of farms near Osceola, the County Seat that can be bought cheap. I know of one eighty acre tract that can be bought for \$1,000, where there is a branch of Saints. Those wishing to purchase in that region would do well to call on or address Bro. Bud Whitlow, or Bro. S. Carroll, as they have lived there for some time; they would be able to give proper information. There are several valuable bodies of land in this county that can be bought at reasonable prices. The north part of the county is the best, take it as a general thing. North of this county lies the fine county of Henry with its extensive level prairies, just rolling enough to drain themselves, with strips of

timber marking the water courses in the far distance, which makes it beautiful to the home seeker and promises abundant yield when the farmer industriously tills the soil, no difference what the seed may be, so it is good and sound. Vernon county also joins Cedar on the west, and is a border county and is fine for farming. Any of the Saints wishing information about this county who will address me at Balm, Cedar Co., Mo., and will send stamps, I will gladly give them all of the information that I can. I am in the ministry and am making nothing, and can not very well afford to furnish my own stamps. I live in the north part of the county, eight miles east of Eldorado Springs, the great watering place of south west Missouri. We have a branch here of about fifty members, presided over by Bro. C. M. Schroeder, and are in the Independence district.

In bonds,

D. E. TUCKER.

PETROLIA, Ontario, Nov. 22d.

Bro. Dancer:—The work is onward here. Four have been adopted into the fold of God, baptized by Bro. Carlton lately, and more will follow. The hand of affliction is on us and I have been laid up with typhoid fever for seven weeks. Every time I am administered to I get better able to go around; then I get it again. This is the third time. I request the prayers of the Saints in my behalf, that my heavenly Father may spare me to bring up my dear little children in the true way of life. I have been lately called and ordained to the office of a priest, and God knows I long to be in his service proclaiming the everlasting gospel of Christ to the children of men. I know this work is of God.

Your brother in Christ,

SAMUEL W. TOMLINSON.

ST. JOSEPH, Mo., Dec. 3d.

Editors Herald:—I send renewal for the *Herald*, for I can not well do without it. It is a great consolation to me in my lonely hours.

May God bless his church, is my prayer,

M. MCINTYRE,

per MRS. BOURGOIN.

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Subscribers wishing their addresses changed will please give their former addresses, otherwise we are put to a great deal of extra labor to hunt up their names on our lists.

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AUTUMN LEAVES.

The friends and patrons of *Autumn Leaves* will please notice that the January number is rapidly nearing completion. In addition to being handsomely illustrated it will contain eight extra pages of reading matter together with several choice original poems and altogether will be a very complete number. We hope to be able to supply all demands. Send in your subscriptions or orders to *retain your names*, early.

M. WALKER.

ADDRESSES.

Joseph F. Burton, Santa Ana, California.
Hiram H. Robinson, Parrsboro, Nova Scotia.
G. A. Blakeslee, presiding Bishop, Gallen, Michigan.
J. H. Peters, Coleman, Midland Co., Michigan.

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A WORD FOR AUTUMN LEAVES.

As the time draws near for the second volume of *Autumn Leaves* to make its appearance I am wondering how many of the young people are interesting themselves in its behalf. I for one would not be without its influence for I know and feel that it has done me much good. It is just what we young people need, and I am, oh, so anxious, that the good work may go on. It is our duty, my dear young brethren and sisters, that we put forth our best efforts to help extend its circulation; and not only that, but to respond to the invitation Sr. Walker has given us to help add truth, beauty and interest to its columns by contributing to the same. God will help and bless our efforts. It is our opportunity to help the elder members of the church spread His truth.

Autumn Leaves is for us and we should show our appreciation by helping to make the dear magazine a success. Let us then each and every one join our might and help give *Autumn Leaves* a good surprise on its first birthday by sending to it one dollar and a half with the request to introduce a new friend.

EFFIE ADAMS.

THE BOOK OF DOCTRINE AND COVENANTS.

CREEDS differ because they come from man. Truth is always and everywhere the same because it comes from God; we hold this truth to be self-evident. Opinions are not facts, and arguments will not create truths. If the Doctrine and Covenants is not the word of the Lord, the believing of it with all my heart will not make it true; if it is true your unbelief will not make it false. I seldom say much on this subject but when asked if I believe the Doctrine and Covenants, I reply, "Yes, I do." If asked if I receive the word of Joseph Smith as if from God's own mouth, I answer, "No, I do not; neither am I personally acquainted with any one who does." If asked if I believe the Book of Mormon, I answer, "Yes;" and if asked if I believe that the fall was in accordance with the design of God and essential to our very being here, I answer, "No; I do not." I will explain my meaning at another time. If asked if I believe that Moses was a true prophet, I answer, "Yes." I know that God spake to Moses just as well as any one else knows it, but if asked if I believe it is a widow's duty to marry her husband's brother whether she likes him or not, and if he refuses to marry her to loose his shoe and spit in his face, I answer, "No; I do not." I will not quibble around and say it was right in olden times but not

now, for truth and right are self-existent and eternal as God is eternal. As God is eternal what was right once is right to-day; what is wrong to-day always was and always will be wrong under similar circumstances.

There is a construction which can be placed upon this which looks right to me but I will not give it till I find some one who believes and tries to practice it.

If asked if I believe that Jesus is the Christ, I say, "Yes." I know he is the perfect Teacher and the only perfect one that God ever gave us. If asked if I believe a disciple must hate father, mother, brother, sister, wife and children, I answer, "No; I do not." I never saw but one who took that literally and tried to practice it and I never wish to meet another. If any one but Jesus had said it I should pay no attention at all to it, but if he said it it must have a meaning. Once or twice I have seen a place where that text will almost fit, so I have an idea what it may mean. Perhaps some of you have seen a place where it exactly fits; if so, you know what it means; but unless you do it is useless to try to explain. Leave it as we are obliged to leave some other problems for the revelations of time and eternity to solve. "I am the resurrection and the life; he that believeth on me though he were dead yet shall he live, and he that liveth and believeth on me shall never die. Believeth thou this?" Place a reasonable construction on it and I do. Place the same construction upon it that most persons place on the Doctrine and Covenants and I do not, neither would any one else, for we know that we must die no matter what we do or do not believe.

Inspiration is to the soul what the telescope is to the eye. The most powerful telescope, even Lord Ross' ten thousand eyes would show us nothing if we were blind. So the highest and purest inspiration will teach us nothing if we have no sense. Hence we submit everything, even the words of the perfect teacher, to the test of reason, and accept only what experience and observation proves to be true. Even then we often err and reach wrong conclusions.

Nearly all admit that there are grand and glorious truths taught in the Doctrine and Covenants, but they think that as the same are taught in the Bible that we do not need it. To such I say, "Be your own judge of what you need to lift you up to Christ and make you perfect in him, but allow me to be the judge of what I need."

If the Bible has taught you a perfect faith and you practice it, I am glad and shall never try to destroy nor weaken it. If the New Testament alone has made you like Christ, it is enough for you, but if it has not, no matter what you believe or can prove by argument, you need something more and need it as much as I do. Nay more, if the sermon on the mount—or even the golden rule—teaches you all you need to make you a thoroughly grand and good man or woman, my Doctrine and Covenants tells me not to contend with you and I won't. All I ask is to be allow-

ed to be the judge of what I need, or of what I think I need.

The Bible, Book of Mormon and the D. and C., which latter teaches me to study to make myself acquainted with all good books, with histories of countries, governments, laws, customs, traditions; everything that will increase our usefulness, righteousness, or happiness here. My Book of Covenants teaches me to study, and I do so. Whenever you see a Latter Day Saint join with the drunkard, the libertine, the gambler, the swindler, the ignoramus, the prodigal, and the lowest floating scum that never had a grand, pure thought, or did an unselfish act in their lives,—if any professed Saints join such men in the sneer against any who are trying their best, in the way they think to be best to lift men and women nearer to Christ, nearer side by side, and make one little spot of earth better for their having lived in it, it is not because they understand, believe and practice the Book of Covenants, but because they do not.

"Dear God and Father of us all,
Forgive their faith in cruel lies,
Forgive the blindness that denies."

I read all books that any one hold sacred, and I learn some truths from all. I listen to every one who comes to me in the name of the Lord and take the message for what I think it is worth. I do not do like the Pharisees, ask by what authority they come. All I ask or care to know is, "Is the message true?" "Is the counsel good?" If it is, that is enough for me; if it is not, no prophet, priest nor king can make it right; no whisper, dream, nor revelation; no "thus saith the Lord" from any prophet, false or true, living or dead, can make it right to kill an innocent child or make polygamy, slavery, or any kind of injustice right. That which is inhuman can not be divine.

If my Bible taught me what Robert Ingersoll's Bible teaches him, I should hate it as intensely as he does. Place the purest water in a dirty pitcher and it becomes unfit to drink; so the highest and purest inspiration spoken from the dregs of a low and sordid heart conveys anything else than a good meaning. To illustrate: Years ago when a mere child, I was foolish enough to argue with a person who seemed to think that everything grand and good and elevating, humane and Christlike, was contrary to Scripture, and therefore wrong; while everything low and mean and sordid and bestial, was according to Scripture and therefore right. He asked me among other things to prove by the Bible that slavery was wrong. I quoted what should be, and is, an answer to everyone who has any moral sense, the golden rule, "All things, whatsoever ye would that men should do unto you, do ye even so to them;" to which he replied, "Yes, that is just as I told you, if your horse strays away you would want your neighbor to bring him back; so if your neighbor's slave runs away you should help get him back." I had no more to say to that man, for there was no candle in his brain worth lighting. I can endure all sorts of absurdities in my neighbor's

theology if only his humanity is sound, but when he puts a bad meaning to the most dear and sacred word of the most dear and sacred Teacher, I never wish to hear any more messages from him or from the God who sent him.

We are told, and to some it is seemingly proven, that some of Joseph Smith's prophecies failed, therefore he was either a false or a fallen prophet. Apply the same logic to other's, and every one who ever came to us in the name of the Lord is also a false prophet. When the angel announced the Savior's birth he promised peace on earth, good will to men. Was this true? Place a reasonable construction upon it and it was; place the same construction upon it that the objector places upon the D. and C. and it was not and is not true. Contending armies hurl death-dealing missiles from baptized cannon, and "Christian warriors fling their fellow Christians into flames," and "Christian love among the churches looks the twin of heathen hate." In the world ye shall have tribulation, but in me ye shall have peace." Is this true? Place a right construction upon it and it is; place a false construction upon it and you make even Jesus seem to be a false prophet, for instead of the love that should make us one in Christ we are separated by our creeds, not only from each other, but from God and Christ and truth and peace; and some of us act like children who are angered at play, who have gone into a room and locked the door.

This is where I was wounded in the house of my friends. Wounded in the house of my friends! Do you comprehend what that means? I do not care what any bad man or woman thinks, or what any hypocrite pretends to think, but when a really good person, blinded by prejudice or false report misunderstands and thus misrepresents me, it is like snapping my heart-strings one by one, and when I remember that the love I bear my friend is but the faintest shadow of the love of Christ, I can understand in part what he must feel when those who really love and are trying to lift themselves and others up to him, misjudge and misrepresent him; or, what is the same, misjudge each other, for whatever measure is meted unto one of his disciples is meted unto him. Do you believe this? Is proof necessary? Let me illustrate: I love my children with a love that is the faintest shadow of the love of Christ. Now what if a neighbor comes to me every day and says, "I love you. You are good," and then abuses one of my children, do you think I would have any use for such a friend, or feel the least bit elated by his or her flattery? But know this, friends or foes, that is just what we are doing when we mistreat each other. Were the soldiers who drove the nails in the hands and feet of Jesus his friends? Not a bit, but the disciples who forsook him and fled were, and when good and true men and women throw fetters around each other, and put stumbling-blocks in each other's way, Christ is wounded in the house of his friends.

Although the Bible promises that it shall be well with the righteous and ill with the wicked, and every one who ever wrote in the name of the Lord has told us that, yet we know that the only perfect teacher was a man of sorrows and acquainted with grief. Almost his last words were, "My God, why hast thou forsaken me!"

As with the Master, so with the servant; every man since Christ or before him who has made the world better for his having lived in it, has "trodden the wine-press alone." "Men know him not:"

"Men knew Him not: His garment's hem
No healing virtue has for them!"

The infidel makes short work of the entire subject: "The prophet is a fool, and the Spiritual man is mad." "The gods are always on the side of power and the fittest survive because they can and do." But the Christian, by slower methods, reasons from cause to effect, reads the history of the past and the prophecy of the future, and though he knows that the good and true must often walk in thorny paths and the innocent bear the pain of other people's sins, his counsel still is, Keep innocent if you would have peace in this world and rest in the world to come.

More anon,
MORMONIA.

THE EARTH THE EVERLASTING ABODE OF MAN.—No. IV.

BY ELDER E. STAFFORD.

We have seen that "As in Adam all die, even so in Christ shall all be made alive," but that all are not made alive at the same time, but in their own order. Some are made alive at his coming, and the rest of the dead are not made alive till after the end of the "little season," or not till Christ has overcome and trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God; not till he has put all enemies under his feet, and when the last enemy, death, is destroyed. Then death will be swallowed up in victory, then we can exclaim with the apostle, "O death where is thy sting! O grave where is thy victory!" When death, the wages of sin is destroyed, then sin will cease to be. All sin will have been cancelled and all will have been made alive. But it does not follow that all will have been made alive (or saved) in the same glory, but that they must be content with that glory which they have lived for. When this is brought to pass, that scripture will be fulfilled which says, "Wherefore God hath highly exalted him and given him a name which is above every other name; that at the name of Jesus every knee shall bow, of things in heaven and things on earth, and things under the earth; and that every tongue shall confess that Jesus is the Lord to the glory of God the Father."—Phil. 2: 9, 11. Then will the Savior have saved all that was lost but those that the Father had not put in his power. And those that the Father had not put in his power to save were the "sons of perdition." The Savior gave us to understand who those characters are. They are those who

sin against the Holy Ghost whom he said could not be forgiven in this world neither in the world to come. They are they of whom Paul spoke, or wrote, when he said, "For he hath made it impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God and the powers of the world to come, if they shall fall away, to be renewed again unto repentance; seeing that they crucify unto themselves the Son of God afresh, and put him to an open shame." God had made it impossible for such characters to be renewed unto repentance. God revealed this secret not unto Paul alone, but he also revealed unto the latter day Seer as follows: "Thus saith the Lord, concerning all those who know my power and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome and to deny the truth and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God with the devil and his angels in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves and put him to an open shame; these are they who shall go away into the lake of fire and brimstone with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and glory of the Lamb who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world and to cleanse it from all unrighteousness; that through him all might be saved whom the Father had put in his power and made by him; who glorifies the Father and saves all the works of his hands, except those sons of perdition who deny the Son after the Father hath revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof."—D. C. 76: 4.

It may seem to the superficial thinker that inasmuch as Christ came to "seek and to save that which was lost," and that all of Adam's posterity born on the shores of time are, through the fall in a lost condition,

and that some according to the foregoing will be lost, that there had been a failure on the part of Christ to accomplish his object. You will by closely scanning, reader, notice that in the sin against the Holy Ghost spoken of by the Savior, and in the being once enlightened, and having tasted the heavenly gift, and the being made partakers of the Holy Ghost, and the tasting the good word of God, and the powers of the world to come, spoken of by Paul, and the knowing the power of God, and being made partakers thereof, and suffering themselves to be overcome by the devil to deny the truth and to deny God's power, having denied the Holy Ghost and the Only Begotten after the Father had revealed him, spoken of by the latter-day Seer, that it is self-evident that they have been once adopted into the family of God, having received the Holy Ghost, and by it been made partakers of all the heavenly gifts spoken of, for "the Spirit searcheth all things, yea, the deep things of God." "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The Savior declared that the world could not receive the Holy Ghost, or Comforter, whom he would send to his disciples.

This being the case, these characters, to have received the Holy Ghost must have come out from the world, and been baptized into that "one body," by that "one Spirit" that all of the children of God are, as recorded by Paul in 1 Corinthians 12th chapter. This being the case, having been baptized into Christ, they were in a saved condition, as the children of God. Paul says in 1 Corinthians 1: 18, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, [not shall be saved] it is the power of God." Again in the same book, chapter fifteen, first and second verses, he says: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached you, unless ye have believed in vain." He declares in the first quotation that the Corinthian Saints were in a saved condition, and in the second he repeats that they are saved and he tells how they were saved, viz: by the gospel, if they kept in memory (as James says, "they being not forgetful hearers but doers of the word"), what he had preached unto them. It is plain by the language—"if you keep in memory what I have preached unto you"—that they had it in their power to do otherwise, and if they chose to do that, the inference is they would not remain in a saved condition.

This shows that by their agency, or choosing to do so, they could undo what they had done, as we have seen that these sons of perdition spoken of by the three witnesses quoted had done. It is noticeable that these characters must have made considerable progress in the divine life to have tasted of the heavenly gift and of the powers of the world to come, but who have suffered themselves to be over-

come by the evil one, so that they willfully deny all the knowledge and power and light they have received by the Holy Ghost; sin against the broad light of heaven, comparatively like the devil and his angels, and have voluntarily lost themselves after they have been saved, and have thus made themselves fit companions to those fallen angels, having ignored all the laws of God, and become a law unto themselves, and "can not be sanctified by law, neither by mercy, justice, or judgment; therefore they must remain filthy still." And as they can not abide a kingdom of glory, they must abide a kingdom of darkness. Having crucified the Lord of life and glory afresh unto themselves and put him to an open shame; having done despite to the Spirit of grace; having counted the blood of the covenant an unholy thing, they remain as though there had been no redemption made. "Of how much sorer punishment, suppose you they shall be thought worthy?" says the apostle.

The reader may think that this does not agree with the writer's criticism on those who teach a never-ending punishment, for the vision quoted expressly says "that these shall go away into everlasting punishment, which is endless punishment; which is eternal punishment," etc. It may be asked, Is not this never-ending punishment that these suffer?"

It does not follow that it is, any more than the punishment of those Sodomites that Jude speaks about, was never-ending, who suffered the "vengeance of eternal fire." We do not read of the fire continuing but a short time, and yet it is called by the apostle "eternal" fire. God's punishment is eternal; it is endless; it is everlasting; be it of whatever nature or of long or short duration, because it proceeds from the hand of an eternal, endless, everlasting Being.

The language itself (concerning the torment of these individuals) infers an end; "and the end thereof, neither the place thereof, nor their torment, no man knows," etc. . . . "Wherefore the end, the width, the height, the depth, and the misery thereof, they understand not," etc.

We do not—for a moment—contemplate transcending the bounds of our text, and essay to talk about that which is not revealed; yet with all due respect and consideration to our Heavenly Father, we could not think that he would talk about an end, if there was no end.

He could as easily have said, and there is no end, as to say what he did; but when he speaks about their torment, and the end thereof, and the place thereof, it suggests both place for, and an end to; but to profess to locate the exact place, or to talk about, or define the exquisiteness of the punishment, or its duration, we would not dare. It is enough for me, and all who profess to serve the Lord, to know that it is a kingdom of darkness that they inherit.

It is the kingdom of light, the celestial glory, of which the Sun is typical that we are striving for, and there is an awful warning in the end of these sons of perdition

for the professed Saint of God. They, too, were at one time striving for the celestial glory, but in an evil hour gave way to the tempter. It can not be supposed that they sinned such a grievous sin suddenly. No, it must have been by degrees that they quenched the Holy Spirit and grieved it, till it left them entirely, and then they were in the condition spoken of by the Savior in Matthew 12: 38, 39: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none; but when a man speaketh against the Holy Ghost, then he [the unclean spirit] says, I will return unto my home from whence I came out; and when he is come, he findeth him empty, swept, and garnished; for the good Spirit leaveth him unto himself. Then goeth the evil spirit and taketh with him seven other spirits more wicked than himself; and they enter in and dwell there; and the last end of that man is worse than the first." No wonder that he denies God, and his Son, and the Holy Spirit, and enters into all that has been enumerated of him. He has willfully and voluntarily opened his house for these many evil spirits to take possession of, and they take entire command, and revel in works of darkness, leading his mind farther from all that is good. No wonder the Savior said that the last end of such was worse than the first. But we forbear to dwell longer on this gloomy picture and change the scene to one that the soul of the righteous delights to contemplate; yea, let us take a glimpse of what God has in store for those who are faithful in keeping his commandments in this probation. We quote again from the heavenly vision given to the "Seer" in these last days: "For thus saith the Lord, I, the Lord, am merciful and gracious unto those that fear me, and delight to honor those who serve me in righteousness and truth to the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea all the hidden mysteries of my kingdom from days of old; and for days to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man." And now we come to a delineation of the characters who will attain a celestial glory, together with a glimpse of that glory, as shown by the eternal God to his servant: "And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ concerning them who come forth in the resurrection of the just; they are they who received the tes-

timony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds upon all those who are just and true; they are they who are the church of the first-born; they are they into whose hands the Father hath given all things; they are they who are priests and kings, who have received of his fulness, and of his glory, and are priests of the Most High after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore as it is written they are God's, even the sons of God; wherefore all things are theirs, and they are Christ's and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God, and his Christ forever and ever; these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over His people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and the church of Enoch, and of the first-born; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant; who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical."

"How firm a foundation ye saints of the Lord,
Is laid for your faith, in his excellent word.
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled."

"And again, we saw the terrestrial world, and behold and lo; these are they of the terrestrial, whose glory differs from that of the church of the first-born, who have received of the fulness of the Father, even as that of the moon differs from the sun in the firmament. Behold these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to me in the flesh, who received not the testimony of Jesus in the flesh, but afterward received it; these are they who are the honorable men of the earth, who are blinded by the craftiness of men; these are they who received of his glory, but not of his fulness; these are they who re-

ceive the presence of the Son, but not of the fulness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory, as the moon differs from the sun; these are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God."

"And again, we saw the glory of the celestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus; these are they who deny not the Holy Spirit; these are they who are thrust down to hell; these are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work; these are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial; and also the celestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the heavenly vision, the glory of the celestial which surpasses all understanding, and no man knows it except God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the celestial, even in glory, in power, in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne for ever and ever, before whose throne all things bow in humble reverence and give him glory for ever and ever. They who dwell in his presence are the church of the first-born; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he makes them equal in power, and in might and in dominion. And the glory of the celestial is one, even as the glory of the sun is one, and the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the celestial is one as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the terrestrial world; for these are they who are of Paul and of Apollos, and of Cephas; these are they who say they are some of one, and some of another; some of Christ, and some of John, and some of Moses, and some of Elias; and some of Esaias, and some of Isaiah, and some of Enoch, but received not the gospel, neither the testimony of Jesus, neither the prophets; neither the everlasting covenant; last of all, these all are they who will not be gathered with the Saints, to be caught up unto the church of the first-born, and received into the cloud; these are they who are liars and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie; these are they who suffer the wrath of God on the earth; these are they who suffer the vengeance of eternal fire; these are they who

are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall have delivered up the kingdom spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God; then shall he be crowned with the crown of his glory, to sit upon the throne of his power to reign forever and ever. But, behold, and lo, we saw the glory and the inhabitants of the celestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever; for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they can not come, worlds without end."

Paul speaks in 1 Corinthians 15th of the three glories; of the Sun, Moon and Stars, and says that in the resurrection there shall be a difference in the glories received by those that come forth, even as the sun exceeds the moon in light, and as the moon exceeds the stars, and as one star exceeds another; but he does not state the kind of characters that shall inherit them; but only states that they shall come forth having celestial bodies, terrestrial bodies, and teletial bodies. But here it is made plain to our understanding the kind of characters who shall inherit these glories; they are clearly delineated, and the reasons why a just God could not give to all the same glory are plainly manifest, and herein is the love, the righteousness, justice and mercy of God made manifest also. For the reasons above assigned we have written the whole of the "Vision," that those who read this article, of whatever belief they may be, religious or irreligious, may see the purpose of God with regard to the human family in their creation. None can attach any blame to their God for not receiving the highest reward, for their own choice refused it; yea, all will acknowledge that his judgment is just, and though a loving Father has punished them according to the nature of their rebellion against his righteous laws, yet he has provided a way of escape from the power of him who sought their destruction for all but those who wilfully give themselves into his hands after the Lamb had redeemed them from the power of Satan. We have noticed, according to the vision of those who suffer the wrath of God with the devil and his angels and come forth in the last resurrection, that the time of their coming forth is at the fulness of times, when Christ shall have subdued all enemies under his feet, having perfected his work and presented the kingdom unto the Father spotless. And this agrees with what we have already discussed concerning the rest of the dead, when the last enemy, death is destroyed.

It also agrees with Paul's statement that "He must reign till he has put all enemies under his feet," and will deliver up the kingdom to the Father; and at that time—the time of the end of the earth in its terrestrial state—it will become celestialized or, in the language of John, there will be a new heaven and a new earth, and all will receive a fulness of the glory by which their bodies were quickened in the separate glories that they receive, as we gather from a revelation of God's purpose concerning the workmanship of his hands: "And your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same even a fulness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same even a fulness; and also they who are quickened by the telestial glory, shall then receive of the same, even a fulness."—D. & C. sec. 85.

It will be seen that the glory inherited will be the glory by which the bodies are quickened, that is, when they were raised first from the dead, and at that time all receive only a portion of their glory, but that at an appointed time all will receive a fulness of that glory of which they had only a part prior to it; and the time that they will receive this fulness is expressed by the adverb *then*. And if we are still particular as to the time, we find the answer in the fourth paragraph of this section: "And the resurrection of the dead is the redemption of the soul; and the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it. Therefore it [the earth] must needs be sanctified from all unrighteousness, that it may be prepared for the *celestial glory*; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father." And according to the Revelator, at that time there will be a new heaven and a new earth. And now, reader, we can see the propriety of heeding the admonition of the Savior, to "Search the scriptures," for God hath plainly revealed in them his secret purposes to his servants the prophets from time to time, with regard to the creation of the earth, and man to dwell thereon. The faithful student of the scriptures need not be ignorant of the purposes of God in relation to the human family; may no longer wonder at the purpose of our being, for it is plainly revealed. Fallen man need not be at a loss "what he shall do to be saved," for that is clearly revealed. He has shown himself to be a God that was and is interested in the salvation, glory and exaltation of man whom he has created, by revealing to them his will, his secrets, from time to time, to instruct, to encourage to acts of righteousness, which were for their best good here and their eternal welfare hereafter. He revealed his secret when about to destroy the inhabitants of the earth by a flood, and sent the warning voice of a prophet sounding in their ears repentance, for Noah in

holy writ is declared to be a prophet, and a preacher of righteousness; but we have seen that they heeded not the warning voice, and were destroyed by the flood. He has revealed also, that "as it was in the days of Noah so should it be in the days of the coming of the Son of Man," with this difference, as declared by Isaiah in the twenty-fourth chapter, that the wicked inhabitants of the earth,—who will become very corrupt,—will be burned and few men left. But the warning voice of a prophet will again be heard—or it could not be like as it was in the days of Noah,—warning the inhabitants of the earth to repent, or God would fail to live up to his regular practice according to Amos, that he would "do nothing save he revealed his secret unto his servants the prophets." And this would be a very important secret, and if he did not impart it unto some one authorized by him to declare it, but brought on the destruction unawares and without warning, it would not be like him as he is made known all through the divine record; and therefore, his character for being no respecter of persons, as well as the attribute mercy would lose some of the lustre with which his revealed word surrounds it, and many of his former revelations to his servants would be falsified. The gospel is to be again preached before the end comes; is to be preached in all the world for a witness unto all nations. Matt. 24. In Revelations 14th chapter it was revealed unto John in heavenly vision that just prior to the destruction of spiritual Babylon, in the hour of God's judgment, an angel would "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."

Jesus said that at his second coming, the inhabitants of the earth would be in a like condition to those in the days of Noah, showing a necessity for the gospel being preached, suggesting also a departure therefrom. He also said that, "this gospel of the kingdom [evidently referring to the same that he was preaching] should again be preached to all nations, also showing a departure from, and a necessity for its being preached again. John was shown upon Patmos, "things which must shortly come to pass;" and the word says they were "the revelations of Jesus Christ which God gave him to show unto his servants." This angel coming to the earth with the gospel, for every nation, kindred, tongue, and people, plainly indicates that in the future from John's time all the inhabitants of the earth would depart from its precepts and, therefore, the necessity for its restoration. All these testimonies agree with reference to the same thing.

Now, in view of all we have said concerning these things, is it not fair to presume that when the time comes to destroy the earth's inhabitants by fire, so that only

a few are left, as quoted from Isaiah, 24th chapter, that the great secret of its near approach will be communicated unto his servant, a prophet, [which secret alone would constitute him a foreteller of a future event, which constitutes a prophet] who, Noah like, will lift up a warning voice, calling upon all the inhabitants of the earth to repent, and turn from their wickedness, and serve their God, their Creator, and they may escape the impending doom?

And now we bear our testimony to all who read this article, who are searching after the truth, that God has, by the power of that Spirit which "searcheth all things, yea, the deep things of God," made known unto us that the angel spoken of by John has delivered the gospel unto men chosen and appointed of God, who are authorized in his name to declare it unto all men everywhere upon the face of the earth, that by obedience to its precepts they may become the adopted sons of God, and by holy living be prepared for the coming of the Son of God, who shall come with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the gospel.

And in the name of the Lord Jesus Christ, we admonish you to turn unto him and "fear God and give glory to him; for the hour of his judgment is come. And worship him that made heaven and earth, and the sea, and the fountains of waters," and you shall receive a knowledge of the truth of these things, for "God is no respecter of persons." God stands pledged thus: "If any man will do his [the Father's] will, he shall know of the doctrine whether it be of God or whether I speak of myself." And the doing of the Father's will in this life's probation will secure the "inheritance of all things;" all things will be theirs and they Christ's, and Christ's God's. Reader may this be our happy lot.

LAMONI, Iowa, September 25th, 1888.

TWO QUESTIONS AND ANSWERS.

FIRST—On what week day will Christ come to his kingdom?

Second—What did the Mosaic Tabernacle feast foreshadow?

Answers.—First—The Lord Jesus foreshadowed his second coming by a ride into Jerusalem on the first day of the week, when children cried "Hosanna! Blessed is he that cometh in the name of the Lord; Hosanna in the highest!"—Matt. 21; which is called "Palm Sunday;" as they "cut branches of palm tress and strewed them in the way." And the next Sunday or the next first day of the week was his resurrection day. The ascension of Christ was also on the first day of the week, or Sunday. He also sent the Holy Ghost down on the first day of the week, (Sunday), and the first day of the creation is also the day in which the Lord God said, "Let there be light and there was light."—Lev. 23:36. "On the eighth day," (which is the first of the next week, Sunday), "shall be a holy convocation." And in verse 39, "On the eighth day shall be a Sabbath." "Ye shall do no servile work therein."—Num.

29:34. "On the eighth, [or first] day, ye shall have a solemn assembly." Turn to Ezekiel 43d chapter where we are told that a temple will be built at Jerusalem; and where all nations will be gathered to worship the King, with Israel, in the temple at Jerusalem. This temple will be consecrated seven days and on the "eighth" (first) day "of the week," and so forward every eighth or first day, which is Sunday, will be then the rest day, or Sabbath. Hence I believe that when our Lord comes again it will be on the first (eighth) day of the week, which is Sunday.

Second—The second answer is to show what the Mosaic tabernacle feast meant: The tabernacle feast represents the millennium, or the kingdom of Christ on earth. In Zechariah 14th chapter, after the Lord hath gone forth and fought against the nations which come against Jerusalem and his feet stand on the Mount of Olives; and after the temple has been built, then those nations that are left "shall go up to Jerusalem to worship the king [Jesus] and to keep the feast of tabernacles." Read the whole chapter. Hence, the feast of tabernacles was the type foreshadowing the one thousand years Sabbath of Christ's kingdom on the earth; while the ingathering feast, also, represents the space between the eleventh and twelfth hour of the parable in Matthew 20:1-8, and is the space in which we now live.

Respectfully,

J. A. STROMBERG.

Conference Minutes.

VICTORIA.

Minutes of conference held at Queen's Ferry, Australia, October 20th and 21st: The meeting was called to order by Bro. Rennie. On motion Bro. Wight of the Seventy was chosen chairman during conference, assisted by Bro. E. G. Jones, district president, and Brn. Read and McGurk as secretaries. Minutes of previous conference read and approved. Statistical reports: Hastings 39; Leopold 24; 4 baptized. Queen's Ferry 35. Brn. Jones, of Hastings, Trembath of Leopold, and Read of Queen's Ferry, reported favorably of the spiritual condition of their respective branches, Bro. Trembath having baptized 2. Brn. McIntosh and Rennie were appointed committee to audit Bishop's agent's report. Bishop's agent reported as follows: Balance on hand last report £5 18 10d, receipts since £61 12s 3d, paid out £5 7s 7d, balance now on hand £61 6s 6d. Report adopted. Elder E. G. Jones, district president, reported having visited the branches and found them in good order. The teacher and deacon of Hastings branch, also the teacher of Queen's Ferry branch reported. Elder John Wight reported having preached sixty times and baptized four. Elder C. A. Butterworth reported having preached ten times and baptized two. Elder McIntosh and Priests Rennie and Hailey also reported. Report of committee of audit accepted and committee discharged. Owing to misunderstanding, Bro. Hailey had not been entered on the books of any branch, it was therefore moved that the original motion as to his joining nearest branch stand. Bro. Missen's application for ordination was referred to Queen's Ferry branch. Moved that Elders Jones, McGurk and Trembath be sustained in the field. Moved that district officers be sustained until next conference. Moved that when conference adjourns it does so to meet at Hastings not later than February 28th. Moved that Bro. McGurk keep a supply of church books on hand and for sale. Preaching

at 7:30 by Bro. Wight. Preaching during the sessions by Elders Wight and Trembath, Jones and McGurk, and Butterworth and McIntosh. Thus was brought to a close a very peaceable and happy season. Although no very striking gifts were manifested during the period, yet tangible evidence was given of the rapid advance of the work in Australia. Present of the Seventy 1, present of the Elders 6, present of the Priests 3, present of the Teachers 1. Elder McGurk and Priest Rennie, whose names are included in the above list, act as Teacher and Deacon, respectively, in their branch. Adjourned.

SOUTH-EASTERN OHIO AND WEST VIRGINIA.

A conference of the above district convened at Limerick, Ohio, September 8th, Elder E. C. Briggs presiding, assisted by Elder G. T. Griffiths; L. R. Devore secretary *pro tem*. Minutes of last conference read and approved, with the correction that Bro. D. J. Hannah be granted a Teacher's license. On petition, the newly organized branch of Washington, in Jackson county, West Virginia, consisting of 9 members, was received into the district. Branch reports: Liberty 83; net gain 3. Syracuse no change. Vinton 64; 5 baptized, 5 expelled. Union Grove 32; 3 baptized. Hocking Valley no change. Morgan no change. Milton 18; 4 baptized. Highland 33; 3 expelled. Mount Zion 14; 3 baptized. Fair View no change. Ministerial reports: Elders E. C. Briggs, G. T. Griffiths, T. J. Beatty (baptized 3), J. Moler (baptized 11), T. Matthews (baptized 2), A. W. Kriebel (baptized 1), A. B. Ervin, L. R. Devore (baptized 5), in person. By letter, D. L. Shinn and A. B. Kirkendall. Priests, W. H. Rhodes and C. Cooper. Bro. G. T. Griffiths spoke relative to Bro. D. L. Shinn taking the field, upon which the following motion was sustained: That we request that Bro. D. L. Shinn be assigned a field if arrangements can be made with the Bishop and the missionary in charge. Licenses were granted to C. Moore, Teacher, and G. Reed, Deacon. Resolved, that Bro. R. H. Ervin be ordained to the office of Priest at this conference and receive a license. It was resolved that Brn. T. J. Beatty, J. Moler and T. Matthews were to be ordained to the office of Seventy during this conference. The petition of Bro. A. B. Kirkendall asking release from the offices of secretary and treasurer of the district was rejected and he was continued. A committee consisting of S. J. Jeffers, T. Matthews and H. E. Moler was appointed to audit the Bishop's agent's report and books which they did and reported them correct. Bro. T. J. Beatty was continued president. On motion the Bishop's agent was heartily sustained. The missionaries in charge and all the officers of the church were sustained. Bro. T. J. Beatty, J. Moler and T. Matthews were ordained to the office of Seventy by Brn. E. C. Briggs and G. T. Griffiths. Brn. E. C. Briggs and G. T. Griffiths were chosen delegates to General Conference. Preaching during the conference was by Brn. Briggs, Griffiths and Matthews, in which all enjoyed good liberty. Adjourned to meet at Vale's Mills, Vinton county, Ohio, in one year or thereabouts.

TEXAS CENTRAL.

Conference convened at Cooke's Point, November 10th, E. W. Nunley presiding. Branch reports: Elkhart 29; 3 baptized. Lone Pine 18; 1 died. Evergreen 12. Texas Central 48; 13 baptized. The Live Oak and Evergreen branches were received into the district. Elders reports: I. N. Roberts (baptized 13, organized 1 branch and one district), E. W. Nunley, A. J. Moore (baptized 7, organized 1 branch), S. W. Simmons (baptized 5), B. F. Renfroe. Priests: C. C. Holcombe (baptized 1), F. C. Gough. Teachers: J. L. Wilson. Bishop's agent's report: Balance last report \$13 35, received \$81.05, total \$97.40. Paid out \$101.15. Due agent \$3.75. The present district officers were sustained. Preaching during conference by S. W. Simmons, A. J. Moore and I. N. Roberts. Adjourned subject to the call of the president.

Miscellaneous.

DECATUR DISTRICT.

As provided for at last conference two-day meetings will be held as follows: Near Wirt, Ringgold county, Iowa, December 15th and 16th, Brn. J. S. Snively, H. N. Snively and O. B. Thomas engaged to be present. At the Bonnet School-house in the Greenville branch on the same dates, Brn. John Shippy and T. J. Bell to be present. Other elders who can make it convenient to attend are cordially invited to do so.

Also a meeting will be held at Pleasanton on January 12th and 13th. Other branches and places that desire such meetings can be provided for on application, stating what days would be most convenient for them. Services on Saturday will be at 2:30 and 7 p. m., and on Sunday at 10:30 a. m., and 2:30 and 7 p. m. A meeting may be held on Saturday forenoon if the local officers deem it advisable.

H. A. STEBBINS, *Dist. Pres.*

LAMONI, IOWA, December 7th, 1888

CHURCH DEDICATION.

The Saints of San Bernardino, California, Branch, will dedicate their church building, erected by them this past summer, on Sunday, December 16th. It is expected that a large assemblage of Saints will gather with the branch to assist them in the service. President Joseph Smith will be present, no preventing providence, to help in the good work. Let the occasion be one of pleasantness and peace.

HEMAN C. SMITH.

By order of Committee and Branch, Nov. 27th, 1888.

CONFERENCE NOTICES.

The Central Kansas district conference will convene at Good Intent, Atchison county, Kansas, December 15th and 16th. Please send or bring branch reports. Elders or priests should report in person or by letter. Bro. Brand and other elders are expected to be with us. Come all that can that we may have a good time. Those coming by rail, on the Missouri Pacific will be met at Shannon and conveyed to Good Intent.

DANIEL MUNNS, *Dist. Pres.*

NOTICE.

An industrious sister can obtain a good home and proper remuneration for her work. Full particulars can be obtained by addressing the undersigned.

CARRIE DICKINSON,

Everest, Brown county, Kansas.

BORN.

HEIDE.—Near Fulton, Jackson county, Iowa, July 18th, 1888, to Bro. John and Sr. Elmira Heide a son. Blessed November 20th, 1888, by J. S. Roth, and named Clarence George.

LARKEY.—Near Maquoketa, Jackson county, Iowa, June 17th, 1888, to Bro. Peter and Sr. Dora Larkey a daughter, blessed November 30th, 1888, by J. S. Roth, and named Genevieve.

CLOSSON.—At Lamoni, Iowa, May 27th, 1888, to Bro. A. V. and Sr. Mary A. Closson, a daughter. Blessed December 2d, 1888, by Elders Robert M. Elvin and Asa S. Cochran, and named Virgie Leota.

DIED.

PIDDINGTON.—October 10th, 1888, Francis H. Piddington, at his residence, in Garner township, Pottawattamie county, Iowa, of dropsy and old age. Deceased was born in Cudington, Buckinghamshire, England, June 15th, 1803; came to America in 1856; sojourned awhile in Colorado, then retraced his steps and finally settled down where he died. In 1866 he married Sister Mary Piddington—formerly Evans. He was baptized October 31st, 1885, by Elder M. T. Short, at Crescent, Iowa, and was confirmed at same place by Elders M. T. Short and M. W. Christenson, November 1st, 1885. Funeral sermon by Elder B. Hardin.

BROWN.—At Yeavil, Ontario, October 28th, 1888, Willard Maxwell, infant son of Bro. and Sr. James Brown; born September 23d. Sermon by Elder W. J. Smith.

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THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, December 22, 1888.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, Dec. 22, 1888.

SOLOMON SPAULDING'S NEPHEW.

WE call attention to the account of an interview between Bro. G. T. Griffiths and Mr. D. D. Spaulding which appears in this issue of the HERALD. As will be seen, the interview took place in Conneaut Township, Crawford county, Pennsylvania, where the historic Conneaut Creek still winds its way as deviously as the story which so long lived a life of falsehood, the only available weapon in the hands of the clergy and others who sought to rebut the many and remarkable evidences of the divine origin of the Book of Mormon.

Mr. Spaulding speaks out frankly and openly concerning his uncle, Solomon Spaulding. He was personally acquainted with the author of the notorious "Manuscript Found," and from what he states it is clear that he does not spoil a true story for the sake of relationship. He certainly knows whereof he affirms, and it is evident that in addition to his personal acquaintance with his uncle, his position as a member of the Spaulding family enabled him to obtain a correct knowledge of the life, character and reputation of Solomon Spaulding. His estimate of him is that he was irreligious, crooked in his business transactions, and "lazy." One has but to read the "Manuscript Found" for a confirmation of the former and latter statements, while the moral tone of the document will support the idea expressed in the other. This interview will be of value to the elders as another and confirmatory link in the chain of evidence against the wicked plot of those who in an early day sought to bring to naught the great purposes of Israel's God in bringing to light the Book of Mormon.

We commend Elder Griffiths' effort in securing the interview. Mr. Beardsley in

whose presence the interview took place, is personally known to us as a man of integrity and a lover of truth. Read the account of it.

THE APOSTLESHIP.

IN the "The Historical Record," a work edited and published by Andrew Jensen, Salt Lake City, Utah, we find it stated that Joseph Smith and Oliver Cowdery were ordained to the Apostleship "a short time after" the revelation was given "making known the calling of the twelve apostles in these last days," ("given in Fayette, New York, 1829," See D. C. sec. 16), and that Joseph and Oliver at that time "were visited by the Apostles Peter, James and John, who according to the holy order of the priesthood ordained them to the Apostleship, or the Melchisedec Priesthood." (Page 372). This is another one of the many assertions which have been foisted upon the ignorant and credulous as historical fact, thereby darkening counsel and leading to error and confusion.

At the time the said revelation was given, Joseph and Oliver had already been made Apostles of and for Christ and his "marvelous work and a wonder;" for of Oliver Cowdery and David Whitmer that same revelation said, "I speak unto you, even as unto Paul mine apostle, for you are called with that same calling with which he was called."—D. C. 16:3. This was ten months before the Melchisedec Priesthood was conferred, as we shall see in due time, which proves that Christ may and sometimes does call men to be apostles, and owns them as such, before they receive personal ordination, by the laying on of hands, to the Melchisedec Priesthood. In further confirmation we note the fact that, following soon after the before mentioned revelation, and before the Melchisedec Priesthood was conferred, this further statement was made in regard to the Apostleship of Joseph and Oliver: "Who was called of God, and ordained an Apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an Apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand."—D. C. 17:1. And to these men the Lord said, April 6th, 1830: "Wherefore, it behooveth me, that he [Joseph] should be ordained by you, Oliver Cowdery, mine apostle; this being an ordinance unto you, that you are an elder under his [Joseph's] hand, he being the first unto you."—D. C. 19:3.

The most prominent and distinguishing qualification of an apostle is the fact of his being sent of God a special witness for Christ "in all the world." (See D. C.

104:11; 26:3; 16:5; Acts 9:15; 26:16-18; Matt. 28:19, 20; Mark 16:15, etc).

Joseph and Oliver and David and Martin and others, prior to the calling, ordination and organization of the quorum of apostles, February 14th to 27th, 1835, were special witnesses of the coming forth of the Book of Mormon, the restoration of the priesthood and the founding of the Church of God; and hence they were very properly called "apostles," as in D. C. 16:3; 17:1, 8; 19:1, 3; 64:7; 83:10; 92:1. And hence it is that we find in the teachings of the Seer the Seventy are sometimes called apostles; also that our blessed Lord is called "the apostle and high priest of our profession."—Heb. 3:1.

Now the only ordination of Joseph and Oliver in which Peter, and James, and John ministered, was when John the Baptist, acting under the direction of these three apostles, ordained them as is set forth in the "History of Joseph Smith," in these words:

"We still continued the work of translation, when in the ensuing month, (May, eighteen hundred and twenty-nine), we, on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us: 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should

be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger."—*Times and Seasons, vol. 3, pp. 865, 866.*

This ordination is manifestly the one alluded to in the revelation of September, 1830, D. C. 26: 3, where it says: "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you [Joseph and Oliver] to be apostles and *especial witnesses of my name.*" Note it well, that when John the Baptist ordained Joseph and Oliver, he did it "under the direction of Peter, James, and John," and did so "in the name of Messiah"—Christ—thus making special witnesses of his name—authority—to all nations.

Another noteworthy feature in the statement of Mr. Jenson is found where he claims that "a short time after" the giving of the revelation of June, 1829, relating to the calling and duties of the twelve apostles, that Joseph and Oliver were ordained by Peter, James and John to "the Melchisedec Priesthood." This is wholly without warrant, for there is not one word in the history of the church published up to the death of Joseph the Seer, June 27th, 1844, to support it. But to the contrary, the history states that the Melchisedec Priesthood was first conferred April 6th, 1830, as is seen in these several extracts:

"The messenger who visited us on this occasion, and conferred this [Aaronic] priesthood upon us said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he [Oliver] the second."—*Times and Seasons, vol. 3, p. 866.*

Afterwards this promise was fulfilled in the following manner:

"We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood had given us, namely, that provided we continued faithful, we should also have the Melchisedec Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction did we realize the truth of the Savior's promise; 'Ask, and ye shall receive, seek, and ye shall find, knock, and it shall be opened unto you;' for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to time; we were however commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus

proceeding to ordain each other, and have them decide *by vote* whether they were willing to accept us as spiritual teachers or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the Spirit should dictate, and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost upon all those whom we had previously baptized; doing all things in the name of the Lord.

"The following commandment will further illustrate the nature of *our calling to this priesthood* as well as that of others who were yet to be sought after."—*Times and Seasons, vol. 3, p. 915.*

And now comes their ordination in fulfillment of the foregoing promise and commandment:

"Whilst the Book of Mormon was in the hands of the printer we still continued to bear testimony and give information as far as we had opportunity; and also made known to our brethren that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above mentioned Mr. Whitmer (being six in number) on Tuesday the sixth day of April, A. D. one thousand eight hundred and thirty.

"Having opened the meeting by solemn prayer to our heavenly Father we proceeded, (according to previous commandment), to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the 'Church of Jesus Christ of Latter Day Saints.' After which he ordained me also an elder of said church. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly. Whilst yet together I received the following commandment:

"REVELATION TO JOSEPH SMITH, JR., GIVEN APRIL 6TH, 1830.

"Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which church was organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

"Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you as he receiveth them, walking in holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by doing

these things the gates of hell shall not prevail against you: yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good and his name's glory. For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good; and his diligence I know, and his prayers I have heard: yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

"For behold, I will bless all those who labor in my vineyard, with a mighty blessing, and they shall believe on his words, which are given him through me, by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins unto the contrite heart. Wherefore, it behooveth me, that he should be ordained by you, Oliver Cowdery, mine apostle; this being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this Church of Christ, bearing my name; and the first preacher of this church, unto the church, and before the world; yea, before the Gentiles: yea, and thus saith the Lord God, lo, lo, to the Jews, also. Amen."—*Times and Seasons, vol. 3, pp. 944-5.*

Thus is exposed one of the many insidious errors in history and doctrine which have been put forward as truth, and by which the Saints and others have been confused, blinded and misled. And there are other statements in the "Record" which are equally erroneous, and some of them equally harmful, which we may review and refute at some future time.

WE take the extract below from a letter written us by Bishop George A. Blakeslee the 13th instant. All hearts will be pained on reading it. Pray for him and his grief stricken family:

"It has been just two weeks to-day since my son Alma left home to go to Michigan City, Indiana, on business. Arriving in the city near five o'clock p. m., he did not get through with his business so he could leave on the 6:50 p. m. train, but intended to take the 11:20 p. m. train, as we learn from those who were with him.

"It being a very misty and dark night and his not arriving home that evening or next morning early, we feared he had met with foul play, and immediately commenced searching for him with the aid of all the police force in Michigan City. Failing in this, we went to Chicago and secured the aid of its Chief of Police, also Pinkerton's Detective force, and after a diligent search night and day for two weeks, and from evidences that we have picked up, we have all decided that he was robbed and murdered in Michigan City.

Michigan City is said to have more saloons and gambling houses than any other city of its size in the west.

"I fear we shall never obtain the body, and fear that if we do not obtain it his mother will become insane.

"My son Eddie and your son William A., are constantly working upon the case with the aid of others.

"I hand you a clipping from a Michigan City paper telling of a similar circumstance in the disappearance of a young man just two days later.

"Our investigation reveals the fact that Alma was not the first that has mysteriously disappeared, as it seems, by the hands of a well organized gang; for during the last year several have been missing and several dead bodies have been found."

EXTRACTS FROM LETTERS.

Bro. M. T. Short lately gave account of himself at London Mills, Illinois, as follows:

"Having large crowds out night after night here in the Christian Church. We may shake some of their dungeons. In love of the truth and at work in the interest of saving grace."

Bro. G. A. Davy writes from Bullion, Alturas county, Idaho, as follows:

"I have read the *Herald*, *Autumn Leaves*, and the *Hope* the past year, and feel very grateful for that great privilege. This region of country is a place of great spiritual darkness. There are a few Methodists and some of other denominations, but more of that class who do not believe in any God, nor any hereafter. I do not know of any Saints who live near here. I seem to be alone by reason of my belief, but I feel that the Lord is with me by the power of his good Spirit, and my prayer is that I may be faithful unto the end."

EDITORIAL ITEMS.

FROM a late letter we learn that Bro. E. C. Briggs is laboring at Pittsburg, Pennsylvania.

Bro. Robert Davis writes from Juniata, Michigan, that by request of the district president he was laboring among the branches of the Northern Michigan district. He had baptized about fourteen in the past year.

Bro. J. B. Graham wrote December 4th from Russell Springs, Kansas, giving another account of that section of country. He thinks it a desirable place for settlers to locate. Our limited space forbids the insertion of the entire letter.

Bro. T. J. Martin wrote December 7th from Detroit, Minnesota, that he was preaching every Sunday and at times during the week. He had baptized four since their October conference, making twenty in all baptized in that district this summer, and more are expected to follow soon.

Bro. David I. Jones writes from Sheridan, Nevada, giving an account of the labors of Brn. Daley and Snyder in that section. He confirms the good report of the revival of the work in Nevada, as lately written of by Bro. Daley and asks the California brethren to aid them all they can.

Mrs. Martha Young, of Emerson, Iowa, desires to learn the whereabouts of Wiley Young, her husband.

Bro. W. H. Fender wrote December 10th from Bee, Nebraska, that Bro. Charles Porter, of Wilber, had preached at that place in answer to their requests lately published in the *HERALD*. The Christian church was secured in which Bro. Porter delivered ten sermons to attentive congregations. An Adventist minister had endeavored to explain away some evidences presented by Bro. Porter,

but his folly was made manifest to the good of the cause of truth which was now more favorably regarded by the people of that place.

Bro. Richard Shepard, of Flager, Iowa, wrote bearing his testimony to the truth of the latter day work and expressing his joy therein.

Bro. Joshua V. Fowler recently wrote from The Rocks postoffice, Missouri, giving an account of his labors with the church at New Park which he had, by the blessing of the Lord, succeeded in reviving from a dormant condition.

UTAH TRIBULATIONS.

WE take the clipping below from the *Utah Enquirer*, of the 7th instant. It is from a sermon of Elder William H. Kelsey, of Springville, and serves to show how he looks upon Brighamite affairs in Utah. If he would open his eyes to the ruinous apostasy in which the Utah leaders have ensnared their fellows, he could easily answer his question as to "Whose fault is all this?" He and his people should return to the law of the Lord as taught in the sacred books of the church up to 1844, and live in accordance with them and then all would be well. Until they do this, condemnation and tribulation will follow them.

"What are we doing to stay the hand of God from allowing us to be whipped by the nations? Do we raise our voice in sincere supplication to Him for His divine protection? I am afraid not. I look around me, and I see our meetings poorly attended, and I wonder if we realize our obligations. I turn my attention in other directions, and I find nearly two hundred of our brethren occupying a felon's cell; as many more in exile; thousands of children that have not a kind father's caresses, and hundreds of our sisters who have not the counsel of a companion. *Whose fault is all this?* Can we say we have not helped this condition of things to come upon us? Have we lived uprightly before the Lord? Have we attended to our duties? Have we honestly paid our tithes and offerings? Do we not know that when we become indifferent in this last respect the earth will refuse to give of her support? The saloons and theatres offer more inducements now than our meeting-houses."

The following is from the *Chicago Herald* of December 10th:

In the hall at 213, West Madison Street a little band of worshippers was gathered together last night. Women and children were in the little band, which included not over forty persons, all told. While prayers were offered, little children toddled about the kneeling worshippers, or played around the chairs, but that disturbed no one. These worshippers belong to the Church of Latter Day Saints, the original Mormon Church. They are not polygamists, however. On the contrary, they are devout Christian people. They are happy and contented, and are lawabiding in every sense of the word. C. H. Muetze, a venerable-looking man, with a patriarchal beard, opened the services last night by announcing the 570th hymn, which he read in a decidedly firm tone, and he

led the singing after in a way that would have done credit to younger men.

Elder J. C. Foss, of Independence, Missouri, preached the sermon. He is a bright-faced, cheery man, who was born in Maine and went to Missouri six years ago. He preached without notes on "The Kingdom of Christ." Regarding this sect, it is at present undergoing a decided increase in membership. S. C. Good is the president of the Chicago branch, and he is a young man of decided push and energy, with an earnest manner that is quite impressive. F. M. Cooper is the presiding elder of the Northern Illinois District, where there is now a membership of over a thousand, which is quite widely scattered.

Elder Foss, speaking of the church, said: "We believe in the same laws for our government now as were given by Christ more than 1,800 years ago. We are strictly opposed to polygamy and its kindred evils, including the blood atonement, endowments, etc. We believe in obedience to the laws of our country as well as those of God. I have been an elder of the church for more than twenty years. I belong to the quorum of seventy elders. The first president of the church is Joseph Smith, who is assisted by two counselors. We have next the twelve apostles, then the different classes of elders, which are composed of ninety-six members. We are governed alone by the laws of God, and not by these various quorums. They are merely for the diffusion and spreading of the gospel and conducting the affairs of the church. The headquarters of the church is at Lamoni, Iowa. We have the bishops and their tithes, and we depend upon the bishops for the support of the ministry. George A. Blakeslee, of Gallen, Michigan, is the present bishop. He is assisted by two counselors also—E. L. Kelley, a lawyer at Kirtland, Ohio, and Elijah Banta, a wealthy man of Lamoni. We have no prices for pews in our churches; they are free to all. We are building a new stone church at Independence, Missouri, which will cost about \$25,000. There are over 600 members in that branch. The branch at Lamoni has over 600 members. We have churches scattered throughout the United States, Canada, Australia, England, Scotland, Wales and Denmark."

QUESTIONS AND ANSWERS.

Ques.—Has a branch the right to elect a priest as presiding officer of the branch when there are elders in the branch who will not act, or who are considered by the branch not qualified for the position?

HIRAM L. HOLT.

Ans.—To the above we reply, decidedly, Yes. First, for the reason that all organized or organizing bodies possess the inherent right of selecting their own officers. This natural right is guaranteed by church law and precedent from the very first. Joseph and Oliver were made officers of the church by vote of the Saints, April 6th, 1830, and this by the counsel and order of the Lord, (see *Times and Seasons*, vol. 3, p. 944), thus establishing the principle as fundamental in the government of the church, that the people shall select, by vote, those who are to be their officers. This principle applies not only to primary organizations, but conferences also, for the Lord commanded that Joseph the Seer "shall be appointed to preside over the conference by the voice of it."—D. C. 27:4. This principle was

strictly observed in church government up to 1844, without deviation, so far as we are aware. And to this agree the "Rules of Order," chapter 1, sections 4, 5, 7, 10, 13, also chapter 14, sections 163, 164, 165.

2.—In partaking of the sacrament should the officer administering break the bread, or should each member break a portion as it is passed to them?

A.—It should be broken and blessed and administered by one having authority so to do. See 1 Cor. 11: 23-25; Luke 22: 19; Matt. 26: 26, 27; Mark 14: 22. B. M., Nephi 8: 6, page 456. D. & C. 17: 11.

2.—Is it right for any member having the interpretation of tongues, to refuse to give it, or to give a part of it and refuse to give the balance?

A.—Wisdom and prudence should govern the one having the gift of interpretation. If all of the tongue should be profitable by way of encouragement, warning, reproof or instruction, and the interpreter be constrained by the Spirit to give utterance to it, it should be revealed. But a part may be for the branch and the remainder for one or more individuals only. Those enjoying the gifts should seek for wisdom, and use discretion in the exercise of them that their gifts may become profitable to the body. See 1 Cor. 12th and 14th chapters, D. & C., sec. 46, etc.

2.—If a member moves from one branch to another and has no letter of removal, has such any right to vote on matters concerning the business of the branch?

A.—No, unless the branch receives them by vote into full membership. General Conference has—according to the law of the church—ruled that members removing from one branch to another shall in all cases procure letters of removal, and that such should be presented to other branches by those desiring membership therein. This rule should be strictly observed. When honored, confusion and labor will be saved to all concerned.

2.—Is there any harm in the Saints having festivals to procure money to buy fuel and incidentals for the benefit of the church?

A.—No; not if properly conducted.

WE clip the following readable items from the *Christian Herald*, (London England) for November 14th, 1888. They furnish a concise view of the topics treated as seen from a popular English standpoint and are worthy of our notice:

CURRENT EVENTS.

THE EUROPEAN SITUATION

Is one of growing gravity. Not only does apprehension exist both at Constantinople and Rome of an impending insurrection in Servia, but the condition of affairs in Eastern Europe is regarded as critical. General Gourko, the provincial Governor-General of Warsaw in Poland, said recently: "Notwithstanding the peaceful policy of our own Russian Government, there is a warlike spirit in the neighboring country (Austria). Their press excites public opinion against us; their military authorities speak with scorn of the inefficiency of our army, the slowness of our system of mobilization, and our lack of able officers—in fact, they discount our defeat. They had, however, better not go too far, because in that case the Czar may give the order to march, and we shall then cross the frontier, without

mobilizing, within twenty-four hours. I do not under-estimate the advantages possessed by other armies, but I maintain—not as a Russian patriot but as a soldier—that no troops can compare with our own. I do not deny that Austria has brilliant artillery and Germany admirable tactics, but the Russian has ardour and determination which vanquish all difficulties. In that respect the Turkish soldier alone can be—but only to a certain extent—compared with our own—but why waste words? Whenever the right time comes our deeds will be worthy of us. All I have to add is that we already know the roads to Vienna and Berlin." Revolutionary agents of the Russian Government are just now displaying the utmost activity, both in Servia and amongst the Roumanian peasantry.

ENGLAND AND THE UNITED STATES

May soon find the feeling between them become dangerously unfriendly in consequence of General Harrison, the leader of the Republican party, being elected president mainly by the Irish American vote. Mr. Blaine, who advocates the annexation of Canada, is likely to be made Secretary of State. The *London Record* says: "General Harrison has found his main supporters in the Irish electorate of the Eastern States, and it is not very likely that he will be allowed to forget that fact. Mr. Blaine, too, will have great claims for consolation for his defeat of four years ago; and it is very probable that this will take the form of his appointment as Secretary of State. Those who remember the remarkable foreign policy which is associated with his name, his reckless adaptation of the Monroe doctrine, and ruthless disregard for the ordinary courtesies of diplomacy, will not regard that possibility with complete satisfaction. We can not hide from ourselves that official America represents a strong force of anti-English feeling. The Republicans are anti-English from the traditions and inclinations of the most powerful section of their supporters, the Irish Americans. The result of the presidential contest, therefore, if it affords no cause for immediate apprehension, affords little for rejoicing. We must wait the course of events." Another London paper says: "From the Republican party, which has now come into power, England can scarcely expect that amount of friendliness which has been displayed by President Cleveland's Democratic party. The Republican election strings have been pulled by Mr. Blaine, who is hostile to this country, and who will probably do his best to give expression to his feelings."

UNEASINESS AS TO THE FUTURE

Prevails in political circles in France. General Boulanger has rallied in opposition to the Government a personal following, curiously made up of Bonapartists, Monarchists, and Communists. All three appear to recognize in the General the one man in France capable of overthrowing the Republic. That is what they agree in wishing done, though they do not agree as to the government to follow the Republic. An intelligent observer in Paris writes: "General Boulanger has more powerful support accorded to him than any one man in France since the time of the Prince President, Louis Napoleon. The Communists—and there are 200,000 of them in Paris alone—believe that when the General has broken down legal barriers, they will be able to rush in and revive the Commune. The Bonapartists

and Royalists hope to turn him into a voluntary or involuntary General Monk, who may seat the Comte de Paris or Prince Victor Napoleon on the French throne, just as General Monk, having become head of the British Army in 1660 after Oliver Cromwell's death, recalled the representative of the fallen Royal dynasty Charles II, from exile in Holland to the throne of England. General Boulanger gains power every day, and people begin to believe that a timely appeal to the nation direct can alone save France from another revolution on the centenary of the great French Revolution of 1789."

WILL THE POPE LEAVE ROME?

It has been rumored, in quarters likely to know, that it is likely that we shall soon have the Pope living under the protection of the British flag. An eminent ecclesiastic in London has been informed that if the Italian Government persists in its present policy the Pope will leave Rome, and that he will probably take refuge in British territory. He is said to be unwilling to put himself in the power of any of the great Catholic States. Two places of sojourn have been suggested—the Channel Islands or Malta, and it is said that most probably the latter will be chosen. This rumor has not been heard now for some time, but it has cropped up at intervals for a good many years.

EXPECTED FAMINE IN INDIA.

Lord Lansdowne, the Governor-General, has a far worse prospect before him in India than any he need fear from other causes just now. There are unmistakable signs that the cry of famine will shortly be heard in many parts of the vast peninsula. Orissa, always liable to these visitations, is already suffering severely, and half a dozen other provinces will soon be in a similar case. Yet, no doubt, even if the worst comes to the worst, there will be an ample food-supply in India for all, if it can only be made available. It is not the actual want of food so much as the want of money for its purchase that causes famine. The ryots or small farmers' crops are, as a rule, pawned up to the hilt to the native usurer. When the harvest is gathered in, Shylock repays himself his advances, with liberal interest added, and sets up the ryot again with another loan for seed and maintenance. And thus matters go on, year after year, until the evil day comes when there is no harvest. Then, of course, the money-lender refuses further accommodation, and the farmer and his family are left to die or live as may be the case. With people thus circumstanced, railways for the conveyance of supplies to famine-stricken districts can do little good by themselves. To supplement their services it is necessary to start relief works, where the starving people may earn or have given them sufficient for the purchase of the imported food.

"ON Sunday morning last at Malad, Idaho, Anthony Metcalf, formerly a resident of Hyde Park, Utah, shot and killed himself. It is said he was troubled about his financial condition."

We clip the above from the *Utah Enquirer* of the 7th instant, and we have it confirmed by private advices.

Anthony Metcalf went to Utah a Brighamite, and about 1869 he united with the Reorganization. Moving to Malad City, Idaho, he fell into the liquor habit, lost the spirit of the gospel, became an infidel, and,

sad to say, now perishes by his own hand. God pity his family.

When we first knew Anthony Metcalf, from 1869 to 1871, he was a religious, happy man, and had an interesting and pleasant family. But when we met him again, in 1880 to 1884, a great change had taken place with him, and the fruits of infidelity, intemperance and spiritualism were plainly apparent in his speech and manner. As it is, we are glad that his destiny is in the hands of a compassionate God who is no respecter of persons, and who will deal justly and lovingly with all.

We clip the following from the Salt Lake Tribune of November 22d, and invite the attention of our readers to the wise and finely expressed sentiments of editor Goodwin thereon:

NO REST.

Professor S. J. Bailey, in the course of an article in *Zion's Herald*, says:

"The 'Fixed Stars' are not fixed. Nothing in nature is still. It was long ago supposed that this earth was stationary and all other things revolved about us as a fitting center. Later we learned that we daily rolled around on the earth's axis, and yearly about the sun as a fixed center. But then we learned that the sun itself, so mighty and vast, is a star, a center for only our little system, and that it, too, is not fixed, but moving on. But whither? To some point in the constellation Hercules. But whither, when in the cycles of time Hercules shall be past? We can not say. As yet there are no data. We simply know we are moving on. In the September number of the *Century* is an article by Professor Holden, of the Lick Observatory, giving a chart by Flammarion showing the motions of the so-called 'fixed stars.' After some centuries, when by photographic means a perfect record of the stars gathered at regular intervals has long been open to the inspection of astronomers, it may be known in what vast orbit, if indeed it have an orbit, our solar system moves. With the increasing sensitiveness of the dry plates it will be possible to photograph the stars far below the limits of visibility. Indeed, already this is done. On the plates now made many stars appear which are invisible to the eye with a telescope of equal power."

Of this the editor remarks:

"Not only are the fixed stars not fixed, but nothing is. The lives of men go sweeping on, some as suns, some as satellites, some as but inert and irresponsive bodies, but there is no rest. Some fill the space around them with warmth and light, and some merely float, useless, in the void of life; some are the centers to little systems, and some are but the outer satellites that might drop into the abyss and never be missed. But it is a comfort to believe that the higher and nobler among us are held by attractions too high and sublime and too far away for the ordinary mortal to comprehend either their magnificence or power. Now and then mortals appear that do not seem to be controlled by the forces that sway other lives. They are not moved by things that influence other men; they have no such hopes and ambitions; they move in orbits of their own, and seem to get their light from some sun that ordinary mortal eyes can not see. The hope of the race is that more and more of them will be drawn under this attraction until there will be no more that is petty or mean in the world, drawn until men shall really stand in the ante-chamber of the sphere in which angels dwell. But it was not of that we meant to speak. Rather it was that this story of how even the fixed stars can not keep secure in their places, but, obeying an immutable law, are sweeping on in their spheres, so what little man hopes to accomplish in this world he must accomplish very soon, for every pulse beat is hurrying him on to where he can work no longer. So it is with communities.

What is unjust in them should be corrected without delay, for in the swift transition which is going on the quicker a wrong can be righted the easier is the task, the less the heartaches that follow. From birth to death is but a span, the years in which mortals can toil are but few; the opportunities for good are limited and then on its orbit a human life drifts away into the darkness and silence, and the scene closes. That no regrets or repinings may follow a soul out, there must be an earnest effort to finish, while here, the allotted work. It is not more than a mortal has strength for if he does not permit it to accumulate on his hands. But he who puts it off and trusts he may finish it at the close, will be found at last in a hurry and in confusion and with accounts all unadjusted. The lesson that the stars teach is that there is no rest for a man until his full work has been completed."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Awake, O listless soul! for lo,
The Christ-child waits beside thy door.
Not glorious in celestial glow,
But small and weak and sick and poor.

"Along the merry Christmas street,
Amid the bitter frost and snow,
His 'little ones,' with weary feet
And wistful eyes, neglected go.

"Oh! for the holy Christ-child's sake
Let these be fed and clothed and warm.
Awake, thou loving heart, awake!
The Christ-child calls in night and storm."

"HE WILL NOT COME UNTIL THERE IS A
PEOPLE PREPARED TO MEET HIM, IF IT
IS NOT FOR A THOUSAND YEARS"

—JOSEPH SMITH.

AS WE take up our pen with the intention of sending a word of greeting to our friends and to all who are laboring for the Master at this Christmas Tide, these words present themselves forcibly to our mind, and we find ourself wondering whether the church is to-day nearer that glorious time—the time of His second coming—than she was one year ago when sweet-voiced bells rang in the anniversary of the glad day, the day first ushered in by the song of the angel and the chorus of a multitude of the heavenly host crying: "Glory to God in the highest, on earth peace, good will to men."

Are we nearer the day for which every true saint of God is longing, praying, and best of all, working? There is a voice vibrating on the air this Christmas day, a voice sweet and low, yet attuned to the sadness of earnest entreaty. Do you hear it, oh, my soul? It tells of the glory in our Father's house; of the light, warmth, love and joy abiding there, and of One the best Beloved, the Only Begotten of the Father, full of grace and truth, who hastened with joyful gladness to forsake this glory—this warmth and light—for wanderings sad and lone, for vigils beneath the midnight sky and broken slumbers upon the cold and dew-drenched earth. It is the voice of the Man of Sorrows acquainted with grief, which comes on the Christmas air this morning; and the burden of its entreaty is, "What are you doing for me?" "Went I not before you in the straight and narrow way, that my feet might be pierced by every thorn; that every rough place where your own might be wounded, mine should first pass over to show you that it was possible for yours to walk therein? Have I not trodden the wine press of the fierceness of God's wrath

alone, and given myself a willing sacrifice, that you might have life and have it more abundantly? What are you doing for me? Did I not descend alone into the undisputed regions of death and hell, and there wrest from him who held them the keys of this power, that henceforth you need not fear him, but close your eyes upon life and time with the full assurance of coming forth by the power of a glorious resurrection? What are you doing for me? Gladly I forsook all the glory I had with the Father, suffered and died; and now, Whomsoever will come, let him come and take of the waters of life freely! Salvation is full and free, and this salvation purchased with my blood, this glad tidings of the kingdom of God established for the last time among the children of men, must be proclaimed in all the world for a witness. What are you doing to help spread the glad news? What are you doing for me to-day?

"I came not to the earth arrayed in my Father's glory, and there was in me no comeliness, that men should desire me. I made not my home with the rich, but with the poor among men; and as my Father gave me commandments, so I spake and told them to rejoice in the Holy One of Israel. I found no time to seek my own pleasure, no disposition to do my own will, but the will of him who sent me, and to finish the work he gave me to do. I left a work for you, and when it is finished I will come again. Do you desire to see me? Do you long for my second appearing without sin unto salvation? "Tell me what you are doing for me to-day? What have you forsaken; what have you borne for me, and what to-day did you bring in your hand for me?"

The day is past, and it is the silent watches of the midnight hour. Towards the earth an innumerable company of angels and departed saints are bending their longing gaze. Spirits longing for the reunion of soul and body, crying out, "How long, oh Lord?" One stood alone in the darkness beside the closed casement, and looking forth with earnest gaze, regarded the stars shining afar in the firmament. Doubt and perplexity brooded over him, and the very dome of heaven seemed to take on the hue of his spirit, so cold and glittering in silent luster. But there was prayer in the heart—prayer which struggled for thoughts in which to clothe itself; but like one struggling amid the waves of the ocean, was caught and carried back before escape was possible. But still the spirit struggled on, and at last the cry burst forth, "What can I do, and what is life that man should live?" Then came a voice from out of the stillness, and the words wrote themselves as upon the heart of this waiting one:

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

"As the stars forever and ever!" Language has no power to convey the new meaning the words took on, nor to express the great waves of joy rolling in upon that soul; for with this came a revelation of the power which every one who will possess, may possess, to win souls for Christ; nor this alone, but a foretaste of that joy (a foretaste never realized before) which shall be revealed in the hereafter to the faithful ones of earth. And this power was not vested in clo-

quence, learning, nor wealth, but in example: and the soul of that one melted before the Spirit's power, as frost before the rising sun, and took up new courage, new strength for the battle of life; and answering the question of the still small voice said, "I will live for thee." And thus was revealed the greeting which to-day we send to you.

The angel flying in the midst of heaven truly restored the everlasting gospel, and its precepts are well understood. But alas, there is a cry sounding down from the battlements of heaven, a cry which the ministry as well as the people need to hear, "Come up higher!" The bending hosts of heaven are interested in this conflict, and souls from under the altar are crying, "How long;" and the answer comes back, "Never, never until a people are prepared to meet the Lord at his coming, if it is not for a thousand years." Will his coming be so long delayed? Nay, for verily there is yet another revelation of the Spirit, and it is that "Those who hinder the work of God he will remove." The set time to favor Zion is surely near, and the work which God will cut short in righteousness will not be hindered by an arm of flesh. Stand up therefore ye faithful ones, and gird on your armor anew. The call is for soldiers trained and disciplined, soldiers under marching orders and obedient to the word of command; faithful in that which is least, as in that which is greatest; and to these things the King will reveal himself as their Savior and friend, but unto the disobedient in flaming fire. Silently but surely the forces of God's own preparing are at work; "For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it; because it will surely come, it will not tarry."

Not alone, hungry, weary, naked and cold are His little ones calling to the church of the living God to-day for food, rest, clothing and shelter from the storm; but far above this cry, sounding from one end to the other of our sin-cursed earth, comes the wailing cry of souls perishing for the bread of life. "Again shall this gospel of the kingdom be preached in all the world." Unto us it has been entrusted. It must be preached by example as well as precept, and when the appointed time of the vision is fulfilled it will not tarry. God has no favorites, but he will honor and spare those, and only those, who obey his righteous will.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. . . He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."

SPECIAL REQUEST FOR PRAYER.

Sr. Addie Wood, who has been for years afflicted requests the prayers of the League.

A sister of Stockton, California, asks your prayers that the Lord may cause her enemies to relent and do her justice.

Sister Hannah Anderson of Henderson Grove, desires the prayers of the Prayer League as she is sick and afflicted.

The prayers of the League are requested in behalf of Sister A. Hawkins whose mind is afflicted.

Sr. Annie Chisnall of Kewanee, Illinois, has been a great sufferer—a faithful Saint from childhood—and now her only hope of relief is in God.

We beseech you earnestly to pray for her. Signed by the Kewanee branch.

HOME COLUMN MISSIONARY FUND.

Bro. Thomas Shapard, Flagler, Iowa.....	\$ 50
Sr. Alice Shapard, Flagler, Iowa.....	50
Bro. Richard Shapard, Flagler, Iowa.....	1 00
Bro. Roger Shapard, Flagler, Iowa.....	50
Bro. Joseph Shapard, Flagler, Iowa.....	10
Bro. James R. Buxton, Flagler, Iowa.....	1 00
Bro. John Buxton, Flagler, Iowa.....	25
Little Emma Buxton, Flagler, Iowa.....	15
Sr. G. Walmsley, Dayton, Nev.....	1 00
Bro. James Asken, Eldorado, Cal.....	1 00
Sr. M. A. Allen, Eldorado, Cal.....	1 00
Sr. Flora Hannah, Sand Run, O.....	1 00
Sr. Jane Abbott, Sand Run, O.....	1 00
Sr. Margaret Gabriel, Sand Run, O.....	1 00
Sr. Maude Olsen, Lamoni, Iowa.....	10
A Sister, Ill.....	1 00
Sr. M. E. Anderson, Stevanger, Ill.....	5 00
Sr. Stauts, Elko, Nev.....	2 00
Sr. M. A. Wood, Kennebunkport, Me.....	1 00
Sr. C. M. L. Campbell, Quick, Iowa.....	1 00
Sr. S. J. Benson, London Mills, Ont.....	50
Sr. N. A. Brooks, Wray, Col.....	50
Sr. A. R. Shirley, Utica, Neb.....	1 00
Sr. Ann Lewis, Campus, Ill.....	5 00
Sr. W. M. Bertleson, Boston, Mass.....	50
Sr. Elizabeth Thomas, Unionburg, Iowa.....	1 00
Sr. Phoebe Bigelow, Linden, Cal.....	75
S. E. J. Grimmer, Landers' City, Wyo.....	50
Sr. Mercy Light, Wood River, Neb.....	1 00
Sr. Sarah J. Green, Los Angeles, Cal.....	50
Sr. M. H. Spurgeon, Island, Kan.....	50
Sr. E. J. Driver, Irvington, Cal.....	25
Sr. B. M. Starrh, Albion, Idaho.....	1 00
Sr. Carrie Goode, Tabor, Iowa.....	75
A Sister, Henderson, Ill.....	50
Sr. Lizzie Emery, Sutton, Neb.....	40
Sr. Aleeta J. Randall, Columbus, Kan.....	1 00
Sr. E. A. Burnham, Edgerton, Mo.....	1 00
A. W., S. L. and R. A. Benjamin, Danville, Ill.....	1 10
Sr. H. H. Aldrich, Burlington, Wis.....	75
Sr. Carrie Lewis, Dwight, Ill.....	2 00
Sr. Minnie Rambolt, Webb City, Mo.....	1 00
Sr. E. J. Blair, Lamoni, Iowa.....	1 00

Send all moneys to D. Dancer, Lamoni, Iowa.
LAMONI, Iowa, Dec. 13th.

EXTRACTS FROM LETTERS.

Sister Martha Burke, Farwell, Mich., writes: "When we came to this place nearly two years ago, there was not a Saint in the place. Since then fourteen have been baptized, all the fruits of Elder John Cornish's labor. Many others are believing. I wish to ask the special prayers of the Saints in behalf of myself and husband, that God would bless us with greater faith, and if His righteous will, would restore my husband to health. He has been sick for over a year."

Sr. Ella, Independence, Mo., writes:—"It is over eight years since I united with the church, and I can truly say that I have tried to live as near right as I knew how, and never have had a desire to turn back. I rejoice in the good work the Home Column is doing; and may we all let our light so shine that those who see may be constrained to acknowledge and give God the glory."

Sr. Christeena E. Morgan, Angus, Ia., writes:—"I pass many happy hours in reading the Home Column. I was baptized on Easter Sunday, 1887—a day long to be remembered because of the covenant into which I entered to do the will of the Lord. I am the mother of four little ones, and all my time is needed to instruct them. How many little questions they bring to me demanding an answer. May the Lord bless me with wisdom. Our little branch of twenty-eight members is living in peace and harmony. Bro. Wm. Thompson has labored earnestly in this place, and has been as a father and friend to us."

Sr. Martha, Kewanee, Ill., writes:—"I think there could not have been a better plan devised for the establishment of unity of feeling and purpose among the sisters of the church, than the Prayer League. Though at times our path may seem dark and cloudy, yet when the clouds break and we feel the sweet influence of God's holy Spirit, then we can rejoice and say all is well. May God bless all his faithful laborers." (Let us have your testimonies, dear sister).

Sr. Ann M. Walker, Lamoni, Iowa, writes:—"I am still enlisted under the banner of King Emanuel, and love this latter day work. I desire to tell you how God is blessing his Saints in Lamoni. My daughter's husband has for eight years been a slave to tobacco. He did not belong to the church. For four years myself and daughter have been earnestly praying to God that he might abandon the use of the vile stuff and come into the church. The first Sunday after the Prayer League prayed for unbelieving husbands he was baptized; and after he was baptized he quit the use of tobacco, and he has not touched it since. Let us not faint, for God will hear our prayers if we continue to pray."

HORNING'S MILLS, Ont., Nov. 18th.

Dear Sister Frances:—It is twelve years to-day since I embraced the gospel, and my tongue can not find words to express my gratitude to God for his mercies to me. Like one of old I can truly say, that "Goodness and mercy have followed me all the days of my life." When very young I remember kneeling on my mother's knee with my hands clasped while she taught me to pray. It was then that the principle of religion was instilled within my heart; those days will never be forgotten. I remember when about six or seven years old, of dreaming hearing angels singing above my bed. I thought I raised from my pillow, for I was trying to sing with them, and I wished to get nearer, that my voice might chord with theirs, for their singing filled my soul with joy. Many times in after years have I looked back and longed for the same heavenly visitation; and since I have embraced the gospel my heart has been made glad by the presence of the same Spirit that I then felt. Another time I remember, when about eight or nine years old, while reading the Bible it was shown me that baptism by immersion was required of those who were desirous of following our Lord and Master. Another time while reading in the 14th of Revelations, I saw that an angel was to bring the gospel back to earth again. To me this was grand. I was filled with rapture at the thought, and hastened to tell mother of it. I thought the ministers who were then laboring in our neighborhood were good men, but I could not realize that they were the servants of Christ; hence I hastened to tell mother of the angel who was to come, thinking she could tell me more about it, but I only met with disappointment. How gladly would mother have instructed me regarding it had it been in her power to have done so. It was the earnest desire of my parents to teach us the principles of eternal truth as far as they knew; and eternity alone can repay them for their labor of love bestowed upon their children; and we feel assured that our loving Father will not be forgetful of their labors.

I often think how great are the privileges that we now enjoy, to think that we who are mothers

have the gospel in its purity and fulness, and can teach our children the ways of truth. Oh, how great is the responsibility that rests upon those who have children that are capable of receiving teaching! How careful they should be to instill into their young minds the principles of truth, that they may be the means of leading them in the paths of virtue and true holiness; that they may be examples of purity (if spared to become men and women), and instruments in the hand of God of bringing others to the light of the glorious gospel. The promise of God in the past was, if we should "bring up a child in the way it should walk, when it was old it should not depart therefrom;" and we that have embraced the gospel, and tasted of the heavenly gift, know that God the Eternal Father has not changed, and is not slack concerning his promises; for we read that "he is faithful that has promised," and with him is neither variableness nor shadow of turning.

Since I have embraced the gospel I have had much peace and comfort, even surpassing my most sanguine anticipation. I have realized to a certain extent the grandeur couched in these words of our divine Master- "Peace I leave with you; my peace I give unto you, not as the world giveth, give I unto you." When clouds of darkness and sorrow have hung heavily over my pathway, those words have found lodgement in my bosom; and like pouring oil upon the troubled waters, they have calmed my fears, driven away the gloom, and turned my sorrow into joy. Words can not express, nor pen describe, the longing desire I have within to outride the storms of life, and in that Eden of love where our kind Master reigns, enjoy the rest that remains for the people of God. How glorious the thought, how cheering the hope!

May the peace of heaven buoy us up, that when the great drama of life is closed, and the radiant beams of eternal glory bursting from the throne of God shall reveal to our gaze our loving Savior, we may with shouts of triumph enter the golden gates of the New Jerusalem, where peace and tranquility shall ever reign and sorrow and sighing shall flee away.

Your sister in the "one faith,"

JENNIE B. SMITH.

Correspondence.

SALT LAKE CITY, Utah, Dec. 4th.

Bro. W. W. Blair:—I read the *Herald* with great interest and try to keep myself informed upon the general progress of the work in different missionary fields, and as I read of the grand results achieved by others I feel to greatly praise the Lord of the harvest and pray that his work may be hastened on, according to his own good will and pleasure. When I read of the interest manifested in some parts, and the success of co-workers, I sometimes wish I had some of them here. Possibly they might be able to devise some way to reach the ears of some of the wandering ones in these vallies of the mountains and turn them to the Just One. It must seem to those in other parts that we are not meeting with the success here that we ought; and this is one thing that troubles me. But when I consider that the work is not of man, and that Christ says, "No man can come to me except the Father which sent me draw him," then I feel content

to labor on and leave results in the hands of Him who rules on high.

Again, when I remember those who have labored, hoped and prayed for deliverance to come to the Utah people, I can only say, "Lord, thy will be done. Thou alone can draw souls to Christ."

I look over the list of workers who have labored here and I find the names of many who are equal to the best, and who are doing good service in other fields and who are kindly remembered here. We are doing, seemingly, but little in this field, yet we are not discouraged, believing the Lord will, in his own good time, bring deliverance to the honest and contrite captive. Many have withdrawn from the Brighamite church in Idaho, never to return again, and from good authority we learn that many others may soon do likewise, if that church does not fully abandon the heretical dogma of polygamy.

Hundreds, ensnared by that delusion, have been convicted and sent to prison, and hundreds more are under indictment and are hiding or fleeing from the officers of the law, while possibly a million dollars worth of property, once owned by the church, is now in the hands of a United States receiver and liable to escheat to the public schools in the Territory, after all legal claims are allowed.

It is not a pleasant thing to see a people who claim to believe in the restoration of the gospel and its grand precepts place themselves in an attitude where the Nation has deemed it absolutely necessary to lay a heavy hand on the property that has required years of labor and patient toil to procure, in order to force them to see that they have established dogmas that must be abandoned, and who by persistently teaching and practicing them have forced an issue between themselves and the Nation, and that laws have been enacted and are now being rigidly enforced to make the people see what the Lord warned them against, and asked them to see, and do, many years ago, which if they had done, all of this terrible reproach and distress would have been turned away from them.

From 1863 until now the elders of the Reorganized Church have been sent here and have raised the warning voice against the errors and evils of Brighamism, from the northern settlements to the south, and from the east to the west, also throughout Idaho and other parts, but they would not hear. I here quote the word of the Lord to them: "And your minds in times past have been darkened because of unbelief; and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion."—D. C. 83: 8.

How kind, how merciful the Lord has been! He only asks the people to do according to what he has written. To "say" was not sufficient. They must "do;" and by doing thus all wrath would be turned away.

In the Book of Mormon it is "written," "No man among you shall have save it be one wife, and concubines he shall have none." That was what they had to "do." And "the former commandments" teaches the same. Now the Nation only requires the same. If men will agree to faithfully keep the law of the land, they are free. But to "say" only, will not do. They must "do." Where parties have promised obedience to the laws and have obeyed them, they are free. But where they have only said, "I will," and did not obey, the "scourge and judgment" still hangs over them and several are now serving a second term for their perfidy, showing clearly that the Lord meant what he said when he warned the church to "do."

If the Brighamite people would only act in good faith upon that commandment, the "Utah Problem" would be solved at once. The Lord, through the revelations given to Joseph Smith solved the problems, at least, placed within the reach of all the very means of escaping the "judgment" that is now resting upon the Brighamite people. And the elders of the Reorganized Church who have labored here have faithfully warned the people, and with prayers and supplications have plead, with tears, that the honest might "repent and do according to that which was written," that the Lord might turn the scourge from the erring ones.

We have only done our duty by keeping up the mission here. It is God's work. He will, perchance, cause many to yet see, and grant salvation to the afflicted and despoiled. Let us pray that he will remember mercy, and that light may yet come to a downtrodden and oppressed people. Many are to be greatly pitied, and such I believe the Lord will deliver.

We are hopeful, believing the crisis is near. My heart is in this work, because it is the Lord's. Remember us here while trying to direct the wandering ones to the paths of peace and salvation.

Yours in bonds,

R. J. ANTHONY.

BROWNSDALE, Minn., Nov. 22d.

Bro. Joseph: And all Saints:—I am stronger in the faith than ever. I expect to soon see my dream fulfilled concerning two of my sisters embracing the faith. I dreamed it last spring, and last week I received a letter from one of them, asking me what to do. I sent her great encouragement and some Scripture references. She was a little girl when Bro. I. N. White and others preached at the Graves School-house, in Grundy county, Iowa, but will now make a good worker for truth. These lines will gladden the hearts of the brethren and sisters who labored there for weeks and went away sorry.

"Thou shalt love the Lord God with all thy heart, and with all thy soul, and with all thy mind." These twenty words contain more doctrine than many professing Christians care to think of. All ordinances, ceremonies, thoughts, actions and feelings, must correspond to those few simple words; otherwise we may know we are in a false, or bad position for Christians. What good excuse can any one have for not knowing the truth when it is written so plainly. Any child, if it loves its father, will listen to him and obey; and surely if it be disorderly it shows he does not love him. If children can attain to many of the blessings by keeping a few simple commandments, should not we older

ones be careful to strictly observe those attached? I am sorry to see many observe useless ceremonies which are not attached to, nor have anything in common with the great command. If all our actions in life reverted to it we might look back with honor and love, and the praise of all who knew us; whereas, if we fail, our lot will be sad and our name coupled with no tender thoughts even among our friends. I am not finding fault but would like to ask some of the elders who have the means, Why don't you go and feed the Master's sheep? Although, I do not think any of you have fallen into the practice of Mother Babylon by letting the sheep feed you. With love to the body of Christ, I remain,

Your brother in Jesus,

WILLIAM J. GRAVES.

ANNEX, Virginia, Dec. 4th.

Brethren Joseph and William:—The Lord is working with a part of the people here and the enemy with the rest; and the latter is stirring his part up to quite an effort against the truth. The so-called ministers of the gospel generally unite in speaking evil of that which they know very little about, and raise the cry, "Mormon, False teacher, Slick-tongue deceiver," but when asked to come out and meet us in an investigation and show the people wherein we are false, they say, "We don't believe in discussion." They have threatened to duck, whip, tar and feather, and even to shoot me; but thanks to the good Father, I continue to the present and have not lost any sleep on account of their threats; and the outlook is rather encouraging.

When I last wrote from Dayton, I had baptized four, and while I was still in Dayton, a lady came down from near Mt. Sidney, in Augusta county, stepping out of the most popular church here into the Church of Jesus Christ, among the despised Latter Day Saints. On the 23d of November went back to Liberty Hall where again I began to present the word. Notwithstanding it was Liberty Hall, when I had spoke once, the powers that be (of the evil one) said, "You will have to step down and out." I then began preaching in private houses where the interest continued good, and after preaching a few times, eight noble persons stepped out and demanded baptism; and on November 30th they were baptized into Christ. Several witnessed the service of baptism which was very impressive. One of our warm friends who at one time preached some kind of doctrine, said to one who was speaking rather lightly of the baptismal service, that the individual had never before seen a baptism; that all that they had ever seen before was only dipping.

Almost all of the people that are not identified with creeds and institutions of men are our friends, and when they closed me out of Liberty Hall, they all condemned the act. They are very anxious to build a free church house. One responsible man has proposed to give the building lot and one hundred dollars. My prayer is that those noble ones may be brought into the fold of Christ.

Sister Frances Moneymaker stood in that community alone among the religious crafts of men for five years. Now she rejoices that she has her husband and daughter and ten others in the community of like faith to mingle with.

Bro. Griffiths is not here yet, but I look for

him ere long. He moves this way slowly. The Saints and friends are very desirous to see him. The Saints here are able to keep an elder here all the time if they were instructed in that line. An active elder remaining here could establish the work in this valley. On account of home duties Bro. Cleveland is not able to get out much, but he is devoted to the cause and stands for the truth under all circumstances. He is noble hearted and willing to do what he can for the advancement of the work.

Some time this week I expect to go five miles from here to hold a series of meetings where some time ago I spoke twice. I feel very confident of the final triumph of this great work and hope to continue to the end. I try to induce the Saints to take the *Herald*, *Autumn Leaves*, and church books; think I will send in some subscriptions soon.

Ever praying for the spread of the work, the purity of the church, and God's choice blessings upon those at the head, I am your brother and fellow-laborer in the gospel,

JAMES MOLER.

GRAND VALLEY, Ont., Dec. 4th.

Bro. David Dancer:—The Saints here have erected a nice brick church, which was dedicated on the 2d inst. Bro. R. C. Evans preached the dedicatory sermon from Psalms 127: 1. He acquitted himself well; showing the literal and spiritual construction of God's building. The house was crowded to the doors, standing room almost at a premium. Bro. Richard's effort was well received. He is still here, having followed up his effort by preaching on Sunday night on the prophetic mission of Joseph Smith, and Monday evening on Salt Lake Mormonism. He speaks again to-night on the subject of probation after death; then leaves for his home and other labors. I expect to remain here until after Sunday to carry on the meetings, as a good interest prevails. We hope to see the fruits of our labor ere we leave. There is much to be done in the Canada mission. Calls for preaching come on every hand insomuch that it seems almost impossible for me to leave here for Michigan, which comprises part of my mission-field. I would like to say to the Saints and authorities of the mission comprised of Michigan, etc., that I will be there as soon as I can in justice to the work here. I realize more and more every day the importance of the great work entrusted to our care, and hope to be able to stand the storms of life and magnify my calling to the extent that in the end I may hear the welcome plaudit, "Well done."

WILLARD J. SMITH.

LAVINIA, Neb., Nov. 27th.

Bro. Joseph:—I am still trying to do what I can towards preaching the gospel in this far off western land where the country is sparsely settled. I live nine miles from Chelsea, meet with them occasionally; preached for them three weeks ago. On last Monday went to Stuart; preached Tuesday and Wednesday nights with good liberty; left a good feeling towards the faith. A good work could be done there if one could labor there this winter; but financial matters forbid us doing so at any length, at least. If we could have some able elder with us, there could be a good work done in this part of the country.

Yours in gospel bonds,

C. D. STEVENS.

OMAHA, Neb., Dec. 3d.

Editors Herald:—Bro. H. C. Bronson commenced a series of meetings here on the 18th ult., and closed last night. The interest was good throughout, and on Sunday evenings the house had all it could comfortably seat. A large number expressed themselves as much pleased with the preaching, stating that it was the best they ever heard. We can not tell the amount of good done, but some are almost persuaded. The seed was sown, and some was watered that had been previously sown. We hope that in due time God will give the increase. The music was good and all seemed to appreciate what was done by the choir. Bro. Ray Potter, of St. Joseph, Missouri, presided at the organ, doing his part nobly. The writer is more fully convinced every day that prejudice is not so strong as some would at times make it appear, but that the want of a systematic way of reaching the people is what very often hinders the work. Our late series of meetings clearly demonstrated that the gospel can be successfully preached without ridiculing other religious societies or compromising the truth. "Come up higher" is the watchword, and all seems to be tending that way.

It is a great pleasure to hear of the general prosperity of the work in different parts of the world. It assures us that our time will come by and by. It seems as if a cloud, the size of a hand, with silver lining, can be seen, but whether near or far is not discernable to the human eye.

In gospel bonds,

EDWARD RANNIE, JR.

ALTON, Ills., Dec. 5th.

Bro. Dancer:—I once more address a few lines to you, hoping that all my brethren, sisters and friends in Lamoni are enjoying good health in your pleasant town and in full assurance of life and immortality in the great work our God is engaged in for his children.

Dear brother, I often think about the pleasant time I had when I visited you. Things are moving on. God is moving his cause; and there will soon be a forward movement to more fully organize his church. The Lord will show his anointed servant many things for the good of his children, and great will be the blessings bestowed upon his little flock if they will serve the Lord with perfect hearts and willing minds.

Dear brother, I have had many precious seasons since I saw you. O, how I would have liked to have had the privilege of talking with you pertaining to the glorious work we are engaged in. But the battle for some of us will soon be over, as far as our earthly career is concerned. Be faithful, my brother, to the great work we are engaged in for the salvation of the human family, and great will be your reward. "Say ye to the righteous it shall be well with them, for they shall receive the reward of their doings." May God bless you and your dear family, and when your mission is finished, bring you home to participate in his heavenly rest with all the faithful in Christ Jesus our Lord. Please give my kind love and regards to all my brothers and sisters in Lamoni—to Bro. Joseph, Bro. William, Bro. Stebbins, and to your family and theirs, also to Sister Frances, Bro. and Sr. Landers, and brother Banta and family.

I expect to visit you next May or June if nothing happens to prevent—if the Lord will.

JAMES WHITEHEAD.

MULBERRY, Cal., Nov. 25th.

Dear Herald:—Many times while perusing your noble pages I have been blessed with the Spirit of God to such an extent that I could not refrain from tears, witnessing unto me that God is moving upon the hearts of the children of men everywhere by the mighty power of His Spirit. And I am made to realize of late, more than before, that it behooves us all, as children of God, to humble ourselves and walk more righteously before Him at all times and to let our light shine forth.

I have paid a portion of my tithing and intend to pay the balance as soon as possible. Saints, this is a commandment of God, and those who observe this law are sure of great and glorious blessings, for the Master has promised to bless all that will turn unto Him, and not rob Him in tithes and offerings. Please read the third of Malachi. Beloved Saints, it takes means to prosecute the work of God, as well as all other work, so let us respond at once, and perhaps none of the ministry will be called in from their labors of love; but, on the contrary, others will be sent out.

Father, and Bro. D. Brown, are now laboring in Tulare county, and I hope and pray the Lord will abundantly bless them and their efforts there. We have been blessed with a glorious rain of late.

I greatly rejoice in this glorious gospel, amid the trials and disappointments of this life. Ever praying for Zion's cause. JAMES LAWN.

BURLINGTON, Iowa, Dec. 6th.

Dear Herald:—The String Prairie and Nauvoo District conference met here Saturday, December 1st, and the district president being absent, Bro. M. T. Short was chosen to preside. The business session passed off harmoniously.

Saturday night Bro. Jerome Ruby preached. To say that his discourse was a timely, edifying, and instructive treatise on the moral and spiritual obligations of the Saints, but faintly hints at the merits of his effort.

Sunday morning as the Saints filed into the hall the early comers could see as each entered, first a glad look of surprise brighten each countenance, then a smile of intense satisfaction that seemed contagious. What was the cause of this? Why, Bro. Alexander H. Smith had unexpectedly appeared in our midst and was there smiling a little broader than the most of us because of enlarged capacity. To say the least, we were all happily surprised; and as we listened to the able eloquent and truthful sermon he delivered, we felt that our pleasurable anticipations aroused at meeting with him, were fully realized.

Sabbath afternoon we were blessed with a time long to be remembered. The Spirit was with us in power, and moved the Saints to prayer, testimony, prophecy, singing in tongues and interpretation, all of an encouraging character. The Saints were strengthened and renewed in spirit; and we pray that they may scatter its influence profusely in the branches of the district when they return to their homes.

Sunday evening Bro. M. T. Short presented the word in his inimitable manner and needs no comment. At meeting him and his estimable wife here, we were truly rejoiced, and bid them welcome at any time to our meetings. At the close of the evening service the conference ad-

joined to meet at Farmington, Iowa, the first Saturday in March, 1889. We then repaired to the river's bank and under the solemn influence of night, Bro. J. Ruby baptized Bro. Fifer who lately resolved to go with the people of God. Returning to the hall, the confirmation services were attended to.

Monday evening preaching was continued by Bro. A. H. Smith, after which Bro. Ruby baptized Eddie Matthews and Henry Schroder, one the son of sister M. P. Matthews, the other the youngest son of sister Sarah Schroder. These are the fruits of earnest prayer and faithful, motherly teaching. If the lads follow that teaching and continue to walk in the faith in which they have so early started, a bright future awaits them. This will ever be a bright spot in the memory of these "mothers in Israel."

Tuesday evening another interesting discourse was preached by Bro. A. H. Smith, and announcements made for the continuation of meetings through the week.

We think that the general outlook, from a moral and spiritual standpoint, is decidedly encouraging for this district; and we believe the larger portion of the members are striving to lead a higher life than hitherto. We pray the Lord to help them in so doing. We felt glad that we were accounted worthy to enjoy the hospitality and fellowship of the good Saints of Burlington.

We hope the *Herald*, one of the strongest weapons we have, will continue to increase in interest, usefulness and circulation as it so richly deserves under the hands of its present management. This is the wish of all.

Yours for the truth,

JAMES MCKIERNAN.

CENTERVILLE, Iowa, Dec. 5th.

Bro. Joseph:—Sr. Mary Burnett, of this place, fell on the sidewalk while coming home from church Sunday night the 2d inst., fracturing her limb; but at this writing she is getting along finely. Sr. Burnett is over sixty-seven years of age. Notice is given of the affair on account of her having so many friends among the Saints whom we wish to know of the account.

Your brother,

J. T. McDONALD.

SOUTH ARM, Mich., Nov. 30th.

Bro. Dancer:—I am still preaching in this place on Sundays, and there is still an interest and some will obey soon. I have baptized twenty-eight since I came here. There was great prejudice here when I came, but it is giving way for good has been done. I am holding meetings seven miles north of this every two weeks, and I found there an old-time Saint who was in the church in the days of the Martyr. He was led off to Beaver Island by the teachings of J. J. Strang, but when he got there he found they were teaching wrong things, and he could not believe them. I find him strong in the faith as taught by Joseph the Seer. He has been with us here and he did the young Saints good, for he told them of his knowledge of the work, also of the trials he passed through on the Island because he would not believe in Strang.

I love this work, because I know that it is the work of God. I want to do all I can to help it on.

Your brother,

WILLIAM DAVIS.

ROCKVILLE, Mo., Dec. 3d.

Editors Herald:—Reading in the *Herald* some time ago of the lack of funds and the fear of having to call in some of the ministry because of an empty treasury, I began to pray that the Lord would open the hearts of them that had plenty that the treasury might be replenished. Being poor in pocket I did not think that anything would be required of me; for it seemed to me that what I would be able to give, would be so little that it would not amount to much. But of late it has been impressed upon my mind that it was necessary to combine my faith with works, as faith without works is dead. It was given to my wife by the Spirit, while in secret prayer that the Saints here should send in something to the missionary fund as a thanksgiving offering, and that it would be an example to other branches. The impressions of my mind were that the head of every family of the different branches pay ten cents each Sunday to the president of the branch; the amount to be sent in once a month for the support of the ministry. I am sure that if the Saints would cast in their mites more freely, the Lord would bless them four-fold. Enclosed find two dollars for the missionary fund sent by the Taborville Saints as a thanksgiving offering.

Not quite a year has passed since I engaged in the latter day work. I have seen the power of God made manifest in various ways, and the work grows grander to me every day. I have been told by the Spirit several times that if I lived faithfully I should be called to preach the gospel.

Your brother,

L. A. LYON.

BAY PORT, Mich., Dec. 3d.

Bro. Joseph:—I thank my Heavenly Father that I ever heard the gospel in its fulness and obeyed it. I rejoice in this latter day work for I have been blessed many times with the Master's Spirit. I am thankful for the wisdom and knowledge He has given me. I am young in the work, but I mean to press onward and do the Master's will.

Yours in bonds,

C. C. LAMBKIN.

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Subscribers wishing their addresses changed will please give their former addresses, otherwise we are put to a great deal of extra labor to hunt up their names on our lists.

4t

AUTUMN LEAVES.

The friends and patrons of *Autumn Leaves* will please notice that the January number is rapidly nearing completion. In addition to being handsomely illustrated it will contain eight extra pages of reading matter together with several choice original poems and altogether will be a very complete number. We hope to be able to supply all demands. Send in your subscriptions or orders to retain your names, early.

M. WALKER.

SYNOPSIS.

I offer my synopsis and Concordance at the following rates: \$1.25 each, three copies for \$3, or six copies for \$5.

5t

J. J. CORNISH,
REED CITY, MICHIGAN.

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"WE ARE FREE AGENTS, WE CAN DO AS WE PLEASE."

IS THAT SO? "Yes, God has made us free moral agents; we have a right to do as we like." Well, perhaps not. What or who is an agent? An independent, irresponsible person; master of all his surroundings and circumstances; governed or influenced or controlled by no one? Nay. An agent is a servant; the employee; the representative of some superior or controlling power.

An agent is therefore not free, and the term free agent is somewhat paradoxical; a contradiction of terms. But have we not the right to do as we please? Most emphatically, No.

But does not the hymn say that God will "never force the human will?" Yes, nor will He force you to do contrary to your will. O yes, God has endowed you with will-power; you can do as you please, that is, you have the power by the exercise of your will to do a great many things just as you may choose, whether they be good or evil; you can choose light or darkness, truth or error, life or death; you are that much superior to a machine. You can shut your natural or physical eyes, and refuse to see the light of the sun; you can close your ears to any and all sounds; you can refuse to eat, drink, sleep, walk, or talk, God "will not force the human will," but you will suffer loss by your acts. You can thrust your hand into the fire, or pack your feet in ice; and you can catch the smallpox, or get the dyspepsia, or the consumption. God will not hinder you, he "will not force the human will." But if you violate the laws of nature, punishment sure and swift will follow. Are you free and independent of the operations of natural laws? By no means. You have the power—the will-power, to refuse to hear the gospel; or if you hear, you can if you choose, refuse to believe and obey it. But you will be damned or condemned (if you prefer that term) that is, you will be condemned to be damned, if you do not believe and obey that gospel. Or perhaps you may have believed, repented of sins, and have been baptized, but in the exercise of your supposed freedom to do as you please, you have persistently neglected to partake of the sacrament of the Lord's supper, or neglected to eat the flesh and drink the blood of the Lord Jesus, by not eating and drinking the emblems thereof—the bread and wine; but you will have "no life," that is, spiritual life "in you."

You can refuse to be "valiant in testimony," and can thereby fail of the celestial, and have to be satisfied with the ter-

restrial glory; you can neglect to do your duty as an apostle of the Twelve or Seventy, or as an elder, priest, teacher, or deacon, or the possessor of any other spiritual gift; or in other words, you have the power to bury your talent in the earth, but you will hear the Master say, "Thou wicked and slothful servant," and to the angels you will hear him say, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

Yes, you are free moral agents; free to be saved or lost as you please. But are you free to be saved in your own way? Nay, but in God's way or not at all. No, not by works of your own, will you be saved, but "by the washing of regeneration and renewing of the Holy Ghost." Are you free to do as you please? Yes if you please to do right. You have the power, we grant, to do as you please, but you have not the right to do wrong. The Lord told Adam that he could eat of the tree of the knowledge of good and evil, that is, that if he chose to eat he could do so, but he added these words: "But remember that I forbid it." He took his own way, he chose to do his own will, and not to do God's will and consequently he suffered in due time the threatened penalty for disobedience, namely, death.

God will not force the human will, nevertheless he will condemn every soul who will exercise their will in opposition to his will.

Men say concerning their relations to earthly governments, "This is a free country, I have a right to do as I please." It is not so; they have no rights, in or under any government under the sun, except what is given them by the government in which they live; and no government ever gave unrestricted right to any man to do as he pleased, save as he might please to honor and obey the laws of that government. In fact it would not be a government at all, where everybody could do as they pleased. It is a question whether a government has the right (it may have the power) to grant any of its citizens or subjects the right to do wrong. It may grant men liberty, or license, or privilege of doing wrong for a money-consideration; or sell, as the Roman Church once did, the liberty to commit sin; but has it the right, the moral right to do so? Has any government the right to give any man the right to deprive another person of his or her rights? Yet it is done, even in or by so-called "Christian governments." Men are licensed (or given the right, as they vainly say) to sell intoxicating drinks to men, which robs them of their reason (which is their God-given right to possess in soundness and strength), and which destroys their manhood, which God has also bestowed upon them. But the rumseller also robs the wife and children of food, shelter, raiment, health, happiness, peace, and an husband's and father's love and protection, all of which is their right, their undoubted and undeniable right to possess.

Has any government the right to permit even, to say nothing of licensing men to do these grievous wrongs? Nay, and

have we, has any honorable man, any spectator of that which is right and just, the right to sustain any man or class of men in office who will license other men to do these monstrous evils? And will we not be held responsible in the day of judgment for permitting this unrighteous exercise of power (not of right) by the government? Would it be a good thing to stop completely the sale of intoxicating liquors as a beverage? Who will or can say that it would not? "To him, therefore, that knoweth to do good, and doeth it not, to him it is sin." And "the wages of sin is death," and "the soul that sinneth, it shall die." Here is a chance to exercise our "free moral agency."

The gospel is called the "perfect law of liberty." But what is the liberty that the gospel brings us? Is it liberty to do as we please? Nay, the gospel frees us from something that was a bondage, or at least it did free those who were "under that yoke." It frees us from "the law of sin and death which was in our members;" but while it frees us from that law, it binds us, or places us under another "yoke" even that of Christ, even if it is light and easy (when compared with the other) yet it is a yoke nevertheless, and is so called by Christ himself. Are we free then? Yes, from the "law of carnal commandments, contained in ordinances." But are we free to lie, to steal, to kill, to commit adultery, to covet, etc? Nay, but we are free to live "by every word that proceedeth from out the mouth of God."

Are we free? A free man is the owner of himself. But are we our own? Nay, for as Paul said: "Ye are not your own. For ye are bought with a price, therefore glorify God in your body and in your spirit which are God's."

We belong therefore to God, and not to ourselves, and if that is a fact we are slaves, or if the term suits better, servants; however, a servant is not bought, he is hired, but not bought.

But we are "bought with a price." Christ has purchased with his own blood, his church. Therefore we are not our own either in body or in spirit.

What liberty is granted us therefore, to sell or loan or give away, or hire out our bodies or spirits to the world, the flesh, or the devil, one or all.

Is this a mere flight of fancy, a touch of sarcasm, or a matter of specious pleading? or is it a solemn, serious and an eternal truth? If the latter, and we are but agents, moral ones, if you please, yet but agents only; or stewards over those bodies and spirits, will we not have to give an account for the use we make of them?

If we defile them, they (the bodies) being the temples of the Holy Ghost, has not God said that he will destroy them? If strong drinks, if wine, if tobacco, if hot drinks, are not good, (and if not good, therefore evil), and by them we defile our bodies, what then is to be expected other than their destruction? And so of our spirits, as far as thoughts and desires can defile them, or foolish but vain reading can harm them, if they are not our own; are we free moral agents to the extent

that we can by right and with impunity rob God of the use that he has for them? Nay, but for such robbery we must give an account. Are we free to use all of our worldly possessions for our own benefit and profit? Nay, for a tenth of what we possess, firstly, and a tenth of the annual increase over and above what remained is the Lord's, and we have not the right or liberty to use that only as the Lord has directed. If we ourselves are the Lord's, is not also all that we have his? How can a slave own anything in his own right? The Lord permits us to use what he has given into our hands for our own benefit, (excepting the tenth, of course). But it is only loaned us; we do not own it, and it is folly for us to try to make ourselves think so; the thought is but a delusion and a snare.

We have heard some say that rather than pay the Lord a tenth of their (so called) possessions, they would "go out of the church." What a most silly thought. Just as if that step would save them from giving an account of their stewardship to God, in the day of judgment, for stewards over God's property they are, and only that, whether they are in the church or out of it.

And if after they have been bought with a price, they would rob God of their bodies and spirits, what will they do with them after they have withdrawn from the service of God? The world, or the flesh, or the devil, either one or the other, or all combined will claim them; and what then? Why to save their money they lose both body and spirit in hell! and if they could take their money along it would melt or burn up; but they would leave it behind of course for some one to squander perhaps. Yes, brethren and sisters, you acknowledge the right of God to your bodies and spirits, because not only were you his by right of creation, but after you fell into the hands of sin and Satan, you were "bought with a price," even with the precious blood of Christ Jesus: and acknowledging this truth, you did voluntarily covenant with God that you would demonstrate that truth, by serving him, and you commenced by obeying his gospel and becoming his servants, and what then? Why, that you are not free to do as you please, but are under strict obligations to do as He pleases, and therefore whatever he says is his will and good pleasure for you to do, that is your duty to do. It matters not whether he says you shall not do thus and so, or whether he says it is not good for you to do this or that; or whether he says it is his will that you do, or do not this or that, it is all the same, for as his servants, his will and not your own is to be considered, for he does not say now, neither has he ever said that you are free to do as you please; and the reason is, because you "are not your own." Will we ever realize this fact and follow out the natural or legitimate conclusions drawn therefrom, or continue to act as if we were our own and were independent of God entirely? We are free only when we are without condemnation, by virtue of being in Christ Jesus, and by being led by

the Spirit of God, and not by the flesh. We are free to do right, and have no freedom or liberty to do evil, either by doing what God forbids, or by leaving undone what he has commanded us to do. He has not given us the privilege nor the right nor the liberty nor the license to do, say, think or desire anything contrary to his will and good pleasure. Where then is our boasted freedom or our right to do as we please? The fact is, that the servant who knows his Master's will and does not do that will, is to be beaten with many stripes. God created man, he is the workmanship of his hands. And He created him for His glory; and his own best good in time and in eternity depends upon his doing the will of his Creator. Being created in the spirit, even before he was born in the flesh like his elder brother—Christ—who was "the first born among many brethren," he became partaker of flesh and blood; and in the flesh he is to work out his own salvation, but not independent of divine aid and influence, however, for God works in him, "to will and to do of his good pleasure." But while God aids man by his Spirit to do his will and good pleasure, he will not force any man against his own will, yet while this is true it is also the truth, that he will punish every man who does not do his will when he learns what it is; and he will also reward all who will cheerfully do his will. And God seeks to influence man to do his will both by promising him reward for doing it, and threatening him with punishment for not doing it. But beyond this he does not go; that is, he does not compel or force men to believe, repent, and be baptized against their will; nevertheless he does aid them by his Spirit to do all these and all other duties. At the same time there is another power, even that of Satan, who seeks to influence the human mind to not believe, to not repent, to not obey, and to not do anything that God requests man to do, and we become the subjects of either of these two and opposite powers as we prefer. Yet the fact that God holds undisputed right to our service, both of body and mind, because of our creation and our redemption through his Son, should not be forgotten; neither the fact that Satan has not the slightest claim to the least degree of service at our hands, but on the other hand deserves our opposition and detestation, because he has from the foundation of the world sought to effect our moral, mental, spiritual and physical ruin and destruction; while God has sought in every way save that of forcing our will, to bring to pass our best good in every direction, not only for this life but for that which is to come. In the exercise of the freedom of the will, we yield ourselves servants to obey sin and Satan, their servants we become, and from them we must look for reward or for our wages, but strange to say, they are unable to pay us the least measure of good; they can not give us either peace, pleasure, or happiness, nor any moral, mental, spiritual or physical benefit whatever, for God, and he alone, can bestow these things upon us. Nor can the world, the flesh and the devil inflict the punish-

ment that obedience to their cause will expose us to; they may cause us to become subject to punishment, but God it is who will punish us for serving them, and that punishment is death—moral, mental, spiritual and physical death. The world, the flesh, and the devil, have no claim on our service; nor have we any right to serve them; for we as a church have acknowledged, that God alone has claim upon our service, by right of creation, redemption and preservation. And this being true, what right have we to take into our bodies that which God has said is not good for us, or to expose them to harm or danger and deprive them of needed rest by attending balls and parties and by partaking of late suppers or a midnight meal. If we are "not our own" whose then are we? God's or the devil's? How is it, brethren and sisters, who are we serving in our bodies and in our spirits and minds? To whom have we yielded ourselves as servants to obey? If to sin or the sinful world or to the father of sin, the devil, remember that the only wages for your service will be death. Terrible thought! and it will be a terrible reality if we repent not.

T. W. SMITH.

NORTH FORSTER, Australia.

AUTUMN LEAVES.

DEAR HERALD:—I desire to talk in your columns to my brothers and sisters a little while about *Autumn Leaves*. We have just received the last number of the first volume of one of the best magazines in the world for the young. Has it not been a feast of good things! It seemed to me that each number, as it came, was better than the last.

I know that you are all very thankful that your loving Lord put it into Sister Frances' heart to edit such a paper, and that you have had the privilege of reading it. We often hear from friends how the magazine has entered homes where the gospel could not otherwise have entered, and how it is being read with interest wherever it has gone. Now don't you think we owe just a little to our Heavenly Father for this great blessing that he has bestowed upon us? I think we do and I feel that each subscriber ought to try to get a few new subscribers so that the good news may be spread through all the land, and souls be saved in the Master's kingdom. Surely this would not be much for us to do, and in so doing we would be blessed and the magazine would be sustained and be the means of carrying the glad tidings to many homes, and we would have the satisfaction of knowing that we had done something for the good we had received. I believe it is a duty that every Latter Day Saint owes to God to help all they possibly can, the church publications, for they are a power in the land. If we are not able ourselves, let us try and use our influence that others may subscribe. Now, dear Saints, I hope you will think about this and remember that there has been a great effort put forth to place pure reading in our homes, and it now becomes a duty resting upon us to try and keep it

there, and there is no better way of doing this than to sustain the church publications.

I hope the young Saints that have had the privilege of reading *Autumn Leaves* the past year, will try and use their influence to get others to subscribe, that the magazine may live and do much good, for truly we would not like to do without it. I am satisfied that if the Saints would examine the greater part of the reading matter that is placed in their homes to-day, they would be more anxious to increase the circulation of such papers as *Autumn Leaves*.

May peace and prosperity rest and abide with you.

A. SISTER.

TESTIMONY OF SPAULDING'S NEPHEW.

WHEELING, W. Va., Dec. 6th, 1888.

BRN. SMITH AND BLAIR:

Enclosed please find an account of a short interview that I had with Mr. Daniel D. Spaulding. I am inclined to believe the statement he made, that his uncle was not a minister nor a member of any church, from the tenor of the manuscripts he wrote. D. D. Spaulding is one of those frank, outspoken men. He is very much opposed to religion of any kind, and that seems to be a characteristic of the entire family. However, he treated the writer with a marked degree of respect. When I informed him of the nature of my visit he said he would tell me all he knew about the matter. But I soon learned that he was very ignorant as to Mormonism, notwithstanding he and his son have told the people, time and again, that they knew all about it, and have thereby caused a great deal of prejudice to exist in Conneaut township, which I had to allay before I could get the truth before the people.

I am thankful to be able to state that we now have a branch of twenty members there and that many more are on the verge of coming in. I had the pleasure of baptizing three during my stay there. Several are investigating the work who were so bitterly opposed that they would not come out to hear the preaching when I first went there. The Saints are contemplating building a chapel this coming spring. I am confident that a good work can be done there in the near future.

In gospel bonds,

G. T. GRIFFITHS.

An interview between Elder G. T. Griffiths and Mr. Daniel D. Spaulding, nephew of Solomon Spaulding, which took place on the 28th of November, 1888, in the township of Conneaut, Pennsylvania, in the presence of Mr. Jerome Beardsley, a prominent citizen of that township. After being duly introduced the following questions were propounded by the writer:

Q. What is your given name, Mr. Spaulding?

A.—Daniel D. Spaulding.

Q.—How old are you?

A.—I am eighty-two years old.

Q.—How long have you resided in this vicinity?

A.—About sixty years.

Q.—How closely were you related to Solomon Spaulding?

A.—He was my father's brother.

Q.—How old were you the last time you saw your uncle?

A.—Between ten and eleven years of age.

Q.—Then you remember him well?

A.—Oh, yes. He was a very sickly man, and the last time I saw him was at Conneaut Creek, just before he went to Pittsburg, where he died shortly afterwards.

Q.—What did your uncle do for a living?

A.—He was a land agent, and my father said he was a scoundrel and used to cheat the people out of their money and property.

Q.—Was he much of a scholar?

A.—No. He had some natural talent, but he was not very smart; but very lazy. Then he wrote the manuscripts that the Mormons call the Book of Mormon to make money out of it.

Q.—How did the Mormons get the manuscripts?

A.—I don't know. (Here his daughter, a lady about fifty years old replied, "His widow gave them to Joseph Smith, jun.")

Q.—Is there not a story afloat that Sidney Rigdon stole them?

A.—I had not heard that before.

Q.—Mr. Spaulding, did you ever see the manuscripts? or the Book of Mormon?

A.—No.

Q.—What did Mr. Spaulding write about?

A.—I heard my father say it was a story about the Indians.

Q.—Was your uncle a minister?

A.—He was not; neither did he belong to any church.

Q.—Then you do not know whether the Book of Mormon and the manuscripts are the same or not?

A.—No. Only what I have heard people say; have not seen either.

THE SABBATH.

REDEMPTION'S WORKING DAY.

"The Sabbath is redemption's working-day. . . . As he [man] needs to labor more and toil harder during the six working days to obtain the meat that perishes; so he needs to improve more assiduously the Sabbath day, for the advancement of his spiritual life. . . . The Sabbath was made for man, that is, for mankind; the term man being employed generically for the human race.

Redemption's working-day, to man in mercy given;
To lay aside his earthly toil, for intercourse with heaven:
That shaking off the weight of worldly thought and care;
He may renew his spirit's strength in holy praise and prayer.

In the Antediluvian, as well as in postdiluvian times, they had divinely appointed religious institutions; for Abel and Enoch and Noah are commended for their faith. But faith implies a revelation; for faith cometh by hearing, and hearing by the word of God. . . . It appears to have been usual for God's people in the ages before the law to observe the weekly division of time. And we may justly con-

clude that the Sabbath was known to, and observed by them from the creation down to the exode of the Israelites from Egypt. Manassah-ben-Israel, a Jewish doctor, says, that "according to the tradition of the ancients, Abraham and his posterity, having preserved the memory of the creation, observed the Sabbath also, in consequence of the natural law to that purpose." . . . We may certainly conclude, then, that the Sabbath had been strictly observed in the times before the law; that Abel and Enoch and Noah, and all the people of God of the Antediluvian age, observed it and kept it holy unto the Lord, that subsequently Noah and Shem, and Abraham and his seed, perpetuated its remembrance and delighted in its holy and sanctifying services.

Yes! blessed Sabbath morn, thy light
Is Affluent of pure delight
To those who love thy rest;
Beyond thy sun, a heavenly ray
Adds moral lustre to the day,
And shines into the breast.

The Sabbath is redemption's working-day. It way originally set apart for man's use and benefit, as necessary for the proper development of his religious and moral nature, even in a state of innocence. It became still a greater necessity after his fall into sin, inasmuch as his condition then presented greater obstructions to the culture of his inward and spiritual life. Man had to be redeemed from sin, and in the work of redemption, the Sabbath could not be dispensed with. . . . A mason wishing stone of a particular quality chooses the best he can find in the quarry, and if it stand not the test, he does not deem it necessary to try every stone separately, but rejects the whole; so God having tried one nation of men in natural flesh, has in them tested and rejected all nations. The trial of any others would only have furnished additional evidence of the fact that "flesh and blood," or men in natural flesh, can not inherit the kingdom of God. None can be qualified in natural flesh, to be kings and priests in that kingdom. This is the great truth demonstrated by the trial of the natural seed of Abraham. . . . The Sabbath was made for man. Made to promote his highest interests and sublimest pleasures. And such is the object of the Christian Sabbath; a day whose associations are of the most pure and ennobling nature, and which, if observed in faith, is adapted to secure the spiritual enlightenment and moral improvement of man. . . . It is redemption's working-day, and to this great purpose it is consecrated. Christianity is a system of religious faith and practice; one of the dispensations of grace to man, for whose benefit the Sabbath was made. . . .

"Forsake not the assembling of yourselves together," is an exhortation which relates specially to the publicly assembling upon the first day of the week. . . . Few if any really love the Sabbath and rest according to the commandment, unless they have true piety. The neglect of the Sabbath is the characteristic of those who fear not God, or whose religion is sadly declining. . . . John, the beloved disciple, says, "I was in the Spirit on the Lord's day." And this signifies to us

the way to profit by its holy services of prayer and praise and meditation in God's word. To render the Sabbath a delight and honorable, we must perform our religious duties in the newness of the Spirit, and not in the oldness of the letter.

The Sabbath is a blessing to them who are in the Spirit. In the early morn they hail its sacred light in sweet communings with the Father of all: they walk with him all day in the ordinances of religion; and at night, with hearts overflowing with love, they linger in its departing shadow to pour out their thanksgiving to God for the sweet and heavenly peace its sacred hours distil.

"The day that God hath blessed,
Comes tranquilly on with its welcome rest.
It speaks of creation's early bloom;
It speaks of the Prince who burst the tomb.
Then summon the Spirit's exalted powers,
And devote to heaven the hallowed hours."

THE MILLENNIUM'S SYMBOL-DAY.

"Millennium's symbol-day, type of a rest to come,
When Saints, redeemed from sin and death,
Shall dwell with Christ at home;
When earth no more shall groan
Beneath the curse of pain;
But paradise shall be restored,
And peace forever reign."

The Sabbath is the Millennium's symbol-day. Known unto God are all his works from the beginning of the world; and in making a revelation of his purposes to man, he has made the institutions and laws of one age to be the symbols and prophecies of a succeeding age. This is a remarkable and important feature of Bible truth too commonly overlooked. The Passover, while it was actually commemorative of the redemption of the first-born of Israel from the sword of the destroying angel, in the night that God brought forth his people out of Egypt, was also designed as a symbol of the redemption of the church of the first-born, whose names are written in heaven by the blood of Christ, our passover, who was sacrificed for us. And the law that not a bone of the paschal lamb should be broken, was designed as a prediction that not a bone of Christ's body should be broken by the soldiers when they broke the legs of the two malefactors who were crucified along with Him. In like manner the Sabbath is not only commemorative of the rest of Jehovah from his works of creation, and sanctified as a day of grace to man in the economy of redemption, but it is also a symbol of that rest which remaineth unto the people of God. It is hence termed a shadow of good things to come. This use of the Sabbath was supralapsarian. It presented this symbolic aspect to Adam while ye in innocence; for as he was then under a covenant of works, it intimated to him, that as God had rested from his works on the seventh day, so, on condition of his continued obedience, should he and his obedient posterity rest from their works on the seventh millenary of the world. When God created man, he made him to have dominion over the earth, and put all things under his feet. Dominion, however, was conferred upon him, not absolutely, but conditionally. Mankind were to be multiplied—the earth populated, subdued and governed; and, on condition of continued obedience, he was to be con-

firmed in and established in the perpetual sovereignty of the earth; and his obedient posterity would in like manner have become associated with him in the government. These works would have required six thousand years, of which God's works of creation for six days was a symbol; and, then, as on the seventy day, God rested from his works, so should man have rested from his on the seventh millenary of the world. Hence Paul, in Hebrews 4: 3, speaks of that rest or Millennial Sabbath as having been designed from the foundation of the world.

The preparatory works were finished in the symbol week of creation, and the rest itself introduced in the first holy symbol Sabbath. This was the expressive manner in which God was pleased to declare or make known his purpose and plan. And as Adam was created in the image of God in knowledge, he doubtless was acquainted with the meaning of these symbolic facts. Thus, in the original constitution of the world, the Sabbath was set forth as a symbol of that state of holiness, happiness and glory, to which man might have attained by continued obedience to the divine law, but of which he fell short by transgression,

"Till one greater man
Restore us, and regain the blissful seat."

Adam, the first representative man, failed to keep the law, or to continue in obedience. He sinned and forfeited all. But God's purpose has not failed, because Adam failed; nor has the symbol Sabbath of creation lost its signification. The necessity of divine interposition was foreseen, and adequate provision was determined upon for the redemption of man. Help was laid on one mighty to save. A second representative man was provided, and Christ Jesus, the Son of God, will, through the remedial system of grace, effect what Adam failed to attain through the covenant of works. Hence Jesus said: "My Father worketh hitherto, and I work." This was an answer to the cavils of the Jews, who said that he had broken the Sabbath by healing the impotent man who lay by the pool of Bethesda waiting for the moving of the waters. It seems intended to convey to their minds the idea that from the fall of man until then the Father had been engaged in a great work—the work of human redemption, for which the Sabbath was an appropriate day, a day set apart from secular business and specially devoted thereto—and that his work was identically the same as that of his Father's. Indeed it was by him the Father wrought in all his operations, and whatever he did was the Father's work, for he did nothing of himself; he was simply performing the work which the Father sent him to do. The entire plan was laid down by the Father, and he did nothing but what he saw in the plan. Hence he says in John 4: 34: 'My meat is to do the will of him who sent me, and to finish his work.' It was not only admissible, therefore, but absolutely right, and in accordance with the design of the day that he should be employed in doing those works of benevolence and mercy; which

were not merely intended to alleviate human suffering, but to furnish unquestionable evidence of his mission, and lay the foundation of that faith in him which saves to the uttermost. In this day, and by its divine services, God is still working with men and in men to will and to do of His good pleasure, while they, by faith in and obedience to the gospel, are actively working out their own salvation with fear and trembling. Not that all men will be saved by this divine working; for all men do not believe the word of God nor obey him. Only believers are thus saved: 'For this is the work of God,' said Jesus, 'that ye believe on him whom he hath sent.' And faith in Jesus is productive of holiness and salvation." Selected by

W. C. LANYON.

BE FAITHFUL TO DUTY.

AMIDST the phenomena of life it is hard to measure our powers of moral or spiritual endurance, inasmuch as doubt and temptation will intrude upon us, not when we are strong, but when we are weak.

Security from failure and sin is only found in the possession of those qualifications essential in the conservation of the life of faith. That there is a higher and diviner element prevailing the lives and hearts of the members of the Reorganization who live faithful, than a mere human element, is a fact beyond reasonable doubt; and the moral and spiritual impress which this element makes upon the lives and characters of those who receive it is a happy and wonderful transformation. Its highest exhibit is charity and writing the lessons of divine love upon the soul,—love to God and love to humanity,—it purifies the heart, intensifies the appreciation of the pure and good, and fills us with earnest desire to attain to all the good attainable, and to overcome everything that is evil.

Such a life, if it continues to grow and develop, must necessarily culminate in all that heaven means or implies. We believe it is true that success to the church depends upon the practical solution of the problems of truth committed to its trust, and that individual righteousness is essential to such solution. The word of God, certified by the Holy Spirit, teaches us to move on in the work of individual righteousness, that through noble, loyal, practical effort, Zion may win her way to glory and triumph. We are not workers for personal aggrandizement or selfish ambition, but are workers for Christ, that his will (not our will) shall be done on earth as it is in heaven. The divine element in our religion should be felt every day.

Two instances of pronounced importance come to mind in which the spiritual and divine element of our religion seemed to carry its subjects up to a high state of realization. The instances referred to occurred at Streator, Illinois, during the continuance of a two-days' meeting held there about two years ago, and the late two-days' services held October 21st and 22d of the present year. The branch at Streator is small, but in the

main seem earnest and indefatigable in maintaining the integrity of the work. Perhaps what gave enlarged faith to some who gathered at the time appointed was their recollection of the grand time had upon a former occasion. The time referred to can never be forgotten by those who were present. Eleven meetings were held in two days which made almost a constant meeting from first to last! Humility and love filled the hearts of the Saints, while a cloud of spiritual light seemed to cover them from the opening services on Saturday morning until the close of the services on Sunday evening. No earthly words can tell the joy and peace that prevailed as the Saints were basking in the eternal intelligence that came as waves of light and love from that grand realm where our enduring treasures are laid up. Secret prayers were answered openly; the gifts of the gospel were enjoyed in a great degree, while the powers and presence of the eternal world rested upon the people of the Most High.

These same general features were characteristic of the meetings held at Streator on the 21st and 22d of October, of this year, except on Monday morning of the 23d, when a prayer and testimony meeting was held at Bro. Perry's before the hour appointed to administer baptism to those who had covenanted to serve the Lord. This closing service was another rich repast from the table of divine grace which all seemed to share. And while conscious being endures, the happy memory of the rich experiences of those Saints who enjoyed the blessings of God's grace during the meetings referred to at Streator, Illinois, must ever be a source of strength and encouragement to them to be faithful and true unto the end.

These sublime facts bear witness that the work is of God, and that the power and intelligence that will develop and fashion the work so as to fit it for the high station which it is destined to fill, must come from the Lord. May human obstructions be removed out of the way, and the unselfish love and power of Christ's gospel prevail throughout the earth.

C.

Conference Minutes.

LITTLE SIOUX.

Met at the Saints Chapel, Woodbine, Iowa, Friday, December 7th, J. C. Crabb president, Charles Derry assistant president; W. C. Cadwell and E. A. Townsend clerks. By his request Bro. P. Cadwell was released as counsellor to the district president and Bishop's agent for the Little Sioux district; said release being conditioned upon his books and accounts being found—upon examination—to be correct and properly balanced, and all funds regularly accounted for. Report of P. Cadwell, Bishop's Agent, showing monies received for the three months ending September 30th, 1888, \$245 50, paid out \$168 70, balance on hand at that date \$76 80. A committee consisting of J. Seddon, D. Chambers and P. C. Kemmish was appointed to make the examination and settlement provided for in the motion releasing the Bishop's Agent. Said committee subsequently reported finding the report correct, and further that they had made a settlement with Bro. Cadwell; that he had a balance on

hand of eight cents, being the balance due the church as shown by his books, and that he had turned said balance of eight cents to the committee and that they had receipted to him for the same. On motion a vote of thanks was tendered Bro. P. Cadwell for his faithful performance of duty, both as Bishop's Agent and counsellor to the district president. Minutes read and approved. The visiting brethren were invited to take part in conference. Branch Reports:—Willow Valley 65, 1 received. Sioux City 17. Magnolia 164, 3 baptized, 9 removed. Woodbine 26, 10 received. Logan 57, 1 removed. Spring Creek 88, 5 removed, 1 died. Little Sioux 216, 3 baptized, 12 received, 3 removed 4 died. Unionburg 39, 3 baptized, 1 received. Union Center 101. A branch was reported as having been organized near Kingsley, Plymouth county, Iowa, by J. C. Crabb and D. Chambers on September 23rd, 1888, composed of 10 members. The condition of the branches was reported good. The following ministry reports were made:—High Priests, J. A. McIntosh, J. C. Crabb, C. Derry and P. Cadwell; Seventies, W. E. Peak, (baptized 4), and John A. Davis; Elders, M. P. Berg, (by letter), D. Chambers, S. Diggle, T. Thomas, C. Downs, D. Maule, J. H. Hunt, W. Chambers, J. T. Coffman, E. Day Bennett, (of Dakota), W. C. Cadwell, E. R. Lanpher, J. Hawley of Galland's Grove district, Lehi Ellison, P. C. Kemmish, baptized 2, J. Seddon, of Galland's Grove district, R. Farmer, I. Shupe, J. Pett, of Galland's Grove district, T. Chapman, of Galland's Grove district, and Frederick Hansen; Priests, J. C. Johnson, W. T. Fallon, J. Harper, M. Hall, J. Emerson, W. D. Bullard, of Galland's Grove district, Alma Ellison, and M. Daugherty; and teachers, Allen Harper, W. R. Davison and E. A. Townsend.

A communication was read from the Magnolia branch, recommending Bro. Alma M. Fyrando to be ordained to the office of an elder. After some discussion the recommendation was adopted unanimously, and Bro. Fyrando was subsequently so ordained under the hands of Elders C. Derry and J. M. Putney. Woodbine Sunday School reported: Names enrolled 33; average attendance 22; joined the church 1; verses learned 208; collections \$3 59; 20 copies of *Hope* taken. Logan school: average attendance 29 1-6; verses learned 113; *Hopes* taken 20 copies. Elder D. Chambers was, on motion, selected to be recommended to the Bishop as his agent for this district, subject to the approval of the Bishop. Brn. Peak and Davis were urgently requested to extend their labors to Sioux City and Kingsley as far as possible. Brn. Peak, Davis and Derry were sustained as General Conference appointees as missionaries to this field of labor. The matter of resignation of Bro. W. C. Cadwell as district secretary coming up, as deferred from last conference, a motion was made to amend the motion to release by substituting the word "sustain" for the word "release." After some discussion the motion to amend was carried and the motion as amended was also adopted. The matter of report of committee on resolutions as deferred from last conference being taken up, the report was, on motion, adopted and the committee discharged. The motion made at the March session, 1888, to rescind all standing resolutions was taken up and on vote being taken was declared lost. Sunday afternoon was occupied with the services of dedicating the Woodbine church. This is a beautiful building 28x46, handsomely finished outside and inside, and very comfortably seated with folding chairs, constructed of iron and perforated cherry. The building stands on one of the highest points in the village, facing the east; and was univereally admired by the visitors in attendance. The report of the building committee showed the total cost, including the grounds, to be about \$1,800, the major portion of which has been paid. A collection was taken amounting to \$44 55 which leaves a trifle less than \$400 still to be paid. The Saints at Woodbine are few in number and deserve great credit for their efforts made in this matter. And if any Saints who have been blessed with means feel like giving towards liquidating this indebtedness, they will feel abundantly repaid when they see the building so beautifully and so eco-

nomically erected. High Priest C. Derry delivered the dedicatory sermon and also the dedicatory prayer, and was greatly blessed in his effort. A crowded house was in attendance and it is hoped that great good was done the good people of Woodbine and vicinity. W. C. Cadwell again presented his resignation and said that after mature deliberation he had concluded that he must positively decline to serve. His resignation was thereupon accepted and Alma M. Fyrando was elected district secretary to fill the vacancy. A prayer meeting was held on Friday evening in charge of J. Hawley and J. Pett. Preaching during the conference by E. Day Bennett, W. E. Peak, J. C. Crabb and C. Derry. Adjourned to meet at Magnolia the first Saturday in March, 1889.

Miscellaneous.

WANTED

To know the whereabouts of a Bro. Orr, who left Salt Lake City about 1868-9 in company with Bro. Isaiah Parks. He may learn something to his advantage by addressing this office at an early time.

MARRIED.

HEATH.—AMOS.—At the residence of the bride's parents, Wheeling, W. Va., on Monday, December 3rd, 1888, Mr. Enoch Amos and Sr. Annie Heath; Elder G. T. Griffiths officiating. A large gathering of friends met to witness the event who presented the happy pair with gifts as tokens of their esteem.

EDMOND.—SICKLES.—At the residence of Mr. John Ard. Mayetta, Kansas, November 29th, 1888, Joseph Edmond and Sarah Malinda Sickles; Elder E. C. Brand officiating.

INGALLS.—MCLEOD.—At the residence of brother E. R. Ingalls, Cormorant, Becker county, Minnesota, Wednesday, December 5th, 1888, Bro. Frank A. Ingalls and Sister Letty McLeod of Cormorant; Elder T. J. Martin officiating. After the ceremony the friends sat down to a generous feast and all went merry as a marriage bell.

"Two souls with but a single thought,
Two hearts that beat as one."

DIED.

WHITEAKER.—William Whiteaker was born in Allen county, Indiana, June 29th, 1842; was baptized by F. M. Cooper, nine or ten years ago (have no dates) at Wheatville, Crawford county, Wisconsin. He died October 1st, 1888, at Wheatville, Wisconsin. He was a good man, and feared not to die. He leaves a wife and several children to mourn their loss, besides an aged father and mother, brothers and sister. Funeral sermon was preached in the M. E. Church, town of Scott, Crawford county, Wisconsin, October 28th, by Elder F. M. Cooper.

ELLIS.—At Glencoe, Belmont county, Ohio, September 25th, 1888, Sister Rachel A. Ellis, aged 49 years, 6 months and 21 days. She leaves a husband and eight children to mourn their loss. She united with the church in 1882. That she was held in high esteem was evinced by the large congregation that met in the M. E. Church to hear the funeral sermon which was delivered by Elder G. T. Griffiths, by request of the deceased. He was ably assisted in the services by the Rev. Ecker.

ANDERSON.—At Council Bluffs, Iowa, November 26, 1888, of spinal congestion, Nellie, beloved daughter of Mr. and Sr. John A. Anderson, aged 3 years, 8 months and 6 days. Funeral services by Rev. G. Rice.

"Toll the bells softly,
The gates are ajar;
Angels are waiting
Her soul from afar."

Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnau at Wasanaeth Eglwys Iesu Grist, Ad-Redoleiddedig Saint y Dydd Diweddaf." There are 393 hymns in Welsh and 33 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

We suggest the following to that class of men who are constantly urging the ruin of western industry by combination of eastern capital; we do it in defense of western common sense against alleged eastern rapacity:

There is an impression in the minds of many persons that owing to the low prices which have governed in farm products of late years western farmers are head over ears in debt and western farms as a rule, are mortgaged beyond hope of redemption. Mr. Edward Atkinson, the statistician and political economist, has been investigating this subject for some time past, and gives the results of such investigation in "Bradstreet's," which shows the conditions among the farming class in the west are by no means so bad as have been represented or feared. He says:

"There has been unquestionably many persons in this country who have had their doubts in regard to the condition of western agriculture during the recent period of heavy decline in prices. I therefore beg to submit certain facts, subject to addition hereafter, as further information may be obtained. And I beg any reader of this communication who may be able to give me additional statistics to do so.

"The questions put by me to the mortgage security companies were as follows:

- "1. For what number of years have you lent money on western farms?
- "2. What sum in all?
- "3. On how many mortgages?
- "4. How many have been paid?
- "5. What sum is now outstanding?
- "6. On how many mortgages?
- "7. What number of foreclosures have you made?
- "8. What losses have you met?
- "9. What number of foreclosures have you pending at this date?
- "10. What reduction has occurred in the average rate of interest charged?
- "11. Are there any signs of disaster, bankruptcy or loss disclosed by the recent conditions?
- "12. What comments have you to make?

"In reply to these questions I have received ten communications covering a term of years ranging from four to thirty-eight. A summary of the replies, disregarding fractions is as follows:

- "Number of mortgages, 200,000.
- "Total amount loaned, \$180,000,000.
- "Average per mortgage \$900.
- "Already paid, 118,000 mortgages.
- "Amount outstanding, \$75,000,000.
- "Number of mortgages outstanding, 81,000.

"The total number of foreclosures is not given in all cases; in some the amount is given, in others the number. By computation on the average, the total number can not exceed 1,000. In one or two cases there has been a slight loss, but the summary of all the estimates of foreclosure gives a profit on the foreclosure account.

"The reduction in the rate of interest has been from ten per cent. annual interest and ten per cent. commission on a five years' mortgage to an average of 6½ to 7½ per cent. at the present time, without commission.

"One of my correspondents states that the business in which his company is engaged has, to a great extent, ceased in Ohio, Indiana and Illinois, and we might also include Iowa; but it is still conducted farther west in Kansas, Nebraska and Dakota, etc. Many of those to whom loans were first made are now lenders through the same corporation."

In reply to the eleventh question as to loss, disaster, or bankruptcy, the answer is that on the contrary the present conditions indicate wide spread and almost universal prosperity.

"As a specimen of the answers to the ninth question. What number of foreclosures have you pending at this date? I will give but one. This reply comes from a corporation which has loaned \$30,000,000: 'We have two foreclosures pending at this time, one at the solicitation of the heirs of the borrower for the purpose of perfecting the title; the other will be paid off before a decree is reached. It was commenced because of the negligence of the borrower in the matter of his payments.'

"I have attempted to see if there was any difference in the conditions of the wheat growing sections, but I have found none. I send this communication to you at this time because I have not all the addresses of the various corporations or persons who are engaged in this business, and I shall be very glad to receive further communications in order that the final computations may cover the whole case."

While great fortunes acquired by farming may be scarce it is certain no business calling can show so few business failures in proportion to the number of persons engaged in it.—*Farmer's Review.*

AUTUMN LEAVES,

Prospectus for 1889.

TO OUR FRIENDS AND PATRONS.

WITH the next issue of AUTUMN LEAVES the volume for 1888 will close, and your next number will begin the new volume. Before entering upon our work for another year we wish to express our heartfelt thanks to you for the support and encouragement given us in our labors the past year. To this support and encouragement the periodical is indebted for its existence; and in reality, it is not our work any more than it is yours; and in the great day of reckoning there will be a sifting and readjustment of debit and credit which will upset many a nicely balanced sheet, by transferring credit to names which have not appeared thereon, and subtracting or utterly cancelling those which in their prominence have had entirely too much placed to their account. Let us thank God for this, and take courage, for we know that our God will reward each one faithfully and fully; not only for what he has done, but for that also which he had it in his heart to do.

WHILE GRATIFIED

with the success of the past year, we do not feel that the permanent success or continued life of our Magazine is yet assured. The slight advance in price which we have been compelled to make may not meet the approval of all, and yet we can not think that any friends of the work will make this an objection. Some who have had the Magazine to examine during the past year, may not be as well pleased with it as they hoped to be, and for this reason wish to discontinue it. For reasons like these it behooves those who are interested in the work and desire its continuance, to put forth an effort in its behalf. Our subscription list this year ought to reach at least three thousand. Every day the church is enlarging her borders; and this, if reached, would be a small circulation in a church of twenty or twenty-five thousand members.

We make no promise for the future, save what we have made in the past. If our work falls below your expectation, it will be because we fail after having done our best to succeed. No one can honestly pledge you more than to do their best.

ONE PROMINENT FEATURE OF THE NEXT VOLUME

will be extracts from a very rare and voluminous work, "Kingsborough's Mexican Antiquities." These articles will be contributed by Elder S. F. Walker, who during a recent visit east had access to this work and copied largely therefrom. Its author, son of the English Earl of Kingston, died in 1830, (memorable date) after having spent his life and a large fortune upon this work, which shows, beyond the possibility of a reasonable doubt, that Ancient America was occupied by Hebrews. We are thankful to be able to present to the church a knowledge of the existence of this work and extracts therefrom, for by this and other kindred means we learn as plainly as facts can demonstrate, that long before the coming forth of the Book of Mormon God was providing means to establish the proof of its origin and authority, thus leaving those who reject it and his latter day work without excuse in the day of judgment.

TO OUR OLD SUBSCRIBERS

we say, that it will be a great saving of time and trouble to us to receive the renewal of your subscriptions before the 15th of December, as it will obviate the dropping of your names from the mailing list, and the replacing of them should you afterwards send us your names. All parties renewing their subscription before that date can send the money at our risk and expense, if sent by bank draft, express check or, best of all, post office money order. Send the amount of subscription, less the cost of the draft, check, or order and you will be credited with a full

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TO THE TRAVELLING MINISTRY.

desiring the Magazine, we shall be pleased to send it without cost, to themselves or families upon application by postal card, asking only that they interest themselves in obtaining subscribers and otherwise as heretofore helping to sustain the work. To such we will also allow the commission offered above.

There is a way by means of which

OUR FRIENDS CAN AID US GREATLY

in extending our circulation, and possibly be the means of bringing the work to the knowledge of some one who otherwise would never know of its existence. The Christmas-Tide is coming and you are in the habit of exchanging tokens of love and good will with your friends at this season. Send them this year a series of the Magazine; and what its monthly visits may accomplish, eternity will reveal. If you have no friend to whom you especially wish to send it then subscribe for an extra copy, and either name for yourself, or ask your missionary in charge to give you the name of some worthy family, too poor to subscribe, but to whom the Magazine would be a blessing.

During the past year we have learned that the Magazine has been read by many outside of the church. In many instances removing prejudice and opening the way for the preaching of the gospel. To God be the glory, and may the means of usefulness in the church be multiplied until the kingdoms of this world "become the kingdoms of our Lord and his Christ."

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MRS. M. WALKER.

COMPENDIUM

—OF—

FAITH AND DOCTRINE.

A COMPENDIUM of the faith and doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints, has now been completed and placed in the binder's hands. It must be borne in mind that this work is issued by the Board of Publication, after having passed through the hands of a committee appointed by the Board, to examine and report upon the merits of the same; said committee consisting of Pres. Joseph Smith and W. W. Blair. As we have before notified our friends, this work is intended to meet a long felt want in the church not only in Sabbath School work, but also for the use of all desiring to become acquainted with the cardinal principles of our faith and the doctrines held to by the church. Some features of the work commend it most highly to the ministry.

It contains 196 pages of text references to the three standard books of the church.

There are also 24 pages of HISTORICAL APPENDIX. This contains the evidences from Church historians, the early fathers, and Commentators upon the mode of baptism, the ordinance of the laying on of hands, the fact of the gifts of the Holy Spirit being had for centuries, the keeping of Sunday for the Sabbath, the Apostacy from the truth, and the Restoration of the Gospel.

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Then 8 pages are devoted to various things, such as the times when different translations of the Bible were made, the names of missing books of the Bible, definitions of various terms, and the dates of some of the leading events in the latter day work.

In all 248 pages besides the preface and index. Width and length the same as the Book of Covenants, but about three fourths the thickness.

Especial attention has been bestowed upon the classification and arrangement of the various subjects, and to these a splendidly arranged Index, gives ready reference. The length of this Index prevents our publishing it, which would be the best way of presenting the work to the consideration of our readers, but the crowded conditions of our columns forbid.

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R. R.

as well as what they stand for, as it will be a great saving of time and expense to the office. Our foreign subscribers will bear in mind that we pay the full price of mailing this year, consequently there will be no advance in price to them. We will be very thankful to brethren Smith, Wight, and Butterfield to act as our agents in Australia, and notify the office where they wish their copies sent.

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THE SAINTS' HERALD.

Flora L. Scott

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 35.—Whole No. 815

Lamoni, Iowa, December 29, 1888

No. 52.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR
W. W. BLAIR - - - - - ASSOCIATE EDITOR

Lamoni, Iowa, Dec. 29, 1888.

BELOW we give an extract from a lengthy editorial in the *Gate City*, of Keokuk, Iowa, under date of the 4th instant. It is valuable as showing the malignant, mobocratic spirit that actuated the enemies of Joseph Smith and the Saints, and that priests and people—especially the priests—were as intolerant and unjust, as vengeful, un-Christian and un-American as were those who burned and hanged the Quakers and drove the Baptists into Rhode Island.

The editor (Mr. Clark we suppose) says, "our father was a minister of the church militant; a conspicuous and relentless opponent of the Mormons." This confession is good, for it reveals the leading instigators of the persecutions of the Saints in those times, and also furnishes a valuable clue to guide us to where and of whom the editor received both his inspiration and information on the question in hand. His statement is probably true that his father proposed, in public, "at a camp-meeting," to obtain "a rope and a gallows for a Mormon elder" who sought to correct "a characteristic allusion to the Mormons" made by this "conspicuous and relentless opponent of the Mormons," this "minister of the church militant," for a great amount of that kind of work was both proposed and accomplished. But why not call this "conspicuous and relentless opponent of the Mormons" "a minister of the church" *malignant and rampant*? This title would best accord with the facts confessed in the article.

But the blind fanaticism, the murderous bigotry, and the witless, unreasoning prejudice actuating the enemies of the Saints in those times, is exhibited in all its hideous devilishness when they maliciously sought to fasten the crime of murder upon the poor, persecuted, fleeing Mormons, because they found the dangling body of a self-murderer, one of their own number, "hanging by the neck quite stiff and dead

in a barn!" The witch burners of the dark ages were very gentlemen in comparison.

But, mind you, Joseph "was ignorant; called a musk-rat, a mush-rat, and showed the usual characteristics of an illiterate country youngster!" How very awful! What a crushing indictment against Joseph and the Saints! And how very bad for the "mush-rat."

But we must make some allowance for this writer in the *Gate City*, for at the time of the Mormon "hegira," 1846, two years after Joseph Smith's assassination, he was an integral part of "us little ones in our country home." He then being *a little one*, and his "father being a leader of that sort of opinion" that desired "a rope and gallows" for an American citizen who chose to be an elder among the Latter Day Saints, no one need to expect fairness and justness at his hands.

Here is what he says:

JOSEPH SMITH AT NAUVOO.

The papers report negotiations between the authorities of the Mormon Church and the Government of Canada as the Mormons want to extend their settlements into the British dominions. Reports say they are making similar negotiations in Mexico. In America the Mormons occupy Utah, Idaho, New Mexico, Wyoming and Montana in more or less strength. We have just received the report of the Utah commissioners. Some months ago we had a long and pleasant talk with Mr. Caine, the delegate of Utah in congress, an intelligent and upright gentleman, and as sincerely a Mormon as Protestant or Catholic or Jew sincerely hold their faith. Hundreds of thousands share with him that sincere belief. So you and we have seen a religion grow from its very beginnings. Many of us live in sight of Nauvoo and know the career of Joseph Smith from beginning to end.

One of our earliest recollections is of the Mormon settlement there, and of the building of The Temple, and of the killing of Joseph Smith, and of the flight of the Saints across Iowa to Deseret and Salt Lake. There were few inns—no "hotels"—in Iowa then and the people all kept open house. Our father was a minister of the church militant: a conspicuous and relentless opponent of the Mormons. As illustrating the popular feelings of the times old settlers have told us this incident. Mr. Clark was preaching on a Sunday at a camp-meeting a few miles from Nauvoo on the Iowa side. A large congregation was present. In the course of the sermon he made a characteristic allusion to the Mormons. A well appearing gentleman arose in the audience and contradicted his statement. "What's that?" said the preacher, bristling for the fray. "I am an elder in the church of the Latter Day Saints," was the answer, "and

I deny the accuracy of your statement!" "You are a Mormon elder are you?" "Yes, sir." "Then all I want is a rope and a gallows for you." The elder dropped to his seat discomfited. Our father being a leader of that sort of opinion we recall the terror of us little ones in our country home remote from neighbors one night in our father's absence when a stranger who craved to stay all night and was admitted proved to be a high functionary of the Mormon church. And when mother went to hang up the stranger's overcoat and found it weighted with a pistol in each pocket there were two or three little folks in that house that had no doubt but here was another slaughtering Herod, who would not spare the children, even above the age of two years. That was in the midst of "the hegira." A mile away from us was a grove where a colony of Mormons camped for several months. To our thought it was uncanny as Meg Merrilies and the Gypsies. They were well-behaved and orderly and nothing was missing in the neighborhood during their stay except some grain and pairs of harness. This small pilfering was attributed to them, though the real thieves may have been in the neighborhood before they came, and were there after all the Mormons had "moved on." When one morning the country neighborhood was shocked out of its quiet by the news that a young man known and loved in the sparse settlement, who had been at every fireside and taught the winter school in the log house to which all of us who were old enough had gone, had been found hanging by the neck quite stiff and dead in a barn the evidence seemed clear that he had taken his own life. But there were some who never ceased to think that he had been killed by the Mormons; it being conjectured that as some harness was missing from the barn he had caught the thieves in the act and they silenced him. Among all the Gentiles the safe maxims of the law were reversed, and a Mormon was thought guilty of every crime until he was so clearly proven innocent that the most stubborn prejudice with reluctant and shaking head had to give up the case.

We can go on the street and in a few minutes find a dozen persons who knew Joseph Smith well. One of these showed us the last lines Smith wrote, being sent him as an attorney to notify him that he was being taken to Carthage where he was killed. Or rather it was the last Smith ostensibly wrote, for it was really written by an Englishman whom he made his secretary, Smith himself being quite uncertain as to his spelling and writing and reluctant to show his illiteracy now that he was a lieutenant general, a candidate for president and the Prophet of the Latter Day Dispensation. Mr. Josiah Quincy wrote some years ago that when he saw Smith at Nauvoo he was the most kindly looking man he ever saw. Emerson said we all have a right to our

own eye winkers, so there can be no quarrel with Mr. Quincy for his use of his own eyes. But those here who knew the prophet well do not recall anything kingy in his appearance. He was a large healthy looking man with rather commonplace features. He was ignorant, called a muskrat a "mush-rat," and showed the usual characteristics of an illiterate country youngster. A great church with hundreds of thousands of adherents now think of Joseph Smith as an inspired and saintly personage. He holds a kindred place in their thoughts to Mahomet to Moslems and Christ to Christians. Yet to those here who were familiar with all his course at Nauvoo from beginning to end there was nothing mysterious in what he was or what he did. To them he appeared as little sacred or inspired—as little likely to make one feel reverence towards him as anybody they could think of.

It is said by those familiar with the Mormons in Utah and adjacent territories that apart from polygamy they are an industrious, honest, religious, sincere people with many virtues. In the Nauvoo period many of them deserved to be equally well spoken of. Yet then Mormonism was not a religion but an adventure. It stood so near its beginnings that it was yet a base and bold knavery, uncovered and ungraced by the comeliness with which the honest belief of men and women will, in time, adorn any creed.

BROWN—McINTOSH—ROBINSON.

WE herewith give an extract from a letter written from Newton, Kansas, November 18th, 1888, by one George F. Robinson, addressed to Bro. J. A. McIntosh, Alliston, Ontario. It is preceded by a letter from Bro. McIntosh and, as will be seen therein, the said Robinson was at one time a member of the Reorganization at Cameron, Ontario, and afterwards identified himself with W. P. Brown and the Whitmerites. While connected with that faction he went to Newton, Kansas, and prepared Brown's pamphlet No. 3, but afterwards fell out with Brown. His estimate of Brown and his work is tersely but significantly expressed: "Great noise but little wool." From this we learn that Mr. Robinson had rid himself of the ravelings of Brown's fleece which for a long time hung over his eyes. Some Whitmerite history is thus brought to light; for it appears that pamphlet No. 3 which was issued as the work of W. P. Brown is not altogether his production, but that while it has been issued as coming from his pen, in reality it was partly the work of George F. Robinson. What a tangled "noise" they weave who have but "little wool."

I enclose a letter from a man who once or twice belonged to the Reorganized Church; also to the Strangites and Brighamites at times. He left the Reorganized Church here at Cameron and went into rank with the Whitmerite faction under W. P. Brown. He left here at Brown's instance and went to Chicago and got broke financially. Finally Brown, of Newton, Kansas, sent Robinson the amount of his fare to come to Newton and write pamphlet No. 3, as you will see by the letter. But Robinson has split with Brown some six months ago. I suppose Mr.

Robinson was to be paid for his traducings and defamations of Joseph and the Doctrine and Covenants. I would advise you to insert a warning in the *Herald* notifying the Saints of this G. F. Robinson. He is an unreliable man. I am responsible for this and will give proof when needed.

J. A. McINTOSH.

"When W. P. Brown got out his third pamphlet he sent for me to come here to write it out ready for the press. I came and did the work, but since then I have separated from Brown. . . . If you have a few *Heralds* I should be glad of them. Have not seen one since I parted from Brown, which is now nearly six months. There is no Saints here—only Brown and wife and two old women who are his followers—and there is also three of his followers at Wichita, about twenty miles from here—Great noise but little wool.

G. F. ROBINSON.

CUPID, ever alert for conquest among the fair and the beautiful, has long been playing his artful pranks around the Herald Office. And now at last he cast his silken cords about another one of our esteemed employes, and, leading her away to the altar of Hymen triumphed only when he saw her safe and secure "in the bonds of matrimony." Sr. Margaret Annie Scott, daughter of Bro. John Scott, our "foreman," has been connected with the composing department of the Herald Office for over seven years past, and by her uniform attention to business, and her winning deportment, she has worthily won the esteem of all her associates. The office will greatly miss her cheerful presence and her skillful aid; but all join in extending to her unnumbered good wishes in all her future life, and trust that it may prove as beautiful and bright as was the evening on which she was married.

EDITORIAL ITEMS.

In this issue we publish a communication written by Bro. Isaac F. Scott, Sen., of Pardeeville, Wisconsin, in respect to the career of J. J. Strang among the Saints at Burlington, Wisconsin. His statements are similar to those made to us years ago by some of the old members of the church in that vicinity. Bro. Scott claims to speak knowingly, and his words therefore carry weight with them, and will go far in furnishing facts as to the methods and motives of Mr. Strang and his fellows.

We would like to obtain "The history of Caldwell county," Missouri, published in 1886. If any of the brethren possess one will they please oblige us by informing us upon what terms, if any, we could obtain it? We would be glad to also procure similar histories of Jackson, Clay, Ray and Carroll counties.

Sr. Mary Piddington, of Crescent City, (Iowa), branch, writes and says: "I wish to bear testimony to this church, for I have known for years that it is the work of God; and I hope to be enabled to again meet with my husband in the beyond. He left with us good testimony."

Bro. E. Day Bennett, of Dakota, made a short stay at Lamoni enroute to Saginaw

City and vicinity, Michigan, whither he goes to preach the gospel of the Kingdom, restored by the angel seen of John on Patmos.

Sr. Emma W. Simpson, of Holden, Mo., wrote Bro. D. Dancer, December 14th, and said, "I will not attempt to express my keen appreciation of both *Herald* and *Autumn Leaves*. Suffice it to say that I can not get along without them, and shall not try to so long as I have the use of my hands to work."

To-day (December 20th) the weather is bright and beautiful. The fall weather was unsurpassed, and the winter thus far has been autumn-like and faultless. Health abounds, and the doctors have but little to do except extracting teeth and escorting land explorers around. Farmers are happy, business men are cheerful, social circles are placid and pleasant, the political pot don't even simmer, and the dying year will cast its last lingering look on Lamoni peaceful, prosperous and promising.

Bro. L. H. Ezzell, writing from Kempner, Texas, December 8th, reports that he is soon to hold a discussion with a Campbellite minister named Gibson, and hopes he may be able thereby to get the restored gospel before the people of that region.

Bro. D. S. Crawley was at Arcadia, Kansas, December 14th; some there were interested in the word preached, and he hoped to soon baptize some.

In his letter of December 13th, Bro. P. B. Seaton, of Paris, Tennessee, says, "The work is onward here."

In a letter from Holden, Missouri, dated December 10th, Bro. C. St. Clair reports further encouraging news. He had baptized three more and others had given in their names for baptism. The people were interested in the faith and in consequence Bro. I. N. White and he expected to begin a series of meetings there on the 29th inst. He wrote the 15th that he was having excellent times, had baptized one more, expected to baptize others soon, and that the saints were in fine spirits and doing well.

QUESTIONS AND ANSWERS.

Ques.—Is it right for Saints to join with other people and build a union church house and it not be deeded to any church?

Ans.—Yes, if that is found to be a sure and wise way to secure a house for the use of the Saints.

Q.—What is the proper way of deeding property to the church?

A.—It should be deeded to Bishop George A. Blakeslee and his legal successors in office as Trustees-in-trust for the Reorganized Church of Jesus Christ of Latter Day Saints.

EXTRACTS FROM LETTERS.

In a letter dated December 16th, from Columbus, Kansas, Sr. A. J. Randall wrote as follows:

"I have not been a member very long, but I feel it my duty to write a few lines. I can say that I feel glad and rejoice that I joined this church. There are a number of Saints here. We have testimonial meetings every first and third Sunday, and preaching on the fourth one. I ask the prayers of the Saints."

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Mother's Home Column.

EDITED BY SISTER "FRANCES."

"I fain would thank thee that my mortal life
Has reached the hour (albeit through care and pain)
When Good and Evil, as for final strife,
Close dim and vast on Armageddon's plain."

HIS WORK.

THERE is to come a time in which the Lord will do a work that will be "cut short in righteousness;" and when the *Herald* of Dec. 22d came to hand and we glanced over the figures of the Missionary Fund and saw the footing up of over \$42, our heart rejoiced within us, and we felt confirmed in the sure testimony of the word of God relative to the hastening of his work. From the first there have been those who have earnestly desired that inasmuch as this fund was not tithing, but free will offering—aye in many cases a "covenant made by sacrifice"—that it might be set apart and held sacred for the use of certain missions. To such we wish to say that we believe that at our next conference this request will be granted, and it may be the mission will not be an extension of any now under the jurisdiction of conference. If indeed the time has come for this mission to be established, well may the hearts of those who are privileged to contribute to its support overflow with gratitude to God. Through the kindness of Bishop Blakeslee we are permitted to make extracts from a letter received from his agent in Tahiti, which will show that the Lord is moving upon the hearts of those in distant lands to help in the mighty work lying before the ministry of this reorganized church—the preaching of this gospel in all the world for a witness. The Lord is not without abundant means for the propagation of his word, and he will not always wait for unwilling hearts and slothful hands, for he has promised to cut it short.

"On the 16th of June, 1888, we assembled in Apataki to dedicate our house of prayer. His Royal Highness, king O. Pomare V., was there with us; and also the king's nephew, O. Hinaj was one of the assembly. The king expressed his great pleasure at having been invited by Tehopea to the dedication, and signified his desire to attend the dedication of our houses of prayer now being built upon other islands. When King O. Pomare V. returned from Apataki he commenced to build a house of prayer for our religion on his nephew's land. He has a great desire for our religion, and is a believer in the Latter Day Work. He inquired after T. W. Smith."

FUN AT HOME.

There is nothing like it to be found—no, not if you search the world through. I want every possible amusement to keep the boys at home evenings. Never mind if they do scatter books and pictures, coats, hats and boots! Never mind if they do make a noise around, with their whistling and hurraing! We would stand aghast if we could have a vision of the young men gone to utter destruction for the very reason that, having cold, disagreeable, dull, stiff firesides at home, they sought amusement elsewhere. Don't let them wander beyond the reach

of mother's influence, yet awhile. The time will come before you think, when you would give the world to have your house tumbled by the dear hands of those very boys; when your heart shall long for their noisy steps in the hall, and their ruddy cheeks laid up to yours; when you would rather have their jolly whistle than the music of all the operas; when you would gladly dirty carpets—ay, live without carpets at all but to have their bright, strong forms beside you once more. Then play with and pet them. Praise Johnny's drawing, Betty's music, and baby's first attempt at writing his name. Encourage Tom to chop off his stick of wood, and Dick to persevere in making his hen-coop. If one shows a talent for figures, tell him he is a famous mathematician; and if another loves geography, tell him he will be sure to make a great traveler, or a foreign minister. Become interested in their pets, be they rabbits, pigeons or dogs. Let them help you in home decorations; send them to gather mosses, grasses and bright autumn leaves, to decorate their room when the snow is all over the earth, and you will keep yourself young and fresh by entering into their joys, and keep those joys innocent by your knowledge of them.—*Sel.*

LOVE.

MANY long years ago, in the town of Bethlehem, of Judea, in the month of December when nature wears her snowy robe and earth appears gloomy and almost forsaken, there was seen a most beautiful star in the east, of such brilliancy and size that its brightness illuminated the firmament and greatly attracted the attention of the wise men, who knowing it to be the star of the Messiah followed it until it stood over where the sweet infant lay; and they were filled with exceeding great joy. Oh, how beautiful to fallen humanity was the light of that heavenly star which then dawned upon the world, scattering the clouds of darkness and dispersing the doubt and fear that filled the breasts of many of earth's children! Yes, to those that believed it was indeed a most glorious light, a light of love, for God so loved the world that he gave his only Son to be a propitiation for our sins; and not for ours alone, but the sins of the whole world.

"God is love." What can be more beautiful, more sublime than these words? Can we measure the length and breadth, or fathom the depth of this love? or can we by searching find out its sacred bonds? Mankind in their pressed condition feel bewildered; their power of vision is too contracted to comprehend the magnitude thereof. Listen to the words of the Savior, whose wisdom and knowledge surpassed everything of an earthly nature: "Be ye perfect, even as your Father which is in heaven is perfect." This is certainly a great command, but would an Allwise Being give his children commands impossible to perform? We think not; but if, dear readers, you or I ever arrive to that perfection, it must be through love. God is love, and his creatures must love him with their whole heart, might, mind and strength—all the powers we possess—and their neighbors as themselves. Selfishness entirely removed and love predominant, happiness would then seem almost complete. No more would the cry of the orphan go unheeded; the lonely widow be left destitute, or the sick and afflicted call for help and hear no response. Every one would be willing to assist others; the

strong help to bear the infirmities of the weak lift up the fallen, comfort the tried, feed the hungry, clothe the naked, rejoice with those who do rejoice and weep with those who weep—no more hatred, evil speaking, envy nor malice; each heart filled with joy, and the light of heaven beaming upon the soul in rich effusion, raising up to a higher and nobler standard. Then the earth would seem to shout her praises, and all nature rejoice. Angels would raise their voices in songs of gladness, while the Savior would watch with loving eyes; with the Father pleading in tender compassion, saying: "My people, remember my commandments, not only to say but to do them, for this commandment I gave, that ye love one another even as I have loved you. Now stretch forth thy hands to the heavens that greater power may be received and all things which have been promised since the beginning." Love should actuate all deeds, both in keeping the commandments of God and in acts towards each other; extending even to our enemies that, from our inmost soul we could cry, "Father forgive them." This we believe to be the spirit of the gospel, the spirit of our Maker. And if once we obtain a fulness, it must be by a continual effort, day by day, that through love we may conquer all our evil passions and thoughts; with loving desires seeking the good of mankind, striving to bring to pass much righteousness; one in heart, mind and purpose, having on the mantle of charity, the pure love of God.

C. ACKERLY.

Dear Sister Frances:—For years I had been attending the Church of England. I would go from Sunday to Sunday, and I am not ashamed to say it, it never seemed to make any impression on me; but the first time I heard Bro. Burton, I can not describe my feelings. I felt that he came from God with the true gospel of Christ. After I heard him the first time Sr. Wright asked me what I thought of that preaching? I said it was grand, and I knew he would do good if he preached here once or twice more; and I thank my Heavenly Father that he sent him again, and that he was the means of doing much good. And now I can see from the knowledge I have received through pondering over God's holy word that it was not the true church I was in before; and that was the reason I did not receive any benefit from their teaching. At times I can hardly realize God's goodness unto me, that it is now in these my latter days that his true gospel was to be made known to me, and I to embrace it and I hope to ever hold fast to it.

I have received many blessings from His hands since I have become a member of the Church of Christ. I can not understand why there are so many that will hear the true gospel and then not believe it, but reject it. Alas, poor short sighted creatures!

I can say I know that my Redeemer liveth; and I can testify of the Spirit of God resting upon me for some days; for I had been most undeservingly persecuted; but when I went to my God in prayer, I felt I must and would forgive.

We have had good examples and teachings shown us of late by Bro. and Sr. Burton. They left us for their earthly home, and we miss them much; but may our loss be other's gain; for though lost to sight, they are to memory held most dear by all the Saints everywhere; for they

are indeed God-fearing people, and Sr. Burton (God bless her) is a grand helpmeet in the work—her whole mind is as it were embodied in it. We all were indeed sorry, very sorry to part with them all, for they were the means of bring us from outer darkness into marvelous light. Bro. Wright's oldest son, Sydney, was ordained a priest while they were here, and he has gone with them for a season; and may God give his angels charge concerneng him, that he may be strengthened by the influence of the Spirit of God, that he may not weary in well doing nor faint by the way, and that he may heed all the instructions that may be given from time to time of the true word of God, and be the means of bringing many souls from darknes into the light of the kingdom of God.

We also have had with us for a short season two very promising young men, brethren Wight and Butterworth. We heard some able discourses from Bro. Wight. I think he will do much good. I pray God he may, and that he will be their safe-guard, to strengthen them in their faith from all the reproaches and scorns of the outside world.

Amen.

SISTER COLVIN.

TEXAS, Michigan, Nov. 21st.

Dear Sisters:—Just received the *Herald*, and as usual turned to the Home Column; read "Foredoomed;" then re-read it. (I often think we ought to read anything twice). Well, shall I tell you plainly what I thought? It can do no harm as I can see, and it may do good. I thought how true that is, and I felt as though I, a very weak little one—so weak and erring that I fear sometimes lest I perish by the way—would try and write to you.

My dear sisters, many of you I have never seen, and perhaps may never see until Jesus comes; yet I love you, and am interested in your welfare. How many of us have given up all for Jesus! have presented our bodies a living sacrifice unto God! Is it not our reasonable service, just as much as it was of the Church of Christ eighteen hundred years ago? Read the twelfth chapter of Romans. Aae not the the last two verses of that chapter sublime?

I am one of the scattered ones. There were two others baptized at the same time I was, and we three are the only ones in the town in which we live.

Your sister in Christ,

MINERVA J. HISCOCK.

BRECKINRIDGE, Texas, Nov. 29th.

Dear Sister Frances:—I wish to thank you and the many sisters for the strength and encouragement I receive in reading the letters in the *Herald*. I thank God that I have been permitted, through the kindness of my father, to read the *Herald* the past two years; and it has done me more good than words can express. I have never read any of the church books. My husband has never heard an elder preach, so he does not see the necessity of buying the church papers and books. Only those who live away from the Saints can know how anxious I was to go to Cook's Point to attend conference. I felt that it would do me so much good to meet with the Saints once more. They seemed so near; but I could not go. I have been waiting patiently for an elder to come this way and preach, but have failed to see any ons so far. We are not able to pay

an elder's way here; but will give any brother a home with us if they will come. The most of the people here belong to the Christian Church. They think they have fine preachers, so I want some of the brethren to come and show them that there are some still better than theirs. People here seem to think all Latter Day Saints are Brighamites.

Your sister in the one faith,

ADDIE WOOD.

KANSAS CITY, Kan., Dec. 6th.

Sister Frances:—Brother Parish asked in his letter to the Hopes, if they knew of any one who put up wine for future use. I would like to give the testimony of two sisters who did. One said she was in darkness while making it. Several times she brought a half cupful to taste, and my children always wanted to taste of it. I have seven in number, one a boy of eight years, and he refused to touch it, and I resolved then that should never have a chance of refusing it again at my hands. The other sister says it is a bad example, for saints to make wine. She had an old friend, between fifty and sixty years of age come to see her, who did not belong to the church; he was so pleased with the home-made wine that he drank three or four glasses, and said he would not be without it in his house again. She felt condemned. Suppose he should become a lover of wine, and turn to be a drunkard! What excuse could she give at the bar of God for giving him the social glass? Where Samson slew thousands, wine and strong drink slay tens of thousands.

From your sister in Christ,

ANNIE HARVEY.

HENDERSON, Ill., Nov. 10th.

Dear Sister Frances:—This is a gloomy afternoon; it has been raining for two days, until everything is wet and cheerless. November has come. The leaves have fallen, which reminds us the summer is ended and harvest is past; and what of our souls? Can we truly say our souls are saved? or have we put ourselves in a condition to be saved? Methinks it is not only entering the waters of baptism and having hands laid on for the gift of the Holy Ghost, that will save us. Oh, no! we are then enlisted with the fight before us; and how hard the battle has been, how much we have suffered, and how many times have been overcome by the enemy, we can only tell when the last trump shall sound and we are called to be judged by the deeds done in the body. But I do humbly pray that all who are earnestly seeking Christ and his righteousness may be saved in his kingdom. I think the Prayer League is doing much good, and I want to add my name also; for I would not be a drone in the Lord's vineyard, but a willing worker, doing all in my power to roll on his glorious work. Pray for me, sisters, that I may receive an assurance that I am accepted of God and that I may be an instrument in his hand to do much good. I attended the Des Moines conference in September, and met with many good Saints who were strangers to me then, but who will now hold a warm spot in my heart, and who I trust will sometime think of me. Brn. Roth and Bozarth favored us with some excellent sermons, which were indeed a feast of good things to us; for it is not often we have the privilege of hearing the elders. They are good men; may the Lord bless them in

their work. Ever praying for the welfare of Zion, I am, as ever, your sister in Christ,

NELLIE J. WILLIAMS.

SPECIAL REQUEST FOR PRAYER.

Bro. Henry Kinney of Marinette, Wisconsin, and Sr. Johnson desire the prayers of the League.

HOME COLUMN MISSIONARY FUND.

Bro. Chas. W. Bennett, Southern Nebraska District	\$ 07
Sr. Marietta Evans, Southern Nebraska District	31
Sr. H. Uncafer, Apollo, Pa.....	2 00
Sr. M. E. Eye, Corvana, Cal.....	53
Sr. Cornelia A. Warren, Westminster, Cal ..	2 00
Sr. A. I. Roberts, Rockville, Mo.....	2 00
Sr. Christana Hansen, Council Bluffs, Ia...	50
Sr. Lucy Barrows, Salt Lake City, Utah...	1 00
Sr. Emma Holenbeck, Elmwook, Neb.....	1 00
Sr. E. D. Flemming, Stockton, Cal.....	25
Sr. S. M. Nightengale, Stocton, Cal.....	75
Sr. A. F. Flemming, Stockton, Cal.....	50
Sr. J. V. Neal, Selnor, Tex.....	40
Sr. M. Bradfield, Underwood, Iowa.....	1 00
Sr. May Bradfield, Underwood, Iowa.....	10
Sr. M. C. Bliss, Springfield, Mass.....	1 25
Sr. Emma W. Simpson, Holden, Mo.....	25
Sr. Ann Fosdick, Ableman, Wis.....	1 75
Sr. Laura J. Cook, Frederick City, Md....	25
Sr. Margaret Hunt, Deloit, Ia.....	1 00
Sr. Margaret C. Taylor, Hannibal, Mo....	6 00
Sr. Catharine Taylor, Hannibal, Mo.....	6 00

Send all moneys to D. Dancer, Lamoni, Iowa.
LAMONI, Iowa, Dec. 20th.

Correspondence.

SALT LAKE CITY, Utah, Dec. 15th.

Bro. Blair:—I have just returned from Layton, where I held four meetings in a new brick School house built by the citizens of Layton and the Episcopal Church with the agreement that any denomination which preached Christ should occupy. Infidels were not to enter in to preach Infidelity. On last Wednesday night I spoke on the apostasy of the primitive church and referred to history at the close, to show what had been done by the church under the apostasy. I though I was very mild in drawing the lines, but I discovered at the close of the service that I had thrust the sword too deep, for a Mr. Henry Ellis, who poses as the Electric Headlight of the Episcopal Church in Layton, donned his "war paint" and came for me direct, and, like one having authority, demanded in thunder tones, "Why did you not plant the tree in your own ground?" I sought to him for light, and he gave me distinctly to understand that I was sent by the Re-organized Church to show up the evils in Utah, and that I had no business to say anything about any other church; that I should have charged the "beastly" power to the Utah church. I undertook to reason with him by telling him I could not do that; I could not charge people with things they were not guilty of. But he seemed to wax warm, and from that to hot, until he got astride his war horse, when it was impossible to even get a chance to reason with him. As a matter of course it created considerable comment, such as, "It depends on whose ox is gored," etc. We expected this storm, like all others, would develop something by the morning—either a tempest or sunshine. I was really expecting the "gate" would no longer "stand ajar." But we were "away off" out of the way. Imagine our surprise and delight the next morning, when we were told that Mr. Ellis had receiv-

ed a revelation or vision in the night and was looking for me. I made some inquiries of different parties to know what figure, if any, I cut in the matter, but could get nothing definite. One man told me that as near as he could learn, the revelation stated that Anthony, Weaver and Sandall, were not men of God. When tidings come from heaven we are anxious to know their import, and of course we were deeply interested in the matter. But we were not long kept in suspense. I called at the house of Mr. T. W. Sandall, and Mr. Ellis and father Sandall came. Mr. Ellis said he wanted to go to Bro. Weaver's and deliver the message to me in presence of two witnesses, and so he had selected Brn. Sandall and Weaver. On arriving at Bro. Weaver's, Mr. Ellis began by telling us he once had a revelation about a woman that was sick, and, the trouble was, that she kept open shop on Sunday, and the revelation was, that if she would shut up shop she would be made well. She gave heed to it and got well; but the temptation being great, she again opened shop and began selling on Sunday, and she died. Also, his wife was once very sick, and he and a certain lady prayed for her and she was healed. And, as he was deeply wrought upon last night, he said he went to God in agonizing prayer and agonized greatly, when, he said, the power of the Lord came upon him and almost choked him to death, and that he really did not know whether he would get out with a limb fast to his body or not. But suddenly the room was filled with a great light and the Lord stood in the middle of the room. He said he asked the Lord to show him what was right, and that if he was wrong to direct him. He said, "The Lord pointed to me and said, The gospel is true. First purge thy floor, then remove the beam from thine own eye. I am the Lord." "To me," said Ellis, "it said, Be steadfast, unmovable, abound in the work of the Lord, for thy labor is not in vain for me."

When I asked permission to copy the revelation, he readily granted it; but he made a good many verbal additions to it. He said, "When the Lord commanded me to remove the beam from my own eye, at the word 'eye' a large church appeared on my eye lid with a large cupola running up from the center, and the whole building was lit up. I asked him if he understood that to be the Church of Christ. He said, 'Yes.' I then asked him to give me his understanding of the revelation, as the brethren with myself had began to talk pretty freely on the merits of the matter, and besides, two other friends had come in. He said, 'I was to purge this floor, the church here, and get the beam out of my eye, then I would be all right.' The strangeness of the whole matter, is that a member of the Episcopal Church should become a prophet and give revelations to set us right! We, believing in immediate revelation, when in the Lord's wisdom it is essential, and he being opposed to the principle, I confess I am sceptical, not as to his having it, but as to its coming from the Lord, for the reason that Mr. Ellis told me the night before what I was sent to do. Of course the part direct to him was not revealed in the school-house.

Now this shows one of the many kind of "Spirits gone abroad in the world." They are numerous in this region.

I am to return to Layton next Wednesday to continue the meetings there. Our meetings were

fairly well attended. The more experience we have here the more we see the importance of the declaration, "It is written;" and of the commandment to Joseph and O. Cowdery to "Rely on the things which are written," and also that whatever may be presented for testimony must be according to what is "written."

In my experience I have heard many and diverse testimonies, and if I had listened to them all and believed them, I would be like many of these people that have been sealed up to everlasting life but really do not fairly understand what "be the first principles of the oracles of God." A good old man two days ago, advised me to humble myself and pray the Lord for a testimony, for then I would know. He claims to have a testimony that polygamy is true, and that the church here is the true one. He also claims to know that Joseph the Seer will be resurrected and lead this people out of bondage. Another man talking with me claimed to know that polygamy is true. What was "written" had no weight with him. He too had prayed to know if it was true, and he said an angel came down from heaven—he saw him coming down—and he stood in his garden and opened his robe and showed him his garments and the marks on them, and told him it was true. And if I was to say that thousands "know what Joseph said," I would not miss the truth. And if you question their varying statments, they become indignant.

In a letter received from a sister in Southern Utah, she tells of some going to Old Mexico, and that the current saying among them now is, "Joseph prophesied that many of the church would go to Old Mexico."

In dealing with both the former and latter day apostasy, we are not safe when we leave that which is "written" for any man's testimony. In a letter written by Bro. Ethan Barrows, from Sall Lake City, and published in *Herald*, December 15th, the writer says: "I felt somewhat relieved in my feelings when I read extracts in late *Heralds* from the history of Joseph Smith, for they contained some points that I find are not easily received by some of the elders of the Reorganization." If there are some of the elders that do not believe and accept the teachings of Joseph Smith, the Seer, as believed and held forth by the Reorganization, I fail to know who they are. As for myself, and my co-workers in this field, and all who have labored in it from 1879 when I was first assigned to this mission, they are solid on the rulings of the Reorganized Church, and are capable and safe men, and have learned by experience that they must know for themselves what is "written." As for me, I confess I am not prepared to accept every man's testimony unless it is according to the accredited doctrine and rulings of the church.

In a late *Herald* we discover the president of the church takes the position that there is no safety where it is not "written." We have been commanded to "try the spirits," and to my mind this is the best field in all the world to try them. I wish to say in conclusion that everything that has been "tarred" with the polygamists "stick" should be carefully examined and tried as to whether it is of men's mere memory, or written history. I have had men feel heart because I have corrected their memory by written history, showing them that their memory would not do to trust. It has not been

very many years since the late war, and men who passed through that have many things stamped upon their memory; but when they read of the incidents in history, things forgotten come vividly before the mind again. Should we undertake to relate incidents, we would discover many missing links; and so it is with men who undertake to regulate the ministry to-day, from memory or fragments of history. We all are liable to err, and do err. Therefore let us be careful. May the Lord be good to all and direct us in love.

Yours in bonds,

R. J. ANTHONY.

UNION, Nebraska, Dec. 13th.

Bro. W. W. Blair:—At this writing I am holding a series of meetings in the Moroni branch. The interest manifested is good, and the attendance fair, I find the feeling among the brethren at this place is much better than when I was here last winter. I find the work is opening up quite lively, and the calls for preaching are numerous. We are doing our best to supply the many demands made, but find the need of much patience in the prosecution of the work.

A short time ago we opened up the work at Bee, Seward county, by holding a series of meetings in the Christian Church at that place. We encountered some opposition from the Adventists but we had good attendance throughout, and were earnestly requested to return there as soon as possible.

We expect to commence meetings at the Everett School-house next Monday evening. We are feeling well in the work, and our prayers and our labors are for the strengthening of the kingdom of our Lord.

Bro. Blair, we can not close this letter without thanking you for the words of kind counsel and cheer that you gave us at our camp-meeting at Wilber. We have striven faithfully to discharge our duty as a good soldier of Christ Jesus, but have frequently asked ourselves the question, Is it possible to continue faithful unto the end? And your words of kindness and encouragement have been a source of help to me.

Yours in the gospel,

CHAS. H. PORTER.

OENAVILLE, Texas, Dec. 12th.

Bro. Blair:—I left Elkhart, Texas, in October and spent two weeks at the Central branch where I am in hopes some good was accomplished. We had a good time at our conference held at Cook's Point. I am now at Elm branch doing what I can for the work. Bro. Roberts has gone east and I trust he will do a good work there. There are many believing in Houston county. I understand W. P. Brown, a Whitmerite, is in Temple, Texas, and I wish to say to the Saints to be not troubled over the matter until you hear both sides. I am willing to meet W. P. Brown at any branch in Texas and discuss fair propositions. If he will not meet us fairly, I will go at any time and answer him and his theories. We feel thankful that the Lord has raised up some faithful workers in this mission. And here they are needed! As the work widens there is great necessity for faithful labor. Brn. E. W. Nunley, J. Currie, S. W. Simmons and J. Tipton, with others coming to the front. May the Lord bless all to do their best.

Yours,

AMOS J. MOORE.

BAY CITY, Michigan, Dec. 15th.

Dear Bro. Blair:—I am still laboring in this place and the prospects are good. Since my last I have baptized three more, and others are near. All are in unity in Bay City and doing all they can for the onward spread of the gospel. I have never since coming into the church experienced a brighter prospect for an ingathering into the fold of Christ. Last night I lectured in a hall on the difference between the practices of Utahism and the Reorganization. All seemed interested in learning the difference. I referred to President Joseph Smith's remarks in the last *Herald* where it states that, when asked if he would endorse polygamy if an angel was to bring it to him, his answer was, "No Sir," and that he preferred to believe what was written, "and that men or angels could not pervert God's perfect law."

People are beginning to wake up to facts, and those that are faithfully declaring God's word are being abundantly blessed.

Yours in faith,

E. DELONG.

BOSTON, Mass., Dec. 14th.

Dear Herald:—Since March, 1887, I have labored in the Massachusetts district under the direction of the president with the consent of the presiding missionaries. The Lord has blessed me, for which I feel very grateful. The saints in all places have been exceedingly kind to me. I am now engaged in a store in this city for a short season, that I may obtain that which is necessary. While feeling somewhat discouraged at times, I have found it very helpful to visit those who, by the various circumstances and conditions attendant upon the christian warfare, have had difficulties that have been almost unbearable. Then it is that a word of encouragement spoken in kindness helps to heal the wounded heart, comforts and cheers them on to renewed efforts toward ultimate victory. These little acts of kindness and words of comfort cost us nothing. Why then withhold them? If there is warmth and sunshine in our own hearts, let others feel its rays. If sadness casts its shadows on our brow, let us seek those whose life is imbittered with sorrows deep and crushing, and, in striving to cheer and comfort them, forget our own. Then will the warmth and light of heaven fill our souls. Dear saints, are there not some in your neighborhood, perchance in the church, who have lost some loved one whose very step sent a thrill to the heart? That home once so joyous and happy is now cheerless. Go thou and comfort them.

For the last three months, with the exception of two Sabbaths, I have been with the church in Boston. The words of encouragement and comfort in a late *Herald*, entitled "Come up higher," has had good effect. Numbers are seeking that oneness so necessary to a higher and holier life. Some of our prayer meetings of late have been especially blessed with gracious revivals of the Holy Spirit's love and power; tears flowing freely under the power of divine love as, in words of tender care, the good Shepherd encourages to diligence and faithfulness, promising protection to his people if faithful when the scourge should visit the land.

The year past has not been one of ingathering of souls in this city nor in the district. It seems to be a waiting time, a time when we begin to look at ourselves to see how we stand. I believe

there is in the church too much pride, too much class, too much of standing aloof from the poor and weak ones. I hope Sister Frances' words in Home Column will be heeded.

We are indeed having some excellent meetings. The Lord in his mercy is remembering Zion.

Yours,

E. N. WEBSTER.

PETERSBURG, Neb., Dec. 11th.

Bro. Blair:—Since writing last I labored four weeks in the Clear Water branch and succeeded in getting up quite an interest. My meetings were well attended and I hope the seed sown will eventually bring forth fruit, as there are many noble-hearted people there. The Lord blessed me exceeding in my endeavors.

I came here November 28th and found sister Emma Randall and her eldest daughter, Ella, also brother and sister Grover, all apparently strong in the faith. Bro. Caffall will remember the latter; they used to live near Blair. There has been no preaching in these parts since Bro. Hyde and I were here about eight years ago, except three sermons by Bro. O. Beebe. I have spoken ten times and the devil is raging. I have had excellent attention and the school-house has been crowded beyond its seating capacity. Sunday night the house was full and twenty-five or thirty standing around outside, and some came in wagons and returned home again. I longed for warm weather so I could speak out of doors that all might hear. Monday night following we again met and found that some one had taken down the stovepipe, taken out the lower sash of the three north windows and pounded something into the keyhole, so we could not get into the house. A hundred or more people gathered around the outside but concluded that it was too cold to speak there and that it was not wise to meddle with the school-house as it might be an act of those who had authority to refuse us the house; but I made the statement the night previous (knowing that the director of the school district was present) that if there was any objections to me using the house any longer I would not insist on using it. But no one said a word in reply, consequently I concluded there was no objections and gave out another appointment, but found my way barred by the condition of the house as above stated.

I had intended to pass on to Stuart, Nebraska, in answer to an urgent call from Bro. and Sr. L. O. Dawson, but under the circumstances concluded to stay here and fight it out, as I was immediately informed that the Adventist church was at my disposal. If the weather permits I will hold forth there to-night. I then have three other school-houses offered me within a radius of five or six miles, and, judging by the demonstrations, I do not think I can do any better than to occupy and fight it out if it takes me a month. A minister of the Methodist Church warned the people not to come out and hear me at the school-house in Bro. Grover's neighborhood. He also said that they ought not to let me preach in the house, but as long as it was a school-house he supposed he could not help himself; but if it was a church I would not speak there. The people are mostly in my favor and God has given me the best of liberty in presenting the word. I find that it always stirs up the opposite powers to present the Book of Mormon, and this time he anticipated me and forced the fight, but it has re-

sulted in good (as it always does where opposition is manifested) in raising up friends to the cause. Bro. Heman will remember this place as he preached here twelve years ago. My mother wrote me when she heard that I was intending to come here that she had always believed that one of us boys would have to open the work here again; why, she did not explain. I hope the hand of the Lord is in it and that good will eventually result.

It has been a trying time to me, but the promise of God in Doctrine and Covenants Section 71: 2, "Verily thus saith the Lord unto you, there is no weapon that is formed against you shall prosper," &c., has been verified to me, and the peaceful influence of the Spirit that pervaded my breast while I presented the evidence in favor of the Book of Mormon will ever remain an evidence to me of the Lord's divine goodness. I understand since that some had come there with the intention of asking me some questions and puzzling me, not for the purpose of obtaining the truth but for controversy. But I—by the direction of the Spirit, I believe,—anticipated them and told them that I would entertain no question unless submitted in writing, and would then entertain no question unless of vital importance in the salvation of the souls of men; that it was my mission to preach the gospel, and that questions leading to controversies I would not entertain. I could see that they were baffled, as they expected to create a disturbance in the meeting and thereby destroy the influence for good. They then intimated that I was afraid to meet the issue. I then challenged them to meet me on the issue in open, honorable, debate; and told them that the challenge stood open at any time they could find a man to meet it. But they acknowledged the weakness of their position by removing the windows, locking the doors, &c.

That blinding device of Satan, the Sabbath question, is keeping many out of the kingdom here. They will not hear to anything else but that and the sleep of the soul. I am almost desirous of a debate here on these questions as I think that I would remove the obstacles with those who are honest in heart.

My heart is in the work and I desire the prayers of the Saints every where.

Yours in bonds,

HYRUM O. SMITH.

THIRTEEN UNLUCKY BLUNDERS.

Under the head of Thirteen Unlucky Blunders, an exchange has the following as the list:

- To yield to immaterial trifles.
- To look for perfection in our own actions.
- To endeavor to mold all positions alike.
- To expect uniformity of opinion in this world.
- To measure the enjoyment of others by your own.
- To expect to be able to understand everything.
- To believe only what our finite minds can grasp.
- To look for judgment and experience in youth.
- Not to make allowances for the infirmities of others.
- To worry ourselves and others with what can not be remedied.
- Not to alleviate all that needs alleviating as far as lies in our power.
- It is a grand mistake to set up your own standard of right and wrong, and judge people accordingly.

ADDRESSES.

Joseph F. Burton, Santa Ana, California.
Hiram H. Robinson, Parrsboro, Nova Scotia.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

JAMES J. STRANG IN VOREE.

I HAVE been a subscriber for *The Saints' Herald* ever since its publication, have taken much pleasure in perusing its columns, and have been often delighted and edified by the clear, scriptural manner in which the doctrines of Christ, as set forth in the standard books of the church, have been maintained and defended. I have also noted with admiration the Christ-like manner and fairness extended to all shades of professors of religion, especially towards those that have departed from the original faith of the church in these latter days.

To me it seems quite clear that history repeats itself, for as in former times, after Christ's ministrations on earth and His ascension to the Father, the world had many false Christ's and false prophets, and especially the Jews who still were looking for a Messiah to come when he had already come precisely as their prophets had predicted hundreds of years before his advent on earth. So in this last dispensation, as soon as the Seer that was called of God to open the dispensation of the fulness of times and establish the Church of Christ again upon the earth as in former days, with its glorious gifts and blessings, was taken from us, immediately there were plenty of would-be-great-ones to lead the Church of Christ, all claiming a divine call. Foremost among these leaders were the Twelve (nine of them) who went to Utah, and there they tried to build up their Zion entirely beyond the reach of this Nation, and there they promised the Saints peace and rest forever. How is it with them now? What a spectacle they present to the world, skulking and hiding away, trying to evade the righteous laws of the best Government on earth! They promised their followers rest and peace and prosperity in the vallies of the mountains, and that God would shield and protect them while desolation and destruction would fall upon this Nation and all the nations of the earth. But all their great promises and prophecies have proved an utter, disastrous failure; and in due time, after all their blind wanderings from the law of God, He sent his servants among them calling upon them, day and night, to "repent and return to the old paths" that He might forgive their sins and receive them unto mercy. And the honorable and merciful men of the Nation advise them to return to the original doctrines of the church as established by Joseph Smith the Seer and taught in the standard books and teachings of the church. But they say, "We will not return; we will fight it out to the bitter end." And like Israel of old they seem determined to pursue their

headlong course of wickedness until utter ruin overtakes them.

And now as James J. Strang has been spoken of in late numbers of the *Herald* by some correspondents as the successor of Joseph Smith the Seer, I think that a little of my experience with this man who claimed that an angel "set [him] above all his fellows" might be interesting to the *Herald* readers, for I think I know as much of "the inwardness" of his organization as any man now living.

In the first place I investigated the claims of the Twelve relative to their authority to lead and preside over the church, and after the fullest and most impartial investigation that I was capable of giving the subject, and after hearing all that the Twelve could present in their own favor, I told them that they were usurpers, and that they would lead their followers to ruin. And because I would speak and carry out my convictions of right, they sought my life before they left Nauvoo. Then I turned my attention to an investigation of the claims of James J. Strang, for he and his followers were then making quite a stir in the church. And I suppose a large majority of the Latter Day Saints know that he claimed to be Joseph Smith's successor by a letter which he claimed to have received from the Seer. Now this letter I examined, carefully, and read it by permission of said Strang, and I will say that the said letter was not in Joseph Smith's handwriting, for I had often read his writing, neither was it in his style of language, neither was there a particle of clear evidence that it ever was sent by the authority of Joseph the Seer. And I say boldly, having the proof in my hands, that the whole thing was a wicked forgery and fraud, gotten up by a set of men in Voree whose sole aim was to gull the Saints by selling their lands to them at exorbitant prices and work wickedness with greediness. But their reign was short and their gains dearly earned.

And now after every effort of James J. Strang to establish himself a Pontiff or High Priest over the church, and an absolute Sovereign, King (contrary to the law of God, and the laws of the land) has proved an utter, disgraceful failure, and he has gone to his grave in reproach and shame, the victim of his own evils and outraged law, up comes some parties, old devotees of Strang, and offers a compromise to the Church of Christ! They says in substance, "Now if you will endorse J. J. Strang's [alleged] letter of appointment, and his administration up to the time of his death, we will have peace, and we will endorse brother Joseph Smith as the legal head of the church." Well; isn't this a sublime offer!

Now let us take a look at his administration and see what we are asked to endorse, for we think it includes more items of faith, and stranger kinds of faith than the Saints now have, to endorse J. J. Strang's teachings and acts.

First, we must endorse that base, forged "letter of appointment;" second, his bogus plates that he made out of Ben Pierce's

old kettle; third, the disgraceful, lying manner in which he brought them forth; fourth, his pretended translation of them, in which there was not one solitary word of truth; fifth, his base covenant, which was "a covenant with death and an agreement with hell;" sixth, his temple revelation in Voree, a base presumption in the name of the Lord; seventh, his phosphorus and olive oil "endowment and illumination," that he promised his followers so often, one of the vilest impositions ever perpetrated on mortals in the name of the Lord; eighth, his system of spiritual wifery which he both taught and practiced; and ninth, his "Book of the Law." Here are nine leading items, and I can name as many more, equally pernicious and false, that were taught by James J. Strang.

Now I do not write a line of this article from any fear that the leading men of the Reorganized Church of Christ could be induced to compromise a single principle of righteousness by any man or set of men; for I would just as much expect to hear that they had endorsed Mohamed and the Koran, as that they had endorsed J. J. Strang with his "Book of the Law" and its appendages. But there are many thousands of Latter Day Saints who know nothing personally of Mr. Strang's teachings and acts, and to post these Saints I pen this article.

I will now state, briefly, what I know about some of these charges that I have made, which I think may serve as additional evidence that President Joseph Smith's answer to L. D. Hickey, in *Herald* of July 14th, 1888, headed, "No Compromise," is a grand, clearly defined statement of our position as a church. I have called Strang's letter of appointment a "forgery" and the plates he claimed to have found on "the Hill of Promise," by revelation "boobus," and I will now give the testimony of one of the men who assisted in getting up both these humbugs.

While I was a resident of Burlington, Racine county, Wisconsin, one mile from Voree, I met in the street of Burlington Mr. C. P. Barnes, the banker of the village, and while in conversation with him he said he wanted me to call on him at his bank some evening, as he wanted to have a friendly chat about matters that would interest me. A time was set, and I met him as agreed upon, and he informed me that he wanted to have a talk with me on matters relating to J. J. Strang, or "Jimmy Strang," as he usually called him. He said he knew that I was well posted on Strangism, but that there were a few links in Strang's matters that I had not got; and that there was no man then living who could give me those links but himself, as all the other parties were dead, and that to give me this information was his desire in having me call on him. And he charged me not to let the public know about the matters he was going to tell me of until after his death, for it would be unpleasant for him to met them right where they were gotten up. He said that some of these links I needed were as to Strang's "letter of appointment" and his "plates," and how he came by them. He said all

were gotten up in Voree; that J. J. Strang, Benjamin Pierce, Wells, and himself, got up the whole thing for speculation, to sell lands which they owned where they intended to build Voree.

He said, "Strang, Pierce and Wells are dead, and I am the only one left that had a hand in the d—d mean scrape; and Voree is dead, and you are the man that knocked all our calculations in the head; and I have concluded that you might as well know the whole matter, for our calculations are all burst up and Jimmie's kingdom has all come to an end."

Mr. Barnes said their aim, in the first place, was to have Joseph Smith appoint a gathering place, or Stake, on their lands, but as Smith was killed about this time they changed their plans and concluded to make Strang Smith's successor and that would make a sure thing of building up Voree. Barnes said the four that he named got up the letter of appointment, and that Joseph Smith was dead when they got it up, also that Strang dictated every word of it. He said they made the "plates" out of Ben Pierce's old kettle and engraved them with an old saw file and made the characters similar to those on the plates found near Kinderhook, Pike Co., Illinois, but mixed up the engravings so they could not be easily detected; that when completed they put acid on them to corrode them and give them an ancient appearance; and that to deposit them under the tree, where they were found, they took a large auger, used for rafting purposes, which Ben Pierce owned, put a fork handle on the auger and with it bored a long, slanting hole under a tree on "The Hill of Promise," as they called it, laying the earth in a trail on a cloth as taken out, then put the "plates" in, tamping in all the earth again, leaving no trace of their work visible. Soon after the "plates" were deposited Strang got a revelation as to where they were, and then he got Aaron Smith, J. B. Wheeland and James Vanostrand for witnesses and to exhume them and they found them just as revealed (!) to Strang.

Strang having now got the "plates," they must be translated. Barnes said, "We tried to have him go slow, but he would rush matters too fast, and so out came the translation, and you got it and proved Strang's translation false by finding that passage in the Book of Mormon where it says 'all plates containing Holy writ shall retain their brightness and shall never be dimmed by time,' and this laid out our bogus plates and Strang's translation of them, for we did not know that there was such a passage in the Book of Mormon. And in relation to Strang's covenant, we tried to persuade him not to introduce it into the Church until the people were better prepared for its introduction." He said John C. Bennett introduced "the covenant" to Strang and was anxious to have Strang introduce it into the church and claim it to be a revelation to him from God; "so he took Bennett's advice and set our counsel aside, and from this time forth Strang and Bennett run the institution until you and your friends broke them up by exposing their devilry." "Now," said Mr. Barnes,

"what I have told you is true, and the balance of Strang's acts and teachings you are familiar with."

I will here state that I was well acquainted with C. P. Barnes for eighteen years, and I never heard any fault found with him in business matters, or his word called in question. Mr. Barnes was a silent partner in the land speculation in Voree, and very few, if any but the company, knew that he had any interest in the matter. He practiced law, and was quite successful in that profession.

And now in relation to the charges I have made against James J. Strang I will say, that I do not make them on my own individual knowledge of the facts alone, for I got the sworn testimony of many of the best men that ever walked in Voree, testifying to these facts concerning his teachings and his practices. And that the church may know who those men were who stood up so nobly for the truth, I will give a few of their names: Aaron Smith, (Strang's first counselor), Moses Smith, William Aldrich, John C. Gavlord, John Gavlord, Marvin M. Adams, Duty Griffith, Michael Griffith, and several others, who are and were well known in the Reorganized Church; but many of these old, tried pillars in the faith of Jesus have fallen asleep in hope of a glorious immortality, for they labored cheerfully, and gave liberally of their substance, for the good of Zion.

The "endowment" that I have mentioned as given by J. J. Strang and John C. Bennett, was performed in the basement of Strang's dwelling house at night, with the lights turned down; and they positively did use a mixture of phosphorus and oil to produce a pale looking blaze of light on the heads of all those who were present and received this "endowment;" and Strang said that the light (produced by this imposition) was the power of the Holy Ghost, the same as was manifested on the day of Pentecost.

To show the wicked fraud that Strang and Bennett perpetrated upon the people I went to Bishop Fuller, (Strang's Bishop) and got some of the stuff from the same bottle used by Strang and Bennett, and I gave the same "endowment" in the presence of a packed house of spectators, several of those who had received Strang's fraud being present who said it was the same, both in appearance and *smell*. Bishop Fuller told me the bottle that he took the stuff from was the one Strang and Bennett used and that no change had been made of it since they used it.

The Strang and Bennett "covenant" that I call a "covenant with death and an agreement with hell," was administered by Strang and Bennett to some two hundred persons, prior to its being exposed and published, who consisted of men, women and young unmarried ladies, who were all induced to take it by Strang's and Bennett's deceptive lies; for had they not "made lies their refuge and under falsehood hid themselves," not one in a hundred, I believe, would have taken it. But they boldly affirmed that it was only a covenant to carry out righteous principles;

and J. J. Strang said in presence of some four hundred people in Voree that he got it *verbatim, et literatim, et punctuatim*, from the mouth of God, and he said the same to me in private conversation. This I copied *verbatim* from the bloody book where each person signed his or her name with their own blood! And I got two thousand copies of his "revelation," printed and sent them broadcast to the Latter Day Saints with plenty of certified testimony with the "covenant" which served to close out his kingdom in a hurry, for the Saints dropped him by the hundreds as they would a poisonous reptile.

And now I will give the Saints a few paragraphs of his "covenant" that they may judge of the source from whence his long "revelation" came:

Paragraph 1. "Of my own free will and accord, without any equivocation, mental reservation, or self-evasion of mind in me whatever; I do hereby covenant and swear that I will ever conceal and never reveal any of the secrets of this order that may now, or at any time hereafter be revealed unto me.

P. 2. "I further covenant and swear that I will uphold James J. Strang as Imperial Primate and Absolute Sovereign, with two vice-roys under him; and John C. Bennett as Pontiff, Premier, and master of ceremonies with his councillors.

P. 3. "I furthermore covenant and swear that I will obey all edicts, decrees, and commands issued by the Imperial Primate and Absolute Sovereign," &c. Here follows a string of oaths giving the signs, grips, and key-words of the order, by which they could be known in any crowd, day or night; which if given entire would fill about two columns of the *Herald*, and not one word of it having the least semblance of having been given of the Lord, but the very opposite of everything good or calculated to make men better by belonging to the order.

Here is the last paragraph of the covenant: "And should I ever be so vile as to reveal any of the secrets of this order, may the just anathemas of Jehovah, due to all like apostates and perjured villains, fall upon me; cast out by the fraternity; despised by the good; hated by the wicked; may evil men destroy me always, and disease rot my bones within me; parched and thirsty may I die, without friends or succor. With the gates of heaven closed against me may the Redeemer turn from me and remember his loving kindness no more. In witness whereof I do sign this great covenant with my own blood." Read the law of God given to Israel in Leviticus 5:4-8 on this subject.

I will here state, emphatically, that I heard J. J. Strang predict many things and times concerning the building up of Voree, the temple he commenced there, and the endowments to be given there, &c., every sentence of which has proved false. And so far as I can recollect, I never knew one prediction that he uttered, fulfilled.

James J. Strang got John C. Bennett to Voree, without the knowledge or consent of the church, and took him into full fel-

lowship, notwithstanding he [Bennett] had done all that he could do, by public lectures and his book, "Mormon Expose," to destroy Joseph Smith the Seer and the whole church. Strang knew that Bennett had repeatedly declared his utter disbelief in the faith of the Latter Day Saints, still Bennett was a "hale fellow well met" with him. Soon after the covenant was published abroad, Bennett picked up his effects and left Voree. Strang remained for awhile, but Voree soon got to be too hot a place for him to live in, so he left for Beaver Island.

Now couple Bro. Loomis' experience with Strang on Beaver Island, given in *Herald* of November 10th last, with mine in Voree, and you have James J. Strang's teachings, acts, and character set before you in its true light.

I. F. SCOTT, SEN.

PARDEEVILLE, Wisconsin, December 7th, 1888.

LOST ISRAEL.

THE groundwork which gave rise to this question is gathered from an article in the *Herald* of November 3d, entitled "Lost Israel Found Reviewed." To commence with and to make this statement that I may be understood, I will state that I am not a believer in the theory that the ten lost tribes of Israel have been found in the British Isles, or that they as referred to in the Scriptures quoted will ever be found until the due time of the Lord, and then only in the way which he has determined and foreshadowed in the Scriptures. I do not believe, however, that every man or family of those ten tribes went to and were lost to mankind in the north country no more than I believe that the two families brought by the power of God to this land, who wrote the stick of Joseph, comprised all the members of the house of Joseph.

If such be the fact the first questions that arise are, Who are they and where are they? The answer is not found in the idea that the Jews or Hebrews through their curse were scattered upon all the face of the earth, because the ten lost tribes of Israel were never known to the world as Jews or Hebrews. These terms never apply only to the people of Jerusalem and their borders, the kingdom of Judah. The remainder were known as the kingdom of Israel. If after the house of Israel went into the Assyrian captivity, Ephraim, their ruling family was, according to the prophets, to become separated, lose their identity and become mixed among the nations; and as the whole of Israel are oftentimes called Ephraim in Scripture, it is reasonable to suppose that some families of the other tribes would wander off with them, also losing their identity, especially when we find that (after truth shall spring out of the earth) the stick of Joseph will be found in the hands of Ephraim and the tribes of Israel his followers. Where are they? Who are they? How did they come into possession of Joseph's stick? If these questions can be answered by historical research with the aid of a higher intelligence it would tend to prove that there is a middle channel between the extremes of one who swallows

the whole of "Lost Israel Found" and one who quotes, "A Scot still, I crave no higher name" and who does not believe that wisdom, knowledge or intelligence comes comes through lineage, and that God is not the God of a tribe or nation, but is God of the whole earth. This may be true so far as the wisdom of the world is concerned, for God has created all men, giving them an intelligent mind with the power of progression; but the wisdom, knowledge and intelligence of the most learned scientists now living—although they do discern some truths, great ones too, as they pass along; still they can not with all their efforts and learning get down to the foundation of any truth either in nature or in God. When certain points are reached by them, they all become the subjects of "theories, conjectures and surmises of unenlightened and uninspired men."

I now take the ground that all true wisdom, knowledge and intelligence, reaching down to the foundation of things of nature and of God revealing the mysteries of His will, always have, does and ever will, come as a gift from God; not promiscuously to Tom, Dick or Harry, no matter of what lineage, tribe or nation he may be.

As this is merely an article devoted mainly to questions, I propound the following: What tribe, family or lineage were they during the patriarchal ages to whom God revealed the mysteries of his will, showing them the wonders of His creations and his intents and purposes in regard to this earth and its inhabitants down through the ages until the final consummation and beyond into eternity; of what tribe or lineage was he to whom, when the fulness of that time had come, God revealed his purposes to destroy the world by water, and also commanded to prepare the way for that event? Of what lineage was he to whom God said: "I will be a God unto thee and unto thy seed after thee. In blessing I will bless thee and in multiplying I will multiply thy seed as the stars of heaven, and as the sands upon the sea-shore. And thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." And from that time forward through what lineage, tribe or nation have the oracles of God been revealed to man? Through what lineage did Christ the Son of God come to earth? Of what lineage was he to whom the oracles of God were revealed in our day? If the answers to the above should prove that in all the dealings of God with man by which he has come into possession of all true wisdom, knowledge and intelligence, He has made use of but one line of descent from the earliest ages to the present generation, will it not also prove beyond a doubt that there is, after all, something in lineage? It is stated that wisdom, knowledge and intelligence are gifts from God; that He is not a God of a tribe or nation, but that He is God of the whole earth; is no respecter of persons, and so blesses Gentile and Jew. That is the sense in which I view that par-

ticular paragraph as the intent of the writer.

That the earth is the Lord's and the fulness thereof we verily believe; and that in the fulness of time He will subdue it and all things thereon to His own will. It is also acknowledged that God made of one blood all nations of men to dwell upon the face of all the earth and hath before appointed the bounds of their habitations. This, so far as their bodies are concerned, we verily believe; but what of their spirits? Are they all equal? If, in the sense in which we are examining this point—God is no respecter of persons—why is it that there is such a diversity of conditions among mankind from the highest grades of what we are pleased to term civilization down to the lowest grades of barbarism? I will ask no more questions upon this line, lest I should run into "theories, conjectures and surmises," believing that the intent of this article will be best served by quoting a little.

It is said with truth, that wisdom, knowledge and intelligence are gifts from God to those who diligently seek to do His will. He is no respecter of persons and so blesses Gentile and Jew as they obey. Mark well the provisos, for upon them hinges in their true sense the blessings mentioned. Where then do we land? Can we become heirs to the promises of these blessings in their true sense without a connection by lineage, birth or adoption into some particular family or tribe, if you please? And must not those who diligently seek to do God's will and obey, whether or not they be of that lineage or birth, submit to and obey the law of adoption to secure them the right of recognition in that family or tribe, for it is said they are not all of that family who are of that family? What tribe or family is salvation of? Into what tribe or family is it absolutely necessary that we should be adopted and become one of that we may receive eternal life? Where is the promise of salvation made to any Gentile independent of another race or tribe? If then, we must become connected with, and acknowledged of God as a part of some family that he has named, that we may be heirs of the blessings named and of eternal life in His Kingdom, what family, tribe or nation is it? If, after examination, it shall become apparent that we must form connection with some line of ancestry that we may obtain the blessings of that lineage, should we not *crave* some higher name than Scot, English, Welsh, Irish, German or American, and become one in that family required? And may we not rest assured that, "Man to man the whole world o'er will never be brothers," until the time shall come when all shall be found under the banner of the great King of that royal family that God requires our allegiance to? What family, tribe or nation is it?

I do not expect these questions to be answered through the *Herald*, but trust that all will seek the answer for themselves, which if answered correctly and in accord with the history of God's dealings with man, will establish this truth; that all questions reached after by uninspired

men with regard to God or his works and intents runs them to one or other extreme, they forever overlooking the middle channel of truth. It moving along with a steady and clear course is too monotonous for them, they not being satisfied with anything—no matter whence the source—unless it coincides with their own preconceived notions of what they consider to be truth according to their own learned theories. They are “ever learning and never able to come to a knowledge of the truth.”

Praying that all who have, and all who may submit themselves to the law of adoption may, during this probation, ever crave to be found worthy of a full reception into the family of God's choice and be found entitled to that new name which awaits us, if faithful, is the heart's desire of your brother.

W. HAWKINS.
Voris, Buchanan county, Missouri.

Selections.

SERMON BY A. O. SMOOT.

[THE following characteristic sermon was delivered in Provo, Utah, at a conference of the Brighamite church, December 31, 1888, and gives an inside view of their affairs, their complications, prospects and workings. Elder Smoot is one of the old leaders of the Brighamite church and “speaks by the card.”—ED.]

“PRESIDENT SMOOT deemed it his duty, in the capacity he occupied, to talk to the people concerning several things that were on his mind. In the remarks made during conference but very little had been said about the various organizations in the church ‘for the work of the ministry, the perfecting of the Saints, the edifying of the body of Christ, till we all come to a unity of the faith.’ Reference had been made to the work to be performed by the home missionaries who were sustained this morning by the conference, to carry the bread of life to the people, and kindle anew within them the flame of the Spirit as when they first heard the gospel. What a glorious day that was! How we then enjoyed the words of salvation as they flowed from the mouths of God's servants. We then loved to hear them speak,—a stranger we would not follow. In our reflections upon the driftings of the people into the scenes of Babylon we, as the Presidency of this Stake, have pondered upon what methods we should adopt to strengthen the people, and encourage them back into the path of eternal truth. We finally agreed upon having laborers in the vineyard. We wrote to President Woodruff and asked his views in the matter. He approved of our method, and as a result we sustained several brethren this morning to attend to this matter. Sunday missionaries will not accomplish the work to be done. People who need nourishment do not get a chance to hear the general home missionaries, so we have selected these six brethren to travel and preach from house to house, as the missionaries do in other countries. These men are, I believe, men

of example, men who pay their tithes, men who pay their offerings, keep the words of wisdom, observe the Sabbath, and keep, in fact, the commandments of God. If we find out they are not the kind of men we expect they are, we will change them, and try somebody else. We want the Saints to receive them into their homes, and feed them and encourage them in the good work they are set apart to perform.

I also want to say to the people that Zion is struggling for a living in your midst. She needs sustaining in all her institutions and organizations. Our co-operative stores are suffering, while Jews, Gentiles, strangers and aliens are flourishing in our midst. Many of these characters fatten on our patronage, and use the means we give them to injure the cause of Zion. What a departure this is. But what use is it for me to speak of it from the stand, it only helps to make the Saints rush more to patronize them—at least it seems like it. Woe be unto the Latter Day Saints when they take of the things of the Lord and give them to the enemies of Zion. While our financial institutions are suffering, our enemies are rejoicing and saying we are weakening as a people. We have not enough interest in the things of God to poll a good vote for our delegate to Congress. We did not have energy enough at our last election to go to the polls and vote for our friend. At our municipal election, our vote was a disgrace to us, and the result was we gave our city away. We gave the city government to a set of men who opened the floodgates of intoxication to our youth and who said, when accused of it, the youth must be tried in all things. Such men as these bear the priesthood and yet endorse the *Tribune* doctrine that these things are adjuncts of civilization, and should exist. Shame on such men! What is the consequence? The consequence is our sons and our daughters are losing confidence in the things of Israel, and are running after the gilded toys of Babylon. But just as sure as we repent not, God will rebuke this people, and will call us to account. We have Relief Societies, Improvement Associations, and Sunday Schools in our midst, and in some instances they are poorly attended, Our ladies have so much to do that they can not meet together to enjoy the society of their sisters. But I am happy to say that it is not so much so with the children. They are more pure. They have not advanced so much as to smoke cigarettes, chew tobacco, drink whisky, visit bad houses, and do other things which to some extent our youths are guilty of.

“I want to say to those who preside over these various organizations: Wake up the youth of Zion, and raise the warning voice, teaching the sons and daughters of Zion the principles of eternal truth and exhort them to attend to the sacred obligations the Lord has placed upon them. This is the warning I feel it my duty to give to the heads of all these organizations. Wake up, and discharge the duties the Lord requires you to perform. When you fulfill these obligations you will get

your reward in heaven, as well as upon the earth. There are other very important things that should be talked upon. Among us there are too many Sabbath breakers. They do not rest on Sunday nor do they give our animals rest. We have too many friends to see, too many resorts in the canyons to go to, and in consequence we neglect our meetings. In our exercises in parties and dances we are not consistent with our professions. We want too much round dancing. I don't want any one to ask my daughters to engage in round dances. I conjure you to leave these things alone. If you don't, darkness will settle upon you. The subject of theatres I will not touch upon. It is nearly time to adjourn our conference. You can now go home and criticise my remarks as much as you like. But I don't intend to cry peace and safety when there is danger ahead.”

IS MARRIAGE NECESSARY?

MYTH, parable, and instinct all point to one cardinal truth *i. e.*, the supreme necessity of making soul as well as body, together with the blessings which—to borrow church phraseology—“do accompany and flow from” a right choice of husband or wife, and the woes attendant upon misalliance. It would be a waste of words to adduce proofs of the existence of this natural law. It is coeval with the race, and will last while time endures. In the assertion of its might, the law of love and love's union has proved stronger than policy, and when a perverted piety has withstood it, mightier than a superstition which is mistaken for grace.

Thus stands the Eternal Truth. It may be tolerable, but it is never *good* for man to be alone. The highest form of human happiness, and that which tends most surely to the symmetrical development of character and disposition, is to be found in a right marriage. Thus far all is plain sailing, and our talk euphemistic, truthful, and platitudinal.

But—

“I wish I could meet with *one* ideal married couple, such as we read of in fiction and in biography!” sighed a young matron in my ear but yesterday. “So many, even among those who made love matches, seem but moderately happy, so many others but half contented, and some are miserable. Where is the blunder?”

Unquestionably and fundamentally, in expecting too much of human nature and of circumstance. Imagination, heated and colored by love, makes of the wedded state an impossible Eden, such as was guarded from sinful man by the flaming, whirling sword.

“After to-morrow,” exclaimed an ardent youth on the eve of marriage, “I shall have no past, and expect no future. I shall live in one blissful, eternal Now!”

That man was doomed to disappointment with the inevitableness of the downward plunge of the rocket-stick. If people will stake life's happiness upon the staying power of pyrotechnics, they have

only themselves to blame when the blaze goes out in sulphurous smoke.

MARRIAGE IS NOT TRANSFORMATION.

John will be as cross when he is hungry, as g'um when distraught with business anxieties, as uncomfortable when his collar chafes his neck—in a word, as human and as fallible a John, wedded, as single. He is a good son and brother, yet betrothed Mary has heard him speak impatiently to his mother and tartly to his sister. He will, upon what he reckons as sufficient provocation, be both curt and petulant with his wife when once the *new-ehy* has worn off. Were this not true he would be an angel, and angels do not wear tweed business-suits and Derby hats, or have dyspepsia and smoke more than is wholesome for nerves and pocket. Bills are never presented to cherubim at most ingeniously inconvenient times, and seraphim have no natural but thin-skinned conceit that will not brook wifely criticism.

True, the lover never lost his temper or spoke ungently to the affianced maiden, but he was on his promotion in those days. What would you have? It is one thing to risk one's prospects and quite another to take safe liberties with one's possession.

An angel might not be quite content with Mary's occasional lapses into untidiness and fretfulness; with her tears and exactions, her streaky cakes and curdled mayonnaise. Husbands are men, and wives remain women through the exorcism of *the* ceremony and the enchantment of the honeymoon. There is no need that these truisms should form the burden of the cynic's song, or the fact they embody be the *motif* of the lampooner's composition.

Mother—home—heaven—are a triad of the sweet words in the English language. Yet the last is the only one that has never deceived, and will never disappoint the trusting heart. The gentlest, least selfish of mothers has moods and whims, which are, with difficulty, tolerated by dutiful children.

EVERY HOME HAS ITS CLOUDS

And thunder-showers, and each individual heart its hidden bitterness. There are as many "ideal marriages" as ideal associations between parents and between brothers and sisters.

When one takes into consideration the strength of blood ties in these last named relations, and of habits of toleration continued from infancy to maturity in the household, as contrasted with one, by comparison, slight acquaintance which has been formed and prosecuted under flattering conditions between the young couple indissolubly united, the miracle is that they ever get on or even "rub on" so comfortably together. Courtship has been defined as "a period of varying length, pleasantly spent by two people in deceiving one another." Let us consider for one instant their differences in breeding, education, and habits, the abrupt change from the drawing-room-courtship aforesaid to the working day intimacy of bread-winner and bread-maker, and marvel that love,

hope, faith and joy do not go down quick into the pit of disenchantment within a fortnight after the day which was to begin the "eternal Now."

The apostle of matrimony may well tighten his hold upon the everlasting verity pronounced by the Creator in the earliest marriage ceremony.

Heaven forbid that one written or spoken word of mine should go to confirm the vulgar prejudice against spinsterhood! Sweet and holy souls there are in every community—almost in every home—living for, and in others that highest form of mortal existence, the blessedness that transcends happiness. The household

IS HARDLY PERFECT

Which has not in it and of it an old maid who is everybody's aunt or cousin. She may be said slightingly to have been sent into the world "to fill up a chink," but it is much to have her always at hand with trowel and mortar.

Borrowing the theory of our benevolent spiritualistic mystic, we congratulate in anticipation the predestined spouse who will draw her into his arms in the world that sets this right.

Nevertheless, when all this has been frankly said, our lovely spinster is defrauded in this life, whether she knows it or not. There are chambers in the woman's heart that remain unfilled, if she never have husband or children of her own. By a reverent travesty of the sacred text, we may read: "He that giveth away his life shall have it." The man who puts his hopes and chances of earthly happiness into another's hands, and accounts the gift of himself as nothing for the great love he bears her, dignifies his nature as much as he honors her by the act, and deepens his capacity for high and generous deeds. Love is an ennobling influence, so potent that it elevates the commonplace into the heroic. The thought, devotion, and planning bestowed by husband and father upon those dearer than personal comfort and gain, when concentrated upon the bachelor's individual self, make him hard and selfish. He loses his eye for perspective and proportion. Wise women call him "set in his ways." It might be better said that

HIS WAYS ARE SO SET

In and upon him that they can not be extracted. His personal advantage is paramount among all objects of contemplation. If not sour, he is apt to be sad. Often he is both, inhaling and inspiring cynicism as he does the breath of life.

The old maid can knead her personality into the daily bread of the household, and, in many cases, become the gentle leaven that makes light and palatable the whole lump. The confirmed bachelor can not be mixed in anywhere. He may have "apartments"—luxurious and æsthetic beyond what his income, shared with wife and baby, would warrant him in keeping up. "Society" may claim his evenings, while he can preserve a show of youth, and his club dinners be all his epicurean soul desires. The best appointments of his habitation, be they expensive or simple,

can only convert it into a place in which to stay. He lives nowhere. It was never intended by the beneficent Father of us all—He who knew what was in man—that anybody with heart, soul, and mind, should dwell forever upon the circumference of home. In the deliberate forfeiture of his birthright to be the center and founder of a household, he narrows and belittles himself. He becomes a wanderer in the wide spaces of creation, an asteroid shivered from the parent planet, gathering nothing by accretion or fusion—a spark of humanity, whose place and name are alike unimportant in taking stock of the forces of society and the world.

MARION HARLAND.

ENGLAND'S CHIEF VICE.

Is there, then, any one dominant vice of our nation? To answer this question let us ask:—

1. Is there any vice in the United Kingdom that slays at least 60,000 people, or, as others believe and affirm, 120,000, every year?
2. Or that lays the seed of a whole harvest of diseases of the most fatal kind, and renders all other lighter diseases more acute, and perhaps even fatal in the end?
3. Or that causes at least one-third of all the madness confined in our asylums?
4. Or that prompts, directly or indirectly, seventy-five per cent. of all crime?
5. Or that produces an unseen and secret world of all kinds of moral evil, and of personal degradation which no police-court ever knows and no human eye can ever reach?
6. Or that in the midst of our immense and multiplying wealth, produces not poverty, which is honorable, but pauperism which is a degradation to a civilized people?
7. Or that ruins men of every class and condition of life, from the highest to the lowest, men of every degree of culture and of education, of every honorable profession, public officials, military and naval officers and men, railway and household servants; and what is worse than all, that ruins women of every class, from the most rude to the most refined?
8. Or that, above all other evils, is the most potent cause of destruction to the domestic life of all classes?
9. Or that has already wrecked, and is continually wrecking, the homes of our agricultural and factory workmen?
10. Or that has already been found to paralyze the productiveness of our industries in comparison with other countries, especially the United States?
11. Or, as we are officially informed, renders our commercial seamen less trustworthy on board ship?
12. Or that spreads these accumulating evils throughout the British Empire, and is blighting our fairest colonies.
13. Or that has destroyed, and is destroying the indigenous races wheresoever the British Empire is in contact with them, so that from the hem of its garment there goes out not the virtue of civilization and of Christianity, but of degradation and death?

There is not one point in the above questions which can not be shown by manifold evidence to meet in one, and one only, of our many vices. Of what one vice, then, by which we are affected can all this be truly said? Is it not the language of soberness to say that if such a vice there be, it is not one vice only, but the root of all vices? Mr. Gladstone has said, in words which have become a proverb, that the intemperance of the United Kingdom is the source of more evils than war, pestilence and famine; and to this it must be added that the intemperance that reigns in our nation does not visit us periodically like war, but is year by year in permanent activity; that its havoc is not sporadic but universal; that it be not intermittent but continuous and incessant in its action. It is no rhetoric, therefore, nor exaggeration, nor fanaticism, to affirm that intemperance in intoxicating drink is a vice that stands head and shoulders above all the vices by which we are afflicted; and that comparing the United Kingdom, not only with the wine-growing countries of the south, which are traditionally sober, but with the nations of the north, such as Germany and Scandinavia, which are historically hard drinkers, we are pre-eminent in this scandal and shame; and that intemperance in intoxicating drink may, in sad and sober truth, be called our national vice.

But these evils might, perhaps, have been brought by legislative and moral authority within some control were it not for two causes which have lifted it to its fatal preeminence. The first cause is the enormous capital of one hundred and thirty or one hundred and forty millions [pounds] which is annually employed in the supply and sale and distribution of intoxicating drink; and the other, the complicity of Government in raising more than thirty millions of revenue from the same trade.

JAFFA TO JERUSALEM.

INTERESTING INCIDENTS OF TRAVEL IN PALESTINE.

WHEN a railway is built from Jaffa to Jerusalem the journey will be made with greater ease, certainly, than at present, but will lack much of the interest that now attends it. Some time ago the writer, in company with some friends, traveled from Jaffa to Jerusalem and the Jordan. Preliminary arrangements were made at Alexandria, where a contract was entered into with an experienced dragoman, who agreed, for a fixed sum per day each, to furnish transportation, supply guides, pay all back-sheesh and hotel bills—in fact, take entire charge of us during our stay in Palestine. He left Alexandria some days before us, and when we stepped from our boat at the landing in Jaffa was there to meet us; the energetic way in which he drove back the beggars, rescued our baggage from the clutch of the importunate Arabs, and cleared a way through the narrow, crowded street, inspired a confidence which did not diminish in the least during all the days he had us in charge. At the

hotel in Jaffa saddle horses were provided for such of the party as desired them, and for the others a large, comfortable, covered wagon, drawn by three horses. It was about one o'clock on a day in April that we left the city, headed by our dragoman on horseback, gorgeous in his dress, wearing on his head the gay colored silk keffiyeh of the Bedouin shiek, and carrying at his side an immense Turkish sword.

The outskirts of Jaffa are exceedingly attractive. On either side are fine residences and beautiful gardens, while groves of orange and pomegranate, palm, lemon, and fig cover all the region. Many of the trees are in blossom as we pass, and the air is delicious with perfume. Emerging into the plain we come out into an open, treeless country that extends for miles. Here and there cattle are feeding, as in the time when the herds of King David were pastured in this same vale of Sharon; husbandmen are busy in the fields, some of them plowing with camels harnessed to rude plows, such as were used hundreds of years ago; everywhere wild flowers are growing in rich profusion and wonderful variety. This road must have presented a busy appearance in the time of Solomon, when thousands of men and camels were engaged in transporting over it to Jerusalem the cedar wood that Hiram, king of Tyre, sent in floats to Jaffa. About an hour out a road branches off to the left leading to a cluster of white buildings in a grove of orange and palms. In that town it was the paralytic lived who kept his bed seven years, to whom, one day, the Apostle Peter said: "Æneas, Jesus Christ maketh thee whole; arise and make thy bed."

The town of Lydda, where Peter was staying when the two men came from Jaffa, a distance of ten or twelve miles, to tell him that Dorcas was dead. The first stop is at Ramleh. As we alight we are approached by a company of beggars whose loathsome condition and horrible appearance cause us to turn away our faces as we toss them some coin. They are lepers, just such repulsive looking creatures as Jesus often looked upon, and to whom he not unfrequently spoke that word of power which filled their souls with joy and their limbs with strength. Beyond Ramleh the road is exceedingly rough, getting worse and worse as the hill country of Judea is approached. We begin to understand now why it takes so long to go from Jaffa to Jerusalem, a distance of less than forty miles, and why our dragoman advised camping by the way. As night draws on the thought of the camp is rather pleasant, and we begin to wonder what kind of a bed the dragoman will give us and what sort of a dinner he will provide. It is dark when the camp is reached. We find it pitched near a spring, just to the right of the road. Approaching it, we are surprised and pleased to see the whole place cheerfully lighted with hanging lanterns. There are fine large circular tents, three of them arranged as sleeping rooms, one as a dining room, another as a kitchen. In each sleeping tent are two camp beds—steads comfortably furnished, a dressing

table on which are basins and pitchers, and candles burning in silver plated candlesticks; an Oriental rug covers the ground and camp chairs stand invitingly about. Each tent is covered on the inner side with a lining of dark blue, on which figures are wrought in Oriental designs in white and yellow and red. The dinner, when announced, is a new surprise. A table brilliantly lighted, covered with the whitest of cloths and furnished with a service that would do credit to any hotel, stands ready to welcome us. The dinner is served hot and in courses. There is soup, meats of various kinds, vegetables, fruit, nuts and coffee, and a merry meal it is. At six in the morning we are called to a breakfast of hot rolls, broiled chicken, eggs, ham and coffee. On coming out of the tent when breakfast is over, we are surprised to see that three of the tents have already disappeared, and by the time we are started on our way every vestige of the camp is gone. It will be many a day before we forget the time when we camped so delightfully in the Bab-al-Wady or "Gate of the Valley."

The road now is steep and rough and we are often obliged to walk. Occasionally we meet travelers mounted on camels, sometimes whole families with their household effects moving from one habitation to another, and it is curious to notice how invariably the women cover their faces whenever they come near a foreigner. From the few glimpses we get, however, we are not much inclined to find fault with the custom. But what is this place to which we are coming on the right? It is Kerjah-jerim, and on the hill, where are the houses, rested for forty years the "Ark of the Covenant." It was after it was brought from Bethshemesh, whose inhabitants sent messengers to Kerjah-jerim, saying: "The Philistines have brought again the ark of the Lord; come ye down and fetch it up to you." Kerjah-jerim was one of the cities whose inhabitants were spared by Joshua because of the peace which they had beguiled him into making when their messengers came to him with moldy bread and travel-stained garments, pretending that they had come from a far country. The houses are built of stone, but have a very dilapidated look. Among them is a deserted Latin church, the lower portion of which is used as a stable. The building is interesting nevertheless for the beauty of its architecture and the venerable appearance of its crumbling walls. Just here, where we stand now, David once stood with thirty thousand of his chosen men of Israel, and in these hills was heard the music of harps, psalteries, timbrels, cymbals and cornets on that day when, with impressive ceremonies, the ark of the Lord was brought out from the house of Abinadab. Carefully it is carried down yonder hill, reverently it is placed in that new conveyance, built, no doubt, for the purpose. This vehicle, or cart as it is called in the Bible, is in charge of Uzzah and Ahio, the sons of Abinadab. Amid strains of music the procession moves, but suddenly occurs that awe-inspiring death of Uzzah, that death which carried fear to

the heart of David and caused him to leave the ark in the house of Obed Edom, the Gittite. The house of Obed Edom stood, it is supposed, on the small round hill to which we are now coming on the left. Here three months later another imposing ceremony took place. Oxen and fatlings were killed and along this very road, probably, moved that stately procession in which King David figured when with sound of music and loud-swelling hymns of praise the ark of the Lord was carried up to Jerusalem.

Mountains now are all around us, and as we toil slowly up, climbing higher and higher, we realize the force of the expression, "Going up to Jerusalem." An hour or two later we look down into a beautiful valley, one to which a tradition—some-what doubtful it must be confessed—lends considerable interest. If that tradition be true, then on this hill, down which our path zigzags, once stood the Philistine host; on the mountain opposite was encamped the army of Saul. The hills form a natural amphitheater, and the distance between is not so great but that the voice of Goliath might have been distinctly heard, as day after day he strode to the front and defied the armies of the living God. Before beginning the opposite ascent we cross the almost dry bed of a brook, where we are told, David selected the five smooth stones when he went forth to meet the giant. When one is traveling in the East it is hardly worth while to question traditions too closely. Just as we are wondering if it is not almost time to get the first glimpse of Jerusalem the dragoman directs attention to a high point off to the north. It is Bethel, where Jacob slept with a stone for a pillow, and where he saw in a vision the ladder on which angels of God were ascending and descending. Later on some one exclaims, "See, what building is that on the hill-top yonder?" and the guide answers, "Church of the Ascension, on the Mount of Olives." And now the last mile on our hard but delightful journey is ended, and Jerusalem, with its numberless domes and slender minarets, bursts into view, looking as familiar as if we had at some time seen it before. Leaving the horses outside the walls, we enter the city by the Jaffa gate. —*New York Times.*

THE GROWTH OF JERUSALEM.

The Neuesten Nachrichten aus den Morgenland, a German Newspaper published in Palestine, states that the City of Jerusalem is growing in size and population at a remarkable rate. Its growth is all the more surprising because neither its situation nor its trade is favorable to a rapid increase; it lies among a not very fertile group of mountains; it has next to no commerce, and it has no manufactures. Nevertheless, new buildings are rising daily; churches, gardens and institutes of various kinds are filling up the formerly desolate neighborhood to the distance of half-an-hour's walk beyond the old limits of the city. The Jews are to the front as builders. Their houses spring out of the ground like mushrooms, uniform, ugly,

one-storied, plentifully supplied with windows, but with no manner of adornment. The Rothchilds have completed a new hospital. Close beside it there is a new Abyssinian Church. The Russians are also great builders. They have erected a new church, consulate, lodging-houses for pilgrims of the Orthodox national churches, and a hospital. Near to the Russian group stands the "German House," for German Roman Catholics, from whose top the German and the Papal flag float side by side. The Russians have also built a high tower upon the Mount of Olives, from whose summit the Mediterranean and the Dead Sea can both be seen. The Greeks and Armenians are also busy builders, but they provide for the bodily rather than the religious demands of the pilgrims. The former build cafes and bazars and the latter set up shops.

MOTHER SHIPTON'S PROPHECY EXPOSED.

THE extreme difficulty of framing a prophecy which shall prove accurate, may be seen in that familiar but crude rhyme known as "Mother Shipton's Prophecy." Some years ago it appeared as a pretended relic of a remote day, and claimed to have predicted the invention of steam as a motive power, diving suits, balloons, and a threefold revolution in France, the rise of D'Israeli the Jew, a figure in English politics, the erection of a crystal palace, etc. After its first appearance it was almost forgotten. Years later it reappeared, with a few very slight changes in the rhyme, such as to be scarcely noticed, and yet so including recent events as to make this "prophecy" seem more startling. At times in arguing with sceptics I was met by the statement that here was an old ignorant woman who lived four hundred years ago, and who had written an "un-inspired prophecy which was of undoubted antiquity, and however rude in shape, containing several remarkable predictions." So for years I have been trying to unearth and expose what seemed to me a huge imposture, and having succeeded, here record the result. My first clue to the forgery was the discovery that at least three separate and different versions had been put before the people. The changes or variations were slight and sly, adroitly accommodating the pretended prophecy to the new developments of current history. At last the whole thing has been traced to Charles S. Hindly, who acknowledges himself the author of this prophetic hoax, which was written in 1862 instead of 1448, and palmed off on a credulous public. It is one of the startling proofs of human perversity that the very people who will try to cast suspicion on prophecies two thousand years old, will, without straining, swallow a forgery that was just published twenty years ago, and not even look into its claims to antiquity.—*Dr. Arthur T. Pierson.*

J. H. Peters, Coleman, Midland Co., Michigan.
A. J. Moore, Elkhart, Anderson Co., Texas.
John Thomas, Buchanan, Henry Co., Tenn.
A. J. Cato, Nathan, Pike Co., Arkansas.
J. W. Gillen, 3129 Caroline street, St Louis, Missouri.

Conference Minutes.

LONDON.

Conference was held at London, Ontario, September 29th and 30th, J. H. Lake president, R. C. Evans assistant; John Shields and J. A. McIntosh secretaries, Sr. Mortimer organist. Branch reports: Proton 51, 1 marriage; Masonville 65, 3 baptized, 2 removed; Corinth 36; Monmouth 55; Irondale 14; Egremont 56, 2 marriages; Windham 33; McKillop 13; Waterford 24; St. Thomas 28, 2 removed; St. Marys 39, 12 baptized, 2 received, 7 removed, 1 died, 4 ordinations, 1 marriage; Garafraxa 43. No reports from Alliston, London, Riverview, Osborne, Longwood and Cameron branches. Elders reports: R. B. Howlett, W. J. Smith ordained 1 elder, 3 priests and baptized 28, John Shields baptized 12, J. H. Lake, C. Pearson, R. C. Evans baptized 24, Samuel Brown (reported as Bishop's agent) visited eleven branches and taught the temporal law. John McKenzie, G. Mottashed, J. A. McIntosh baptized 7, and A. Leverton. Other elders present were T. Jenkins, J. McLean, J. and A. E. Mortimer. Ministry present: 1 Apostle, 2 Seventies, 11 Elders, 6 Priests, 4 Teachers and 2 Deacons. R. C. Evans was sustained as president, J. Shields was chosen vice president, Samuel Brown was sustained as Bishop's agent and J. Shields as secretary of the district. J. H. Lake and R. C. Evans were chosen delegates to General Conference. Bishop's agent's report: Balance last report \$30.23, received since \$105.14, paid out \$109.34, balance \$26.03. Received for self \$6.33 leaves balance on hand of \$32.36. Audited and found correct. Sr. Mortimer was tendered a vote of thanks for her services as organist, also the London Saints for their kindness and hospitality. Adjourned to Garafraxa branch, Dufferin county, Ontario, June 15th and 16th. Thus passed an agreeable session, said to be one of the best ever held in the district. Collections taken at the close of each service for London church decoration amounted to \$15.41. Preaching by elders J. A. McIntosh and A. Leverton.

ALABAMA.

Conference convened at Pleasant Hill, October 20th, G. T. Chute president, L. G. Parker secretary. Branch reports: Butler no change; Lone Star 42, 3 baptized. Bishop's agent's report: On hand last report \$58.85, received since \$5.00, total \$63.85. Elders reports: W. J. Booker, J. G. Vickery, G. R. Scogin (baptized 12), M. K. Harp, G. T. Chute. Priest J. T. Miniard and Teacher Wm. H. Huggins also reported. On motion G. T. Chute was sustained as president of the district, L. G. Parker secretary, and J. G. Vickery as Bishop's agent. The general authorities of the Church were also sustained. Preaching by Elders F. P. Scarcliffe, G. T. Chute and G. R. Scogin to large and attentive congregations, after which a basket dinner was served on the grounds. Adjourned to meet at the Flat Rock branch in Conecuh county, Alabama, Saturday, February 16th, 1889.

SPRING RIVER.

Conference convened at Pleasant Hill branch, October 19th. President of district being absent Bro. R. H. Davis was appointed president *pro tem*. Elders reports: John Hawley, L. S. Crawley baptized 7, Brn. Dupue, Maloney, Thomas, Ross, Taylor, Cheney, R. H. Davis, John Richards and J. M. Richards had all labored more or less and expressed a desire to continue. The following branches reported: Pleasant View, Columbus, Keighly, Mound Valley and Honey Lake. Report of R. H. Davis, Bishop's agent: Received since May 25th, 1888, \$84.95, on hand last report \$18.78, paid out \$97.40, on hand \$6.33. On motion a committee consisting of Brn. Crawley, Taylor and Sutherland was appointed to ascertain cost of tent suitable for preaching in, to report by next spring. Bro. J. A. Davis was sustained as president of district for the ensuing term. Adjourned to meet at Mound Valley, February 15th. J. W. Richards clerk.

CENTRAL KANSAS.

This conference was held at Good Intent, Saturday and Sunday, December 15th and 16th, Elder D. Munns presiding, E. C. Brand secretary *pro tem*. Branch reports: Centralia 21; 1 died. Scranton 42; 7 received, 1 baptized. Netawaka 37; 4 removed. Good Intent 28; 3 baptized. Fanning 33. Elders reports: Griffith George, H. Parker, D. Williams, D. Munns, E. C. Brand (baptized 4), W. Hopkins, A. Dodd and William Gurwell present; Peter Adamson, J. B. Jarvis and J. Buckley by letter. Priest J. M. Dougal and teacher Watson Thatcher reported. Bishop's agent's report: Balance on hand \$5.75; Received since last conference \$6; total 11.75; disbursed \$5; balance on hand \$6.75. Committee on records reported having completed the work as far as possible. Report accepted and committee discharged. Report of labor of Elder Adamson with Elder C. Hersing read and ordered spread on the minutes. A letter was then read from Elder C. Hersing to the president of the district confessing his wrongs and asking forgiveness, when the following prevailed: Whereas, Elder Hersing has confessed his wrongs and asked forgiveness, therefore be it resolved, that we forgive him and as he was a member of no branch, and has left the district, therefore be it further resolved, that the secretary of the district send him a letter of removal certifying to his membership and office. Elder J. Buckley tendered his resignation as district secretary. Resignation accepted. Elder D. Munns also resigned as district president. Resolved, that Elder Griffith George act as district secretary for the next year. Resolved, that we hold our next conference at Netawaka, to commence on Saturday, March 9th, at ten a. m. General church authorities sustained. Resolved, we sustain the president, secretary and Bishop's agent of this district. Resolved, that we sustain Elder E. C. Brand as missionary in charge of this district. Officials present: 1 seventy, 7 elders, 1 priest, 1 teacher. Missions: Resolved, that all elders labor as their circumstances permit, under direction of district president. Resolved, that the late secretary be instructed to send to his successor, Bro. Griffith George, all books and papers belonging to the district. A vote of thanks was tendered to the Saints for their entertainment. Preaching by Elders Williams, Parker and Brand. Adjourned.

Miscellaneous.

CONFERENCE NOTICES.

The Southern Nebraska district conference will convene at the Saints' church at Nebraska City, January 20th, 1889, at eleven a. m. We hope that as many as can will come.

CHAS. H. PORTER, *Dist. Sec.*

BORN.

SEATON.—Born to P. B. and Isabell Seaton, a daughter, October 25th, 1888, and named Ruby Rosy and blessed by Elder John Thomas, November 10th.

MARRIED.

ANDERSON.—SCOTT.—At the residence of the bride's parents, Lamoni, Iowa, on the evening of December 20th, 1888, Bro. Daniel Anderson and Sr. M. Annie Scott; Pres. W. W. Blair officiating in the ceremony.

WARNED OF GOD IN DREAMS.

Mr. G. W. Clarke, of the China Island Mission, writing from Ta-li-fu, says: "God warned me twice in a dream some time before the birth of our son that I should have to carry my wife's corpse down stairs. I fought against this, as against other dreams, but now that the fact has come to pass, I see that I was warned of God. Two or three days before her death, my wife knew that she was going home. Another remarkable thing about her departure is that one of our late

schoolboys had a dream in which he saw an angel leading my wife to heaven. The little fellow came the next day to see if my wife was ill. My dear wife fell asleep in Jesus at 5:5 o'clock p. m. on October 7, just as the sun was setting on the mountain tops. Her testimony for Christ was most joyful and triumphant. In the afternoon two days before her departure, she knew that she was going home, so we had the Lord's Supper together for the last time on earth. We reconsecrated our dear boy to God, and with my tears I christened him. My dear wife's soul was joyful in God, she so often repeated 'I am washed in the Blood of the Lamb,' 'Blessed are the dead which die in the Lord.' She said, 'Oh, read to me about the New Jerusalem.' When I read, 'There shall be no thirst there,' she said, 'I shall soon be at the river of the water of life, and I will drink.'"—*Christian Herald*.

AUTUMN LEAVES.

GALIEN, Mich., Nov. 28th.

Sr. M. Walker.—While we appreciate, beyond our ability to express all our dear church publications, no one of them is more welcome to the home of our little family circle than that neatly adorned, intelligent, encouraging little visitor, *Autumn Leaves*. I know of no monthly magazine that, in my estimation, equals it; nor am I aware of any other church that publishes a paper occupying a similar position, or relation. Your enterprise has our most hearty approval, and our most earnest prayers for its success.

C. SCOTT.

F. L. SCOTT.

The following is the contents of the Autumn Leaves for January.

So Near, And Yet So Far.—Home Happiness. Lead on, O Lord.—Notes on the Wing.—What the Star-led Wizards Said.—The Story of the Book of Mormon.—Under the Lamp Light.—Vision of Lamoni.—"I'm Home Again."—An Acrostic.—Elijah Banta.—A Sun-day Dream.—Pattie; Or, Leaves From a Life.—Helpful Hints and Suggestions.—Scraps.—For Love's Sake.—With the Church in an Early Day.—The Science of Healing.—The New Year.—Incidents in the Life of one of Earth's Pilgrims.—Autumn Leaves From the Tree of Poetry.

MORAL IMBECILITY.

A youth gives way to temptation—is untruthful, indulges in little falsehoods and deceits; his integrity is lax; he goes into bad company; he drinks; he is impure; the consequence of which is that vague suspicions gather round him; he fails to produce a good impression; people do not feel quite sure about him; a loose texture of character becomes manifest; he can not get on; men fight shy of him; the eligible situation is given to someone else; he becomes a waster—a byword; he hangs on to his circle of life precariously—miserably. "Was ever anybody so unfortunate as I am?" "There came out this calf." So parents bring up their children—neglect instruction, discipline, training of principle and habit. Their children grow up vagrant, indolent, flabby; without fixed character, without self-control, perhaps vicious. "Was ever anybody so unfortunate in his children?" And yet they have developed precisely according to the preparation. "There came out this calf." So a tradesman

neglects his business; is tricky with his customers, and finds them fall away; or is too sanguine, and adventures beyond what his capital warrants, hoping that the rash speculation may turn out well. But the toss turns up tails instead of heads, and he finds himself ruined—the victim of adverse fortune. So an artisan spends all that he earns in wasteful living or habit, perhaps in joviality or drunkenness. He makes no provision for bad times, or sickness, or old age; he puts nothing into the savings bank; he belongs to no provident club.

When depression of trade comes and employment fails, or he is disabled by sickness, he has no resources. Almost at the first pinch he has to appeal for charitable help—to beg for bread—and, to his surprise, finds that people are but little disposed to help him. He thinks himself the hardly-used victim of adverse circumstances and selfish feeling. "There came out this calf." All this is simply the working out of wholesome, eternal law. For pure misfortune all will feel sympathy, and few will refuse help. But, for the most part, men prepare their own miseries. They do not prepare for success: they do not qualify themselves for the use of opportunity. They trust to chance: "Something will turn up." They are indolent, disorderly, wasteful or vicious. They do not seek qualification; they take no precautions against disaster. They sow wild oats and expect a harvest of wheat. So with a thousand other things in social, moral, or religious life. The moral imbecility of the wondering and complaining at the issue is as great as in Aaron. The calf does not "come out:" it is made; the mould is prepared for it. "Whatsoever a man soweth, that shall he also reap." It is the natural, inviolable law of things—thank God. Without its orderly, wholesome, and beneficial working, life would be an inextricable tangle. He who prepares the mould and pours into it the molten metal, will inevitably have the shame, the sin, the retribution of seeing come forth of it the molten calf.—*The Rev. Dr. Allon in "The Quiver."*

NIGHT-CLOTHING.

Never wear a single article of clothing which has been worn through the day. It may seem hardly necessary to speak thus upon this subject to intelligent people, but some most absurd notions relating to clothing have been spread broadcast in the newspapers, which need to be counteracted. It has been asserted that the clothing should not be changed too often, not more often than once a month, on the ground that it is supposed that the clothing in some mysterious manner accumulates vitality from the body, which is wasted when the clothing is changed. This is a most absurd notion, since the only thing that the clothing accumulates is dirt. On retiring at night, remove every garment which has been worn through the day, and don a sleeping garment of wool, or mixed fabric, according to the season of the year or the climate. In very cold weather the night-dress may be of wool; but, in general, a cotton night-dress is to be preferred. Wool is much the best for day wear, but a change to cotton at night is often very grateful to the skin, which is sometimes overstimulated by continual contact with wool, causing itching, and not infrequently a very annoying eruption. Wearing a cotton garment at night gives the

skin a rest. Persons who are much troubled with cold feet and legs at night may be able to correct this unpleasant and unhealthful condition by wearing warm bed-socks or leggings. This method of keeping warm is much to be preferred to the common one of taking to bed a hot brick or a hot-water bag, or even, as in one case known to the writer, a small stove. If necessary the cotton garment may be worn as the lining of a woolen one added for warmth.—*Good Health.*

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R. R.
as well as what they stand for, as it will be a great saving of time and expense to the office. Our foreign subscribers will bear in mind that we pay the full price of mailing this year, consequently there will be no advance in price to them. We will be very thankful to brethren Smith, Wight, and Butterfield to act as our agents in Australia, and notify the office where they wish their copies sent.

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